

# Genesis 09 - Post-Flood World; Noahic Covenant; Curse of Canaan; Noah Dies

I. Prologue: Primeval history (Gen 1:1—11:9)

(3) The terrible progress of sin (Gen 4:1—11:9)

(B) The flood (Gen 6:1—9:29)

(d) Post-flood events (Gen 8:20—9:29)

(i) Noahic Covenant (Gen 8:20—9:17)

(b) God's provision for man (9:1-7)

(c) Sign of the covenant (9:8-17)

(ii) Post flood sin (9:18-29)

(a) Noah's three sons (9:18-19)

(b) Noah's sin (9:20-21)

(c) Sin of Ham (9:22-24)

(d) Curse of Canaan (9:25-27)

(e) Death of Noah (9:28-29)

(i) Noahic Covenant (Gen 8:20—9:17)

The Noahic Covenant was made between God and Noah. Like Adam, Noah stood as the representative for the entire human race. As a result of the flood, not only is all humanity descended from Adam, but also from Noah.

The Noahic Covenant contains seven provisions:

1. Man was to repopulate the earth (v1,7)
2. Fear of man was put into animals and man was to dominate them (v2)
3. Man's diet was to consist of both *every moving thing* and *the green herb* (v3)
4. Man was forbidden to eat blood (v4)
5. Capital punishment instituted (v5-6)
6. Humanity would never again be destroyed by a world wide flood (v8-11)
7. The token of the covenant was the rainbow (v12-17)

The Noahic Covenant became the basis for the Dispensation of Human Government.

Although this dispensation has been superseded, the unconditional Noahic Covenant is still in effect. The judgments of the Tribulation against the Gentiles will come because of violations of the Noahic Covenant. According to Is 24:5-6, the judgment comes because humanity has violated *the everlasting covenant*, a name given to the Noahic Covenant in Gen 9:16. For that reason, the prophet used the Noahic Flood motif, *the windows on high*

and *foundations of the earth* in Is 24:18. But next time, God will destroy the masses of humanity by fire.

See [Covenant, Noahic](#) and [8 Covenants of the Bible](#) for additional information.

## Genesis 9

(b) God's provision for man (9:1-7)

1 Then God blessed Noah and his sons, and said to them, "**Be fruitful and multiply**, and fill the earth.

1 And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth.

1 God blessed Noah and his sons and ordered them, "Be productive, multiply, and fill the earth.

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

- "...Be fruitful and multiply" - an instruction and blessing previously given by God to Adam & Eve (Cf. 1:28). However, a conspicuous part of the blessing from 1:26-28 is missing here: to subdue the earth and rule over it.

— Before the Fall, God vested Adam & Eve with authority over the entire earth ("office of theocratic administrator"), including a command to "subdue" it. The reason why God doesn't repeat the blessing of dominion over the earth here is because, after the Fall, Satan has become the prince/ruler of this world (Luke 4:6; John 12:31; 14:30; 16:11; 2 Cor 4:4; Eph 2:2; 1 Peter 5:8; 1 John 5:19).

— Noah would not have any other children after the Flood; his children were born before the Flood, so the covenant will be carried forth through his three sons and their wives

— Marriage is regarded as the divine institution to facilitate procreation of the race (Gen 2:22; Matt 19:5)

— Like Adam, Noah stood as the representative head of the human race since all humanity is now descended from Noah. This is a reaffirmation of a provision of the Edenic Covenant in 1:28.

2 The fear of you and the terror of you will be on every animal of the earth and on every bird of the sky; on everything that crawls on the ground, and on all the fish of the sea. **They are handed over to you.**

2 The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.

2 All the living creatures of the earth will be filled with fear and terror of you from now on, including all the creatures that fly in the sky, everything that crawls on the ground, and all

the fish of the ocean. They've been assigned to live under your dominion.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

- God now compensates for the lack of authority and dominion of man to subdue the earth by putting a fear of man into the animal kingdom

— This was designed to protect animal life to some degree because animals now become food for man. By scenting a human, the animal has a chance to flee and hide.

- "...They are handed over to you" - man retained his authority over the animal kingdom, originally given in the Edenic Covenant

— So man's authority remains over the animal kingdom and the vegetable kingdom, but because the command to subdue the earth is not repeated, we no longer have authority over the earth

3 Every moving thing that is alive shall be food for you; I have given everything to you, as I gave the green plant.

3 Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant.

3 "Every living, moving creature will be food for you. Just as I gave you green plants before, so now you have everything.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

- A dispensational change, from man eating only plants (herbivore) to begin to eat animals (carnivore). Since creation day 6, God has been clear that He gave us plants to eat, including fruit (Cf. 1:29-30).

— Originally, God created a world without death, thus man was not carnivorous because that would mean an animal would have to be killed. Death was never part of God's original design; death became a reality for man because of the Fall (2:16-17; 3:19; Cf. Rom 5:12; 1 Cor 15:21-22).

— Until now, under both the Edenic and Adamic Covenants, man was to be strictly vegetarian. This now changes; man is now able to eat both meat (from animals) and vegetation.

— Until this time, animals were raised for clothing, dairy products, and for sacrifices. Now, all animals become fit for food. No limits are mentioned as to which animals may be eaten.

— Thus, man's authority over the animal kingdom is a negative consequence for the animal kingdom. For this reason, animals were given the fear of man for self-preservation.

4 But you shall not eat flesh with its life, *that is*, its blood.

4 Only you shall not eat flesh with its life, *that is*, its blood.

4 However, you are not to eat meat with its life—that is, its blood—in it!

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

- The consumption of animal blood is off limits. Why? This is an injunction that will be codified hundreds of years later in the Mosaic Law (Lev 3:17; 7:26-27; 17:11; Deut 12:15-16; 12:20-24).

— Many things spoken of in the Mosaic Law have a basis in what God said to Noah or stipulated elsewhere in Genesis

— According to Fruchtenbaum, drinking blood is often connected with demonism, so this prohibition may, to some degree, be a response to the events of 6:1-4 when intermarriage between human women and male angels took place.

— This prohibition will play a later role in the advice given to Gentile believers in Acts 15:29

5 I certainly will require your lifeblood; from every animal I will require it. And from every person, from every man as his brother I will require the life of a person.

5 Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man.

5 Also, I will certainly demand an accounting regarding bloodshed, from every animal and from every human being. I'll demand an accounting from every human being for the life of another human being.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

- God now begins the beginning of the institution of human government, through the act of capital punishment

— God created the institution of human government because of what the world was like before the Flood: rampant corruption and violence throughout the earth

— God reasoned that unless human beings are deterred from certain harmful and violent activities, through the threat of punishment, they will do whatever their sinful heart allows them to do

— After the Flood, the nature of man hasn't changed, so God institutes human government to tamp down or keep a lid on the level of evil through the threat of punishment (Rom 13:3-5; 1 Tim 2:1-4; Titus 3:1; 1 Peter 2:13-14)

- See [Divine Institutions](#).

