

Now a new section, starting chapter 10. Most scholars break the book into two parts: the first 11 chapters, which are foundational, and then chapter 12, with part of 11, a transition to Abraham.

Chapter 10 is more than a genealogy with lots of names. And to transition into the chapter, I will remind you of a summary of the flood. And, in some ways this is kind of a pattern that God gives us in the judgment of the flood. The best known part of it is the *judgment*, God bringing judgment on mankind—the executing of His justice. We live in a moral realm that God has created and He has established a system of justice that in fact does involve judgment. The concept of judgment even though it is fearful because we are sinners and we know we are guilty, but the second aspect is that God has provided a means to escape that judgment.

In terms of the Genesis flood, all judgments are deserved by man due to depravity; and this is true of every judgment that you will see in Scripture and certainly beginning with the entire destruction of the world in the Genesis flood. God always announces beforehand that He is going to bring judgment, and there are always clear reasons that God gives and sometimes details concerning a coming judgment. And that you can see as well; in fact in the NT, the book of Revelation announces way in advance—2000 years at least—judgments that are coming with lots of detail.

That leads to a third element that we see in the Genesis flood: God gave plenty of time for repentance and one timeframe of 120 years which could refer to the time of the announcing and the coming of the flood, but at any rate it took at least the time it took to build the Ark which was several years. But God in grace, we call it common grace, allows for time to elapse so people can respond to a message of coming judgment.

So that is an element of God's judgment and, kind of broadly, we could also add that we have death—judgment brings death and

particularly death, going back to Genesis 3.15, for the seed of Satan, those that reject Messiah, or the message of Messiah in the OT or in the NT, who reject the Lord Jesus Christ.

All of these things are present in all of the judgment, including those that are even yet future from our time.

And we have been emphasizing that the Genesis flood, as other judgments, is also a story of salvation—God preserving what he loves, the focus being the family of Noah who found grace (could translate the Hebrew word for 'favor'), 'in the eyes of the Lord' (Genesis 6.8). So we have the expressing of *grace* in the midst of judgment.

We also have a display of obedience, of those that God is in the process of saving, so that is an emphasis of Noah, his obedience in building an ark; attention is drawn to that in terms of Noah's faith, Hebrews 11.

And also broadly we might say that in each of the judgments in Scripture we also see the deliverance of the Seed of the Woman, and it is through Noah that it is traced. At least this is true of all of the judgments of the OT, leading up to the Messiah, that Jesus fulfills in the 1st Century.

That is a little summary of the flood and the judgment and salvation associated with it.

Flood Summary

- > Judgment - God's Justice
 1. Deserved due to Depravity
 2. Announced Before
 3. Time for Repentance
 4. Death for seed of Satan
- > Salvation
 1. Display of Obedience
 2. Deliverance of Seed of Woman

Chapter 10 begins a new portion, a new toledoth with the Origin of Nations, so nations are to be an important part of the

plan of God and they begin, we could say, in chapter 11. I will talk about the relationship between the two chapters. I think that chapter 10, chronologically, comes after chapter 11, but it is put forth first and there might be some reasons for that.

Importance

1. Source of origin of Nations
2. Nations at time of Abraham
3. Historicity Genesis 1-11
4. Mankind as One family
5. Oracle of Noah Fulfilled

There are 70 nations recorded, which is very interesting, the number 70 itself. One of main reasons for the importance of the Table of Nations: it is the most *authoritative*, and this includes all secular documents, the most authoritative document giving us the source of the origin of the nations. The secular world doesn't have anything better; in fact any reconstructions oftentimes refer to Genesis chapter 10, so this is a very important chapter, not only in Genesis but in all of the Bible, giving us the source of the origin of the nations.

And, it appears, mainly from the context and the following, that these are the nations of the time of Abraham, and that is part of the purpose for the Table—so the children of Abraham have an idea of who they are in relationship...at the time of writing I think they are still in Egypt, so they have an understanding of their relationship with the Egyptians. And the nation of Israel will also have an understanding of the peoples that they will have dealings with as God delivers them from the bondage of the Egyptians.

