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Genesis 9

Noah and his three sons have just endured 371 days in the ark, one year and eleven days.

The entire world inhabitants have perished under the judgment of God, which bear witness in the fossil record for the future generations.

The new world would need new rules to be governed by and this is exactly what God communicates the Noah and his three sons as they come forth from the ark.

9:1-7 The provisions of God for human government.

9:1 The commanded to propagate is given to Noah and his sons.

- 1) Notice that God always addresses the man in His dealings and covenant relations, not their wives.
- 2) God communicated all to Adam and Adam was to communicate it to his wife.
- 3) Only when the nation of Israel was so decayed and backslidden did God speak to a woman for leadership roles, over men. Eph. 5:21-22, 24; Col. 3:18
* Deborah, Esther, etc.

- 4) The first time the word “blessed” appeared with in the same context of procreation, this is now the third. Gen. 1:22, 28, 5:2
- 5) They were to be fruitful and multiply, and fill the earth.
 - a) The entire world would be the descendants of Noah’s children.
 - b) The affirmation is given at the end of the section in verse seven. Vs. 7
 - c) The message of over-population is a bit exaggerated, the entire world population could fit in the state of Texas.
 - 1)) The size of Texas is 266, 807 sq. miles.
 - 2)) That would allow each person to have 1, 162 sq. feet of living space.
 - 3)) A square area of 34 feet by 34 feet.
 - 4) Not that anyone would want to live under those circumstances but it is just to show you that it is possible, while the rest of the world would be completely empty.

9:2-3 The new mandate regarding the animals.

* Provisions for food in respect of meat, prior was just herbs, Grn. 1:29; 2:16

- 1) The mandate of ruling over the animal kingdom. Vs. 2
 - a) The relation between man and animals was different in that the animal would fear man,. Vs. 2a
 - 1)) The word fear “mowra” means dismay and dread “chath” means terror.
 - 2)) The combination communicates the complete animosity and hostile environment of the new world that did not exist in the pre-flood world of Adam.
 - 3)) Both words are military terms. Duet. 1:21; 11:25; 31:8
 - b) The relationship would include all animals, “On every bird of the air, on all that move on the earth, and on all the fish of the sea. “ Vs. 2b-c
 - a) God’s ideal was shattered in the Garden, the result of Adam, not God.
 - b) Animals can not and should not be valued as human beings..
- 2) They are given into your hand.
 - a) The dominion of man over the animals was given to Adam. Gen. 1:26. 28
 - b) The dominion continues but in a fallen and violent world.

- 3) The entire animal kingdom is now to be as the provision for man’s food supply. Vs. 3
 - a) There is no exception, “every moving thing that lives” is for the purpose is for “food”.
 - b) The comparison is stated by the phrase, “even as the green herbs”. Gen. 1:29
 - c) The New Testament confirms the eating of meats and warns of those who would be legalistic. Rom. 14:1-4, Col. 2:16
 - d) “Therefore, if food makes my brother stumble, I will never again eat **meat**, lest I make my brother stumble. 1Cor. 8:13
 - e) “Eat whatever is sold in the **meat** market, asking no questions for conscience' sake.” 1Cor. 10:25
- 9:4** The only prohibition.
- 1) The word “But” marks the sharp contrast with what precedes.
 - 2) The prohibition is propitious, personal and prophetic. Gen. 3:21; Lev. 3:17; 17:10-14
 - a) Propitious in that blood was given for atonement of sins.

- b) Personal, to eat flesh with blood in it could and would cause health dangers, due to decay.
- c) Prophetically, God knew how man would use such practices for idolatry worship to pagan gods.
- 3) The taking of the life of an animal was to give life to a person by being food.
 - a) The animal was to be bled, for the life of the flesh is in the blood and given for an atonement for sin. Lev. 17:11
 - b) The Gentiles were told to keep themselves from blood in the first church council. Acts 15:20

9:5-6 The rule of capital punishment was commanded not an option.

- 1) It is an offense against God, who created man in His image. Gen. 1:26-27
 - * Jesus told Peter, “They that take the sword shall perish with the sword”. Matt. 26:52
- 1) The proclamation is not an option. Vs. 5a
 - a) This is the first appearance in the Scriptures.
 - b) This is the basic and source, as well as the Ten Commandments of all human government.

