

GENESIS 9

Expounding God's Word

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KEYWORD

REVERANCE

God (Plural)

Elohim (The Trinity)

God (Singular)

El

LORD

Jehovah & or Yahweh (YHWH)

GOD

Jehovah & or Yahweh

Lord

GOD the Master (Kurios), Adonai

lord

Man the Master

El Olam

Everlasting God

Bara

God creating from nothing

Asah

God making or assembling from existent materials

Beth

House

Numbers

- 1 - Unity between God the Father & His Son Jesus (John 10:30)
- 2 - Represents union, division, and verification
- 3 - Harmony, New Life & completeness (467 times)
- 4 - Creation & The creative ability of God.
- 5 - God's grace, goodness and favor toward humans (318)
- 6 - Imperfection of man and the sin and weakness he has
- 7 - Perfection
- 8 - New beginnings
- 9 - Divine completeness or conveys the meaning of finality (49)
- 10 - God's authority, completeness, order, and divine perfection
- 11 - Disorder, chaos and judgment (11 - 24 & "11th" - 19)
- 12 - God's power and authority (187)
- 13 - Rebellion
- 40 - Represent completeness or wholeness.

Keywords

“create” (bara), “make” (asah), and “form” (yatsar). In Isaiah 43:7 – All the three are used.

Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need

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PRAYER

*** At the end of study ***

REVIEW

In Chapter (8), we found that Noah emerged out of the ark.

God gave him the promise that as long as the earth remained,

- It would remain in its orbit
 - It would continue to spin upon its axis
 - There would be summer and winter
 - Seedtime and harvest
 - Day and night; and there would be cold and heat
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Genesis 9 describes God's dealings with Noah and his sons in a world remade by the flood.

It can be divided into three sections.

First, God gives blessings and commands to Noah and his sons which very closely echo His words to Adam and Eve (Genesis 1:28), but with significant differences.

God once again blesses mankind with both ability and responsibility to reproduce and fill the earth.

This time, however, God's instruction to subdue the earth includes the fact that all animals would be fearful of humanity.

In Eden, God explicitly gave plants as a food source (Genesis 1:29–30).

Now, after the flood, in addition to plants, humanity is given overt permission to eat animals.

However, they are not permitted to eat the blood of those animals.

In addition, if a person kills another person—or an animal kills a person—God will now require the killer's life to be taken, as well, as a protection against the kind of violence that raged on the earth before the flood (Genesis 9:3–6).

In the second section, God expands on His promise from chapter 8: to never again kill every creature on the earth with a flood.

God establishes a universal covenant with humanity and the animals, and declares that He will make a sign of this covenant; He will set His bow in the clouds.

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God will cause the rainbow that appears in conjunction with a storm to remind Him of this promise.

It serves as a reminder of God's grace and mercy to humanity, as well (Genesis 9:7-17).

The final section of chapter 9 tells an awkward story.

Noah gets drunk on the wine from a new vineyard & passes out naked in his tent.

One of these three sons, Ham, walks into Noah's tent, sees his father naked, leaves the tent, and tells his brothers what He has seen.

Noah's other two sons go to great lengths to cover their father's nakedness without looking at him.

While vague on details, this passage makes it explicitly clear that Ham has somehow dishonoured his father (Genesis 9:24-25).

This story also demonstrates a common theme of Scripture: that all people, even those used by God, are fallible and prone to masking mistakes.

When Noah wakes up, he curses Ham's son Canaan, declaring that Ham's descendants will be subservient to the descendants of his brothers Shem and Japheth.

Noah's curse on Canaan includes blessings on both Shem and Japheth with the first hint that the line of Shem will lead to the creation of God's chosen people: Israel (Genesis 9:18-29).

Chapter 9 ends with a simple report:

Noah lived 350 years after the start of the flood for a total lifespan of 950 years.

He will be the last of the patriarchs of Genesis to live nearly a millennia.

The genealogies of Genesis 11 show a rapidly-decreasing maximum to the duration of human life.

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GEN 9: 1

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

We find the same command given unto man (Adam) after his creation on the 6th day in Genesis 1:28

Notice the command is to fill the earth.