So, at the time of Abraham these are the nations and Abraham will be the personage that God calls *out* of the nations and God promises to form His own nation through Abraham who comes from the nations. And we might say because of the importance of

the first two here, the third one gives evidence of the historicity of the first 11 chapters. Some scholars question the historicity, but the Table of Nations is one of the strongest documents that supports the historicity of the rest of the accounts in Genesis 1-11.

We have already stressed, when talking about Noah as the head of the new humanity, but it will be stressed again in the Table of Nations that mankind is one family that comes from one head, so we are all related to Noah, so we in one way are related to one another, coming through Noah and then we divide in terms of the three sons. Most of us would be from the descendants of Japheth, but if Jewish, we have Semite blood as well.

And, it is also important because I think we have the fulfillment of the passage we looked at last time: I took the passage as an oracle of Noah, that this is probably a prophetic piece. Under inspiration Noah received revelation concerning the outcome of the 3 sons, and he makes some broad, long ranging predictions, you could say, so I think the best way to take the cursing and the blessing: it is not that God is locking the Canaanites into their fatalistic future, but it's more of a prophecy of seeing characteristics in Ham and then his last son Canaan and those characteristics which carry through because of depravity and the passing on of the sin nature.

I think God inspired Noah to predict what the outcome would be in the broadest of strokes. We saw that it is through Ham and particularly the Canaanites with whom the Shemites have the most contact, and all the enemies of Israel come through the descendants of Ham. They also have fellowship or relationship, sharing the tents of Japheth; and historically we have seen that they also had relationships with them as well. So the oracle is fulfilled, at least in the beginning stages, in chapter 10.

These are the main points of the importance of the Table.

Oracle: son	major characteristic
> Canaan -	servitude Israel's enemy

- > Japheth - enlarged world empires
- > Shem - Messiah Scripture

Transitioning, going back to summarize that prophecy or oracle of Noah. We have something similar in Genesis 49 where Jacob somewhat outlines the future of the 12 sons and in a lot of ways that is prophetic as well. So this is not unique to Genesis 10 because we have something similar in chapter 49.

Canaan: is the first son that is mentioned and the characteristic is *servitude* where we have the epitome of servanthood. We have ‘servant of servants’ (9.25) predicted, at least as I see it, identified as a curse. And we saw Israel’s enemies—we will see more of specific peoples in chapter 10. So the enemies of Israel come through Canaan, but more broadly through Ham; but some come through Cush, another son of Ham.

Japheth: the name is actually a play on words meaning to be enlarged probably geographically and in terms of influence. We see world empires coming through the line of Japheth: the Greeks, the Romans, and by the way, some of the prophecies, in terms of Japheth, will not find fulfillment until the future great Tribulation. So these are very far-reaching prophecies.

Shem is the line of the Messiah, the seed of the woman that will ultimately bring the Messiah. And it is through Shem that we get all the writers of Scripture, and possibly even Noah preceding Shem, if this is in fact an oracle.

And one of the things we emphasized was sin’s corrupting effects. The new head, the last note in his life is the sin of Noah and then the sin of his descendant Ham is emphasized.

Sin’s Corruption

- 1. Noah’s Family - all believers
- 2. Noah - genius with sin nature
- 3. Volition - sin tendency

- 4. Misuse of Creation - subdued
- 5. Prophetic Oracles - character
- 6. Preparation - selective

Noah’s family are all believers, or classified or noted as ‘righteous’. Otherwise they would not have survived the Genesis flood. But the sin nature remains. Some have described Noah as a genius, not as affected by mutations as we are today, so he probably intellectually carries all of the pre-flood intelligence and scientific data in his mind. So he is a genius with a sin nature, the problem that all of us have.