- c) Not until modern times, with the rise of the age of reason and humanism has capital punishment been opposed.
- 2) The proclamation is all inclusive, including animals. Vs. 5b-c
 - a) “From the hand of every beast I will require it, and from the hand of man.” Ex. 21:28-32
 - b) Three times God says He will demand accountability by the word require “darash”
- 3) The affirmation of the proclamation. Vs. 6
 - a) “Whoever”, this is not talking about accidental or self-defense but willful and premeditated murder as taught in the Law. Ex. 21:12, 14; 22:2; Deut. 19:1-13; Ps. 9:12; Ezk. 33:6
 - b) The reason is that man is a creation of God, “For in the image of God He made man.” Vs. 6c
 - 1)) The distinction between the qualitative value between animal life and a human life.
 - 2)) The aborting of a fetus, is the killing of a child, who is created in the image of God.
 - 3)) The new world was to be taught not to fear man but God.
 - 4)) Num. 35:29-34; Rom. 13:1-5; 1Pet. 2:13-17

- d) The disobedience to government is only when they would command or attempt to force the believer to do something against Scripture. Acts 5:29

9:7 The summary command.

- 1) They were to propagate the human race.
- 2) Some will attempt to teach that no one should use any form of birth control but it is twisting the scriptures.

9:8-17 **The covenant of God with Noah.**

9:8-11 The covenant is declared.

- 1) The covenant promised is made to and with Noah and his sons. Vs. 8
- 2) The One establishing the covenant was God Himself. Vs. 9a-c
 - a) The emphasis is on God, the initiator of the covenant, the only One bound to this covenant, it is unilateral or unconditional.
 - 1)) The first appearance of covenant was to Noah, this was he confirmation. Gen. 6:18
 - 2)) The idea of cutting of the sacrifice is the word meaning.
 - b) The ability to fulfill the covenant is also focused on God, “I establish”, “My covenant”.

- 2) The extent of the covenant is beyond their generation to their descendants after them. Vs. 9c
 - * The phrase “your descendants” is indicative of the entire human race that would come from them.
- 3) The animal kingdom would also be affected by the covenant. Vs. 10
 - a)) The ones that came out of the ark.
 - b)) The ones that would repopulate the earth.
- 4) God promised He would never again destroy the earth by a flood. Vs. 11
 - a) The ability was God’s, “Thus I establish My covenant”.
 - b) Mankind would never be destroyed by a flood again.

9:12-17 The covenant token is described.

- 1) The sign was to be perpetual. Vs. 12-13
 - a) The speaker is God “Elohim” the Creator. Vs. 12a
 - b) The word also identifies the Trinity of the God-head.
- 2) The specific parties involved. Vs. 12b-d
 - a) The repetition is for emphasis regarding God’s faithfulness.
 - b) The word sign “’owth” means a signal, token or distinguishing mark as proof.

- c) The sign is made by God, between God and man, also the animals.
- 3) The extent of the covenant was for all future generations. Vs. 12d
 - a) The covenant was literally perpetual “owlam” means of eternity.
 - b) The covenant would stand till God established His Kingdom on the earth.
 - 1)) He will destroy the world by fire. 2Pet. 3:12
 - 2)) In the Eternal state, “Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was **no more sea.**” Rev. 21:1
- 4) The identity of the sign. Vs. 13
 - a) God would set a rainbow in the clouds. Vs. 13a
 - 1)) The rainbow is His, “My rainbow”.
 - 2)) The word for rainbow “qesheth” is the same that is used for a warriors bow, rather than destroying He would spared. 1Sam. 18:4; 2Kings 6:22
 - b) God said it would be for a sign of the covenant between Him and the earth. Vs. 13b
- 5) The sign was to be placed in the clouds as a memorial. Vs. 14-15

- a) The entire inhabitants would see it. Vs. 14
- b) The sign would be a memorial to God. Vs. 15
 - 1)) God would recall His covenant to mind He was making with man and beast, Vs. 15a
 - 2)) God promised He would recall the flood,
- 6) The sign would identify the everlasting covenant. Vs. 16
 - a) God’s “everlasting covenant” is ultimately fulfilled in and by Christ. Gen. 17:7; Jer. 23:40; Heb. 13:20
 - b) God would make Himself responsible and accountable to uphold the covenant,
- 7) The sign of the rainbow was the sign of the covenant. Vs. 17
 - a) Eight times he word “covenant” is repeated for emphasis, a new beginning. Gen. 6:18; 9:9, 11, 12, 13, 15, 16, 17
 - b) The rainbow is the sign of hope and grace, pointing to the certainty and efficiency of the Redeemer to come.
 - c) The rainbow displays the glory of God in His Temple in Ezekiel. Ezk. 1:28
 - d) The rainbow displays the faithfulness of God before His throne in the

Revelation, which is to cause all to worship Him,.

- 1) “And He who sat there was like a jasper and a Sardis stone in appearance; and there was a **rainbow** around the throne, in appearance like an emerald.” Rev. 4:3
- 2) All glory and worship belongs to Christ alone!

9:18-29 The drunkenness of Noah.