## **Divine Institutions**

Divine institutions are things that God has introduced and weaved into the culture of human beings around the world. Both believers and unbelievers benefit from these

institutions, and all are found in early Genesis. These institutions were created and exist to restrain evil in a fallen world.

- Marriage & Family (Gen 1:26-28; 2:18-25)
- Labor (Gen 2:15; 3:19)
- Conscience (Gen 3:22)
- Government (Gen 9:6; Cf. Rom 13:1-7; 1 Peter 2:13-14; Titus 3:1; 1 Tim 2:1-4)
- Nationalism (Gen 11:1-9)

Without these institutions in place, mankind would roll back to the chaos and sin that was pervasive pre-Flood. It's interesting that every one of these institutions are under attack in our culture today.

### **Sources of Authority for America's Founding Fathers**

- Bible - 34%
- Baron Montesquieu - 8.3% (Separation of Powers)
- William Blackstone - 7.9% (Inalienable Rights)
- John Locke - 2.9% (Social Compact Theory, parental authority, private property)

Interestingly, Montesquieu, Blackstone and Locke all got their ideas from the Bible.

John Locke frequently cited the Bible in his political writings. In his first treatise on government, he cited the Bible 80x, 42 of those citations are from Genesis, mostly from Gen 1-3. A total of 22 biblical citations appear in his second treatise, in which he argued that parents have authority over their children based upon the creation of Adam and Eve and their offspring.

6 "Whoever sheds human blood, **By man** his blood shall be shed, For **in the image of God** He made mankind.

6 "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.

6 "Whoever sheds human blood, by a human his own blood is to be shed; because God made human beings in his own image.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

- Man (government) now not only has the authority to punish evil, but now also to put another man to death. Capital punishment requires legal execution, and this enactment sets the stage for human government.

— God knew what He was doing when He created government because He saw what happened to the world before He created government (Cf. 6:11)

— Even the Flood did not fix the evil within man's heart (Cf. 8:21); the Flood did not fix the evil propensity of mankind. In fact, there are people who are so wicked and rotten that the only thing that holds their hand back from abusing and murdering an fellow image-bearer of God is the threat of punishment.

— God created the institution of human government to restrain evil through threat of punishment, so it wouldn't return to the *hamas* (violence) that filled world before the Flood

— God made a promise to mankind that He would not flood the earth again. And if He is not going to do that again, there must be something in place to prevent the pre-Flood events from happening again

— Under the Noahic Covenant, the mandatory death penalty was only for the crime of premeditated murder. Later, the Mosaic Covenant will add other crimes requiring the death penalty, but as far as the Noahic Covenant goes, it is mandatory only for premeditated murder.

— The purpose is not to deter crime, but to punish the evildoer. Much of the argument today about the use of capital punishment concerns whether it does or does not deter crime. Biblically speaking, that is irrelevant to the issue. The issue for the Bible is punishing the evildoer, not reforming him or her.

- "...By man" - previously, God meted out justice to evil (the Flood); now, He is delegating the dispersement of justice to a human institution: government

— Now God says, I'm not going to mete out justice directly; instead, I'm going to set up a human institution to avenge and impose justice

— Cain, after he murdered Abel, was afraid of the violence that was rampant upon the earth. In 4:14-15, in response to God's punishment of him, Cain was worried about vigilantism on the earth and that his life might be taken from him. Thus, God made a provision for him because there was no institution of human government at the time.

— Rom 12:19-21 says that men are not to take vengeance on others for wrongdoing, but rather "leave room for the wrath of God." Interestingly, Paul says this just before going into a discourse on human government (Rom 13).

- "...in the image of God" - we need to understand that government does not have the power to give rights. Government exists to enforce pre-existing rights.

— God never gave government the power to give rights to people; He gave government to recognize and protect the pre-existing rights that He gave to all men, before the institution of government was created.

— In 1:27, God declared He would create man in His own image. This was before man was ever created, and before the institution of human government was created.

— In 9:6, when God created the institution of human government, He reaffirms that man is made in His image

— Thus, the purpose of human government is to protect and enforce what God said about mankind in 1:27: that man was made in His image. That all men have a sanctity of life that was given to them by God Himself, and is not based on appearance, beauty, productivity, kindness, relevance, or societal or economic standing.

— God repeating the fact that man was created in His image here, after the Flood, shows that the Fall and the subsequent Flood did not erase our image-bearing status

— This shows that after the Fall marred man's image, the image of God is still there. The Fall caused God's image on man to be effaced, not erased (Cf. 1 Cor 11:7).

Fortunately, the United States of America is one of the only governments in the history of the world to get it right. The reason is because they overwhelmingly based the founding of our nation and our founding documents on the Bible. From the Declaration of Independence:

- "...the Laws of Nature and **Nature's God**"
- "...we hold these truths to be self-evident, that all men are **created** equal"
- "...they are endowed by their **Creator** with certain unalienable rights"
- "...appealing to the **Supreme Judge** of the world for the rectitude of our intentions"
- "...with firm reliance on the protection of **Divine Providence**"

John Adams, our 2nd President, said: "Right [are] antecedent to all earthly government; Rights...cannot be repealed or restrained by human laws; Right [are] derived from the great Legislature of the universe."

Former Speaker of the House Robert Charles Winthrop, speaking to the Bible Society and encouraging them to continue printing Bibles because he knew that man's inherent sin nature must be controlled either internally (through reading the Bible) or externally (by government punishment).

"All societies of men must be governed in some way or other. The less they may have of stringent State Government, the more they must have of individual self-government. The less they rely on public law or physical force, the more they must rely on private moral restraint. **Men, in a word, must necessarily be controlled, either by a power within them, or by a power without them; either by the Word of God, or by the strong arm of man; either by the Bible, or by the bayonet.** It may do for other countries and other governments to talk about the State supporting religion. Here, under our own free institutions, it is Religion which must support the State."

Robert Winthrop, *Addresses and Speeches on Various Occasions* (Boston, MA: Little, Brown, 1852), 172. Speech to the Massachusetts Bible Society (1849-05-28).