And we also see that in terms of Noah and the sons’ volition has a part, and the tendency is towards sin, not only in the record but also particularly Ham and carried through Canaan and on through the Canaanites. This is true of all of humanity as well.

The main sin, or at least the introduction to sin is the misuse of the creation, instead of subduing it, an element of creation subdues Noah in the drunkenness that is described.

Then the emphasis of the prophetic oracles where we have the character, especially the sin character, of Noah’s descendants and that has far-reaching effects.

That passage, as we also introduced, prepares us for the concept of selective OT ideas. We have three sons but only one of them will be the line of Messiah—Shem. We will see this concept throughout—this doctrine of selectivity, or you might even call it election where God chooses to work through particular individuals.

The outline:

- I. Primeval History 1.1-11.26
 - A. History of the Creation 1.1-2.3
 - B. Early History of Mankind 2.4-3.24
 - C. Early History of Civilization 4-9

- D. Early History of the Nations 10-11
 - 1. Origin of the Nations 10
 - a. Family of Japheth 10.1-5
 - 1) Introduction 10.1

Now we are going to look at the early history of the nations, chapters 10-11. Chapter 10 emphasizes the *origin* of the nations: Where do they come from? What are their relationships? The emphasis starts with the family of Japheth; and I think what the writer of Genesis is doing here—much like we saw with the descendants of Cain being dealt with first, although the main focus was the descendants of Seth, but dealing with the Cainites first.

So also with the 3 sons. Japheth, who will be the least important in terms of Bible history, is first, and since Shem will have more dealings with Ham, he is dealt with next, and then thirdly, because the focus of the rest of Scripture will be the descendants of Shem, he is dealt with last. So we don't necessarily have the order of their birth, in fact there is another note kind of gives us who is the oldest, in further passages.

So, verse 1; here is a kind of introduction to the Table and it tells us several things.

10.1 Now these are the records of the generations of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood.

First of all, these are the records of the generations of Shem. This reminds us of the toledoths, so this is the 4th toledoth: In Genesis 2 we had verse 4, the toledoth of the creation, then there is one in chapter 4 and then one in the middle of chapter six, the toledoth of Noah. And now of Shem and Japheth. The toledoths give us the *outcomes*, here the outcome of Shem, Ham and

Japheth, leading up to Babel. So 10 and 11 would be this toledoth, the 3rd, of Noah, ending.

10.1 Now these are the records of the generations of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood.

Now we have the records of the 3 sons of Noah. The passage in the last part of chapter 9 is somewhat transitioned into this new era or this new timeframe of the descendants of Noah. There are several references but they are always 'Shem, Ham and Japheth', and I made the point that this is not the order of their ages: Shem is not the oldest, Japheth is not the youngest. We will see another note that gives the proper order, but the idea is that Shem is first because he is the priority, and Ham is probably 2nd because Shem will have most of his dealings with Ham, but Japheth, also important, listed as 3rd. And if that is not clear enough it says 'sons of Noah'.

This verse, along with the last in chapter 10, kind of solidifies the idea—in spite of conjectures about Noah having other sons. But it says, 'are the sons of Noah'. It doesn't mention any others and we have the only sons, even though, in terms of the timeframe, plenty of generations have passed already, several hundred years have passed since the Genesis flood by the time we get to the end of chapter 9. Therefore these sons are the only forefathers of all the people groups that will be listed in chapter 10.

10.1 Now these are the records of the generations of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood.

And sons were born to them after the flood, another little note that there are no sons of these 3 sons that died in the Genesis flood because these are the only survivors of the flood, so the text tells

us that all of these sons were born to them *after* the flood. So there is a little bit of clarity given to us here in chapter 10.