Later we will find in Chapter (11), a rebellion against that command as they decided to build a civilization and an urbanized community in the Plain of Shinar, the area of Babylon, but God's command was to fill the earth.

GEN 9: 2

And the fear of you and the dread of you shall be upon every beast of the earth, **(This would appear that prior to the flood, animals did not fear man)** 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. **(meaning that Man would have the power to hunt or tame animals)**

God speaks to them about subduing the animal kingdom, as He did with Adam in Genesis 1:28.

This command to rule over the animal kingdom is slightly different from the original version given in Eden.

Instead of merely commanding Noah to subdue the earth, God tells Noah and sons that the animal kingdom will fear them **probably because now man will start hunting them for food.**

This also indicates the broken relationship between man and animals, something we lost from the paradise of Eden as the result of man's sinfulness.

This however will be restored in the 1,000 year kingdom of Christ on earth; peace will exist among the animals and people once more as was in the Garden of Eden.

There are a number of passages in scripture that describe this period of time.

Isaiah 11:1-6 says *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.*

GEN 9: 3

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Every moving thing that liveth (Only animals "moving" or "alive" were permissible to eat. Thus this implied a restriction against eating animals which had died of natural causes) shall be meat for you; even as the green herb have I given you all things.

Prior to the "flood" man was a vegetarian, but here God allows man to eat meat.

God had said to Adam that he could eat from every plant, except for the forbidden trees.

So, God again gives humanity specific permission to eat, saying to Noah and his sons that they can eat anything that moves, as well as any of the plants.

This, in part, might explain the reason why man's relationship with animals is characterized in this passage as hostile.

Take note that at this point there's no restriction mentioned about defining certain animals as edible or inedible: clean or unclean.

This may have been understood, in the sense that Noah would have considered those animals not previously defined as "clean" as inappropriate to eat (Genesis 7).

The other possibility is that humans may have been free to eat animals categorized as "unclean" until God made them off-limits for His people in the Law (Leviticus 11, Deuteronomy 14).

The other possible reason for God permitting man to eat meat is that after the flood, the fruitfulness of the earth was greatly diminished, and so using animals as another source of food would have been necessary to ensure the survival of Mankind.

In very cold or dry regions, people would not have been able to survive at all without meat.

Meat was likely eaten before the flood, however it was not by God's permission. Now Man could eat meat freely.

GEN 9: 4

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

God is giving man a respect for blood early in their history.

Later on we will be told that the life of the flesh is in the blood and man is not to eat meat with blood.

Of course, the Jewish people, to the present day, strictly follow this command.

An orthodox Jew would not buy meat in a gentile butcher shop.

They will only buy meat where it is certified "kosher;" which means, the Rabbi must observe the butchering process and make sure that the animals are thoroughly bled.

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This was later codified in the Law of Moses and was also carried over to the gentile believers in the New Testament.

James, when dealing with the new gentile believers in Antioch, Syria and Cilicia said in,

Acts 15:28-29:

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well...

This deep respect for blood is the first step in a long process, establishing the symbolism of Christ's sacrifice for human sin on the cross.

Also the design of this restriction is to prevent the horrid cruelty of mutilating or cooking an animal while yet alive and capable of suffering pain.

In some parts of the world this is still practiced, pieces of live animals are removed and eaten. The animal is kept alive as a means of preserving the meat.

There also pagan practices which consisted of eating blood while the animal is alive for example the Karamojong people.

It is also intended, perhaps, to teach that the life of the animal, which is in the blood, belongs not to man, but to God himself, who gave it.

He makes account of it for atonement in sacrifice; otherwise it is to be poured on the ground and covered with dust Leviticus 17:11-13.

Now no way can you interpret this nor later on under the law where God commands not to drink the blood as a probation of blood transfusion.

That is a complete & tragic twisting of scripture because it takes hundreds of lives every year.

The Jehovah's Witnesses are dying many of them every year because they refuse to have blood transfusions all because of a foolish and unscriptural interpretation of the scriptures.