## **Eight Common Objections to Capital Punishment**

1. Sixth Commandment
  - a. Ex 20:13 [KJV]: "Thou shalt not kill" (*ratsach*). The Hebrew word *ratsach* refers to premeditated murder, not simply killing someone and thing. So a proper interpretation of this verse is: "You shall not murder."
  - b. It refers to homicide with "malice of forethought"; it also conveys "wanton negligence"
  - c. All murders are homicides but not all homicides are murder. There is the notion biblically of a justified killing. If someone maliciously walks into my home in the middle of the night and I kill them in self defense, it is a justified homicide, but not a murder.
  - d. Scripture has the concept of "justified war" such as when the US and Allies got involved in WWII in Europe and defeated Nazi Germany. That was not wanton negligence, it was "just war."
  - e. God told Joshua and the Israelites to go into Canaan and eliminate every single Canaanite, man, woman and child...even their animals. If you interpret the 6th Commandment as simply "killing" then God broke the Law.
  - f. When God brought the Flood, was He guilty of breaking the 6th Commandment? No, it was a "just" killing of millions (maybe billions) of people, but it was not wanton negligence or murder.

- g. So if there is no "premeditation" or "malice of forethought" or "wanton negligence" it is not murder as forbidden by the 6th Commandment. The 6th Commandment prohibits the killing (murder) of another by "premeditation," "malice of forethought," or "wanton negligence."
  - h. Thus, capital punishment, as God instituted in 9:6, is not murder but rather "justified homicide" that God has bestowed upon man (government)
2. Sermon on the Mount
- a. Every liberal pastor, when asked about capital punishment, will bring up Matt 5:38-44. However, the context of the Sermon on the Mount is interpersonal relationships.
  - b. It governs our interpersonal relationships with other believers, as well as with coworkers, family members, community members, and other non-believers.
  - c. The Sermon on the Mount has absolutely nothing to do with the relationship between human government and people. So if you're using the Sermon on the Mount to argue against capital punishment, you are applying Scripture to a situation that is contradicting another passage of Scripture, and thus applying it incorrectly. You are not "rightly dividing the Word of Truth."
3. We are no longer under the Mosaic Law
- a. Those who argue against capital punishment say that the arguments in favor of it come from the OT, the Mosaic Law, and according to Rom 6:14 we are no longer under the Mosaic Law
  - b. However, the Mosaic Law was given about 1000 years after the Noahic Covenant (Gen 9), thus it is not in the Law but God gave it pre-Mosaic Law.

- c. We need to be able to differentiate the Noahic Covenant from the Mosaic Law. They are separate and distinct, and you cannot combine the two to argue in favor or against something that God said.

<b>Noahic vs. Abrahamic &amp; Mosaic Covenants</b>			
<b>Name</b>	<b>NOAHIC</b>	<b>ABRAHAMIC</b>	<b>MOSAIC</b>
<b>Human agent</b>	<b>Noah</b>	<b>Abraham</b>	<b>Moses</b>
<b>Scripture</b>	<b>Gen 8-9</b>	<b>Gen 12-17</b>	<b>Ex 19-40</b>
<b>Covenant (Berith)</b>	<b>Gen 9:9</b>	<b>Gen 15:18</b>	<b>Ex 19:5</b>
<b>Party</b>	<b>World, humanity</b>	<b>Israel, Hebrews</b>	<b>Israel, Hebrews</b>
<b>Israel</b>	<b>Pre-Israel</b>	<b>Post-Israel</b>	<b>Post-Israel</b>
<b>Conditional or unconditional</b>	<b>Unconditional</b>	<b>Unconditional</b>	<b>Conditional</b>
<b>Promises</b>	<b>No more flood judgment, enduring earth, capital punishment</b>	<b>Ownership of land, seed, and blessing</b>	<b>Enjoyment or possession of land, seed, and blessing</b>
<b>Sign</b>	<b>Rainbow</b>	<b>Circumcision</b>	<b>Sabbath</b>
<b>Purpose</b>	<b>Restrain &amp; preserve</b>	<b>Redemptive</b>	<b>Redemptive</b>
<b>Directly binding today?</b>	<b>Yes</b>	<b>No</b>	<b>No</b>

- d. The Noahic Covenant is directly binding today on all people, everywhere (Gen 9:12); the Mosaic Covenant was for Israel only (Ps 147:19-20)
4. Deterrence? (Deut 13:10-11; 19:20; Eccl 8:11)

- a. Deterrence is the idea that a potential murderer is so afraid of the possible punishment (execution) that he decides to not commit the murder in the first place so as to not be subject to the possible penalty
  - b. If you can't do the time, don't do the crime.
  - c. The best deterrent for executing a convicted murderer is the fact that that person can never kill again. Many murders would have been prevented if capital punishment was enacted and followed according to the Bible because many murderers have served their time, been released, and promptly killed again.
  - d. Other OT passages on capital punishment as a deterrent: Deut 13:10-11; Eccl 8:11
  - e. The Bible emphasizes that justice should come swiftly, otherwise the deterrence factor is diminished
5. Executed the innocent
- a. Many people oppose capital punishment based simply on the possibility (in their mind) that an innocent person may be executed
  - b. This is an emotional argument. People today are being seduced by an emotional argument, and once the emotions kick in, they are no longer objectively analyzing the data.
  - c. Is it true that our justice system is so flawed, as many people contend, that we're just rushing people to death around the clock, then later finding out that those people were really innocent? According to Greg Jackson, author of *Conservative Comebacks to Liberal Lies*, he says, "There has never been a single case in the United States in which an innocent person has been executed. One of the primary reasons that the innocent are protected from execution in our country is because we have an abundance of legal safeguards. Moreover, DNA testing now further protects the innocent from being mistakenly convicted."
  - d. It is true that you can have someone on Death Row who is later found to be innocent. That has happened many times. But there is not a single example that you can point to where a proven innocent person has been executed.
6. Racist
- a. This comes from Critical Race Theory, which teaches that the institutions of America are inherently and systemically racist. And because they are racist to their core, they must be torn down and rebuilt.
  - b. CRT doesn't say there are pockets of racism in various places (which there are), or that some individual people can be racist (which there are), but rather that the entire country at its foundation is racist.

- c. People who question CRT and its ideas are told that the reason you don't recognize the racist foundations of America is because you are on the right side of the power equation. You are a racist but you just don't realize it, so we need to put you through a bunch of training to get you to realize how much of a racist you really are.
- d. So is capital punishment racist? Greg Jackson writes, "The majority of those executed since 1976 have been white, even though black criminals commit the vast majority of murders. If the death penalty is racist, it is racist against whites, not blacks."

#### 7. 8th Amendment

- a. The 8th Amendment says: "Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted."
- b. From 1972-76, capital punishment was declared unconstitutional because the Supreme Court said it violated the 8th Amendment.
- c. Interestingly, that Supreme Court ruling ignored the 5th Amendment, which says: "No person shall be...deprived of life, liberty, or property, without due process of law;"
- d. Greg Jackson said: "The death penalty was also on the statute books of every single state when the Constitution was adopted. The Founding Fathers (who gave us the Bill of Rights, including the 5th and 8th Amendments), and adopted the Bill of Rights banning cruel and unusual punishment, did not have a problem implementing the death penalty."
- e. The purpose and intent of the 8th Amendment is to get rid of "cruel and unusual punishments" which did not include the death penalty. The punishment is supposed to fit the crime. It banned the Muslim practice of if a child steals a loaf of bread, the punishment is they cut off his hand. That is the type of cruel and unusual punishment covered by the 8th Amendment.