D. Early History of the Nations 10-11

1. Origin of the Nations 10
 - a. Family of Japheth 10.1-5
 - 1) Introduction 10.1
 - 2) Sons of Japheth 10.2

Then we have the sons of Japheth as the genealogy continues. These would be the grandsons of Noah, so in verse 2 Japheth is dealt with first. 10.21, even though it is a little unclear, most of the translations and the Hebrew text is not totally clear, but probably the most likely interpretation is that Japheth is the oldest. 10.21 in NASB:

And also to Shem, the father of all the children of Eber, and the older brother of Japheth, children were born

KJV: Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

Table of Nations

> Japheth - Oldest (10.21)

10.2 The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.

There were two ways of indicating ‘son of’ in Hebrew. The first seen here is the word *ben* which means ‘son of’.

Key Terms

- 1 Son of - *ben* 10.2-4, 6-7
- 2.2 The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.
- 3 The sons of Gomer were Ashkenaz and Riphath and Togarmah.

4 The sons of Javan were Elishah and Tarshish, Kittim and Dodanim.

6 The sons of Ham were Cush and Mizraim and Put and Canaan.

7 The sons of Cush were Seba and Havilah and Sabtah and Raamah and Sabteca; and the sons of Raamah were Sheba and Dedan.

2. Became the father of - *yalad*

Then in later verses the word *yalad* is used and translated ‘became the father of’:

10.8 Now Cush became the father of Nimrod; he became a mighty one on the earth...

13 Mizraim became the father of Ludim and Anamim and Lehabim and Naphtuhim...

15 Canaan became the father of Sidon, his firstborn, and Heth

10.2 The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.

Gomer and Magog and Madai... Some of these we see all the way to the book of Revelation: Magog. Then Javan and Tubal and Meshech. Some of these also, such as Ezequiel. So some of these have prophetic significance. And Tiras...

Scholars have put them in these places: Gomer probably in the most northern places. In verse 5 with reference to ‘coastlands’, it might be along the west of the Black Sea. In fact many scholars believe that a lot of the Europeans would come partially from Gomer and some of them from Javan and possibly others as well. These are northern tribes that would have migrated further west.

Scholars see Magog as an ancient Scythian tribe in the coastland of the Black Sea, near present day Armenia. Madai was probably the most south there, the northern Iran of today. And Javan, probably the clearest, was associated with the Greeks. So

the Greeks come from Javan, and they would occupy obviously the coastlands of the Mediterranean and the Aegean Sea area. Tubal, sometimes associated also in the northern part, north shore of the Black Sea. Some believe that Russians would come from Tubal and Mesheck—so long-range predictions. By the way, these names in Hebrew are just transliterated into English. Tiras: the Thracians near the Tiras River.



Now we arrive at the grandsons of Japheth, in verses 3 and 4.

D. Early History of the Nations	10-11
1. Origin of the Nations	10
a. Family of Japheth	10.1-5
1) Introduction	10.1
2) Sons of Japheth	10.2
3) Grandsons of Japheth	10.3-4

10.3 The sons of Gomer were Ashkenaz and Riphath and Togarmah.

4 The sons of Javan were Elishah and Tarshish, Kittim and Dodanim.

As we get further in the genealogy, the individuals are less known and the scholars have greater debates as to what descended from them. The Ashkenaz, Riphath and Togarmam were sons of Gomer. Gomer was probably the forefather of a lot of Europeans. Javan—the Greeks and the Greek empire eventually, so their sons are noted—Elishah, Tarshis, Kittim and Dodanim. Notice that these last two with ‘-im’ are probably not individuals but ‘peoples’. So in some cases the names are individuals and sometimes, like Kittim, they go into the families, clans or the peoples themselves, the plural ‘-im’ giving the indication of that.

D. Early History of the Nations	10-11
1. Origin of the Nations	10
a. Family of Japheth	10.1-5
1) Introduction	10.1
2) Sons of Japheth	10.2
3) Grandsons of Japheth	10.3-4
4) Coastland of Nations	10.5

10.5 From these the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations.

Then in verse 5 we have the summary of Japheth, and the coastlands of the nations were separated into their lands. It seems that the ‘coastlands’ refer to those of the Black Sea and the Caspian Sea and the Mediterranean.

