

Genesis: The Book of Beginnings

Focus	Four Great Events								Four Great Persons				
Divisions	1	2	3	4	5	9	10	11	12	25:19	27	37:2b	50
	Creation		Fall		Flood		Nations (Babel)		Abraham	Isaac	Jacob	Joseph	
Topics	Primeval History of Humanity								Patriarchal History of Israel				
	Beginning of the Human Race								Beginning of the Hebrew Race				
Locations	East (Eden to Ur)								West (Canaan to Egypt)				
Time	2,000 + years (20% of Genesis)								About 286 years (80% of Genesis)				

Author: Moses

Date written: after 1445 BC

Theme: Israel's Origin & Early Years

Purposes: 1) to present the beginning of everything but God
 2) to record God's choice of Israel & His covenant plan for the nation
 3) to show how the sin of man is met by the redemption of God

Genesis 6-9 The Worldwide Flood

6:1-8 The Wickedness of Men

The Date (v1): when men began to multiply & daughters were born to them

The Deed (v2): the sons of God saw that the daughters of men were beautiful & they took wives for themselves whomever they chose.

The Denouncement (v3): the LORD said, "My Spirit shall not **strive (mg. Or rule in; some ancient versions read abide in)** with men forever; because he also is flesh; nevertheless his days shall be 120 years.

The Depravity (v4-5a): **The Nephilim** were on the earth in those days, & also afterward (s. Num 13:33), when the sons of God came in to the daughters of men, & they bore *children* to them. Those were **the mighty men (Gibborim)** who were of old, men of renown (men of name).

Sons of God, **B nê hæ'elohîm**, occurs only in Job 1:6; 2:1; 38:7; Psalm 29:1; 89:6; Jude 6-7; 2Peter 2:4

The Extent (v5b): every intent of the thoughts of his heart was only evil continually

The Sorrow (v6): The Lord was sorry & grieved in His heart

The Judgment (v7): I will blot out man, animals, creeping things & birds

The Exception (v8): Noah found favor

6:9-9:29 The Generations of Noah

6:9-10 The Righteousness of Noah

6:11-12 The Corruption of the Earth

6:13 The Judgment on the Earth

6:14-22 Noah Instructed to Build an Ark

7:1-5 The Last Seven Days

7:6-12 The Day the Flood Came

7:12-24 The Worldwide Flood

8:1-12 The Waters Subside

8:13-19 The Command to Leave the Ark

8:20-22 The Noahic Covenant

9:1-7 New Instructions Given

The Seven Precepts of Noah (compare Acts 15:19-20)

1. abstinence from blood

2. murder punishable by death

3. the civil authority

4. abstinence from blasphemy

5. abstinence from incest & unchastity

6. abstinence from theft

7. abstinence from idolatry

9:8-17 The Sign of the Noahic Covenant

9:18-19 The Survivors Named

9:20-27 The Curse on Canaan

9:28-29 The Death of Noah

The Fossil Record

- 1. 95% of all fossils are marine invertebrates, particularly shellfish.**
- 2. Of the remaining 5%, 95% are algae & plant fossils (4.75%).**
- 3. Of the remaining 0.25%, 95% consist of the other invertebrates, including insects (0.2375%).**
- 4. The remaining 0.0125% includes all vertebrates, mostly fish. 95% of the few land vertebrates consist of less than one bone. (For example, only about 1,200 dinosaur skeletons have been found). 95% of the mammal fossils were deposited during the Ice Age.**
- 5. The fossil record is best understood as the result of a marine cataclysm that utterly annihilated the continents & land dwellers (Gen 7:18-24; 2Pet 3:6)**

Fossil Graveyards

- 1. Lincoln County, Wyoming – Alligator, fish of many species, turtles, mammals, mollusks, crustaceans, insects & 6-8ft palm leaves buried together**
- 2. Shales, California – more than 1 billion herring fossils in a 4-square-mile area**
- 3. Montceau-Les-Mines, France – hundreds of thousands of fossils, marine creatures buried with amphibians, spiders, scorpions, millipedes, insects & reptiles**
- 4. Florissant, Florida – wide variety of insect, freshwater mollusks, fish, birds & several hundred plant species buried together**
- 5. Karoo Formation, South Africa – more than 300 species identified: algae, single-celled marine animals, corals, brachiopods, sea urchins, decomposed wood, shark's teeth, skull of a toothed whale & marsupial possum**
- 6. Coal Layers Worldwide – probably more than 7 trillion tonnes of coal from at least that quantity of vegetation**

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Dr. Henry Morris says “There were, no doubt, physical changes along the lines of these. The oceans were much more extensive, since they are now contained all the waters, which once were above the firmament in the subterranean reservoirs of the deep. The land areas were much less extensive than before the flood, with a much greater portion of the surface of the earth uninhabitable for this reason. The thermal vapor blanket was dissipated, so that strong temperature differentials were inaugurated, leading to a gradual buildup of snow and ice on the polar latitudes, rendering much of the extreme northern and southern land surfaces also essentially uninhabitable. Mountain ranges uplifted after the flood emphasized the more rugged topography of the postdiluvian continents, with many of these regions also becoming unfit for human habitation. Winds, storms, rains, snow were possible now, thus

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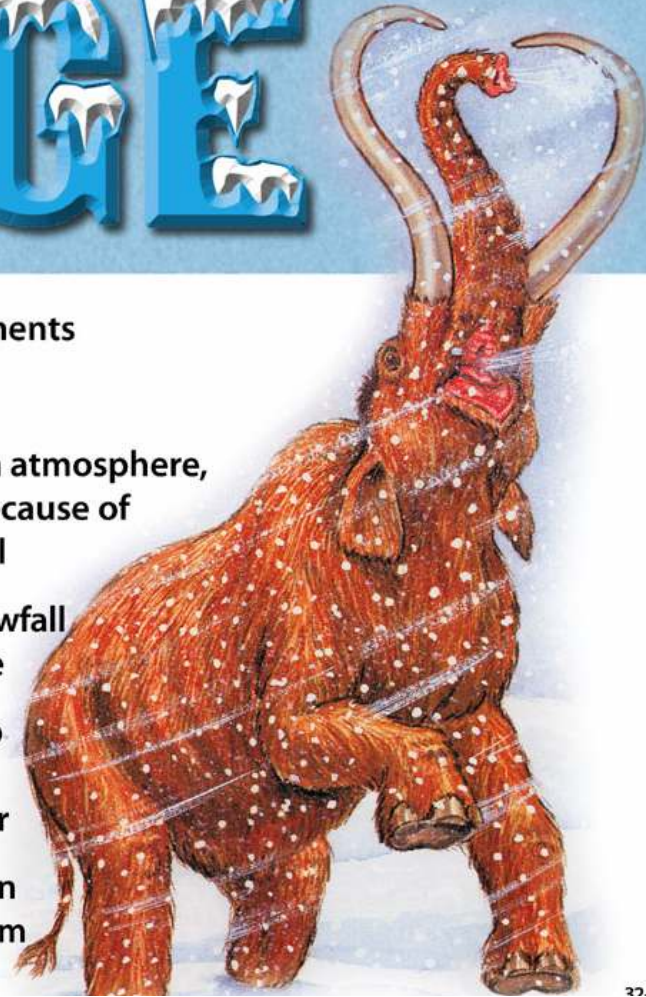
rendering the total environment less congenial to man and animals than it had been before. The environment was also more hostile because of harmful radiation from space, no longer filtered out by the vapor canopy. A gradual reduction in human longevity after the flood. Tremendous glaciers, rivers, and lakes existed for a time, with the world only gradually approaching its present state of semi-aridity. And that is what is known as the Ice Age. The Ice Age occurring after the flood.”