#### 8. Pro-life

- a. The argument goes something like: How can you be pro-life when it comes to the pre-born, but in favor of the death penalty?
- b. According to the Bible, Jesus' own words, a fetus inside a mother is a child (Cf. Luke 19:44). Thus, if you're a believer in Jesus Christ and believe the Bible to be authoritative, then the decision about abortion has already been made for you by Jesus Himself, not by your pastor, your favorite candidate, or the political influencer or commentator that you like best.

<b>ABORTION OR CAPITAL PUNISHMENT?</b>		
	<b>ABORTION</b>	<b>CAPITAL PUNISHMENT</b>
<b>Birth?</b>	<b>Unborn</b>	<b>Born</b>
<b>Crime?</b>	<b>No crime</b>	<b>Committed a crime</b>
<b>Trial?</b>	<b>Not tried by a jury of peers</b>	<b>Tried by a jury of peers</b>
<b>Guilt?</b>	<b>Innocent</b>	<b>Guilty</b>

7 "As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it."

7 "As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it."

7 Now as for you, be productive and multiply; spread out over the land and multiply throughout it."

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

- The conclusion of the paragraph, indicating God's goal for fallen man to perpetuate itself. It's difficult to "be fruitful and multiply" if there is rampant and wanton murder occurring everywhere.

One way to properly interpret the Bible is to take a paragraph and look how it begins and how it ends (the "bookends"). If you can understand the beginning and ending, you'll better understand what lies in between (an *inclusio*). In 9:1-7, the beginning is in v1-2, the ending is in v7, and what is between (v3-6) is the means.

According to v3-6, what God wants is the perpetuance or furtherance of the human race in it's post-Fall, post-Flood condition. In other words, the Creator Himself has built into the fabric of fallen creation certain things that are necessary for fallen creation to perpetuate itself. These are what are called "Divine Institutions." See note: Divine Institutions in 9:5.

### ***Lex Talionis***

Literally, blood for blood...The law was henceforth to inflict capital punishment on its murderers; not the law of man simply, but the law of God. Given to Noah, this statute was designed for the universal family of man until repealed by the Authority that imposed it. Not having been exclusively a Jewish statute, the abrogation of the Mosaic economy does not affect its stability. Christ, having come not to destroy the fundamental laws of Heaven, may be fairly presumed to have left this standing.

The execution of the law was neither to be retained in the Divine hand for miraculous administration, nor to be left in that of the private individual (the kinsman) to gratify revenge, but to be entrusted to society for enforcement by means of a properly-constituted tribunal. This was the commencement of social government among men, and the institution of the magisterial office, or the power of the sword.

The flood did not wash away mankind's sin nature nor his personal acts of sin. Because mankind could not govern himself, God instituted the instrument of civil government, accompanied by capital punishment, for the purpose of restraining the evil violence of mankind (Gen 9:5-7) until Christ returns to earth to personally reign and rule during the millennium.

For capital punishment, see note: **Capital Punishment** in Rom 13.

(c) Sign of the covenant (9:8-17)

8 Then God spoke to Noah and to his sons with him, saying,

8 Then God spoke to Noah and to his sons with him, saying,

8 Later, God told Noah and his sons,

8 And God spake unto Noah, and to his sons with him, saying,

- God speaks to Noah again, this time in order to make a covenant with him...

## THE DISPENSATIONS

Name	Scripture	Responsibilities	Judgment(s)
Innocency	Genesis 1:3-3:6	Keep Garden Do not eat one fruit Fill, subdue earth Fellowship with God	Curses, and physical and spiritual death
Conscience	Genesis 3:7-8:14	Do good	Flood
Civil Government	Genesis 8:15-11:9	Fill earth Capital punishment	Forced scattering by confusion of languages
Patriarchal Rule	Genesis 11:10-Exodus 18:27	Stay in Promised Land Believe and obey God	Egyptian bondage and wilderness wanderings
Mosaic Law	Exodus 19:1-John 14:30	Keep the law Walk with God	Captivities
Grace	Acts 2:1-Revelation 19:21	Believe on Christ Walk with Christ	Death Loss of rewards
Millennium	Revelation 20:1-15	Believe and obey Christ and His government	Death Great White Throne Judgment

9 "Now behold, **I Myself am establishing My covenant with you**, and with your descendants after you;

9 "Now behold, I Myself do establish My covenant with you, and with your descendants after you;

9 "Pay attention! I'm establishing my covenant with you and with your descendants after you,

9 And I, behold, I establish my covenant with you, and with your seed after you;


- "...I Myself am establishing My covenant with you" - God established the Noahic Covenant unilaterally, and unconditionally, with Noah directly, and included his seed after him ("every living creature of all flesh," v15); (Cf. Gen 6:18)

— "establish" - "to make stand," "to erect"; God erected a new covenant with Noah, and with humanity in general, in fulfillment of His promise in 6:18

— God now took His promises to Noah from earlier and formalized them into a covenant with Noah, who represented every person who came after him

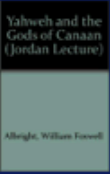
- "...with your descendants after you" - the covenant with not just with Noah himself or his family, or one particular race or people group; the covenant God made with Noah directly included every descendant of Noah, which is every person who has ever lived since Noah.

— Not every covenant had a token or sign connected to it (Edenic and Adamic Covenants did not have tokens); Noahic, rainbow (9:13); Abrahamic, circumcision (17:11); Mosaic, Sabbath (Ex 31:16-17).



## Dr. William F. Albright

*Yahweh and the Gods of Canaan, 106-08*



**“Contracts and treaties were common everywhere, but only the Hebrews, so far as we know, made covenants with their gods or God. Being prevaillingly caravaners and so ethno-political intruders in the West, the early Hebrews were in constant need of contractual and treaty protection.’ Charles Clough notes, ‘Of course, we Biblicists insist that it was God that made the contracts with man, not the other way around.’”**

Charles C. Clough, "Social-Political Implications of the New Covenant," in *An Introduction to the New Covenant*, ed. Christopher Cone (Hurst, TX: Tyndale Seminary Press, 2013), 277.

10 and with every living creature that is with you: the birds, the livestock, and every animal of the earth with you; of all that comes out of the ark, every animal of the earth.

10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth.

10 and with every living creature that is with you—the flying creatures, the livestock, and all the wildlife of the earth that are with you—all the earth’s animals that came out of the ark.

