

A Quick Summary of Genesis 9

The early chapters of Genesis are very selective.

God chose to reveal a few major foundational elements that give us a structure upon which to build our understanding of the subsequent books of the Bible.

In the first nine chapters out of the 50 that Genesis contains, some 17 or 18 centuries are covered.

Not much information is provided for such a long period of history.

But the incidents that ARE covered are very important.

After providing a significant amount of detail on the year of the _____, God had Moses record a glimpse into the family life of Noah, followed by a rather lengthy table of the descendants of the sons of Noah (chapter 10 & 11), interspersed with short bursts of insight about Nimrod and the confusion of languages at Babel (chapter 11).

Genesis 9 outlines the establishment of a post-flood world, focusing on God's covenant with Noah, new moral laws for humanity, and a fractured family lineage.

Following the global Flood, God blesses Noah and his sons, commanding them to repopulate the earth.

He establishes a new order of existence where animals will _____ humans.

And for the first time, God alters the human _____, permitting the consumption of meat, provided it is completely drained of its lifeblood.

In this chapter God also upholds the absolute sanctity of human life by outlawing murder and establishing _____ punishment.

He declares that because humanity is uniquely made in the image of God, anyone who sheds human blood must answer to human justice.

After that, we read that God establishes an everlasting and unconditional covenant with Noah, his descendants, and every living creature.

In that covenant, God promises never again to destroy the earth or wipe out all living things with a universal flood.

To seal this sacred pledge, God places a rainbow in the sky as a permanent, visible reminder of His divine _____ and enduring commitment to His creation.

The final portion of the chapter shifts our attention to a troubled family dynamic.

Noah becomes a farmer and plants a vineyard.

After drinking from his own wine, he becomes drunk and lies naked inside his tent.

His son _____, the father of Canaan, sees his father's nakedness and informs his brothers.

Demonstrating deep respect, Shem and Japheth walk backward into the tent to cover their father without looking directly at him.

Upon waking and discovering what transpired, Noah pronounces a severe curse of servitude upon Ham's son, Canaan, while greatly blessing Shem and Japheth.

The chapter concludes by noting that Noah lived 350 years after the flood, ultimately dying at the age of _____.

A Different Mandate



Genesis 9:1-2

1 And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth. 2 The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given."

It's interesting to note that the first seventeen verses of this chapter contain a detailed quotation of God's own words, given to Noah in response to his believing sacrifice after leaving the Ark.

These verses constitute essentially a renewal (with slight modifications) of the original divine mandate given to man by God (Gen. 1:26-28).

Just as Adam and Eve had been told to "be fruitful, and multiply, and fill the earth" (not "replenish the earth," as the King James Version misleadingly suggests), so Noah and his three sons were now commanded once again to multiply rapidly and _____ the earth.

It was God's design that mankind should quickly spread over the entire habitable earth, in order to exercise proper dominion over it.

Actually, the specific command to "subdue" the earth and "rule over" the animals as given to Adam (Gen. 1:28) is _____ here.

Man would no longer exercise direct authority over the animal kingdom, easily eliciting obedience and understanding, as had apparently once been his prerogative; rather, there was to be fear of mankind manifested by the animals.

The word "dread" in the King James could better be rendered "terror."

This is an important change; otherwise, the animals, since they would be multiplying much more _____ than man, might quickly have exterminated mankind, for they were no longer all herbivores as God had originally created them.

It's unclear exactly when that changed—perhaps at the Fall, when the earth was cursed, or perhaps here at the close of the First Age, when mankind was also given permission to _____ the animals.

It is significant that the specific animals that were to be characterized by fear of man included _____
 “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.”

The “_____,” however, seem not to have been included.

The domesticated animals would not shun man's presence and company; but all the others would normally seek to flee at the approach of man.

They were delivered into man's hand, in the sense that he was free to do as he would with them, though, of course, always as a _____ steward under God's jurisdiction.

As the First Age drew to a close, the Lord's comment was that “the earth was filled with violence” and that “all flesh had corrupted their way on the earth” (Gen. 6:11-12).

That was NOT the way God had intended the Earth to be. Not only had God pronounced His creation “very good,” but He had designed all of the animals to feed only on _____.

Much later, after the Fall of man and the horrible Flood that destroyed the world, God promised a future time when once again,



Isaiah 65:25
25 The wolf and the lamb will graze together, and the lion will eat straw like the ox; and dust will be the serpent's food. They will do no evil or harm in all My holy mountain,” says the Lord.

The time in between, however, would be marked by a fear and a dread of _____ on the part of the earth's animals.

Although these two terms are closely related, they capture the broad spectrum of the terror and dismay that creatures feel when they come into contact with humans, especially in the context of hunting or slaughter.

The animal kingdom now has an instinctive _____ of humans and an awareness that mankind can cause them harm or death.

Some have wondered how humans could have coped with huge dinosaurs; in reality, that would not have been a problem.

Man has the _____ to use traps, weapons, poison, and fire.

Consider the whales—some whales were even bigger than the biggest dinosaurs, were more intelligent (with larger brains in proportion to body size), and had “home turf” advantage in the sea.