“The crust of the earth was in a state of general instability reflected in recurrent volcanic and seismic activity all over the world which we know very well in southern California and continuing to some degrees even to the present.”

ICE AGE



- Warm ocean/cold continents
- Much evaporation
- Many volcanoes, dust in atmosphere, great air movements because of temperature differential
- Much precipitation: snowfall in northern atmosphere
- Snow packed down into ice and spread out as a large continental glacier
- Probably lasted between time of Noah and Abraham



22.2

Pre-Flood Climate Flood Transitional Climate Present Climate



→ TIME →

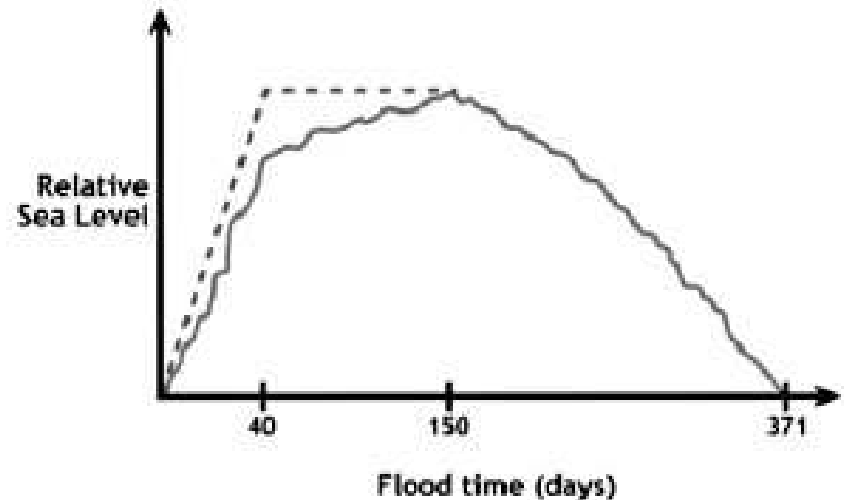
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The first requirement — cooler summers

- From the description of the Genesis flood in the Bible, we have been able to glean enough information to form an idea about what the world was like during and immediately after the catastrophe. Genesis chapters 7 and 8 record:
 - In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the second month, on that day all the fountains of the great deep burst open, and the floodgates of the sky were opened. And the rain fell upon the earth for forty days and forty nights. ... And the waters prevailed and increased greatly upon the earth ... so that all the high mountains everywhere under the heavens were covered. ... And the water prevailed upon the earth one hundred and fifty days. ... and the water receded steadily from the earth. ... And in the second month, on the twenty-seventh day of the month, the earth was dry (NASB).
- Scripture indicates that much of the water for the Flood came from the "fountains of the great deep." The deep or great deep refers to the ocean.⁴ The bursting open of the fountains of the great deep implies the ocean rose up and covered the land or that oceanic or subterranean sources of water burst forth onto the land.

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- Monumental geological and hydrological activity occurred early in the Flood. Gigantic earthquakes could have caused large cracks or rifts in the earth's crust, explosively releasing subterranean water and triggering volcanic activity. By inference, the mountains before the Flood were fairly low, and even if the mountains were above 10,000 feet (3,000 m) the strong currents of a worldwide Flood would have eroded the mountains that did exist. Since the fountains of the great deep are mentioned before the rains, it is likely that they caused most of the rainfall. Rainfall was the second contributor to the Flood waters.
- Figure 7.2. This graph shows the relative rise in sea level in 150 days followed by a gradual fall in 221 days. The reason the curve is not smooth is because several variables would cause the sea level to oscillate up and down during the general rise and fall. The dashed line represents an alternative interpretation in which the Flood peaks in 40 days.



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- According to the biblical record, the Flood waters increased and covered the earth by the 150th day, the fastest rise likely occurring in the first 40 days followed by a slow rise or “prevailing” for the next 110 days (figure 7.2). (Some creationists believe that the Flood peaked in 40 days, which is the alternative dashed line in figure 7.2.) The Flood waters then receded from the future continents for the next 221 days when the ocean basins subsided and the mountains rose as recorded in [Psalm 104:6–9](#) (NASB).
- Interbedded within the sedimentary rocks is evidence of incredible volcanic activity that has no parallel today. Vast, unusually thick layers of volcanic flows and ash interlayer sedimentary rocks and fit the worldwide Flood paradigm very well. It appears that at the end of the Flood the world was covered by huge volumes of volcanic ash and gas that had spewed into the atmosphere. The abundant ash and gas trapped in the stratosphere would act as an “anti-greenhouse” (see [figure 6.1](#)). Instead of warming the earth, it would reflect sunlight back into space and cool it. At the same time, infrared radiation would continue to escape the earth.

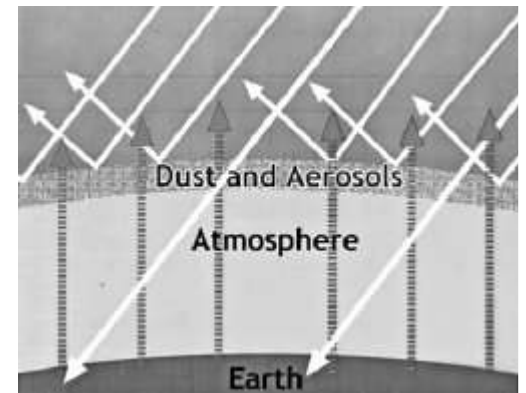


Figure 6.1. Volcanic dust and aerosols reflect sunlight back to space, cooling the land.

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- Scientists recognize that volcanic dust and gas can substantially cool the earth. Most people in the United States remember the eruption of Mount St. Helens in Washington State in May of 1980. I watched as a dark “dry fog” spread from Oregon into central Montana where I lived. The darkness lasted for two days. Although I saw it as a major event, this eruption was actually small compared to many during the past two hundred years. The largest include Agung on the island of Bali in 1963; Krakatoa, Indonesia, in 1883; Tambora, Indonesia, in 1815; and Laki, Iceland, in 1783. Large modern eruptions usually cool a region or hemisphere a degree or two Fahrenheit (about 1°C). The cooling normally lasts one to three years as the ash and gases slowly fall out of the stratosphere...
- The extensive volcanism that would result from a worldwide Flood would have a much greater impact on the climate than in historical times. Volcanic ash and gases from the Flood would probably take at least three years to fall out. Three years would be enough time to start an Ice Age. The eruptions would need to continue for many years after the Flood to sustain it.⁹ Geologists recognize that there was extensive volcanic activity during the Ice Age...

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- In the South Pacific, an exceptionally large ash layer from an eruption in New Zealand was discovered. It spread a thick layer of ash over four million square miles (10 million sq. km) and would have darkened the entire earth for several months. This eruption would have caused a tremendous cooling of the continents.

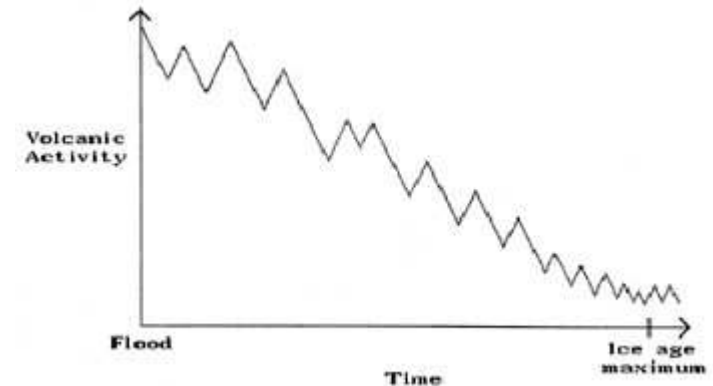


Figure 7.3. Waning volcanism after the Flood.