GEN 9: 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 is talking about the sacredness of life and he is establishing a new order or new law showing the importance of human life.

Evidently there was a lot of un-reckoned murders taking place prior to the flood as we see in Genesis 6:11.

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As mankind are the image-bearers of God, God would not allow murder and violence to spread to the extent it did prior to the flood.

This is one of the first moments in Scripture where blood, specifically, is tied to life.

Later, through moments such as the first Passover (Exodus 12:1–7), and the sacrifices in the temple (Exodus 29:19–21; Leviticus 4:1–21), this reverence for blood will be magnified.

The ultimate meaning of this symbol will be fulfilled in the sacrifice of Jesus Christ on the cross (John 1:29; 1 Corinthians 5:7).

Basically this verse pivots from an animal's lifeblood to the shedding of the blood of humans.

This is a new command for the way human communities should conduct themselves; it is a change from God's requirements for mankind before the flood.

Specifically, God will require a reckoning—a dire accountability—when the lifeblood of a person is shed.

Following the first recorded murder in Scripture, God allowed Cain to live and, in fact, to thrive on the earth.

With this new beginning after the flood, however, God will require death for the intentional, unjustified killing of another person.

God is now establishing human government capital punishment with Noah.

GEN 9: 6-7

Whoso sheddeth man's blood, by man shall his blood be shed; (This is the beginning of human government and it is the basic foundation upon which human government was to be established much as the way that man has kept the law certainly is not just) for in the image of God made He man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

The institution of the death penalty by God differs drastically from His response to Cain's murder of his brother Abel.

Then God allowed Cain to live and even to thrive on the earth (Genesis 4:15–16).

However, the violence on the earth was part of God's reason for wiping out mankind with the flood (Genesis 6:5).

This command also shows that human life is valued above animal life in God's eyes. Men were allowed to kill and eat animals, but men or animals who killed a person would themselves be killed.

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This specific reference to capital punishment—an offense worthy of physical death—is also important in that it predates the Law of Moses.

Christians are often divided over the concept of the death penalty.

As part of that debate, this verse reminds us that capital punishment did not originate with Moses, but with Noah.

As we get further into the law, we will find God has set out the law for manslaughter.

If you kill someone by accident, there would be a city of refuge for you to flee to and as long as you stay in that city the death cannot be avenged.

GEN 9: 8-11

And God spake unto Noah, and to his sons with him, (God is speaking directly to Noah's sons, as well as to Noah) saying, and I, behold, I establish my covenant with you, (

- This also was foreshadowed by God prior to the flood in Genesis 6:18
 - Now God is beginning to establish a covenant with man and this is the beginning of God's covenant relationship with man.
 - Later on God established a covenant with Abraham that he would be the father of the nation through whom the Messiah would come
 - Later God made a covenant with the nation Israel under the law
 - The covenant always establishes the basis of man's relationship with God
 - So here is a righteous holy and infinite God & here is a sinful and finite man
 - How can you ever get the two together?
 - Can a finite simple man become one with an infinite holy God?
 - There has to be some basis by which man's sin is put away in order that he might become one with a righteous holy God
 - In the Old Testament as God established a Covenant with the nation of Israel and there were provisions of the sin offerings by which their sins would be covered in order that they might have a fellowship with God
 - But that Covenant which was predicated upon man's faithfulness in keeping the law failed not because God wasn't faithful but because man wasn't even faithful to that Covenant relationship.
 - Even Jeremiah who lived under the old Covenant saw that it was not and could not work because of man's continued Disobedience and unfaithfulness
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- And so God said, a New Covenant will I make not written on the tables of stone but I'll write it on the fleshly tablets of their hearts
- So God established a new covenant that's not predicated upon man's faithfulness but now predicated upon God's faithfulness
- So we have a covenant relationship with God through Jesus Christ that is based upon the faithfulness of God of putting away my sins by just simply believing and trusting in his son
- Now this new covenant predicated upon God's faithfulness cannot fail because God is faithful and he will keep his promise and will keep his Covenant which is made with us through Jesus Christ)

and with your seed after you; (God is specifically including the next generation in His promises, commands, and blessings) 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. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; (We do know that God is going to destroy the earth again, but by fire not water as we see in 2 Peter 3:7) neither shall there any more be a flood to destroy the earth.