And yet even in the early days of whaling, humans endangered many whale species with nothing more sophisticated than sailing ships and hand-held harpoons.

So man would have been able to subdue dinosaurs too.

God created mankind to have dominion over the animals; and sadly, on this side of the Curse and the Flood, that dominion often involves the killing of dangerous _____.

God protected Noah’s family and descendants, as well as the domesticated animals, by instilling the fear of man into the wild animals (Gen. 9:2).

A Different Diet



Genesis 9:3-4

3 Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant. 4 Only you shall not eat flesh with its life, that is, its blood.

The animals would now have a very good reason to fear people.

In God’s expanded mandate, He now authorized humanity to use animal flesh for _____.

Perhaps this doesn’t seem like such an important distinction, since humanity has been eating animal flesh for millennia.

But think about it.

At the time of the giving of this permission, Noah and his family would hardly have expected this _____—especially since God had given them instructions to care for the animals on the Ark.

They had spent a year tending to those creatures, following God’s orders to preserve animal life.

And now they were being given permission to take that life at their own discretion.

Now, it’s important to remember that it was not that killing animals was unknown to Noah.

He had just done that in his _____ worship.

Noah surely knew that the Creator gave managerial authority to humanity on the sixth day of creation, and he had just heard the same instructions reiterated.

However, _____ animal flesh was a new idea, and it is unlikely that Noah would have immediately understood why God would offer such liberties to mankind.

Noah would no doubt have been unable to foresee the hostile environment that he and his family would face as the earth convulsed after the Flood.

All he had known before was a _____ environment designed to last forever—one in which crops readily grew.

Yes, the Curse would have made itself felt, and Noah would have known something of the awful anger of God because of the Flood.

But it is unlikely that he could have understood the need for more rapid _____ assimilation to provide the extra energy necessary for coping with the rigors of the new world.

It is also unlikely that he or his family would have anticipated the radical shift in climate changes, shortened growing seasons, and the relentless advances of the encroaching polar _____.

God, of course, knew all of this and made sure that humanity would feel no guilt as it became necessary to consume the flesh of animals that shared certain life qualities with humanity.

Fruits and vegetables were still to be eaten, since they were designed for basic food sustenance, but stronger and more efficient sources of _____ had now become necessary.



The word here for “life” is nephesh, which sometimes means “soul,” but here the translation “life” is best.

The connection of life with _____ becomes very important in the Mosaic Law, which likewise forbade the eating of blood (Lev. 3:17, 7:26–27, Deut. 12:15–16, 20–24).

The mystery of life has stumped scientists and the thinking person for millennia.

It obviously exists, but what exactly defines it?

No one understands where it came from or how it got here—unless one _____ the Bible.

It is absolutely clear from Scripture that “the life of the flesh is in the blood” (Lev. 17:11), a fact that science and modern medicine have affirmed.

This unique quality of living creatures is not disclosed in the record of the Creation week.

Now, however, God makes sure that Noah understands the _____ value of blood, as God demands that humanity avoid its consumption.

Much of the world, however, _____ this prohibition.

Blood sausage, or black pudding, is common throughout Asia, Europe, Mexico, and South America.

Blood pancakes are favorites in Scandinavia and the Baltic.

Many soups, stews, and sauces use blood as part of the broth.

Famous dishes like Peking and pressed duck include the animal’s blood as part of the recipe.

It is interesting to note that the only religions that forbid the use of animal blood in food are those that claim respect for the Old Testament _____—Christianity, Judaism, and Islam.

But God’s prohibition is not religious.

The Creator designed blood to be the source of _____.

Blood is the major distinction between the plants that were designed as food and the living creatures.

It is this vast difference that lies at the heart of God’s ban on eating the blood of any living thing.

Later, when Moses was given the laws for Israel to follow, the command to Noah was repeated and codified into specific instructions.



Leviticus 17:10-14

10 ‘And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, I will set My face against that person who eats blood and will cut him off from among his people. 11 For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.’ 12 Therefore I said to the sons of Israel, ‘No person among you may eat blood, nor may any alien who sojourns among you eat blood.’ 13 So when any man from the sons of Israel, or from the aliens who sojourn among them, in hunting catches a beast or a bird which may be eaten, he shall pour out its blood and cover it with earth. 14 “For as for the life of all flesh, its blood is identified with its life. Therefore I said to the sons of Israel, ‘You are not to eat the blood of any flesh, for the life of all flesh is its blood; whoever eats it shall be cut off.’

In a summary sermon to the nation of Israel toward the end of his life, Moses again reiterated this somber warning.



Deuteronomy 12:23-25

23 Only be sure not to eat the blood, for the blood is the life, and you shall not eat the life with the flesh. 24 You shall not eat it; you shall pour it out on the ground like water. 25 You shall not eat it, so that it may be well with you and your sons after you, for you will be doing what is right in the sight of the Lord.

The “life” of an animal spilled on a sacrificial altar was accepted by God in substitutionary death for the life of a guilty sinner who deserved to die, but who was permitted to live because of the sacrifice, whose blood “_____” or “made atonement for” his sins.