- The Ice Age eruptions were much larger than what we have experienced during the past 200 years. So evidence indicates that after the Flood, volcanic eruptions would have been able to replenish the stratospheric dust and gases and sustain the cooling. Since the eruptions were more or less random as the earth gradually settled down after the global Flood, volcanism would show peaks and lulls within a pattern of gradual decline (figure 7.3).
- The effect of severe volcanic eruptions has been compared to the aftermath of a nuclear war. Computer models of a nuclear war show dust and soot causing a “nuclear winter.” During a “nuclear winter,” continental summer temperatures can drop below freezing in a matter of days...

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The second requirement — heavy snow

- Extensive summer cooling of the land is the first requirement needed for an ice age to develop. High snowfall is the second. Cooling alone cannot generate more precipitation, since cold air holds less moisture, not more. This is the major reason why uniformitarian Ice Age theories fail.
- In the Ice Age model after the Flood, the abundant moisture needed for an ice age would be produced by evaporation from a warm ocean at mid and high latitudes. **Why would the oceans be warm?** First, it is likely the pre-Flood ocean was warmer than now. Secondly, if the water from the “fountains of the great deep” came from within earth’s crust, much hot water would be added to the pre-Flood ocean. The earth’s crust warms about 10°F per 1,000 feet (2°C per 100 m) depth. If the water for the fountains came from 3,000 feet (900 m), it would be quite warm. If it came from 10,000 or more feet (3,000 m), the water would have been hot. Third, intense tectonic activity during the Flood and lava flows would add more heat. Earthquakes and rapid ocean currents during the Flood would mix this warm water with the pre-Flood ocean. As a result, the ocean immediately following the Flood would have been warm from pole to pole and from top to bottom. Because of this, the Arctic and Antarctic Oceans would have had no sea ice and,

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- as strange as it may seem in today's climate, may have been warm enough for a pleasant swim.
- The importance of warm surface water temperatures is that the warmer the water the greater the evaporation (figure 7.4). For example, if all other variables remain constant, water evaporates three times faster at an ocean temperature of 86°F (30°C) than at 50°F (10°C), and seven times faster than at 32°F (0°C). So a universally warm ocean would generate a high amount of evaporation.



Figure 7.4. Steam fog from a pond caused by colder atmospheric temperatures and warm water.

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- Would all this heat from a warm ocean keep the high and mid latitudes too warm for the Ice Age? In some areas it would - until the ocean cooled enough by evaporation and contact with colder air. The warm ocean at mid and high latitudes is a key to unraveling the mysteries of the woolly mammoths... Although the oceans would be warm, the continents would be cool due to the volcanic ash and dust in the stratosphere. The heat released by the warm ocean and its mixing with the air over the land would result in milder winter temperatures compared to today. The main effect of the volcanic ash and gases would be to cause the land to cool during the summer.
- In summary, [the Flood and its aftershocks provide the volcanic dust and gases that bring the summer cooling indispensable for the Ice Age. Water from the “fountains of the great deep” and mixing during the Flood provides a warm ocean. In the mid and high latitudes the warm ocean would cause copious evaporation and produce massive amounts of snow. The two ingredients required for an Ice Age, cool temperatures and tons of snow, were dramatically fulfilled immediately after the Genesis flood. This unique climate would persist for hundreds of years after the Flood as the intensity of the two mechanisms slowly decreased.](#)



Life Magazine, Sept. 5, 1960

While Paul walked along rugged slopes he saw the shape of a boatlike object on the side of a mountain that once stood near Mount Ararat. The boatlike shape of a rock wall may have guided him to a hidden Noah's Ark. The shape has also been described as a great canyon along the coast line.

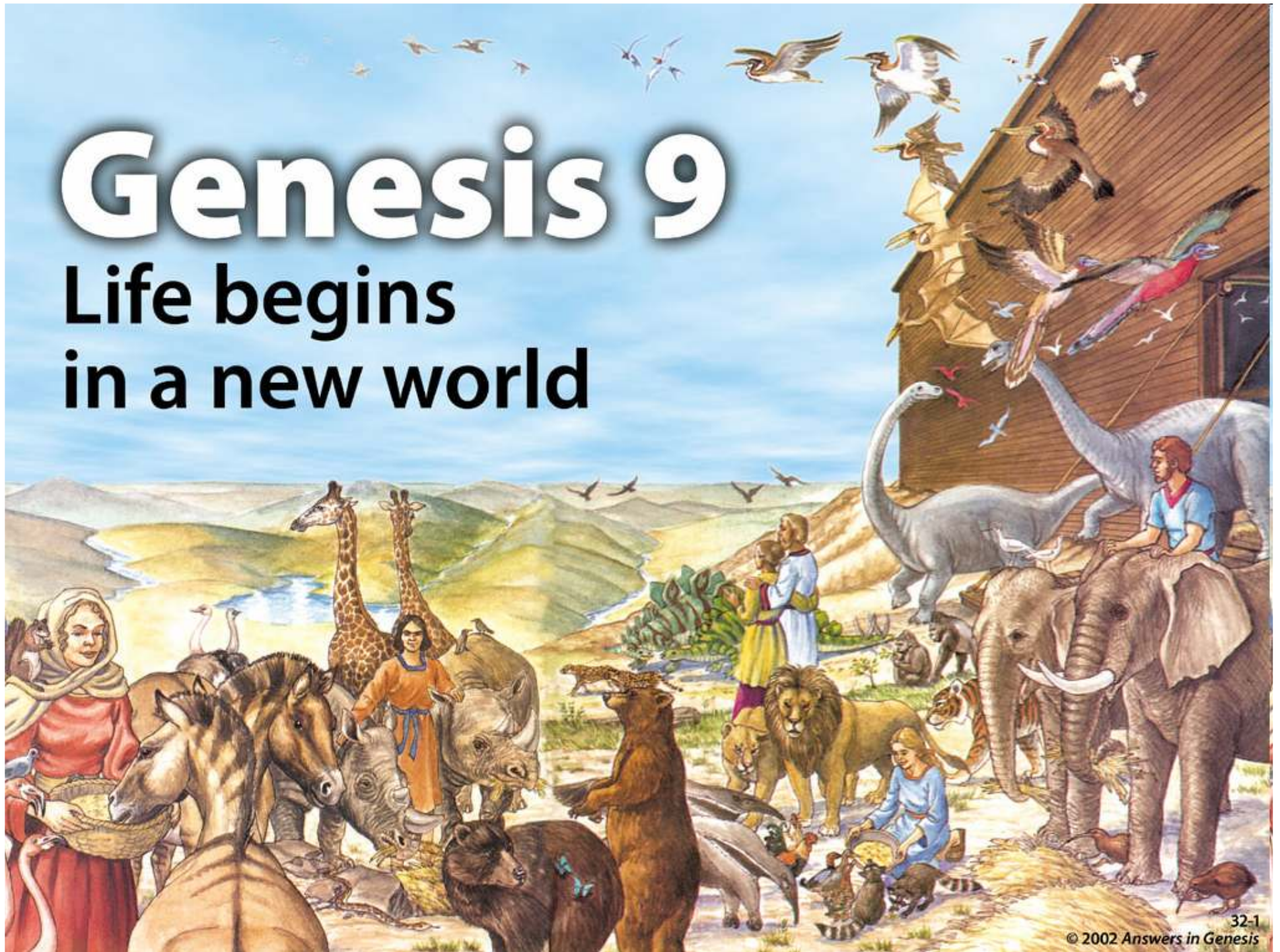
NOAH'S ARK?