Now that we have lost the canopy of water that was suspended in the atmosphere, all rain is now to come from evaporation of rivers. And as such logically such evaporation wouldn't produce so much water to flood the entire earth.

Now, there is, in certain quarters, argumentation that the flood was just a local flood in the Euphrates valley.

There are many problems with that.

Why would God have Noah spend 120 years building an ark to escape the flood if He could have just moved him over into the next valley?

If the ark, indeed, rests on Mount Ararat, which is 17,000 feet high; it would be difficult to pile water that deep in one section of the world without it leveling out and covering the whole earth.

The real problem lies in the covenant of God here in the ninth chapter of Genesis.

If it was just a local flood and God promised He would never flood the earth again like he did here in Genesis; then God didn't keep His promise.

We have had many local floods and areas have been devastated; but, God's covenant was that never again would a flood destroy the earth.

GEN 9: 12-17

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And God said, this is the token of the covenant (A covenant is more than a promise; It is a formal agreement between two or more persons to do or not do something. God makes 7 or 8 covenants with His children in the Bible, from the time of the Garden of Eden to Christ's resurrection, the "new covenant" in Hebrews 12:24) which I make between me and you and every living creature that is with you, for perpetual generations; (Interestingly, God also includes all animals as part of this agreement) I do set my bow in the cloud, (The bow was a symbol of warfare, so the symbolism of it being set in the clouds as a human might hang their bow on a wall represents God's peaceful intentions through the covenant) and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; 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, (

When we see rainbows today, we know that every rainbow is still a sign that God made a powerful covenant rooted in grace, love, and forgiveness thousands and thousands of years ago between God and all generations of humanity that he still honours it today.

The rainbow reminds us that we can trust God's faithfulness no matter what we are going through and that we can trust him to remain faithful to his promise and that never again will another flood wipe out all life on earth.

We find beautiful promises from God all throughout the Bible that we can hold onto and pray as believers. For example:

- 2 Chronicles 7:14 - "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land."
 - Jeremiah 29:12 - "Then you will call on me and come and pray to me, and I will listen to you."
 - Isaiah 40:29 - "He gives strength to the weary and increases the power of the weak."
 - Psalm 23:4 - "Even though I walk through the darkest valley, I will fear no evil, for you are with me; your rod and your staff, they comfort me."
 - Psalm 37:4 - "Take delight in the Lord, and he will give you the desires of your heart."
 - John 14:27 - "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid."
 - Romans 10:9 - "If you declare with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved."
 - James 1:5 - "If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you.")
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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, 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.

After the flood the earth became watered by rain, but it did not rain prior to the flood.

And as such we know that the rainbows are caused by the prisms formed in the droplets of water with the background of a cloud and the sun shining on the water that is falling.

It is a beautiful sight to behold and the rainbow should remind us of the faithfulness of God's promise to Noah.

Also, the rainbow must have given great comfort and relief to Noah and his family, and it served as a reminder of God's great love and care for them, even during the most devastating of times.

A few other bible passages that talk about Rainbows are:

- The prophet Ezekiel compares the brilliance of his vision of God's glory to a rainbow in Ezekiel 1:28: "As the rainbow appears that is in the cloud in the day of rain, so was the appearance of His brightness all around."
 - At the end of the New Testament, in John's prophetic book of Revelation 4:1-3, he describes the glory and power of God on his throne with these words: "After these things I looked, and behold, a door opened in heaven . . . and a rainbow was around the throne"
 - The second mention of a rainbow in Revelation 10:1 occurs when John describes a mighty angel: "Then I saw another strong angel coming down out of heaven, clothed with a cloud, and with a rainbow on his head."
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The Hijacking of the Rainbow

Today however whenever I see a rainbow sticker why does my mind immediately go to the LGBTQ agenda rather than God's covenant with Noah?