9:18-19 The earth propagated from the sons of Noah.

- 1) All three sons left the ark, Shem, Ham and Japheth. Vs. 18a-c
* The summary statement. Gen. 10:32
- 2) Ham was the father of Canaan. Vs. 18d

9:20-23 The drunkenness of Noah.

- 1) Noah was a farmer and planted a vineyard. Vs. 20
 - a) A tiller of the ground like Able.
 - b) The blessing of God in the new world when He planted a .
- 2) Noah became intoxicated and laid naked in his tent. Vs. 21
 - a) Adam’s eating of the fruit made him aware of his nakedness and died

spiritually and physically. Gen. 2:25, 3:7

- b) Noah drank the fruit of the vine and made himself naked, being intoxicated.
- c) Both affecting the future generations.
- d) Alcohol leads to many sins and tragic consequences in life. Prov. 23:3. Eph. 5:18
- e) Sin will present itself in our place of employment daily.

9:22 The sin of Ham.

- 1) Ham saw the nakedness of his father.
 - a) The word saw means to gaze at in mockery and dishonor.
 - b) Perhaps in rebellion to his father’s righteous standing.
 - c) Ham like Cain, the line in rebellion against God.
- 2) Ham told his two brothers outside.
 - a) Rather than keeping it to himself, he revealed his father’s shame.
 - b) Love covers a multitude of sins, not exposes them. Ja. 5:20
 - c) We are to restore in spirit of meekness... Gal. 6:1-4
 - d) Many who serve faithful in youth fall in old age (Moses, David)

9:23 The honor of Shem and Japheth to their father Noah.

- 1) In contrast to Ham, Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father.
 - a) The two like Adam and Eve did not look on the nakedness.
 - b) The two like God did to Adam and Eve, covered their father's nakedness.
- 2) Their faces were turned away, and they did not see their father's nakedness.

9:24-27 The response of Noah.
Pain and regret of personal guilt

9:24-25 The indignation of Noah.

- 1) The sad realization confronted. Vs. 24
 - a) Noah awoke from his wine, he must of felt ashamed.
 - b) Noah knew what his younger son had done to him, without doubt Shem and Japheth told him.
- 2) The sad curse pronounced. Vs. 25
 - a) Noah said, "Cursed be Canaan; A servant of servants He shall be to his brethren."
 - b) The proclamation was prophetic about the true character of Canaan that would be manifested in the future through their immorality and

idolatrous life-style of lewd sexual practices.

* But God made a way for them to proselytize, even as Rahab the prostitute, in the line of David.

Josh. 6:25; Matt. 1:5; Heb. 11:31

- c) The thought that God was punishing the son for the father's sin has stumbled some.
- d) The idea or teaching that God curse was to make his descendant have black skin is a perversion of the Scriptures and racist bias.
- e) The descendants of Ham's four sons include the Sumerians, Egyptians, Ethiopians and some of the great Asiatic nations, Africa, the Mongol tribes, including the Chinese and Japanese, as well as the American Indians, the South Sea Islanders. (Henry Morris)
 - * And these have certainly been the servant force in history.

9:26-27 The indicated prophetic blessings.

- 1) Noah identifies Shem as the one who would follow God. Vs. 26
 - a) And he said: "Blessed be the LORD, The God of Shem, whose name meant "name" or "reputation",
 - b) The line to Abraham and the Messiah.

- c) The line of Canaan, Ham's youngest son would be Shem's servant, being in the land God would give to Israel. Gen. 10:6
- 2) Noah indicates God's blessing on Japheth. Vs. 27
 - a) The pronouncement, "May God enlarge Japheth", a play on words for it is the meaning of his name.
 - b) The particular manner, "And may he dwell in the tents of Shem."
 - 1)) Though some take it to mean that God would dwell in the tents of Shem.
 - 2)) Abraham would come from Shem.
 - c) The particular method, "And may Canaan be his servant."
 - d) Japheth - gentile extension to Jewish heritage by Christ, some believe

9:28-29 The longevity of Noah.

- 1) Noah live after the food 350 years. Vs. 28
- 2) Noah lived a total of 950 years. Vs. 29
- 3) Noah and Terah were contemporaries for 128 years, if there are no gaps.
- 4) Terah begot Abram at one-hundred and thirty years not 70 as Gen. 11:26 seems to imply, for Terah died at 205 years of age and Abram left Haran are 75 years of age, if you subtract them you get 130 years, the age of Terah at Abram's birth,

which is 352 years after the flood, showing us that Noah died two years before Abram was born. Gen. 11:32; 12:4

- 5) If one does not make this adjustment and there are no gaps, then Noah lived up to Abraham's 58th year but it would be a mistake to ignore the adjustment of years.