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

– The Noahic Covenant is so extensive that it even contemplates the animal kingdom

— In this covenant, God has already dealt with the relationship between man and animals (Cf. v2), putting the fear of man into the animal kingdom

11 I establish My covenant with you; and all flesh shall never again be eliminated by the waters of a flood, nor shall there again be a flood to destroy the earth."

11 I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth."

11 I will establish my covenant with you: No living beings will ever be cut off again by flood waters, and there will never again be a flood that destroys the earth."

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

- God originally made some promises to Noah back in 8:21; now God expands upon these promises, and put these promises into covenant format

— This promise again indicates that the Flood was universal, not local



## Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 188*



"That means there will never again be a universal flood, and God will never again destroy the mass of humanity with a universal flood. The next time God destroys the mass of humanity, it is going to be by fire (Is 24:5-6; 2 Peter 3:10). This promise again indicates the Flood was universal, not local. The language states clearly what had just happened: all flesh (except those on board the ark) and the earth had been destroyed."

12 God said, "This is the sign of the covenant which I am making between Me and you and every living creature that is with you, **for all future generations**;

12 God said, "This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations;

12 God also said, "Here's the symbol that represents the covenant that I'm making between me and you and every living being with you, for all future generations:

**12** And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

- "...for all future generations" - notice that the Noahic Covenant, including the principles of human government, carnivorous eating, and capital punishment, are in place even today and into the future

13 I have set My **rainbow** in the cloud, and it shall serve as a sign of a covenant between Me and the earth.

13 I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.

13 I've set my rainbow in the sky to symbolize the covenant between me and the earth.

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

- "...rainbow" - *keshet*, the same word used of the battle bow

— It is as if God hung up His battle bow on the cloud as a sign of peace in place of being a sign of war. God is hanging up his battle bow as a sign saying there will be no more mass destruction via deluge.

— "Rainbow" is used 3x outside of Genesis (Ezek 1:28, part of the Shekinah Glory; Rev 4:3, also part of the Shekinah Glory; Rev 10:1, which deals with the reflected glory of a leading angel). Each time it's used, it refers to the glory of God. And whatever God gives to us to represent His character, Satan will work to pervert (Cf. Acts 13:10).

— Since rainbows are associated with rain, and there had been no rain before the Flood, no one had seen a rainbow before this time

— The fact that we still see rainbows today after a storm is proof of the eternal nature and present sign of the Noahic Covenant

14 It shall come about, when I make a cloud appear over the earth, that the rainbow will be seen in the cloud,

14 It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud,

14 Whenever I bring clouds over the earth and the rainbow becomes visible in the clouds,

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 and I will **remember** My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all

flesh.

15 and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.

15 I'll remember my covenant between me and you and every living creature, so that water will never again become a flood to destroy all living beings.

15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

- "...remember" - does not mean to recollect something He had forgotten; rather it means to remember in the sense of movement toward an object (Cf. 8:1; 19:29; Ex 2:24; Jer 2:2; Luke 1:54-55)

— Here, as in 8:1, it's used to show a covenantal relationship and refers to God's faithfulness to His covenant

16 When the rainbow is in the cloud, then I will look at it, to **remember** the **everlasting** covenant between God and **every living creature** of all flesh that is on the earth."

16 When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth."

16 When the rainbow is in the clouds, I will observe it and remember the everlasting covenant between God and all living beings on the earth."

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

- "...remember" - used to show a covenantal relationship and referring to God's faithfulness to His covenant

- "...everlasting" - *olam*, first of five divinely originated covenants in Scripture explicitly described as "everlasting"; Others: Abrahamic (Gen 17:7); Priestly (Num 25:10-13); Davidic (2 Sam 23:5); New (Jer 32:40).

— Of the six explicitly mentioned covenants, only the Mosaic Covenant was nullified

- "...every living creature" - the Noahic Covenant is the broadest of all God's promises because it includes all of humanity and the animal kingdom, from that point forward

17 And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."

17 And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."

17 God also told Noah, "This is the symbol of the covenant that I've established between me and everything that lives on the earth."

17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

- Every covenant God's gives to man has a sign. The sign of the Noahic Covenant is the rainbow. The sign (rainbow) is not the reality of the covenant, it is only the "sign" of the covenant. The covenant is made up of the promises that God has given to man.

— The sign of the Abrahamic Covenant: circumcision

— The sign of the Mosaic Covenant: Sabbath

— The sign of the Davidic Covenant: The Throne (although not specifically mentioned)

— The sign of the New Covenant: Communion

(ii) Post flood sin (9:18-29)

(a) Noah's three sons (9:18-19)

**18** Now the sons of Noah who came out of the ark were **Shem, Ham, and Japheth**; and **Ham was the father of Canaan**.

**18** Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan.

**18** Noah's sons who came out of the ark were Shem, Ham, and Japheth. (Ham later fathered Canaan.)

**18** And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

- "...Shem, Ham, and Japheth" - Noah's three sons. This was likely their birth order (Cf. 5:32; 6:10; 7:13; 10:1; 1 Chr 1:4).

- "...Ham was the father of Canaan" - Ham had four sons: Cush, Mizrain, Put, and Canaan (Cf. 10:6)

19 These three *were* the sons of Noah, and from these the whole earth was populated.

19 These three *were* the sons of Noah, and from these the whole earth was populated.

19 These three were Noah's sons, and from these men the whole earth was repopulated.

19 These are the three sons of Noah: and of them was the whole earth overspread.

- From Shem came the semitic people groups: Assyrians, Babylonians, Persians, Arabs, and ultimately the Hebrews (Jews)

— There will be a blessing pronounced on the Hebrews/Jews (who don't even exist yet) in v26, indicating that the Messiah will come from the descendants of Shem

- From Ham came the people groups from Africa

- From Japheth, who was receptive to the things of God (most notably the prophecies of Shem) came the people groups of the European nations, North America, and Asia

Acts 17:26: and He made from **one man** every nation of mankind to live on all the face of the earth, having determined *their* appointed times and the boundaries of their habitation,  
- "...one *man*" - Adam; then Gen 5 draws the line from Adam to Noah, then here we have Noah's three sons

(b) Noah's sin (9:20-21)

**20** Then Noah **began** farming and planted a vineyard.

**20** Then Noah began farming and planted a vineyard.

**20** Noah, a man of the soil, was the first to plant and farm a vineyard.

**20** And Noah began to be an husbandman, and he planted a vineyard:

- "...began" - *hālal*, indicates that Noah began a new occupation (farming); this was an occupation that he didn't have in the pre-Flood world that he now takes on in the post-Flood world

— This nugget is often overlooked but it's an important detail because God has cleansed the earth of evil with the Flood, and now begins a new work in Noah (Cf. 2 Cor 5:17)

**21** He drank some of the **wine** and became drunk, and **uncovered himself** inside his tent.

**21** He drank of the wine and became drunk, and uncovered himself inside his tent.

**21** He drank some of the wine, got drunk, and lay down naked right in the middle of his tent.

**21** And he drank of the wine, and was drunken; and he was uncovered within his tent.

- "...wine" - evidently Noah's new occupation as a farmer was more specifically a vineyard owner and vinedresser

— Grape juice arguments fail here. Oenology (the science and study of all aspects of wine and winemaking except vine-growing and grape-harvesting) is a valid pursuit if done in moderation (John 2:10; 1 Tim 5:23). Drinking wine only became a sin because of the result.