Years ago, a man named Gilbert Baker was one of the original architects who designed a plan to use the rainbow as a symbol of the gay pride movement.

Baker died at 65 in March of 2017.

According to Baker, "The flag is an action – it's more than just the cloth and the stripes. When a person puts the Rainbow Flag on his car or his house, they're not just flying a flag. They're taking action."

The idea took off with a great deal of enthusiasm and soon large numbers of homosexuals were marching the streets of major cities in America waving, wearing, and identifying themselves under majestic and colourful rainbow banners and flags.

Today, that image is placed on bumper stickers and even appeared on the White House following the *Obergefell v. Hodges* decision in 2015.

Baker would later recount:

The moment I knew that the flag was beyond my own personal experience – that it wasn't just something I was making but was something that was happening – was the 1993 March on Washington.

From my home in San Francisco I watched the March on C-SPAN and saw hundreds of thousands of people carrying and waving Rainbow Flags on a scale I'd never imagined.

The Paradox of the LGBTQ Symbol

Interestingly enough, as the LGBTQ groups use the rainbow to identify their movement and to celebrate their *freedom*, God remains angry with sinners—including those engaged in the sin of homosexuality.

The rainbow was not created by God as a sign of God's cessation of anger. It was a sign to remember that God is *holding back* his anger and will not issue a global flood again.

The rainbow does not communicate that God is pleased with homosexuals.

It communicates that God remains angry with sin and sinners, but he has chosen to not destroy the earth with a global flood again.

That does not mean that God will not unleash his divine wrath.

It should be noted that when Christ returns, he will come clothed in wrath to judge all rebels of God. On that day, people will run into the hills and hide in caves and no place will be safe—not even beneath a rainbow flag.

The very symbol used to promote freedom among the LGBTQ population is one that communicates the fact that God's wrath is coming upon the world of sinners.

When Christ returns, he will certainly reclaim the rainbow for what it was originally intended for in the first place.

Even around the throne of God, there is pictured a majestic rainbow—used to communicate the glory of God (Rev. 4:3).

One day, the rainbow will no longer be misused by sinners to boast in their sin. The rainbow will be reserved for the glory of God alone when Christ returns and makes all things new.

Until Christ returns, we must communicate the truth and the glory of the rainbow to our daughters and sons as we ride down the highway.

We likewise have a duty to communicate this same truth to others who have misused, abused, and hijacked a glorious symbol used by God to communicate a promise.

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Veiled in God's promise to not flood the earth with water is another promise that God remains angry with sinners. God's glory will shine again throughout the whole earth, but before then Christ will return in judgment (Rom. 2:8; Matt. 13:41-43; Matt. 24:51; Is. 66).

Therefore, we must point people to find their refuge in Jesus Christ, the only means of satisfying the divine wrath and holy justice of God. Until Christ returns—we must point all people to Jesus Christ for salvation. God loves to save sinners through his Son (1 Cor. 6:9-11).

GEN 9: 18-19

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan. These are the three sons of Noah; and of them was the whole earth overspread.

We can all trace our lineage back to one of the three sons of Noah.

- Shem was probably the eldest of Noah's sons.
 - His descendants are called Semites and one of his early descendants was Heber (Eber) for whom the Hebrews are named.
 - The Israelite nation sprang from him (Genesis 11:10-26; 1 Chronicles 1:24-27).
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If you haven't watched Episode 6, please do so as it has more details about their genealogies.

- Ham is the youngest known son of Noah (Genesis 5:32; compare Gen. 9:22; 9:24).
 - His descendants are called Hamites or Hamitic.
 - One of the most important facts recorded in Genesis 10 is the foundation of the earliest monarchy in Babylonia by Nimrod the grandson of Ham.
 - The sons of Ham were Cush (They became the Ethiopians) and Mizraim (who became Egyptians) and Put (These became the Lybians & Mauritians) and Canaan. (Canaanites & Phoenicians) —Gen. 10:6
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Please find more details in Episode 6

- Japheth was the progenitor of many tribes inhabiting the east of Europe (German, Russia, Greeks) and the north of Asia (Genesis 10:2-5)
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Please find more details in Episode 6

GEN 9: 20-21

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And Noah began to be an husbandman, (Noah, the ark builder and animal tender as seen in Genesis 6:11-22, now becomes Noah the farmer. Presumably, this is what Noah had done prior to his work on the ark) and he planted a vineyard; and he drank of the wine, and was drunken; and he was uncovered within his tent.