The blood represents the life that was given by God.

Man can eat the _____ of the animal, but the blood, which represents life, belongs solely to the Lord.

The life of the animal sacrificed was accepted for the life of the sinner.

The blood made atonement for the soul, and so should never be looked upon as something common.

The blood must be poured out before the Lord.

But the blood of animals could only _____ cover sins.

The reality represented by the figure was the sacrifice of the _____ of God, Jesus Christ (Heb. 9:11-26; 10:11-13).

A New Demand



Genesis 9:5-6

5 Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man. 6 "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man."

But as distinctive as the blood of animals is, the blood of humans is far more _____.

Mankind alone bears the _____ of the Creator and alone has been delegated the responsibility for the care of the planet.

Mankind has been given authority over the lives of all things—except for the liberty of taking the life of another human. So serious is the killing of another person that God demanded the execution of any _____ or human who would dare to do so.

There were to be no exceptions.

When an individual man's life was taken, those in authority were required to administer a swift and just judgment.

Whether man or beast, the one who killed a human being would forfeit his life.

The word "require" is a judicial term; God is a Judge Who exacts a severe penalty for the infraction of a sacred law.

The authority to execute this judgment of God on a murderer was thus _____ to man.



Genesis 9:6a

6 "Whoever sheds man's blood, By man his blood shall be shed..."

The anarchy that had developed before the Flood—men slaying whom they would and defending themselves as they could—was not to be permitted to recur.

Before the Flood, there was evidently no formal arrangement of human _____, save perhaps the patriarchal authority of the father.

There was no formal mechanism for the punishment of crime, or of crime prevention, even for the capital crime of murder, as is evident in the individual histories of Cain (Gen. 4:8) and Lamech (Gen. 4:23-24).

Evidently each person was able to act quite independently of all restraints except those of his own conscience or self-interest.

This inevitably led to a universal state of violence and anarchy.

To prevent the development of similar conditions after the Flood, God established the institution of human government, including the authority to enact capital punishment.

It is also _____ that the authority for capital punishment presupposes also the authority to establish laws governing those human activities which, if left unregulated, would soon lead to murder (e.g., robbery, adultery, usurpation of property boundaries, etc.).

Thus, this simple instruction to Noah is the fundamental basis for all legal and governmental institutions.

This instruction is far more than merely a method of exacting personal vengeance; the emphasis is on _____ and on careful recognition of the sacredness of the divine image in man, even marred by sin as it is.

Obviously some means of impartial verification of guilt prior to execution of the judgment is assumed, though no formal legal system is outlined; that came later in the Law of Moses.

Evidently the particular form of government might vary with time and place; but the precedent for human government, exercised under God, is clearly established.

Some have suggested that the sixth of the Ten Commandments—"You shall not murder" (Ex. 20:13; Deut. 5:17)—is in conflict with the instructions God gave Noah for enacting capital punishment.

However, anyone who reads these laws knows that God is forbidding the _____ murder by one person of another, not the just forfeiture of the murderer's life in punishment for the murder.

And this stern demand for capital punishment has not been abrogated in the _____ era, as God makes perfectly clear in Romans 13.



Romans 13:3-4
 3 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; 4 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 on the one who practices evil.

God has made this requirement clear in many places in His Word; regardless of differing cultures or diverse circumstances, the murder of another human being is to be punished by death.

That punishment is to be carried out by local _____ authority.

That authority is ordained by God to bear His "sword" for the punishment of evil.

And when that authority _____ or abrogates its role to punish evildoers, society suffers, just as God's Word tells us.

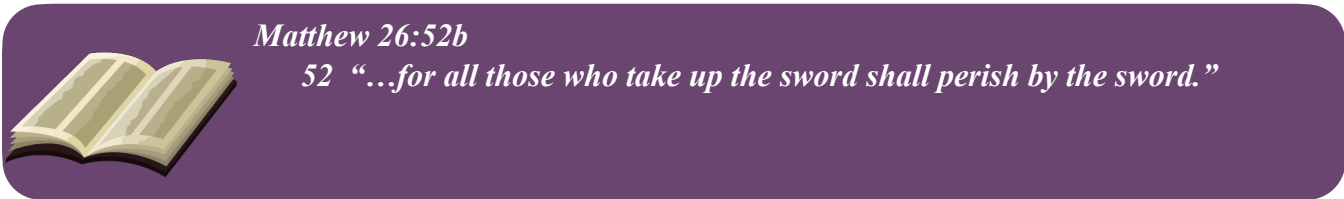


Ecclesiastes 8:11
 11 Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil.

The _____ dispensation in no way sets aside these provisions of the Noahic covenant.

The eating of meat (1 Tim. 4:3-4), the abstinence from blood (Acts 15:19-20), and the authority of the governmental "sword" (Rom. 13:4; Acts 25:11) are reaffirmed in the New Testament, by way of emphasizing to the early Christians that these were not merely a part of the Jewish Law, but were integral components in God's Noahic covenant with ALL men.