Boatlike form is seen near Ararat



Genesis 9

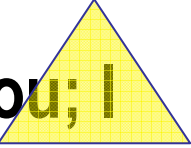

Life begins
in a new world



Genesis 9 – The Post Flood World

9:1 And  God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth."

9:2 "And the fear of you and the terror of you shall 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.

9:3 "Every moving thing that is alive shall be food for you; I  give all to you,  as I gave the green plant.

Genesis 9 – The Post Flood World

9:4 "Only you shall not eat flesh with its life, that is, its blood."

9:5 "And 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."

9:6 "Whoever sheds man's blood,
By man his blood shall be shed,
For in the image of God He made man."

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Life and Death in the New World

“God blessed Noah and his sons” - this is good news after judgment. They had just gone through a terrible holocaust without equal in the history of the world, and as they stepped out of the ark onto dry land, they saw a land strewn with death. This good news came only after Noah expressed his thanks to God by offering sacrifices to Him. So Noah was the first priest for the new humanity and he recognized the need for atonement, and this act moved God to further grace, and the promise that no such judgment would ever again come as long as the earth remained.

Life begins in the new world. Man is still a sinner and he is going to produce other sinners, and we are the living proof of all of that. But during this period, God is going to be patient and gracious with sinners, and He promised not destroy the earth as He did as long as the earth remains.

But someday the judgment will come. Acts 17:31 says the Lord has fixed the day in which He will judge the world, and that's why He calls on everyone to repent. As the people in Noah's time had 120 years to repent, we have had 2,000 years to repent.

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But before that final judgment when Christ returns, God gave Noah the foundational mandates of human society: 1) procreation, 2) pre-eminence, 3) provision, 4) prohibition, and 5) protection. These blessings are for all mankind and not just limited to the people who love God. They deal with the family, food, health, and justice.

[The Procreation of Man \(v1,7\)](#)

"And God blessed Noah and his sons and said to them, 'Be fruitful and multiply, and fill the earth'" (9:1). "As for you, be fruitful and multiply, populate the earth abundantly, and multiply in it" (9:7).

This is the same command God gave Adam and Eve in the Garden of Eden (1:28). Before there was any sin, the Lord said to them, "**Be fruitful and multiply and fill the earth**".

Man was made in the image of God, and is an eternal being, unlike animals and plants. Man is spirit, soul and body (1 Thess 5:23). He has attributes of personhood, self consciousness, reason, abstract thinking, appreciation of beauty, emotion, moral consciousness, and above all, the capacity to personally relate to other people, as well as to personally and especially relate to God, being able to know, love and worship Him.

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This reiterates again the blessedness of marriage. In **Genesis 2:24**, God had defined marriage as a man and a woman, who cleave to one another and the result of that union is a child, i.e., procreation.

This was the first blessing, and many people would confess that in all the trials and difficulties of life that the best thing in life is love, and children. The highest human joy is in a marriage, and a child – a son, a daughter, grandchildren, extended family. Though they don't always remain that way, the initial relationships and the initial joys of having children doesn't have any human equal. No one knows love like the true love of a man and a woman, and no one knows love that can match the unique and true love of a parent and a child. That is a blessing for all mankind. How good is God to mitigate the effects of sin by giving us intimate, fulfilling, joyous relationships.

[The Pre-eminence of Man \(9:2\)](#)

"And the fear of you and the terror of you shall 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". The sovereignty of man over the animal creation is repeated. Compare **Genesis 1:26,28; 2:19** – where man is to rule.

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Man is not only the procreator of all human life, but the ruler over all lower forms of life. He is truly the king of the earth. He is to subdue nature, so as to use it and shape it in such a way that it will reflect the usefulness, the order, the beauty and the purpose of its Creator.

A different element is now introduced: fear and terror between man and the animal kingdom. It is a blessing that the animals who might harm us are usually afraid of us. God has wired the animals to be essentially afraid of man. The realm of animals is no longer benign. The cursed animal world has a general fear of man because of his superior intelligence. But a lion, because of its superior strength, would be a threat to a man, if he is unarmed and alone.

Man exercises a fiercer, stronger, more deadly rule over animals, and that is because of God's design. The providence of God restrained their violence against men by causing them to fear man. This apparently began in the ark when man took care of the animals.

"Into your hand they are given" (v2b). The entire animal kingdom is for the use of man!

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The Provision for Man (9:3)

"Every moving thing that is alive shall be food for you, I give all to you, as I gave the green plant." In the original creation in **Genesis 1:29,30**, both man and animals were vegetarian because death hadn't yet entered the world. Shortly after the fall, **Genesis 4:20** it tells us they began to develop livestock. It's very likely that men, especially wicked men, started eating animals sometime after the fall, but here is God's official authority to do so on those who entered into the new world.

Meat has now been introduced into man's diet. In fact, **1 Timothy 4:4-5** says, **"Everything created by God is good and nothing is to be rejected if it is received with gratitude. For it is sanctified by the means of the Word of God in prayer"**. Only in the unique sanctions of the Mosaic Law were there dietary restrictions, e.g. in Leviticus 11. This dietary restriction was to set Israel apart from the rest of the nation and to teach them how to live differently from the people around them.

Eating is a big thing in life. Look at the number of times we eat every day and think of the number of restaurants around us and the variety of food we have in Singapore! This is common grace. God gives to all mankind the ability to enjoy all types of food!

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The Prohibition (9:4)

This world is fallen and built into the fallen world is the law of entropy, i.e., the disintegration of things. Since the fall, there have been certain mutations of forms of life in the world that have created dangerous parasites, viruses and bacteria, so the Lord has to warn us.

"Only you shall not eat flesh with its life, *that is, its blood.*" It could mean, don't eat a live animal, and don't eat the still-bleeding uncooked flesh of a slaughtered animal. Salmonella, clostridium, staphylococcus, other serious bacteria, even tapeworm are found in raw meat.

We know that meat can be very easily contaminated and it requires careful handling. Example: "You can eat rare meat as long as it's not pork, ground meat is to be cooked at 145 degrees for beef, veal, lamb; 160 degrees for pork, because the danger zone for bacteria is between 40 degrees and 140 degrees.

It also forbids the eating of blood. One obvious reason is that diseases are carried through the body by the blood. God knew all of that, so He warned Noah.

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The Protection of Man (9:5-6)

"And 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. Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man." This is the law of capital punishment. Who poses the greatest threat to the life of man? Although bacteria and viruses pose some threat, the greatest threat to the life of man comes from beasts and other men. So God designed a law designed to protect people from being killed by others. Murder is always a problem. In fact the first sin after the fall was fratricide, one brother killing another brother.

God gives a very effective deterrent by legislating the death of the murderer. The logic is very clear: dead people can't kill anybody else. The word "require" is a judicial term in Hebrew meaning compensation, recompense, satisfaction – literally to avenge. This is a divine death sentence. This is new. Not only humans, but from animals does the Lord "require it". If an animal takes the life of any, the life of that animal is to be taken. That animal has stepped across the boundary of fear and dread that animals should have toward man, and God requires the life of that animal.