— Likely one day after laboring in the field, Noah had some wine (the fruit of his labor). No problem there. The problem began when he had too much and became drunk.

— The Bible never condemns drinking in moderation, but it severely condemns drunkenness. It condemns putting our mind in an inebriated state, held hostage to a substance that we voluntarily indulged in.

— Paul commands believers in Eph 5:18 to not be drunk with wine. He says if you want to be controlled by a foreign substance, let it be the Holy Spirit. Intoxication tends to lead to sensuality: Cf. Lot (Gen 19:33); Ahasuerus (Esther 1:10-11); Belshazzar (Dan 5:1-6).

- "...uncovered himself" - it is interesting that drunkenness is often connected with nakedness in the Bible (Lam 4:21; Hab 2:15). Drunkenness often leads to lewdness, which then leads to breaking God's sexual standard.

- We need to monitor very closely our freedoms in Christ to ensure that they do not become tools of Satan, when our freedom becomes our bondage
- One redeeming piece of Noah's escapade was that he was naked in his tent, not out in public
- When we study the Bible, it's first good to understand the "what" question...what happened? Here it's fairly easy to understand the events that took place. Then we need to go deeper into the "why" question...why would Moses, who wrote Genesis, include these details in Noah's life in Genesis?
- It's likely to demonstrate to his readers that sin continued in the post-Flood world. The Flood did not fix man's inherent sin problem...it just fixed the outside, but not the inside of man.
- It shows that more is needed to fix the inside of man, our inherent sin nature, than simply God's overwhelming judgment. It points to the need for a Messiah.
- Without this note about Noah's sin, you could read the text and think that Noah was a perfect man. In fact, Lamech (Noah's father) thought that Noah would be the promised Messiah (Cf. 5:29). Over and over the text commends Noah for his faith in God (Heb 11:7), his evangelism to others, and how God strategically used Noah, so much so that the reader may start to believe that Noah was the promised Messiah. His drunkenness here proves that he was not.

## **Wine**

- Nothing wrong (Deut 25:4; 1 Cor 9:7); fermentation is a natural process
- Beneficial (Judges 9:13; Ps 104:15; Prov 31:6; 1 Tim 5:23)
- Symbol of blessing (Gen 27:28-37; Prov 9:2; Is 25:6; Matt 26:28-29)
- Blessed at Cana (John 2:9-10)
- Drunkenness condemned (Prov 23:20; Is 5:11,22; Luke 21:34; Rom 13:13; 1 Cor 5:11; 6:10; Gal 5:21; Eph 5:18; 1 Thess 5:8)

There are special seasons when abstinence from this as well as other gratifications of a physical kind is a duty (Cf. Lev 10:9; Judges 13:4,14; Ezek 44:21; Dan 1:5,8,16; Rom 14:21; 1 Cor 10:28), and it is competent to any Christian, for the sake of his weaker brethren, or as a means of advancing his own spiritual life, or for the glory of God, to renounce his liberty in respect to drinking—no intelligent person will doubt this.

But that total abstinence is imperatively required of everyone is neither asserted in Scripture nor was it taught by the example of Christ (Matt 11:19), and to enforce it upon Christian men as a term of communion is to impose on them a yoke of bondage which Christ has not sanctioned, and to supplant Christian liberty by bodily asceticism.

## **Examples of Non-Persevering Saints in the OT**

- Noah (Gen 9:20-23; Heb 11:7)
- Lot (Gen 13; 19; 2 Peter 2:7-8)
- Moses (Num 20:11-12; Deut 32:5; Matt 17:1-3; Heb 11:23-29; Rev 11:6)
- Exodus generation (Num 13-14; Heb 11:29)
- Samson (Judges 13-16; Heb 11:32)
- Saul (1 Sam 28; 31)
- Solomon (1 Kings 11:4,9-10)

### **Examples of Non-Persevering Saints in the NT**

- Untrustworthy believers (John 2:23-25)
- Non-confessing believers (John 12:42)
- Ananias and Sapphira (Acts 5:1-11)
- Simon the Sorcerer (Acts 8:13)
- Immature believers at Corinth (1 Cor 3:1-3)
- Unrewarded believers at Corinth (1 Cor 3:15)
- Disciplined believers at Corinth (1 Cor 11:27-32)
- Demas (2 Tim 4:10; Col 4:14)
- Immature believers in Hebrews (Heb 5:11-14)
- Seven churches in Asia Minor (Rev 3:19)

#### **(c) Sin of Ham (9:22-24)**

**22 Ham, the father of Canaan, saw the nakedness** of his father, and told his two brothers outside.

22 Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

22 Ham, who fathered Canaan, saw his father's genitals and told his two brothers outside.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

- "Ham, the father of Canaan" - it's important to differentiate that because of what Ham is going to do here, the curse will not affect all descendants of Ham, only the descendants of Canaan

— The curse is limited to Ham's fourth son, Canaan, not all of the descendants of Ham (he had three other sons)

- "...saw the nakedness" - what was Ham's sin? Many believe it was some sort of incestuous homosexual relationship between drunk Noah and his middle son.

— To support this argument, they go to Lev 18:18; Lev 20 (also written by Moses), where "to uncover someone's nakedness" refers to all types of sexual sin

— However, it's likely not necessary to go to Leviticus to determine what happened here. From the text in Genesis, it is sufficient to say that whatever happened here, it was disrespectful to Noah.

— The sin of Ham was that he saw the nakedness of his father. For Ham this was an attack on Noah's privacy. The "seeing" involved a violation of a boundary. Ham perhaps showed his disrespect, for he saw the nakedness with glee, and so the moral rectitude of the father was now destroyed.

— There is no exegetical grounds to point out that there was a homosexual act involved. However, it does imply that he looked upon the nakedness of his father with glee; not necessarily to derive sexual pleasure from it, but certainly in a mocking tone, making fun of his father, and so he told his two brethren.

- The sin of Ham will cause the cursing of his fourth son, and the sin lay in three things: seeing but failing to cover the father himself, as he could have; telling others about it, further shaming him; and deriding his father.

23 But Shem and Japheth took a garment and laid it on both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness.

23 But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness.

23 Then Shem and Japheth took their father's cloak, laid it across both their shoulders, and walking backwards, they both covered their father's genitals. Their faces were turned away, and they did not see their father's genitals.