Christ, in fact, seemed almost to echo God's words to Noah when He said:



Thus, it is important to understand that these judicial statements that God gives in Genesis chapter 9 are for all humans while on this earth.

They have never been _____.

Now one more very important point needs to be made from this passage.

Think about how the above should be applied to issues like _____, abortion, and euthanasia.

In each case, there is a deliberate taking of human life.

Our lives are not our own; so we may not end them whenever we want to.

Our babies are not our own; so we may not end their lives whenever we want to.

Our sick or elderly are not our own; so we may not end their lives whenever we want to.

ALL our lives belong to God; therefore we must leave it to Him to determine when each person dies.

If we _____ hasten our own deaths or the deaths of others, we are accountable to God for that.

But at the same time, we need always to remember that God is a forgiving God, if we come to Him in true faith and genuine repentance.

But what about the killing of people during a war?

In the Old Testament, we read of many wars, including wars where God instructed the Israelites to go and do battle with evil people.

We live in a sin-cursed world, and sadly, there will be forces of evil that need to be _____.

As a result, there can be much bloodshed. It's obvious that killing during such a war is not sinful in itself.

War is not murder.

But each person will need to decide as a matter of his own _____ what he should do in regard to being involved in a military conflict.

Ecclesiastes 3:1-8:

*1 There is an appointed time for everything.
And there is a time for every event under heaven—
2 A time to give birth and a time to die;
A time to plant and a time to uproot what is planted.
3 A time to kill and a time to heal;
A time to tear down and a time to build up.
4 A time to weep and a time to laugh;
A time to mourn and a time to dance.
5 A time to throw stones and a time to gather stones;
A time to embrace and a time to shun embracing.
6 A time to search and a time to give up as lost;
A time to keep and a time to throw away.
7 A time to tear apart and a time to sew together;
A time to be silent and a time to speak.
8 A time to love and a time to hate;
A time for war and a time for peace.*



A Concluding Commandment

*Genesis 9:7*

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

In concluding these commands, God repeated His injunction to “be fruitful and multiply.”

Literally, man was to “bring forth in _____.”

It’s interesting to note that this command comes directly after the discussion of the sanctity of life and capital punishment.

Maybe God is reminding them of all the violence and killing before the Flood because of man’s sin nature.

So now, after the Flood, God sets up civil government with laws regarding the killing of humans.

It’s as if God is saying that instead of thinking about killing, Noah and his family should focus on life _____ life.

And they did.

As a matter of fact, in a little over four thousand years, man's population has increased from eight people to over eight billion people!

A New Covenant



Genesis 9:8-11

8 Then God spoke to Noah and to his sons with him, saying, 9 "Now behold, I Myself do establish My covenant with you, and with your descendants after you; 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. 11 I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth."

Because this section is introduced with the word "_____", it appears there was a pause in God's communication with Noah and his sons after He finished giving them His instructions concerning the sanctity of life and the importance of procreation.

Then, once again He began speaking, this time to convey the gracious promise of His _____ covenant.

There are many important covenants in Scripture—covenants with Moses, with the nation of Israel, with David, and, especially, the "New Covenant" of the Gospel (Jer. 31:31-33; Ezk. 36:26-27; Heb. 8:8-12).

However, in Genesis 9:9 we find the _____ covenant being introduced (and the first use of the word "covenant" was in Genesis 6:18 when this covenant was promised).

Some theologians speak of an Edenic covenant and an Adamic covenant, but the word itself (Hebrew *berith*) was not used in connection with God's dealings in Eden or with Adam.

The protoevangelium promise of _____ might be understood as a covenant, but Scripture itself does not use that term in connection with it.

It is absolutely key to remember that the Noahic covenant was not only with Noah and his descendants (including us), but also with all the animals leaving the Ark and their descendants.

Even though animals do not possess an eternal soul as men do, they are nevertheless God's creatures, and there is a sense in which they too have a "breath/_____" (Eccl. 3:21); and God is concerned about them (Psa. 147:9; Mat. 6:26; 10:29; Jonah 4:11).

It is perhaps especially significant that the _____ beasts are mentioned twice by God (Gen. 9:10), as though to emphasize that even that portion of the animal kingdom which might superficially seem to be of least concern to the Creator is also under His providential care.

Floods may be especially destructive to those animals which can neither swim, fly, nor depend on man for assistance; so God makes a special point that these will never have to fear another worldwide flood.

Note also the description of those animals with whom His covenant was made—“all that comes out of the ark” (Gen. 9:10).

Here is another incidental reference to the universality of the Flood, since otherwise any land animals surviving a mere local flood would not have come under the terms of God’s covenant.

The words “_____” are used twice (Gen. 9:11).

It would seem impossible to interpret this passage in any other way than that God is making this most solemn of promises to never again destroy the entire earth by water.

Please note the intensity of the words.

God promises to Noah and his descendants, along with “every living creature” that came with Noah on the Ark, that He, the God of creation and of judgment, is establishing a covenant.

That covenant, given by the personal word of the thrice-holy God, could not contain a hint of _____ or confusion (Tit. 1:2).

There will “never again” be a flood of waters that would destroy the earth.