There are those who suggest that this was possibly an accident and that the juice or wine did not ferment prior to the flood.

We do know that the cosmic radiation does cause a souring process in milk and if it is kept protected from the radiation it will keep for weeks.

There is a suggestion that perhaps, prior to the flood, the juice did not ferment and after the canopy was removed from around the earth, a greater amount of radiation got through to the earth and caused a fermentation process and the juice turned to wine.

However in this case, Noah planted a vineyard in order to make wine.

It's certainly possible that wine was made before the flood, but this is the first recorded reference to wine in Scripture.

It exemplifies humanity's complicated relationship with alcohol to come in all future generations.

On the one hand, wine is described as a gift from God that brings gladness to the human heart (Judges 9:13; Psalm 104:15).

On the other hand, wine and other forms of alcohol will often contribute to sinful thoughts, actions, and words throughout human history (Proverbs 31:4; Ephesians 5:18).

Now, Noah was uncovered in his tent and it doesn't say how he got this way.

GEN 9: 22

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

While the Bible speaks positively of wine (Numbers 15:5-10; Deuteronomy 14:26), including its ability to influence a person's mood (Psalm 104:15), it also strongly warns about the danger which alcohol represents. This story shows one such potential pitfall of consuming alcohol

The word "saw" in the Hebrew means to gaze intently.

There are those who suggest that he gazed in a sensual way at his father's nakedness and that there was a homosexual act committed against his father.

This is again totally without scriptural substantiation.

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Verse 24, suggests that Ham did something, but whether it was a homosexual act or just making fun of his father's nakedness, the Bible doesn't say.

The idea is probably the lack of showing respect toward his father.

In the scripture the command was to honour your father and your mother and this act against his father was a dishonourable act.

I believe that it was the disrespect that Ham had for his father and his father's condition which was his sin.

When Ham went out and told his two brothers, they showed great respect.

GEN 9: 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 response of Shem and Japheth reveals how seriously they and their culture took the issue of seeing another's nakedness and honouring one's father.

With great care and creativity, they found a way to cover their father without ever looking at him. In this way, they honoured Noah greatly.

It is also interesting that God destroyed the earth with a flood, but sin was not destroyed. It was still a part of man's nature and remains a part of man's nature today.

The sin nature of man is manifested very early in life and it's always a very shocking thing when we see sin manifested in our children.

We talk about the innocence of children, but they can lie so convincingly.

Did you have to teach your children to lie? No, you had to teach them to tell the truth.

You have to train your children as they don't come by the truth naturally. It is more natural for them to lie.

If you had a handicap, would you rather be put in a room with grown adults or four year olds.

The adults have learned to be kind and considerate towards the handicapped person, but children can be very cruel.

Children would not have the mercy toward a child that is different.

The sinful nature, unfortunately, survived the flood. Noah, although righteous in all his generations, came forth out of the ark and became drunk and lies around naked.

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The sinful nature is still there.

GEN 9: 24-27

And Noah awoke from his wine, and knew what his younger son (

It's easy to assume that Ham was the middle son, since the names are always listed as "Shem, Ham, and Japheth" (Genesis 9:18; Genesis 6:10).

The Hebrew term used here is haqā'tān, which can mean "youngest," but can also mean "smallest" or "least" or even "unimportant."

Scholars suggest this might mean Ham was the smallest son, or simply that the usual ordering of the names is not by age)

had done unto him, (

This clearly indicates that Ham has done something immoral or inappropriate to his father.

Whether this is something as simple as seeing Noah naked without helping him, or something more sinister, the passage does not explicitly say.

However, the Hebrew verb here is an active one: implying a purposeful action, not just a passive one.