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Exodus 21:28-32

28 "And if an ox gores a man or a woman to death, the ox shall surely be stoned and its flesh shall not be eaten; but the owner of the ox shall go unpunished. 29 If, however, an ox was previously in the habit of goring, and its owner has been warned, yet he does not confine it, and it kills a man or a woman, the ox shall be stoned and its owner also shall be put to death. 30 If a ransom is demanded of him, then he shall give for the redemption of his life whatever is demanded of him. 31 Whether it gores a son or a daughter, it shall be done to him according to the same rule. 32 If the ox gores a male or female slave, the owner shall give his *or her* master thirty shekels of silver, and the ox shall be stoned.

"Whoever sheds man's blood, by man his blood shall be shed". This is the law of *lex talionis*, the law of retaliation: "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise" (Ex 21:23b-25). This is not personal vengeance. It is simply the responsibility of humanity. God has given into the hands of other men the responsibility to effect God's vengeance on murderers in human society.

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Throughout Scripture, God forbids personal vengeance. He says, **“Vengeance is Mine, I will repay” (Rom 12:19)**. Societal vengeance is prescribed under God's law for man's protection. **“Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil” (Rom 13:1-4)**.

It's unpleasant to think of a lethal injection, an electrocution, a hanging, a firing squad, or any other mode of death – but these are means where threats against the stability of civilized society are dealt with. The death penalty becomes a protective power, when sentence is carried out as God has ordained it in His Word.

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Nothing is as devastating in human experience as the death of someone. You can lose your job, your house, one kidney, a foot or a dog, etc and still survive. But the pain of all pains is when you lose somebody in your family. That's because of relationships, spiritual connection. That's true even among degenerate people. Murder, then, is the ultimate crime against the highest of God's creation, created in God's image, God who is transcendent, personal, and eternal.

The Mosaic law provides a lesser punishment for manslaughter, accidental killing, and this is not talking about war, or when one is defending one's self against an attacker who is a would-be-murderer. In fact, there are about 35 different sins for which God prescribed capital punishment in the Torah, but the worst of all was murder.

So here's life in the new world. and God provides these blessings: 1) Procreation, marriage and family, 2) Prominence, man ruling over all the animal life, 3) Provision, meat included in man's diet, 4) Prohibition, don't eat raw meat, and don't drink blood, and 5) Protection, the death penalty for the crime of murder.

Genesis 9 – The Post Flood World

9:7 "And as for you, be fruitful and multiply; Populate the earth abundantly and multiply in it."

9:8 **Then** God spoke to **Noah** and to his sons with him, saying,

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

9:10 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.

Genesis 9 – The Post Flood World

9:11 "And 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."

9:12 And **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**;

9:13 I set **My** bow in the cloud, and it shall be for a sign of a **covenant** between **Me** and the earth.

9:14 "And it shall come about, **when I** bring a cloud over the earth, that the bow shall be seen in the cloud,

Genesis 9 – The Post Flood World

9:15 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.

9:16 "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."

9:17 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."

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I believe that this is the first time a rainbow appeared in the lower heavens, and it was for the purpose of allaying men's fears against the calamity of another universal flood and to provide them with a visible pledge in nature for the performance of her existing order and constitution.

The first rain was sent in divine judgment; but now God turns it into a blessing. The sunshine of heaven falls upon the rain on earth, and lo, the beautiful rainbow! **"How appropriate an emblem of that grace which should always show itself ready to return after wrath! Grace still sparing and preserving, even when storms of judgment have been bursting forth upon the guilty! And as the rainbow throws its radiant arch over the expanse between heaven and earth, uniting the two together again as with a wreath of beauty, after they have been engaged in an elemental war, what a fitting image does it present to the thoughtful eye of the essential harmony that still subsists between the higher and the lower spheres! Such undoubtedly is its symbolic import, as the sign peculiarly connected with the covenant of Noah; it holds out, by means of its very form and nature, an assurance of God's mercy, as engaged to keep perpetually in check the floods of deserved wrath, and continue to the world the manifestation of His grace and goodness"** (P. Fairbairn).

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God's bow in the clouds was not only an assurance unto men at large that no more would the world be destroyed by a flood, it was also the seal of confirmation of the covenant which God had made with the elect seed, the children of faith. The covenant of grace is beautifully expressed in the rainbow.

1. **It is of God's ordering:** "I have set my bow in the clouds." So the covenant of grace is of God's ordering. Though it be our duty to "take hold of" the covenant (**Isa. 56:4**), yet we have no part in appointing or ordering it. The covenant of grace could no more have been made by man, than he can form a bow in the clouds.
2. The bow was set in the clouds upon God's smelling a sweet savor in Noah's sacrifice; so that the covenant of grace is founded upon and sealed with the blood of the Lamb.
3. The rainbow is a divine security that the waters should return no more to destroy the earth; so the covenant of grace guarantees against the deluge of God's wrath, that it shall never return again to destroy any soul that by faith flees to Christ (**Isa. 54:9**).

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4. **It is the sun which gives being to the rainbow.** Remove it from the firmament and there could not be its glorious reflection in the clouds. So Christ, the Sun of righteousness, gives being to the covenant of grace. He is its very life and substance: "I will preserve thee and give thee for a covenant of the people" (Isa. 49:8).
5. **Although the arch of the bow is high above us, reaching to the heaven, yet the ends of it stoop down and reach to the earth.** Just so it is with the covenant of grace: although the great covenant Head be in heaven, yet, through the gospel, He stoops down to men upon earth. "The word is nigh thee" (Rom. 10:6-8).
6. **God's bow in the clouds is very extensive, reaching from one end of heaven to the other;** so His covenant of grace is wide in its reach, stretching back to eternity past and reaching forward to eternity future, embracing some out of every nation and kindred, and tribe and tongue.
7. **As the rainbow is a security against a universal deluge, so it is also a prognostic of refreshing showers of rain to the thirsty earth.** So the bow of the covenant which encircles the throne of God (Rev. 4:3) not only secures against vindictive wrath, but gives assurance of the rain - the Spirit's influences.

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8. **The visible appearance of the rainbow is but of a short continuance, for usually it appears only for a few minutes and then vanishes.** So the sensible and lively views which the believer gets of the covenant of grace are usually of brief duration.

9. **Although the rainbow disappears for a long while, we do not conclude that God's covenant is broken or that a flood will come and destroy the earth.** So too the saint may not now be favored with a sensible sight of the covenant of grace; yet the remembrance of former views thereof will keep the soul from fears of wrath.

"There are many parallels between the rainbow and God's grace. As the rainbow is the joint-product of storm and sunshine, so **grace is the unmerited favor of God appearing on the dark background of the creature's sin. As the rainbow is the effect of the sun shining on the drops of rain in a cloud, so **Divine grace is manifested by God's love shining through the blood shed by our blessed Redeemer**. As the rainbow is the telling out of the varied hues of the white light, so **the 'manifold grace of God' (1 Pet. 4:10) is the ultimate expression of God's heart**. As nature knows nothing more exquisitely beautiful than the rainbow, so **heaven itself knows nothing that surpasses in loveliness the wondrous****

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grace of God. As the rainbow is the union of heaven and earth-spanning the sky and reaching down to the ground - so grace in the one Mediator has brought together God and man. As the rainbow is a public sign of God hung out in the heavens that all may see it, so **'the grace of God that bringeth salvation hath appeared to all men'** (Titus 2:11). Finally, as the rainbow has been displayed throughout all the past forty centuries, so **in the ages to come God will show forth 'the exceeding riches of His grace in His kindness toward us through Christ Jesus'** (Eph. 2:7)."