In light of Scripture’s very precise wording of this covenant, proponents of a local flood must either make God out to be a liar or else to be so powerless that He couldn’t fulfill His promise.

In either case, those who propose such teachings come dangerously close to blasphemy.

On a similar note, denying the _____ words of Scripture in order to embrace the concept of evolutionary ages is not honest.

The language recorded in Genesis in the account of the worldwide Flood is not _____.

There really is no room for understanding the Flood as local—or, even more preposterous, as a “tranquil” flood.

May God have mercy on those who teach “as doctrines” the precepts of men” (Mat. 15:9) and embrace the atheistic philosophies “of what is falsely called ‘knowledge’” (1 Tim. 6:20).

Once someone has decided that the teachings of men can override the words of Scripture, there is nothing to keep them from disregarding the Biblical doctrines of the virgin birth, or the resurrection, or _____, or hell—or anything else.

*Proverbs 30:5-6:**5 Every word of God is tested; He is a shield to those who take refuge in Him.**6 Do not add to His words Or He will reprove you, and you will be proved a liar.***The Sign of God's Covenant: The Rainbow***Genesis 9:12-17**12 God said, "This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations;**13 I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth. 14 It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud, 15 and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh. 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." 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."*

This promise of God to never again destroy the world with water was so important that He caused a rainbow to appear in the _____ after a rain to remind God Himself of the promise made to Noah, his descendants, and to the animals of the earth.

Although we can and do enjoy the beauty of the marvelous refraction of light that is filtered through the moisture in the clouds and the surrounding atmosphere, the rainbow is not primarily for our _____ benefit—it is to remind the Creator of the universe of the promise that He made to Noah and all life on the earth.

It's interesting to note that we can see _____ of the rainbows that appear nearby, but rainbows coalesce all over the planet, all of the time, whether or not any people or animals are there to see it.

No doubt, that wonderful, beautiful sign is appearing every day of every year as a constant reminder of this gracious covenant.

It's also interesting to note that around the _____ of God in the heavens is another rainbow (Rev. 4:2-3; Ezk. 1:28).

Perhaps that heavenly rainbow mimics the rainbow that God set in the clouds, but more likely the rainbow in the clouds is patterned after the rainbow that is around God's heavenly throne.

It is also likely that the rainbow tells us something about the _____ of God.

Scripture tells us that God intends for us to clearly see something of His power and divine nature by the things that He's made (Rom. 1:20).

No doubt the vast, beautiful, star-spangled heavens "declare" and provide "knowledge" of God's _____ (Psa. 19:1-3).

Even the earth itself "teaches" and the animals "tell" us of the marvelous _____ of our Creator for what He has made (Job 12:7-8).

So surely there is something about the rainbow that can give us insight and encouragement even beyond the assurance that there will never be another global flood.

Perhaps it is this—God is so serious about keeping His promise that He placed a new phenomenon, the rainbow, in the skies to remind Himself of His many _____.

Friend, there are many, many promises of God in Scripture.

In each promise, God pledges that something will (or will not) be done or come to pass.

These are not flippant, casual promises such as humans often make; these promises of God are rock-solid, unequivocal commitments made by GOD HIMSELF.

Because God is faithful, the recipients of the divine promises can have _____ assurance that what God has pledged will indeed come to pass (Num. 23:19).

God promised to bless Abraham and, through his descendants, the whole world (Gen. 12:1-3).

This promise, called the Abrahamic Covenant, pointed to the coming _____ for Whom Abraham looked (John 8:56).

God promised Israel to be their God and make them His people (Lev. 26:12-13).

Old Testament history is teeming with examples of God fulfilling this promise.

God promised that if we search for Him with all of our _____, we will find Him (Deut. 4:29).

God promised salvation to all who believe in His Son (Rom. 1:16-17).

There is no greater blessing than the free gift of God's salvation!

God promised that all things will work together for good for His children, making them more and more like _____ (Rom. 8:28-29).

This is the broader picture that keeps us from being dismayed by trials.

God promised to finish the work He started in us (Phil. 1:6).

God does nothing half-heartedly.

He always finishes what He starts.

Jesus promised that He will one day soon _____ for us (John 14:1-3).

And from then on, we will be with Him always.

There are many, many more promises of God that could be listed.

All of them find their ultimate fulfillment in Jesus Christ, Who is “the radiance of God’s glory” (Heb. 1:3).



2 Corinthians 1:20

20 For as many as are the promises of God, in Him [Christ] they are yes; therefore also through Him is our Amen to the glory of God through us.

Another consideration is that, since the rainbow is produced by the sun shining forth through the dark clouds, this symbolizes the _____ pervading the earthly.

And as it spans the horizon, it reminds man that God’s covenant is _____, as was the Flood that will never again recur.

The rainbow is truly a spectacular sight!

However, the assurance that there will never again be another global flood comes not from the rainbow, but from the God Who placed it in the skies.

HE is the One Who will “_____” His covenant.

And as previously discussed, God “remembering” something doesn’t mean that He had previously forgotten it.