Ham does something more than simply see Noah, but we cannot say for sure what that was.)

and he said, cursed be Canaan; a servant of servants shall he be unto his brethren. (

Why did Noah curse Canaan when it was Ham who saw him naked?

Why was Noah so angry that Ham saw him naked?

Some propose that Ham and/or Canaan actually did something to Noah in addition to seeing him naked.

The passage mentions that Noah was angry when he found out "what his youngest son had done to him."

Homosexuality, rape, and humiliation are frequently mentioned as possibilities.

One rabbinic teaching is that Ham or Canaan castrated his father which showed why Noah had no other children.

However, the text nowhere states what Ham did to Noah. Any theory of what occurred is speculation.

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Another view arises out of comparison with Leviticus 20:11, "The man who lies with his father's wife has uncovered his father's nakedness..."

With Leviticus 20:11 in mind, some propose that Ham had sex with Noah's wife, and that was what brought the curse from Noah.

However, this figurative understanding of "uncovering nakedness" fails to account for the fact that Shem and Japheth walked into the room backward and covered Noah with a garment.

This does not make any sense if "uncovering nakedness" means "having sex with Noah's wife." It definitely seems that Noah was lying naked—his nakedness uncovered.

Whatever took place between Ham and Noah, why did Noah curse Ham's son Canaan, when Canaan is nowhere mentioned as having done anything?

The Bible does not specifically answer this question.

Ham was Noah's youngest son, and Canaan was probably Ham's youngest son (Genesis 10:6).

The "youngest son" who mistreated Noah (Genesis 9:24) seems to be a reference to Ham, but another option is that it refers to Canaan, Noah's youngest grandson.

Calling a grandson a "son" is not uncommon in Scripture (cp. Ezra 5:1 and Zechariah 1:1).

This would mean that Canaan was somehow involved in the sordid incident, and that is why Noah specifically mentions him in the curse (verse 25).

Ham saw his father's condition and did nothing about it except to tell his brothers. Reading between the lines, we assume that Ham's son did more than see but participated somehow in his grandfather's degradation)

And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall **dwell in the tents of Shem**; (What a beautiful prophecy as we now dwell in the covering that God gave to Shem which is the covering and rest in Jesus Christ. It was basically the European nations who are the descendants of Japheth that picked up Christianity and embraced the gospel and carried it to the rest of the world when Shem's descendants rejected the Messiah) and Canaan shall be his servant.

- Now that weird interpretation of the scripture that was held by many people for so long that the curse was that Canaan became black and thus that the black people were a subservient race is totally unscriptural & unfounded.
- Now this was held by the Mormons until recently.
- A black man could not become a priest in a Mormon Church
- It was a common, tragic, and an unscriptural view and interpretation of the scriptures.

GENESIS 9

- That caused a great deal of horrible attitude towards a race of people treating them as servants as subpar
 - There is no basis for that at all
 - God has created all of us equal.
 - The color of my skin has nothing to do with the character and the condition of my heart nor does it make me any closer to God or any farther from God nor does it categorize me to a certain destiny because my skin is white.
 - Now because of this attitude unfortunately, among many black people there has become a backlash against the church and Christianity because it was sort of held in Christian circles on separate time.
 - There are many things in history and many things in the history of the church for which I am greatly ashamed.
 - I cannot understand why some people seem to love to hold up the historic church has the criteria for doctrinal truth as though the historic church was so correct.
 - The historic church is an abomination
 - Their Concepts were an Abomination to God.
 - They're practices, their introduction of pagan idolatry.
 - I am glad that as for myself I am not identified with a historic church.
 - We can start all over a fresh and just speak for the truth scriptural pattern without having to be bound or restricted or identified with the mistakes and the evils of the historic church
 - Thus when I look at the historic church I blush with shame
 - It was wrong with its treatment of the Jews
 - It was wrong in its treatment to those people who have darker colored skin
 - It was wrong in its introduction of idolatry
 - It was wrong in its introduction of the Babylonian system of religion
 - It was wrong in so many areas of the interpretation of the scripture
 - So why should I reject the Glorious blessing of the Rapture of the church just because it wasn't part of the historic Church teaching
 - There is a lot of the historic church teaching that I reject totally as being false and unscriptural.
-