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

- The contrasting attitude and actions of the other two brothers...

— The brothers did not look with glee at their father's nakedness; instead, they did everything possible to not see their father in this state so as to not embed in their minds the present position and situation of their father

24 When Noah awoke from his wine, he knew what his **youngest** son **had done** to him.

24 When Noah awoke from his wine, he knew what his youngest son had done to him.

24 When Noah sobered up and learned what his youngest son had done to him,

**24** And Noah awoke from his wine, and knew what his younger son had done unto him.

- "...youngest" - can also mean "younger" (since Ham is always listed as the middle son of three, which is believed to be their birth order)

- "...had done to him" - implies that Ham had committed a sin or violated Noah in some way

(d) Curse of Canaan (9:25-27)

25 So he said, "**Cursed be Canaan; A servant of servants He shall be to his brothers.**"

25 So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers."

25 he said, "Canaan is cursed! He will be the lowest of slaves to his relatives."

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

- Verses 25-27 are the only recorded words of Noah found in Genesis

— His only recorded words are predictive prophecy about his three sons

- "...Cursed be Canaan" - notice that Noah does not curse all Hamites, but only the descendants of Ham's fourth son, Canaan

— It's important to understand this distinction because people who do not and apply the curse to all Hamites (father of the African continent) use this curse to authorize racism

- So why would God punish Canaan and his descendants, in light of Ezek 18:20?

Ezek 18:20: The person who sins will die. A son will not suffer *the punishment* for the father's guilt, nor will a father suffer *the punishment* for the son's guilt; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself.

— It's likely that "the apple did not fall far from the tree": when children see sinful behavior in their parents, they will likely grow up practicing that same sinful behavior. God doesn't curse people for the sinful acts of their parents; He brings judgment to each based on their own choices.

— Noah's fourth son Canaan imitated Ham's detestable practices; the immortality of the Canaanites was legendary (Gen 15:16; 18:20-21; 19:4-10; Lev 18:1-3; Deut 12:29-31).

notably the disrespect for his father (Ham) that Ham carried out against his father Noah. It's likely that people group imitated the same disrespect as they came into the land of Canaan, having no respect for God's boundaries.

- Keep in mind the original audience for Genesis: Moses wrote the Torah after the Exodus, to the Israelites in the wilderness

— This curse, pronounced by God on the Canaanites, is the background and historic legitimacy for God's command to eliminate every Canaanite man, woman, child, and animal to the Joshua generation who entered the Promised Land (Cf. 15:16). Lev 18; 20 provides detail on what the sin of the Canaanites looked like when it came to the full.

- "...A servant of servants" - a superlative, literally "the top or ultimate servant" (Cf. Holy of Holies). When Noah prophesies this, it means that Canaan is going to be in abject slavery.

- "...He shall be to his brothers" - who Canaan will be slaves to? The descendants of his other two brothers, Shem and Japheth (1 Kings 9:20-21).



## Dr. Arnold G. Fruchtenbaum

*The Book of Genesis, 200*

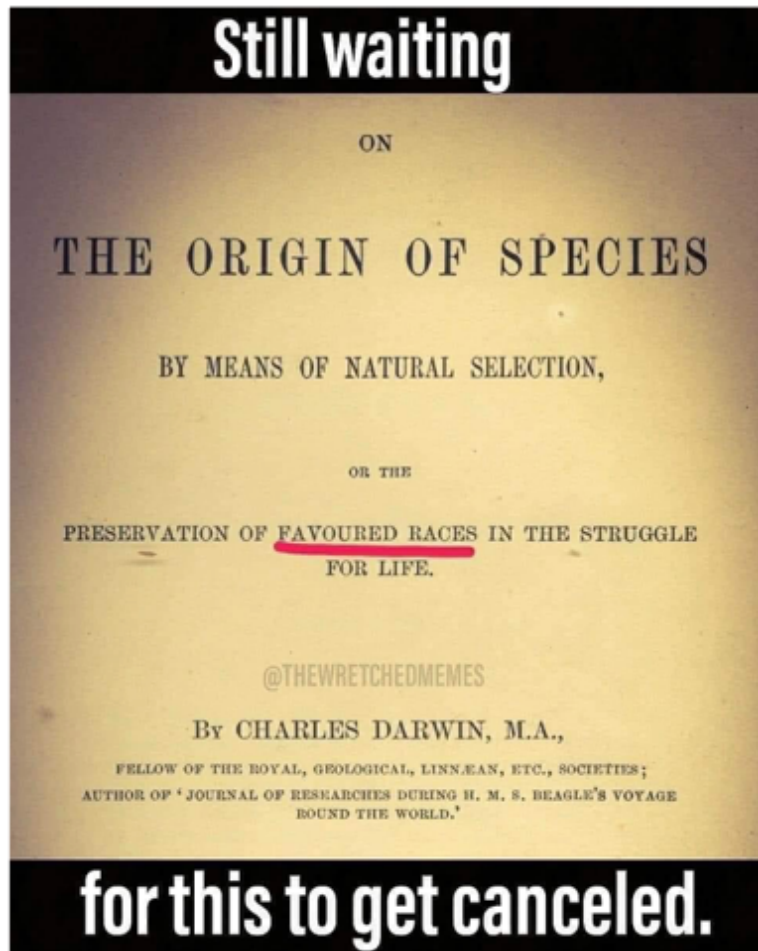


“In some circles in preceding times, it was taught that the curse of Canaan was upon the Negro or the Black race, which is simply not true to the text. While it is true that Blacks are the descendants of Ham, not all descendants of Ham were black-skinned people. Only one of Ham’s sons was cursed, and that was Canaan. As is known from the Egyptian portrayals of the Canaanites, the Canaanites were not black-skinned; they were white, or it would be more correct to say, olive-skinned. Therefore, black skin has nothing to do with this curse, and the curse of Canaan is not biblical grounds for the enslavement of Blacks.”

In the movie Mississippi Burning with William Dafoe, they use this very passage from the Bible to justify enslavement of blacks.

### **Curse Upon Ham's Descendants = Justification for Racism?**

- Was the curse upon Canaan a curse upon the "black" race? No! (see Fruchtenbaum quote above)
- Biblically speaking, there is no such thing as "race." The Asian race, caucasian race, black race, hispanic race are foreign concepts in Scripture. As far as the Bible is concerned, there is only one race: the human race.
- The Bible is clear that all human beings, regardless of where they were born or their skin color, or any other physical attribute, are equal and bear God's image by virtue of creation.
  - One race: Gen 1:26-27
    - The Fall of man did not erase man's image-bearing status (Gen 9:6; Cf. James 3:9)
  - Humanity is equally redeemed (Gal 3:28)
    - God's plan for redemption is not open to just a handful of people groups; it's open to every single person who has ever lived
      - Cf. Jesus' dealing with the Samaritan woman at the well (John 4:9,27)
  - The reason for the curse on Canaan was morality (Cf. Lev 18; 20), not genetics



The father of racism is Charles Darwin. The original title of his ground-breaking book on evolution was titled: *The Origin of the Species, by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*. Darwin argued in this book that some people (races) are "more evolved" than other races, thus more worthy or "favoured." This is the exact argument that Nazi Germany made against the Jews...that the Jews were not as "evolved" as the Aryan race, therefore it's completely proper and justified for the Aryan race to subjugate the Jewish race.