Rather, it means the rainbow would signify that He was _____ again on behalf of the Covenant beneficiaries, controlling all the weather and all the waterways of all the earth, ensuring that no flood would ever become global again.

Noah’s Three Sons



Genesis 9:18-19

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

Here Noah's three sons are named, for the first time since they _____ the Ark (7:13).

The mention of their names again is not superfluous.

For one thing, it demonstrates that all humanity is descended from these three sons, and _____ from them.

And for another, it rules out the speculation that Noah might have had other sons after the Flood.

Furthermore, the little one-liner in verse 19 regarding the earth's post-Flood population has enormous implications for modern science.

According to the Bible, all of today's human population has descended from Noah's three sons and their wives.

There are approximately 8,000,000,000 people alive today, found within some 200 nations, and over 6,000 languages and dialects that separate the recognized nations into much smaller functional tribes with their own social structures and practices.

SO, HOW did all that come about from just three families less than _____ years ago?

Evolutionary thinking rejects this out of hand, insisting that modern man is much older than just a few thousand years, having instead developed from the early hominids over two million years in the past.

Many skeptics would argue that a population of 8 billion people could not possibly have developed since the time of the Biblical Flood.

BUT it's interesting to note that back in the mid-1900's, the world population growth rate was a bit more than 2 percent per year.

That rapid growth set off alarm bells in the academic and political spheres, since it was thought that such a rate would result in standing-room-only on the earth's surface in little more than a _____.

Many conferences were held, and think-tank efforts were spent to determine how to _____ population growth.

In fact, the very formula that was employed to reach these alarming conclusions indicated that the then population of around 3.5 billion would have been reached in a little less than 1,100 years, starting with just two people!

The obvious implication of these statistics is that the human population cannot be very old.

Conversely, if Homo sapiens has been actively populating this planet for some 200,000 years, as evolutionists claim, then the current population would far exceed all the available space on earth—including the _____.

But all the known data confirms the Biblical record.

The genetic diversity studies insist that the human population did not start to _____ before 5,100 years ago.

The population models all indicate that the current worldwide population would have been reached within the 5,000 years of recorded history—even starting with two people instead of six.

And of course, that is precisely what the Bible demonstrates.



Genesis 9:18-19

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

It's interesting to note that we see a new name here—the first named grandson of Noah: “Ham was the father of Canaan.”

This shows that some time had passed since the _____ was made.

In fact, the following account suggests that a number of years had passed, or even decades, since Canaan seemed to be “of age.”

Other grandchildren had also been born by then, since Canaan was Ham's _____ son (10:6).

However, it was important for the narrative to single out Canaan in light of the account to follow.

Noah's One Recorded Moral Failure



Genesis 9:20-21

20 Then Noah began farming and planted a vineyard. 21 He drank of the wine and became drunk, and uncovered himself inside his tent.

After the Flood, Noah took on what was for him a new occupation—he “began farming and planted a vineyard.”

The Hebrew literally says, “And began Noah to be a man of the _____...”

The word “soil” (or as the NASB says, “farming”) is *’ādāmāh*, which we have already seen is the word for “ground,” from which Adam was made.

And in this soil, Noah planted a vineyard.

He harvested his grapes and allowed their juice to ferment and produce wine.

This process was probably well known to the antediluvians, since they had had about 1,500 years to work this out.

Fermentation was a means of _____ sweet juices.

The same applies to milk—yogurt is fermented milk, and is usually a safe and healthy food.

So it is likely that Noah knew about fermentation and its effects.

No doubt Noah had dealt with the awful consequences of drunken debauchery during the several hundred years of his life before the Flood.

The world of the First Age was exceedingly sinful, and no doubt Noah and his family had been vexed and impacted by that horrible environment.

Perhaps, with the pressure and tension of the year on board the Ark, and of the early years of setting up a new home, now somewhat abated, Noah let down his guard to enjoy a few hours of _____ with “wine that makes glad the heart of man” (Psa. 104:15).

But the great Enemy never _____.



1 Peter 5:8

8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

Noah still had the sin nature inherited from Adam, and was as susceptible to fall as any other man—even in spite of holding steadfast for so long in the face of a terrible society.

Whatever may have been the circumstances or the mental state that caused Noah to lapse, the Scripture simply notes that “He ...became drunk, and uncovered himself inside his tent.”

If nothing else, this should serve as a warning to every believer.

Even the most spiritually _____ can fall into sin in an unguarded moment.

The Bible, in general, is unlike most ancient books in that it doesn't _____ the faults of even its greatest heroes.

Moses disobeyed God once, and was denied entry into the Promised Land (Num. 20:1–12).

God rebuked the righteous and blameless Job (Job 1:1), who finally repented (Job 42).

David, the author of half of the Psalms, and a man the Bible describes as “a man after YHWH’s own heart” (1 Sam. 13:14, Acts 13:22), committed adultery with Bathsheba and then had her husband Uriah murdered (2 Sam. 11).

And right here in this Genesis passage we see that even Noah, after his _____ obedience to God before, during, and after the Flood, stumbled as well.

Noah’s drunkenness led to further shame—becoming naked.