GENESIS 9

- There's a lot of things that they didn't teach or practice that I do believe such as the gifts of the Holy Spirit in the lives of the believers
- I'm glad to take a fresh look
- I'm glad to come to the scriptures without presuppositions
- I'm glad to just let the word of God speak to me and speak to my own heart directly and plainly and openly without coming with the presuppositions that would prejudice my interpretation
- I'm glad for the chance to start over fresh
- I'm glad for the new wine skins to hold the new wine of God's spirit that he's seeking to pour out in these day
- I'm glad that we're not bound in Traditions of the past
- God help us to keep from developing our own traditions
- God keep us in a free flow
- God keep us flexible
- God Keep Us open so the skins don't get hard, tight and rigid.
- So the curse was passed onto Canaan and Canaan actually was the father of those Nations that were established in the land of Canaan (The Amorites, the Jebusites and so on) and NOT the black races
- Though the African continent was populated by the other descendants of Ham
- This land was later given to Abraham & his seeds

The descendants of Canaan (one who was cursed) were the ancient Phoenicians who, at one time, were one of the strongest and most powerful people on the earth.

It is also true that the Egyptians and Africans were descendants of Ham but that they should be the servant class is a fallacy and not scriptural at all.

Noah blesses the LORD God of Shem and so we get the idea that from Shem would come Abraham and the Hebrew people and the line to Jesus Christ.

GEN 9: 28

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

Now here we have a blank of 350 years.

GENESIS 9

This is the last we hear of Noah that he was drunk and when he gains consciousness he curses his grandson, Canaan, for the sin of Ham.

An interesting fact is that Noah lived for 58 years of Abraham's life.

It is quite possible that Abraham could have heard the story of the flood from Noah, himself.

According to the scriptures, Noah was about the third in longevity of the antediluvians and even though he lived after the flood when the canopy was removed from the earth; the decreasing of longevity seemed to be a gradual decline in their life spans.

Noah did he not only see the old world, and the wickedness of that, and the destruction of it for it, but an increase of wickedness again, the building of the tower of Babel, the confusion of languages, the dispersion of his offspring, and the wars among them in the times of Nimrod, and others.

However, it was a blessing to mankind that he lived so long after the flood in the new world, to transmit to posterity, by tradition, the affairs of the old world; and to give a particular account of the destruction of it, and to instruct them in the doctrines and duties of religion.

It may also be noted that it is not added here as usual to the account of the years of the patriarchs, "and he begat sons and daughters"; from whence it may be concluded, that he had no more children than the three before mentioned.

GEN 9: 29

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

A quiet time of 350 years.

Early men such as Adam, Seth, and Methuselah are credited with lifespans of more than nine hundred years. Noah, however, will be the last to live such a long life.

Genesis chapter 11 describes the genealogies of mankind from Noah through to the next major patriarch: Abraham.

Over that time period, spanning just eight generations, the length of human lives drops.

The whole life-time of Shem was 600 years; that of Peleg, a few generations afterwards, only 239.

After him only one man, Terah, is described as living more than 200 years, and of his age there is great doubt.

Thus before Shem's death the age of man was rapidly shortening.

GENESIS 9

Even the great prophet Moses will live to be just 120 years old, while his brother Aaron will live to be 123.

We will start from Chapter 10 next week ...

IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW

- Heavenly Father, I realize that I'm a sinner
 - But right now I repent of my sins
 - I make you my Lord
 - I receive the free gift of forgiveness of sin
 - I need you, Jesus
 - Be my savior
 - So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God
-

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

CLOSING PRAYER

May Christ Jesus:

- Be with you,
 - Bless you,
 - Strengthen you and
 - Keep His hand upon your life,
 - Fill you with His love and His Spirit,
 - Draw you into an **ever-deepening** relationship with Him
 - That you might be enriched in all things
 - Walking in His love & after the Spirit..
 - And everybody say.... Amen!
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