The later references in Scripture to the rainbow are inexpressibly blessed. Thus, in the visions of the glory of God which Ezekiel was favored with at the beginning of his ministry, we find part of the imagery thus described, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about" (Ezek. 1:28). At the time of this vision Ezekiel with 10,000 Jews were in captivity, and the ruin of their country was nigh at hand. This vision would remind them that though God's judgment would fall heavily upon the guilty nation, yet it would not be utterly cast off; and after the storm had passed, times of restoration and peace would follow. It was the divine assurance, for faith to rest upon and enjoy, that the Lord would keep His covenant.

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"And there was a rainbow round about the throne in sight like unto an emerald" (Rev. 4:3). This vision signifies that God deals with His people according to His covenant. Its green color denotes that, because of the faithfulness of Him who sits upon the throne of grace, His covenant is ever the same, ever fresh, without any shadow of turning. **"Its surrounding the throne denoted that the holiness, and justice of God, and all His dispensations as the Sovereign of all worlds, had respect to His covenant of peace and engagements of love, which He had ratified to His believing people, and harmonized with them"** (T. Scott).

Thus the Noahic covenant served to bring out in a new light, and establish on a firmer basis, the unfailing faithfulness of Jehovah and the immutability of His purpose. An assurance to that effect was specially needed just after the Flood, for it was over that basic truth that the judgment of the Deluge had seemed to cast a shadow. But the promises made to Noah, solemnly given in covenant form and sealed by the token of the rainbow, effectually reestablished confidence and stands out still - after all these many centuries - as one of the grand events in God's dealings with men; assuring us that, however the sins of the world may provoke the justice of God, the purpose of His grace unto His chosen people stands unalterably sure.

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The Noahic Covenant

The covenant with Noah marks a new beginning. As is clear from the commission given him by God, Noah is regarded as a new Adam: **"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth" (Gen. 9:1)**. The destruction of the world by the flood brought an end to the Edenic era and to the worship system centered in the Garden of Eden. But just as God gave man a new covenant after the fall, God graciously gave man another new covenant after the flood. This new covenant, like all the covenants of the old covenant era, was an extension of the Edenic covenant. Like later covenants, the Noahic covenant added new revelation which further amplified the promise of the new covenant. As in the pre-flood era, each "new covenant" in the old covenant era ended with God's judgment on man's sin, because "in Adam" man cannot escape his sin. At the same time, however, the judgments of God in history were never merely negative. Each judgment furthered God's kingdom purpose by leading history unto Christ, the Second Adam who saves man.

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The Kingdom

The world changed radically after the flood. This probably included the geographical changes that caused the drift of the continents. If theories of a "water canopy" are correct - the idea that the pre-flood world was "covered" by a cloud layer that produced a greenhouse effect, keeping the whole planet warm - radical changes in climate and in the surface of the earth would have been evident. In any event, Noah and his family would have been quite conscious of the fact that they lived in a new world.

The greatest change, however, was the loss of the Garden of Eden. The sanctuary of God was no longer with men. No more was there a divinely ordained world-center to which men come to meet God, and no holy land close to the sanctuary. In these terms, the post-flood world is a world without God. In a sense this means that the re-creation of the world is incomplete, for it lacked two of the three parts of the Edenic world. In the original creation God created the world (**Gen. 1:1**), then the land of Eden, and last of all the Garden (**Gen. 2:8**). After the flood there is a new world, but there is no new holy land. The new holy land is not re-created until Israel conquers Canaan. The sanctuary is not really completed until Solomon's temple, the new Eden. This means that the

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re-creation of the world begun after the flood continues for centuries until in the days of Solomon when there is a Garden-Temple at the covenantal center of the world, surrounded by the holy land.

Incomplete as the Noahic situation was, Noah was a new Adam, the covenant head of the new race. In this new world, however, Noah was not alone with his wife. (We don't even know his wife's name.) His three sons, Japheth, Shem, and Ham, and their wives (again, we do not know their names) were also with Noah in the new world. Instead of a family of two, the new world began with an extended family of eight individuals, which was really four families.

The Five Points of the Covenant

The covenant with Noah is referred to explicitly as a covenant (Gen. 6:18), but there was no explanation of what a covenant is. In other words, covenant does not at all appear to be a new idea to Noah. The language of the covenant in **Genesis 9**, furthermore, makes it clear beyond reasonable doubt that the covenant with Noah was simply a continuation of the arrangement with Adam. Now, however, the covenant was given to a new race that was sinful from the beginning.

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1. **God as Creator, Redeemer and Judge of the world gives the covenant to Noah and his family.** The divine initiative and grace is everywhere prominent. God's blessing establishes the covenant and gives man a new start. It is important to note that every covenant begins, as did the covenant in the Garden, with God blessing man (cf. **Gen. 1:28**). The covenant is never "neutral," nor is it ever based upon man's works.
2. **Man as prophet, priest, and king is given new responsibilities.** Noah was clearly the ultimate human authority in the new world and was the "king" of the race. He functions as a priest in offering sacrifices (**Gen. 8:20**) and as a prophet in pronouncing blessings and curses on his sons (**Gen. 9:25ff.**). But the primary difference in man's authority is judicial. Before the flood man's judicial authority was confined to cases other than capital punishment (**Gen. 4:14-15**). But with the Noahic covenant came authority to execute murderers (**Gen. 9:6**). This was not mere permission to execute, God commanded it. Just as in the flood God Himself executed the whole race for their violence (**Gen. 6:11-13**), He commanded Noah to execute the wickedly violent man. Ultimately this is merciful because the execution of individual murderers stops violence before it spreads to the point that it mandates the

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judgment of a whole society. This also represents historical growth - the Seed of the woman, as God's image, was given a share in God's judicial authority in order to protect the world from violence so that the man's historical mission could be accomplished.

3. **Just as God had forbidden the fruit of the tree of the knowledge of good and evil in the Garden, so now God forbade the eating of blood (Gen. 9:4).** For the first time, however, it was specified that man is permitted to eat the flesh of animals (Gen. 9:3), though not, apparently, the animal sacrifices. The sacrifices offered by Noah were "whole burnt offerings" in which the entire animal was offered to God on the altar. Noah not only knew to sacrifice, he also understood the distinction between clean and unclean animals (Gen. 7:2-3). Beyond these few points, however, we do not know much more about how he led the worship of God. Speaking of ethics more broadly, the commandments of God were the same as they were for Adam and Eve. Noah and his sons were to fill the earth (Gen. 9:1), and rule over it (Gen. 9:2) so that the kingdom of God could be realized in history.

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4. **The blessing of the covenant is stressed when God gives the covenant to Noah:** "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" (Gen. 9:11). The sign of the covenant, the rainbow, was placed in the sky to remind God - not man -- of the covenant promise (Gen. 9:13-16). God promised that He would never again curse the whole globe (Gen. 8:21). He would preserve the regular patterns of creation so that man can know how to live and build the kingdom of God (Gen. 8:22). This promise of regularity in creation is the foundation for science.

But the new race in Noah was a continuation of the old race in Adam. Man continues to rebel against God inviting the covenant curse on the race for their apostasy.

