

# Gen 9:18 to 10:32 Notes

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## Gen 9:18-29 - Noah's Descendants, Shem, Ham (father of Canaan) & Japheth

<sup>18</sup> And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan. <sup>19</sup> These *are* the three sons of Noah: and of them was the whole earth overspread. <sup>20</sup> And Noah began *to be* an husbandman, and he planted a vineyard:

Noah began to be an *ish ha'adamah* (a man of the soil), which is ok because the curse from the ground has been removed.

<sup>21</sup> And he drank of the wine, and was drunken; and he was uncovered within his tent.

Gen 9:22-24 The next three verses have a Standalone Aleph Tav

<sup>22</sup> And Ham, the father of Canaan, saw the nakedness (*'er·Vat* <sup>H6172</sup> עֶרְוַת) of his father, and told (*vai·yag·Ged* <sup>H5043</sup> וַיַּגֵּד) his two brethren without.<sup>a</sup>

“And saw Ham the father of Canaan אָרָא the nakedness of his father....”

I wouldn't argue that Ham did something wrong, that seem pretty self-evident in the text, I am interested in if he compounded his sin in that he told his brothers? Although this word *nagad* #H5043, is used a lot (KJC:361), and there is no weird alternative translation that I can see that would allow me to do a midrash on. However, in this verse <sup>Gen 9:22</sup> it is only the second time it's used and what I do find interesting is where it is first used which is **Gen 3:11**

“And he [YHVH] said, Who told thee that thou wast naked (*arom* <sup>H5903</sup> אָרָם)? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?”

It's interesting how the first two uses of this word are associated with two very similar translated words naked/nakedness, but in fact are two different Hebrew words.

So what is my insight? The words that come out of your mouth are very important and you need to guard them. The problem in the garden was compounded by their confession (self-confession) (ToDo: expand more). I conclude that Ham didn't show discretion and made something public that should have been private and resolved in private.

<sup>a</sup> See Lev 18:16-17. Exo 20:12

<sup>23</sup> And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, אָחַב and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

as did YHVH in the garden provide covering with animal skins, the Aleph Tav is doing it here as well. The nakedness of the garden (Gen 2:25) was '*arom*'<sup>H6174</sup> (Ayin Resh Vav Mem) but here it's <sup>H6172</sup> '*ervah*'.

**H6172** '*ervah* (Ayin Resh Vav Hey) occurs 54 time 51 of which are translated naked. The other three times are **unclean** Deu 23:14, **uncleanness** Deu 24:1 [about the bill of divorce] and **shame** Isa 20:4.

<sup>24</sup> And Noah awoke from his wine, and knew אָחַב what his younger son had done unto him.

Gen 9:25-27 Noah "blesses" his three sons (2 out of 3 and bad)

<sup>25</sup> And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

If Ham was the culprit, why curse <sup>H779</sup> *arar* Canaan? Why in Exo 20:5 are the iniquities of the father passed on to the third or fourth generation? If you consider that Gen 9:25-27 are the blessings (or lack thereof) of the three boys, that's all about the future i.e. the next generation. This is the first person (except if you want to count *NaChash*) to be cursed.

<sup>26</sup> And he said, Blessed *be* YHVH God of Shem; and Canaan shall be his servant.

<sup>27</sup> God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Canaan is both a servant of Shem Gen 9:26 and he is a servant of servants Gen 9:25, therefore it could be argued that Japheth is a servant of Shem.

<sup>28</sup> And Noah lived after the flood three hundred and fifty years <sup>350</sup>. <sup>29</sup> And all the days of Noah were nine hundred and fifty years: and he died <sup>950</sup>.

## Gen 10:1-32 - The Descendants of the Sons of Noah

<sup>1</sup> Now these *are* the generations of the sons of Noah, **Shem**, **Ham**, and **Japheth**: and unto them were sons born after the flood.

<sup>2</sup> The sons of **Japheth**; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

<sup>3</sup> And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

<sup>4</sup> And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

<sup>5</sup> By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

<sup>6</sup> And the sons of **Ham**; Cush, and Mizraim, <sup>H4714 first use</sup> and Phut, and Canaan.