Ever since Adam and Eve fell in the Garden of Eden, nakedness in public has been _____.

The phrase “and lay uncovered” is one word in Hebrew, wayyitgal (וַיִּתְּגַל).

This may well have been an involuntary act of letting his robes slip off as he lay down to sleep off the wine.

BUT whatever the circumstances might have been, at least this was inside Noah’s tent, and not public nudity.

The Character of Noah’s Three Sons

All three of these sons had been born after Noah was 500 years old (Gen. 5:32) but probably before he was 575 years old, since they were all grown and married before his _____ year, when the Flood came.



Genesis 9:22-23

22 Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. 23 But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father’s nakedness.

The Adamic nature was, of course, still a part of the Noahic family line.

That fact, coupled with the terrible moral environment of the antediluvian world, was bound to leave Noah and his sons still subject to Satanic _____.

Ham, especially, seems to have been secretly rebellious and carnally minded.

The tragic story of Noah’s drunkenness and the sudden _____ of Ham’s rebellious heart provides graphic evidence that, despite the cleansing judgment of the Flood, man was still sinful, and Satan was still “the spirit that is now working in the sons of disobedience” (Eph. 2:2).

But the behavior of Shem and Japheth in this time of sudden family crisis also provides a glimpse into their _____ characters, and sets the stage for Noah’s remarkable prophecy.

As the narrative moves to Ham, Noah's youngest son, it also re-introduces Ham's youngest son, Canaan.

Ham was no youngster, having already fathered four sons.

Somehow Ham managed to spot his father naked, but the text suggests much more than _____ seeing.

The Hebrew wayyar (וַיַּרְא) in this case means that he "looked at," but in the sense of violating a _____.

The same word is used in 1 Samuel 6:19, when God killed some people "because they had looked into the ark of the Lord."

Instead of _____ his father, who had led him to safety on the Ark and through the Flood, Ham reveled in his father's shame, and tried to get his brothers to do the same.

It's interesting to note that there is no indication up until this moment that Ham was rebellious or discordant within the family.

However, there must have been lurking some form of envy or jealous distance between Ham and Noah, for when he chanced to enter Noah's tent and saw him naked, Ham reacted badly.

Some have suggested that Ham did something personal to Noah based on the comment in Genesis 9:24 that Noah woke up and "knew what his youngest son had done to him."

But there is no reason to read into that short statement anything other than what Scripture _____ states—Ham saw and mocked his father's nakedness.

What did take place, however, was at least emotionally gratifying to Ham, seeing his father so helplessly exposed.

Perhaps Ham also felt a flush of self-righteous satisfaction at seeing this "_____ of righteousness" (2 Pet. 2:5) so pathetically sprawled out in unconscious exposure.

And, rather than feeling embarrassed for Noah and doing whatever he could to prevent others from seeing his father like that, Ham instead told his two brothers—evidently thinking that they would join him in mocking their father.

Shem and Japheth, however, reacted very differently.

Rather than smirking or assuming a false sense of superiority over their father, their immediate response was to _____ him and prevent any further embarrassment.

Taking as much precaution as possible to avoid inadvertently seeing their father in that state, they spread a garment of some sort across their shoulders and shuffled backward together until they had laid it over Noah, an action that demonstrated Peter's later injunction to



1 Peter 4:8

above all, keep fervent in your love for one another, because love covers a multitude of sins

Noah's Prophecy



Genesis 9:24-27

24 When Noah awoke from his wine, he knew what his youngest son had done to him. 25 So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers." 26 He also said, "Blessed be the Lord, The God of Shem; And let Canaan be his servant. 27 "May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant."

Eventually Noah awakened “from his wine”—that is, from his drunken stupor.

And when he did, he noticed that “a _____” had been placed on him.

Obviously, someone had placed it there.

Perhaps he vaguely remembered throwing his robe off the evening before; but in any case, it was not on him in the same fashion as if he had merely lain down fully clothed to take a nap.

He must have inquired, perhaps first from his wife
(if she was still living) and then from his sons, until he learned fully what had transpired.

As ashamed as he must have been of his own _____ lapse, he realized that the sin of Ham revealed a heart of rebellion and unbelief—not only against his father, but also against his father's God.

Similarly, the act of Shem and Japheth plainly testified of both their respect for their father and their own reverential faith in the Lord.

With the deepest hearts of his own sons thus laid bare before him, Noah was moved to make the great _____ declaration of verses 25-27.

To some extent, the prophecy concerning the future was based on the insight he had gained into the character of his three sons.

Knowing them and their children, he could foresee the future course their descendants would tend to follow because of their respective genetic inheritances, as well as from the teaching and examples set by their fathers.

But more importantly, of course, he spoke in the _____, prophesying as the Spirit of God gave him utterance.

Please note that there is no such thing as a “curse on Ham,” even though such has been falsely taught in a number of churches.

The unbiblical idea that Noah cursed Ham, and thereby all of Ham’s descendants, was used to justify the African slave trade and is still used by some today to justify racism, prejudice, and discrimination against people of color.

Let it be clearly said—Noah did not curse Ham.

In other words, Noah did not curse all of Ham’s descendants.