5. **Noah and his children were given a new world to inherit. God's grace was upon them. If they had keep his covenant, the blessing would have only grown. Rejoicing in God, Noah planted a vineyard. He seems to have been the first man to discover wine. At any rate, he drank the wine, a symbol of blessing and rest in the Bible. It was perfectly legitimate for Noah to drink wine and rest in his tent because his work was done...**

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Man's Covenantal Response

Sinful man was not content to inherit the blessing of the covenant and labor patiently for God's glory. Rather than seek from God a temple or a place of worship, man attempted to build his own Eden, the tower of Babel (Gen. 11:4). The new race wanted a world center to preserve religious and political unity among themselves. More than this, man wanted the new world center to glorify himself. The tower of Babel, thus, was a declaration of independence from God. **Now man himself would determine the way to heaven...**

God's Covenantal Judgment

God "visited" the tower of Babel. He saw that men were unified, but that it was a unity that worked against the kingdom of God. The Babel system allowed wicked men like Nimrod to establish a political tyranny upon the basis of a false religion from which it would have been difficult for anyone to escape. The result could have only been a repetition of the days before the flood, an age of universal corruption. To preserve a remnant and confound the rebellious purpose of men, God confused man's language so that men not only used different words for the same objects,

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but had a different perspective on things. This led to mutual distrust and the breakdown of the Babel establishment.

Men scattered to all parts of the earth. But everywhere they went their leaders imitated Nimrod, building their own little Babels, each of which was supposed to be the true center of the world. Every tribal group claimed that it was the true heir of man's glory. **Here is the starting point for the false religions of the ancient world,** all of which were variations of "Babelism." Each tribe built its own towers, ziggurats, and pyramids. Each had its own priesthood which supposedly could communicate with the gods and were often declared to be descendents of the gods. The similarities and differences of archaic societies and their religions all stem from Babel.

The dispersion of men meant that those who rebelled against God also hated one another, so that Satan's imitation kingdom could not succeed even superficially. The judgment of God on the tower of Babel set up the world for a new covenant administration in which God would choose a special people to be His priestly representatives among men. Once again, judgement prepared the way for a new manifestation of grace.

BREAK TIME

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Two things to note in this passage: Sin and death survived the flood. There are only eight humans on the planet and the first recorded account of their life in the new world that God chose to record is sin, which tells us that no matter how hard they may have tried to control their lives, they were fallen people.

Sin floated in the ark, above the judgment. Sin walked off the ark when Noah and his family exited. **Romans 5:12** says, “**through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned**”. Everyone who ever lived bears the mark of Adam's sin in a fallen nature, and experiences death. God's judgment in the flood didn't drown sin, because sin indwells the flesh (**Rom 7:18,20**). “**The heart of man is still more deceitful above all else, And is desperately wicked**” (**Jer 17:9**). “**There is none righteous; no, not one**” (**Rom 3:10**).

The record of this sin is not just to prove to us the reality of sin or death, but to feature this person called Canaan, who is the father of the Canaanites. We know from **Genesis 10:6** that Ham had 4 sons, but none is mentioned except his 4th son, Canaan. Why is it important that we know about Canaan, why is Canaan cursed, and what is the significance?

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Moses wrote Genesis after the Exodus from Egypt, about 1445 BC. He died about 1405 BC. So, the first reading of Genesis, this amazing book of origins, occurred sometime prior to the Jews crossing the Jordan River to take possession of the Promised Land. At that time, that land was called the land of Canaan. God had told them go in, take the land and kill the people who live there, they will be acting as His instruments of judgment on the wicked Canaanites. The Canaanites were wicked, vile, idolatrous people, who if not totally eliminated, would corrupt the Israelites. You know the history, the Jews did not eliminate them totally as God told them to, and they became corrupted and later went into the Assyrian captivity in 722 BC and into Babylon captivity in 586BC.

In **Genesis 15**, God gave the land from the river of Egypt to the great river, and said that they will only possess it 400 years later because “the iniquity of the Amorite is not yet complete” (15:16). Israel is to act as God’s instrument of judgment on a sinful people once their iniquity is full. **“And it came about at the end of four hundred and thirty years, to the very day, that all the hosts of the LORD went out from the land of Egypt” (Ex 12:41).**

Now, let’s deal with the three central realities in the new world: 1) propagation (v18-19), 2) pollution (v20-22) and 3) polarization (v23-29).

Genesis 9:18-29 – Curse on Canaan

9:18 **Now** the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan.

9:19 These three were the sons of Noah; and from these the whole earth was populated.

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The Propagation of the Human Race (v18-19)

God told Adam to be fruitful and multiply and fill the earth, and this was essentially what God told Noah's family to do in 9:7. Shem, Ham, Japheth and their wives were responsible to propagate and repopulate the earth. All three were born after Noah was 500 (**Gen 5:32**). He had no previous children. Now that is an adjustment after 500 years with no kids. When the flood came, and they were married but childless and Noah's sons will be the propagators of life. There was no other source of human life.

Biologists and anthropologists will tell you that to obtain distinct separation of color and distinct separation of features, it is necessary to break a large breeding group into smaller groups and keep them completely separated so they don't interbreed. So you have to pull people off and isolate them, and then they would begin to be dominated by the genetic features that are within that people group, as God sovereignly ordained. That's exactly what happened at the Tower of Babel.

Genesis 9:18-29 – Curse on Canaan

9:20 **Then** **N**oah began farming and planted a vineyard.

9:21 And he drank of the wine and became drunk, and uncovered himself inside his tent.

9:22 And **H**am, the father of **C**anaan, saw the nakedness of his father, and told his two brothers outside.

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Noah was a farmer like Adam was, because he needed to ensure the survival of his family. In the aftermath of the flood, that would be the first thought on their minds. And so he began farming, and one of the things he planted was a vineyard. Part of the fallenness of the world is fermentation, and you have to drink the fruit when it's fresh, or mix it with water and dilute its alcohol content. But Noah drank the wine, became drunk, and uncovered himself in his tent.

The Lord could have chosen a thousand different sins to record, but he chose this one: drunkenness, and a loss of proper inhibitions. Noah lost his dignity and in the stupor of his drunkenness, he became immodest, and behaved himself shamefully. Nakedness does not elicit noble or pure thoughts from fallen people. The Old Testament isn't explicit beyond the fact that he just was naked.

The implication is that this was a shameful thing. Since the fall when Adam and Eve sewed fig leaves to cover themselves ([Gen 3:7](#)), civilized people have always worn clothing to safeguard, as much as possible, pure relationships. Clothes cover shame and protect purity. And that's when people want to seduce others, they expose themselves, and the more of themselves they expose, the more blatant is the seduction. God forbade such in [Exodus 20:26](#).

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The fruit of any vine or any tree was a gift from God to nourish our bodies. But grape juice also had the capacity to ferment. There was so much danger in drinking, that it was forbidden for those who served in the temple (**Lev 10:9**), for those who lead the nation (**Prov 31:5,6**), and for the Nazarites (**Num 6**), also for elders (**1Tim 3:3; Tit 1:7**). Wine has a potential to curse, to bring cheer or to bring disaster. **Proverbs 20:1** says “**wine is a mocker, strong drink a brawler**”, for it causes people to lose their inhibition.

In Noah's case, he became drunk and uncovered himself in the tent. No sin is minor and God picked what seems to us to be a “minor” sin, to demonstrate to us that there doesn't have to be some kind of heinousness connected to a sin to make it a sin. The smallest iniquity can have disastrous repercussions. The sooner we learn this, the better for us. Some people think that if you can just avoid the big sins, you'll make it. That's not true. The Bible chronicles this sin of Noah and of Ham to make the point that it's not just murder and pillage and fornication and adultery that damn humanity, it's also the lack of self control and disrespect.