<sup>7</sup> And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

<sup>8</sup> And Cush begat Nimrod: he began to be a mighty one in the earth. <sup>9</sup> He was a mighty hunter before YHVH: wherefore it is said, Even as Nimrod the mighty hunter before YHVH. <sup>10</sup> And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

*shinar*<sup>H8152</sup> KJC<sup>8</sup>, e.g. Isa 11:11, Dan 1:2, Zec 5:11 & Jos 7:21

- <sup>11</sup> Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, <sup>12</sup> And Resen between Nineveh and Calah: the same *is* a great city.
- <sup>13</sup> And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, <sup>14</sup> And Pathrusim, and Casluhim, out of whom came Philistim, and Caphtorim. *PeLiShTiYM* = Philistine = Palestinian = Invader. <sup>15</sup> And Canaan begat Sidon his firstborn, and Heth, <sup>16</sup> And the Jebusite, and the Amorite, and the Girgasite, <sup>17</sup> And the Hivite, and the Arkite, and the Sinite, <sup>18</sup> And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. <sup>19</sup> And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.
- <sup>20</sup> These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.
- <sup>21</sup> Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.
- <sup>22</sup> The children of **Shem**; Elam, and Asshur, and Arphaxad, and Lud, and Aram.
- <sup>23</sup> And the children of Aram; Uz, and Hul, and Gether, and Mash.
- <sup>24</sup> And Arphaxad begat Salah; and Salah begat Eber.
- <sup>25</sup> And unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.
- Peleg: Is this a physical division (by water), or is the division a political/national division (or both)? See Gen 10:32.
- <sup>26</sup> And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
- <sup>27</sup> And Hadoram, and Uzal, and Diklah,
- <sup>28</sup> And Obal, and Abimael, and Sheba,
- <sup>29</sup> And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.
- <sup>30</sup> And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.
- <sup>31</sup> These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.
- <sup>32</sup> These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Gen 9:22-24 HSB Three Standalone Aleph Tavs

H853 **את** H3667 che-Na 'an, of Canaan **כְּנָעַן** H1 'a-Vi the father **אָבִי** H2526 cham And Ham **חָם** H7200 vai-Yar, saw **וַיֵּרָא** 22  
 H8147 lish nei- **לְשֹׁנֵי** H5046 vai yag-Ged and told **וַיֹּגֵד** H1 'a-Viv; of his father **אָבִיו** H6172 'er-Vat the nakedness **עֶרְוַת** 'et  
 H2351 ba-Chutz. without **בְּחוּץ:** H251 'e-Chav brethren **אֶחָיו** his two  
 H853 'et **אֶת-** H3315 va-Ye-fet and Japheth **וַיִּפֶּת** H8035 shem And Shem **שֵׁם** H3947 vai yik-Kach took 23  
 H7926 she-Chem their shoulders **שִׁכְמָם** H5921 'al- and **עַל-** H7760 vai ya-Si-mu and laid **וַיִּשְׁכְּמוּ** H8071 has-sim-Lah, a garment  
 H322 'a-Cho-ran-Nit, backward **אֲחֵרָנִית** H1980 vai yel-Chu and walked **וַיֵּלֶכוּ** H8147 she-nei-Hem, [it] upon both **שְׁנֵיהֶם**  
 H1 'a-vi-Hem; of their father **אֲבִיהֶם** H6172 'er-Vat the nakedness **עֶרְוַת** H853 'et **את** H3680 vay-chas-Su and covered **וַיַּכְסֹּוּ**  
 H6172 ve-'er-Vat **וְעֶרְוַת** H322 'a-Cho-ran-Nit, [were] backward **אֲחֵרָנִית** H6440 u-fe-nei-Hem and their faces **וּפְנֵיהֶם**  
 H7200 ra-U. and they saw **רָאוּ:** H3808 lo did not **לֹא** H1 'a-vi-Hem not their father's **אֲבִיהֶם** nakedness  
 H3045 vai-Ye-da' **וַיַּדַּע** H3196 mi-yei-No; from his wine **מִיַּיְנוֹ** H5146 No-ach And Noah **נֹחַ** H3364 vai-Yi-ketz awoke 24  
 H1121 be-No son **בְּנוֹ** H0 lo **לוֹ** H6213 'A-sah- had done **עָשָׂה** H834 'a-Sher- what **אֲשֶׁר-** H853 'et **את** and knew  
 H6996 hak-ka-Tan. what his younger **הַקָּטָן:**

## The Seventy Nations (Chapter 10):

JKM: Note that there are 70 names, but this is over 3 generations.

### 03 1st Generation (Japheth, Ham and Shem)

+ 16 2nd Generation (Sons of Japeth, Ham and Shem)

+ 51 3rd Generation (therefore there really is only 51 unique nations.