And it mentions that the nations were separated, kind of anticipating what we are going to have in chapter 11 where we actually have the separating, and this is the outcome of that separating.

Names

- | | |
|--------------------|------------|
| 1. Places/cities - | geographic |
| 2. Individuals - | personal |

Notice that there is a variety of names in this Table, everyone probably refers to individuals, so some some do also refer to places such as cities—geographic areas. The direct sons I think are all individuals, personal names, and then from them stem these other peoples.

As I noted in verse 5: every one, every individual. And they also are according to families.

10.5 From these the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations.

...according to his language, referring to one, then according to their families and into their nations.

Names in verse 5:

1. Places/cities - geographic
2. Individuals - personal
3. Languages - linguistics
4. Families/tribes - ethnicities
5. Nations - political systems

This table is selective; it does not include every single nation that existed at that time. But the ones that *are* listed are significant in terms of Abraham and later on the Children of Israel.

D. Early History of the Nations 10-11

1. Origin of the Nations 10
 - a. Family of Japheth 10.1-5
 - 1) Introduction 10.1
 - 2) Sons of Japheth 10.2
 - b. Family of Ham 10.6-20

That brings to the family of Ham.

10.6 The sons of Ham were Cush and Mizraim and Put and Canaan.

Very important; that is why Canaan is mentioned in chapter 9—because he is going to be prominent and attention will be called to him as we will see further on.

Returning to that Table of Nations, if Japheth is the oldest, Shem is the chosen one. That is the arrangement of the Table.

Table of Nations

- > Japheth - Oldest (10.21 *Also to Shem, the father of all the children of Eber, and the older brother of Japheth, children were born.*)
- > Ham - Youngest (9.24 *When Noah awoke from his wine, he knew what his youngest son had done to him.*)
- > Shem - Chosen

10.6 The sons of Ham were Cush and Mizraim and Put and Canaan.

The sons of Ham: Cush, Mizraim and Put and Canaan. These all are more to the south; I will show them on a map. But first, as I mentioned before, these are the sources of the enemies of Israel throughout their history.

Israel's Enemies

1. Egyptians - Mizraim—another name for Egypt somewhat common in the OT. Some locate Put there also. The book of Exodus will deal with the Mizraim—again from ‘-im’ it is a people
2. Babylonians - Cush Some individuals such as Nimrod is a descendant of Cush, and the builder of Babylon, with cities in the area of Iraq today.

3. Assyrians - Cush These are the ones that destroyed Israel in the OT, the descendants of Cush. Also he builds Akkad and the cities in the Assyrian location, so the Syrians are probably descendants of Cush (and Ham) as well.
4. Canaanites - Canaan Those most involved with Israelites were Canaanites—during the conquest. We will see an expansion of their descendants.



On a map, Put would be in Libya in north Africa. Mizraim is Egypt. Cush would be present-day Sudan or Ethiopia and many of the African tribes would come from Cush, but as we saw, they also occupied other areas. Then Canaan, being the most important in the early part of Israel's history, in the area of Israel itself.

D. Early History of the Nations 10-11

1. Origin of the Nations 10
 - a. Family of Japheth 10.1-5
 - 1) Introduction 10.1
 - 2) Sons of Japheth 10.2

- b. Family of Ham 10.6-20
- c. Family of Shem 10.21-32

God is Creator of the Universe and also the Nations! So the Nations are an important part not only of world history, beginning at Babel...we, the church, are sent out to the nations to make disciples. We will also see that they have a part in the millennial kingdom—and they are in the eternal state as well (Revelation 21-22). So non-Jewish nations are important also. But God still has a future for the Jews.

We have added a Tree of the Descendants of Noah on the following page...and then a second page with the descendants of Peleg who continues on to Abraham and Lot whose lives we will study in later chapters.

Noah and his Descendants (Gen 10-11)