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Ham saw the nakedness of his father. The original use of this term “saw” can imply that he gazed with some delight. The idea is that he found some pleasure and delight in his father's shame and dishonor. That would be the attitude of a rebellious son. It gives you an idea of his heart, for there was some glee and satisfaction, when somebody respected, revered and honored and who is the patriarch falls.

It was a further insult that he went outside, and told his two brothers. That would be the ugly sin of ridicule, and the further sin of disrespect. He should have covered his father and protected him. But instead, he wanted his other brothers to join in the ridicule. This was a serious breach of what would later become the fifth commandment, “Honor your father and your mother.”

So as one commentator puts it, Ham desecrated a natural and sacred barrier. His going out to tell his brothers about it and without covering the old man aggravated the act, because of this breach of domestic and filial propriety. Ham could expect nothing less than the oracle against his own family's honor. He dishonored his father, and God then brought shame into his family.

Genesis 9:18-29 – Curse on Canaan

9:23 **But** **S**hem and **J**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.

9:24 **When** **N**Noah awoke from his wine, he knew what his youngest son had done to him.

9:25 **So** he said,
"Cursed be **C**Canaan;
A servant of servants
He shall be to his brothers."

Genesis 9:18-29 – Curse on Canaan

9:26 He also said,

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

9:27 "May God enlarge Japheth,
And let him dwell in the tents of Shem;
And let Canaan be his servant."

9:28 And Noah lived three hundred and fifty years after the flood.

9:29 So all the days of Noah were nine hundred and fifty years,
and he died.

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The Polarization of Mankind (v23-29)

In contrast to Ham, **“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 didn't see their father's nakedness“** (v23). They had an appropriate sense of shame. They would find no pleasure in their father's indiscretion. This shows what kind of sons they were.

These were all grown up sons who were more than 100 years old, and Noah was well over 600 years old. They know him and his faults well. Being cooped up on a boat with the same people for a year plus, you'd find out things you didn't know in the stress of a confined space with nowhere else to go.

Shem and Japheth refused to participate in Ham's disrespect. They refused to see their father's nakedness. This was a strong rebuke to Ham and a strong reminder to us of the boundaries that honor God. They demonstrated the heart that is defined in **Habakkuk 1:13, “You are of purer eyes than to behold evil and cannot look on wickedness”**. What an example they are to us in a world of nakedness, designed to remove shame and normalize lust.

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Now we come to the heart of the matter, polarization. We have, on the one hand, blessing for those who follow God and honor Him, and on the other hand, curses for those who won't follow and obey God. This has always been the pattern throughout redemptive history. For example, God defines for Israel the patterns of life that bring cursing (**Deut 27**), and the pattern of life that brings blessing (**Deut 28:1-14**). These are the two extremes of life even today. You're either among the blessed or among the cursed. There isn't any "middle" ground and when there are whole nations of people that reject God, they become cursed nations.

When Noah had slept off his drunkenness, he knew what his youngest son had done to him. It doesn't tell us how he knew because that's not the important issue. Perhaps someone told him. He already had some grandchildren. Noah had the heart attitudes of his sons revealed to him, and we are given the first and only words of Noah in the Bible.

Noah was a preacher of righteousness (**2 Pet 2:5**), who preached for 120 years while he was building the ark. He must have had a lot to say, but these are the only words that God has recorded for us. When a man doesn't say anything, and he finally speaks, it's usually important.

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So he said, "Cursed be Canaan, a servant of servants he shall be to his brothers." Isn't that strange? Why did he curse Canaan and not Ham? Why does God attach a curse to this one son? Perhaps it's because Ham was a believer and also that his 3 older sons were righteous: Cush, Mizraim and Put. We'll only know when we get to heaven. The better reason is that it gives to Israel the reason for the destruction of the Canaanites in Canaan.

Noah pronounces a judgment on Canaan. This may be prophetic of Canaan's unbelief and Canaan's unbelieving progeny, that eventually became the wicked Canaanites, the nation which blasphemed all that was divine and holy. The Canaanites become the enemies of God's people all through the Book of Genesis. Their sin was so great that it defiled the land. In Leviticus 18, God lists many sexual sins and says **"for the men of the land who have been before you have done all these abominations, and the land has become defiled"** (Lev 18:27).

Specifically, he was cursed to be **"...a servant of servants... to his brothers"**. He's going to be a slave, first of all, to the family of Shem. Because it was out of the family of Shem that Abraham came and the Jews came.

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When we continue our study In Genesis 10, the territory of Ham and of Canaan included Sodom and Gomorrah, and the cities of the Plain, which were destroyed later.

And interestingly enough, they were the people whose lifestyle was characterized by nakedness. In **Leviticus 18**, the issue of uncovering nakedness is mentioned several times, and it was part of the lifestyle of the Canaanites. This family trait begun with Ham's disrespect for Noah's nakedness and it shows up generations later in the Canaanites.

Then comes the other polarization here: "**Blessed be the Lord the God of Shem, and let Canaan be his servant. May God enlarge Japheth and let him dwell in the tents of Shem, and let Canaan be his servant**". So here is **blessing for the Lord who is the God of Shem. And may God enlarge Japheth.**" The two sons who did what was right received blessing.

Shem was a true worshipper of God and out of Shem came the Israelites and the Canaanites served them. Noah used the covenant name of God, "Yahweh", which is God's personal covenant name, and he links it with Shem. He and his line are therefore set aside for covenant blessing, which will be fulfilled all the way through Abraham and the Abrahamic Covenant, and ultimately in Christ Jesus.

The Settlement of the Descendants of Shem, Ham and Japheth



'By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.'

—Genesis 10:5

	Greece		Israel
	Turkey		Jordan
	Syria		Saudi Arabia
	Lebanon		Egypt
	Iraq		Libya

Black—Descendants of Japheth
Red—Descendants of Ham
Purple—Descendants of Shem

CANAAN	Arkites
	Amorites
	Arvadites
	Girgashites
	Hittites
	Hivites
	Jebusites
	Perizzites
	Sidonians
	Sinites
	Zemarites

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The Abrahamic Covenant also promised blessing in the land, but Israel will never have blessing in the land until they come to the knowledge of Jesus Christ and when they put their trust in him, they will receive all the promises that God made to Abraham.

Casudo, a Hebrew commentator, says, "Here it is stated that Canaan would be a slave to Shem. That means that the children of Canaan would be in bondage to the children of Shem." Now in **Genesis 10:22**, the oldest son of Shem was Elam, and we find in Genesis 14 that the children of Canaan served Cherdolaomer, king of Elam, i.e., from early Biblical history, the children of Canaan were under the rulership of the children of Shem and it stayed that way until finally, Israel took their land.

"May God enlarge Japheth and let him dwell in the tents of Shem and let Canaan be his servant." The descendents of Japheth were the Indo-European nations, people groups, to the north, to the west, to the east; they were the colonizers of the world who established the great cities and nations. They enlarged and they expanded and they will dwell in the tents of Shem. In other words, they will have a peaceful relationship with the Semites. All the fury and all the animosity against Israel has come from that middle eastern part of the world.

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"And Noah lived 350 years after the flood, so all the days of Noah were 950 years, and he died." Just so you get a perspective on that, he lived through the tower of Babel, and until the time of Abraham.

Noah was born 69 years after Enoch walked with God and was not. Enoch was a contemporary of Adam. Adam died 57 years before Enoch was not. So the whole of human history is spanned by Adam, Methuselah and Noah. This is only 2,000 years after creation. But the inevitable came and he died. Because even for a believer, the wages of sin is still a physical death.



Post-Flood
CATASTROPHISM

The Generations of Adam (Genesis 5)