Noah _____ cursed Canaan, one of Ham’s sons, and through Canaan, all of Canaan’s descendants.

So what does it mean for Canaan that “a servant of servants he shall be to his brothers”?

As this curse is directed at Canaan specifically, and we know the descendants of Canaan were very wicked people, then it makes sense to consider what happened to those descendants.

We find they became slaves to pagan gods and were involved in idolatry and child sacrifice.

We know that _____ descendants, the Israelites, conquered the land of Canaan and killed and enslaved the Canaanites.

In Genesis 10, the descendants of Canaan are listed.

They include the Sidonians, the Hittites, the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, the Hamathites, and the inhabitants of Sodom and Gomorrah (Gen. 10:15-19).

Many of those people groups ended up living in the Promised Land, and Noah’s curse/prophecy came true during the time of _____.

The Canaanites, descendants of Ham and Canaan, were conquered by the Israelites, descendants of Shem.

True to God’s Word, the Canaanites who were not killed became _____ (Josh. 9:27; 17:12-13).

But in the midst of such a sober prophecy, we are also reminded that Rahab of Jericho (Josh. 2:1-24; 6:25) is probably the same Rahab in the lineage of Jesus (Mat. 1:5).

The Israelites had been told not to marry the pagan Canaanites.

But it seems that Rahab stopped being a Canaanite spiritually, and became an Israelite spiritually, _____ in the one true God (Josh. 2:11).

She was then free to marry an Israelite.

Even in terribly wicked cultures, men and women are still saved by the grace of God!

Now, out of all that Noah did after the flood, why is this episode the only one recorded?

It's quite possible that the answer lies in the events surrounding the writing of Genesis.

Moses, as he was writing the book of Genesis, was leading the Israelites toward the land of Canaan to take possession of it.

Thus, the story of how Canaan came to be cursed was one very important justification of the _____ of the Promised Land.

God had pronounced doom upon those people long before, and it was time for that prophecy to be fulfilled.

Noah also prophesied about Shem and Japheth (Gen. 9:26-27).

Through Shem would come the line of _____, giving rise to God's chosen people, the Israelites, through whom would come the Scriptures (Rom. 3:2) and the Messiah (Gen. 3:15).

This would be a blessing to Japheth's descendants too—in fact, to all people.

Canaan's descendants, because of their wickedness, would conflict with and serve the descendants of Shem and Japheth.

The Death of Noah



Genesis 9:28-29

28 Noah lived three hundred and fifty years after the flood. 29 So all the days of Noah were nine hundred and fifty years, and he died.

These verses conclude the ninth chapter of Genesis as well as the story of Noah.

Noah himself was not greatly affected by the _____ atmospheric conditions following the Flood, as were his descendants, and so he lived another 350 years, dying at the ripe old age of 950, having lived longer than any of his ancestors except Jared (962) and Methuselah (969).

If we take the genealogies of Genesis 11 at face value, Noah's sons would have lived until after the _____, and close to when Abraham was born.

It's quite possible that Abraham could have spoken with Shem (Noah's son), who surely would have talked to his great-grandfather Methuselah, who in turn could have spoken directly to Adam.

Although the Bible never records that Adam and Methuselah or Shem and Abraham ever met, that possibility certainly exists.

Adam and Noah

As we finish Genesis chapter 9, I want to show you some very interesting parallels between Adam and Noah.

—Adam was the head of the human race from Creation.

—Noah was the head of the human race after the Flood.

—Adam was told to be fruitful and multiply and have _____ over the animals.

—Noah (and his family) was told to be fruitful and multiply and that the animals would fear him.

—Adam is an ancestor of all the people in the world today.

—Noah is also an ancestor of all the people in the world today.

—Adam sinned (disobedience) by eating the forbidden fruit.

—Noah sinned (_____) by drinking wine made from a fruit.

—Adam's sin resulted in Adam seeing his own nakedness.

—Noah's sin resulted in his nakedness, which his son then saw.

—God provided a covering for Adam's nakedness (a coat of animal skin).

—Noah's two sons provided him with a _____ for his nakedness.

—God judged Adam's actions with a curse and a promised Savior for all mankind.

—Noah's actions resulted in a curse for Canaan and a promised blessing for Shem and Japheth.

Conclusion

As we come to the end of the Flood account, remember that the story is not primarily about Noah, but about Noah's _____.

God worked faith and righteousness in Noah's life, just as He works them in ours.

God rescued Noah from the watery judgement of the Flood, just as He rescues us from the fiery judgment of Hell.

God provided for Noah all throughout the Flood and afterwards in the harsher post-diluvian world, and He brought His promises to Noah and his family to pass; and God provides for us today and brings all His promises to pass in our lives as well.

The Hero of the Flood account is not Noah, trusting and obedient though he was; the Hero is none other than our gracious God, Who spared His _____ from being utterly wiped out and gave them a second chance to fill the earth and steward it well.

And lastly, folks, in our watery corner of the world, every time you look up and see a brilliant rainbow stretching across the sky, stop and thank God for being our “remembering,” _____ - _____ God!