Sadly, some people make that same argument between blacks and whites: blacks are less evolved (closer in their evolutionary process to the monkey) than whites, thus "lower" and deserving of subjugation.

The whole idea of racism disappears when the theory of evolution disappears. If the theory of evolution completely disappeared, you would have no philosophical basis for racism because you'd have no way to argue that one race is any better than another.

In our world obsessed with cancel culture, Darwin ought to be canceled but never will be because the left uses Darwinism forms the basis for all kinds of other pagan thought that

they want to keep intact.

26 He also said, "**Blessed be the LORD, The God of Shem; And may Canaan be hisservant.**

26 He also said, "Blessed be the LORD, The God of Shem; And let Canaan be his servant.

26 He also said, "Blessed be the LORD God of Shem, and may Canaan be his slave.

26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

- Now we have a blessing pronounced on Shem, Noah's oldest son, who was not involved in Ham's sin

- "...Blessed be the LORD, The God of Shem" - Shem will uniquely possess the knowledge of God; thus the Seed of the Woman would come through Shem, not through Ham or Japheth

- "...And may Canaan be his servant" - further detail on the slavery curse from v25; we see this subservience play out in the future in 14:1-4; 1 Kings 9:20-21

— Conquered people were called servants, even if they were not household or private slaves. Shem, the ancestor of Israel, and the other "Semites" were to be the masters of Ham's descendants, the Canaanites.

— The earliest fulfillment of this comes in 14:4 where Canaanites become slaves to non-Jewish Shemites; also 1 Kings 9:20-21, where Canaanites become slaves to Jewish Shemites

### **God's Messianic Purposes in Genesis**

- Proto-evangelium from Adam & Eve (3:15)
- Seth (4:25)
- Noah (5:29)
- **Shem (9:26)**
- Abraham (12:3)
- Isaac (21:12)
- Jacob (25:23)
- Judah (49:10)

27 "May God **enlargeJapheth**, And may he **live** in the tents of Shem; And **may Canaan be his servant.**"

27 "May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant."

27 May God make room for Japheth; may God live in Shem's tents, and may Canaan serve him."

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

- "...enlarge Japheth" - Japheth would have the largest number of descendants, including the inhabitants of Asia and Europe

- "...live" - means "to have fellowship with"; the Japhethites would conquer the Jews physically, the Jews would conquer the Japhethites spiritually

— The Japhethites, moreso than the Hamites, adopted the God of Shem; the Greeks (who are Japhethites) gave us the Septuagint (LXX)

- "...may Canaan be his servant" - Canaan, the youngest son of Ham, will also be a servant to the Japhethites (he will also be a servant to the Shemites, Cf. v26)

— The fulfillment came when the Phoenicians became the slaves to the Greeks and Romans; thus, the curse of Canaan is to become enslaved to the two brothers of Ham

— The enslavement of Canaanites is seen in many situations in the history of the OT

The Canaanites would have to be dispossessed by Israel under Joshua in order for blessing to come on Shem (v26) and for the Japhethites to dwell in the tents of Shem (v27), meaning that the Japhethites would live with the Shemites on friendly terms, not that the Japhethites would dispossess the Shemites. Verses 24-29 actually set the foundation for Israel's foreign policy in the land (Deut 20:16-18).

#### (e) Death of Noah (9:28-29)

**28** Noah lived 350 years after the flood.

**28** Noah lived three hundred and fifty years after the flood.

**28** Noah lived 350 years after the flood.

**28** And Noah lived after the flood three hundred and fifty years.

29 So all the **days of Noah** were 950 years, and **he died**.

29 So all the days of Noah were nine hundred and fifty years, and he died.

29 After Noah had lived a total of 950 years, he died.

29 And all the days of Noah were nine hundred and fifty years: and he died.

- "...days of Noah" - a time comparable to the days preceding the Rapture. During both times (before the Flood and before the Rapture), normal day-to-day activities characterize the time (Cf. Matt 24:37-39; Luke 17:26-27).

- "...he died" - confirmation that Noah was not the promised Messiah (Cf. 5:29)

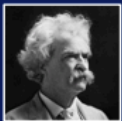
— Noah entered the ark when he was 600 years old (7:6)

— He was the last of the early patriarchs who had an exceptionally long lifespan; after the Flood, as we see in Gen 10, lifespans are cut back dramatically compared to before the Flood

Heb 11:17 speaks of the faith of Noah. He was warned by God concerning things not as yet seen...he never saw a flood and never saw rain. However, Noah's faith was manifested in his building of the ark without any evidence in advance, and the result was that Noah became an heir of righteousness, which comes by faith. Noah's faith also condemned the world, in that the whole time he was building the ark, he also proclaimed the sin of his generation. Their failure to respond to Noah's message condemned them to perish in the Flood.

1 Peter 3:19-21 makes the analogy that just as the ark saved Noah's family physically, so will baptism (of the Holy Spirit) save the Jewish believers physically. Furthermore, in His spirit, Jesus went down to Sheol and proclaimed to the spirits that were disobedient in Noah's day. He announced to them that the plan to thwart the Seed of the Woman from coming had failed. The Messiah was now here, and this guarantees their final judgment.

2 Peter 2:5 uses Noah and his family as an example of the fact that God knows how to deliver from judgment.



## Mark Twain

*Autobiography, 2:37*

**"A myriad of men are born; they labor and sweat and struggle for bread; they squabble and scold and fight; they scramble for little mean advantages over each other. Age creeps upon them and infirmities follow; shames and humiliations bring down their prides and their vanities. Those they love are taken from them, and the joy of life is turned to aching grief. The burden of pain, care, and misery grows heavier year by year. At length ambition is dead, pride is dead, vanity is dead; longing for release is in their place. It comes at last-the only un-poisoned gift earth ever had for them-and they vanish from a world where they were of no consequence; where they achieved nothing, where they were a mistake and a failure and a foolishness; where they left no sign that they have existed-a world that will lament them a day and forget them forever."**

How different were the last words of Apostle Paul in 2 Tim 4:7-8:

7 I have fought the good fight, I have finished the course, I have kept the faith;

8 in the future there is reserved for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