= 70 'nations' total

JAPHETH (Europe)		HAM (Africa)		SHEM (Asia)	
1. Gomer – (#8-10) 2. Magog 3. Madai 4. Javan – (#11-14) 5. Tubal 6. Meshech 7. Tiras		15. Cush – (#19-26) 16. Mizram – (#27-33) 17. Phut 18. Canaan – (#34-44)		45. Elam 46. Asshur 47. Arphachshad – (#50-53) 48. Lud 49. Aram – (#54-70)	
8. Ashkenaz 9. Riphath 10. Togarmak	11. Elishah 12. Tarshish 13. Kittim 14. Dodanim	19. Seba 20. Havila 21. Sabtah 22. Raamah – 23. Sabteca 24. Nimrod 25. Sheba 26. Dedan	27. Ludim 28. Anamim 29. Lehabim 30. Naphtuhim 31. Patrusim 32. Casiuhim 33. Caphtorim  <i>Pelishtim from 31 or 32</i>	34. Zidon 35. Heth 36. Jebusite 37. Amorite 38. Gergashite 39. Hivite 40. Arkite 41. Sinite 42. Avarite 43. Zemante 44. Hamathite	50. Uz 51. Hul 52. Gether 53. Mash  54. Shelah – 55. Eber – 56. Peleg 57. Joktan –  58. Almodad 59. Sheleph 60. Hazarmaveth 61. Jerah 62. Hadoram 63. Uzal 64. Diklah 65. Obal 66. Abimael 67. Shebah 68. Ophir 69. Havilah 70. Jobab

## Parallels to the Seventy Nations:

- The Torah was given in the seventy languages of the seventy nations.
- Seventy offerings were given at *Hag Sukkot* (Feast of Tabernacles) for the seventy nations.
- The Great Sanhedrin had seventy judges.

## Ahavta Commentary

Triennial Parasha 02:04 *Venay Noach*

Source: <http://www.ahavta.org/Commentary%20Y-1/Y1-08.htm>

From the earlier account of Adam, we could see the destiny of the whole world – overtaken by sin. Now, from this account of Noah and his offspring, we can see a more detailed destiny of each future nation.

“Noah, the man of the earth, debased himself” ([Gen 9:20](#)). He became drunk, and went into the innermost part of “her tent” (*ataloh* - Midrash– referring to his wife’s tent – and was “uncovered” therein – referring to consorting with his wife ([Gen 9:21](#)).

JKM: Debased himself? OJB says "And Noah began to be an *ish ha'adamah* (a man of the soil)..."

JKM: "her tent"? Doesn't this just mean that tent is feminine

JKM: In support of the above comments, what exactly was the unrighteous act of Ham ([Gen 9:24](#)). Some say he had committed sodomy, if that's true, why wasn't he stoned? He is not mentioned in the blessings (or lack thereof in [Gen 9:25-27](#)).

Consider that this family just came out of a time of such wholesale immorality that the world was destroyed for it. Ham (from “heat” means sensuous or passionate. Rabbinic sources contain the first two following accounts of Ham’s sin; the third is my suggestion.

1. Ham committed incest with his mother while his father was drunk. This is based on the definition from [Lev 18:8](#) – “You shall not uncover the nakedness of your father's wife; it is your father's nakedness.”
2. Ham castrated his father, that he should not have more sons to share the inheritance of the earth. We know that Noah had no more sons though he lived another 350 years.
3. Ham opened his mother’s tent, to expose his drunken father with his mother, making sport of them. This might explain why the other brothers went in a dignified way to cover their parents: otherwise, seeing that they would have had their own tents with their wives, why would they even enter (or cover the tent where their parents were? Besides not honoring his parents, one of Ham’s basic sins here may have been thwarting or making light of God’s command to Noah to “replenish the earth [Gen 9:1](#)”. Likewise, God gave Reuben’s first-born rights to another of Jacob’s sons, because of Reuben’s sin of “removing his father’s bed” with Rachael. ([Gen 49:4](#)).

Ham sinned, but Canaan, his son, is cursed ([Gen 9:25](#))! Ham had already been blessed by God ([Gen 9:1](#)), and therefore could not be cursed. Noah does not say that Canaan would be cursed, but that he already “is”, as from aforetime – perhaps because his character was molded by following his father.

Noah died at 950 years. Abraham saw Noah, who saw Lamech, who in turn saw Adam. The traditions from Adam only passed through three generations to Abraham.