



The Book of Genesis

Lesson Number 15



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GWN=God's Word (1995), IE= International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV= Literal Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV= Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT =Young's Literal Translation (1862).

----- GREEK LEXICON LEGEND -----

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

NOAH'S LIFE AFTER THE FLOOD

^{9:20} "And Noah began to be an husbandman, and he planted a vineyard: ²¹ And he drank of the wine, and was drunken; and he was uncovered within his tent. ²² And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. ²³ And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. ²⁴ And Noah awoke from his wine, and knew what his younger son had done unto him. ²⁵ And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. ²⁶ And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. ²⁷ God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. ²⁸ And Noah lived after the flood three hundred and fifty years. ²⁹ And all the days of Noah were nine hundred and fifty years: and he died." Gen 9:20-29)

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

Setting the tone for the special culturing of the people of God for Divine communication, Noah becomes a husbandman. This reflects a Divine manner that is found throughout the pre-apostolic periods. In them people and events were introduced that were types and shadows of things to come.

Introductory Nature of Scripture

This means there is a certain harmony throughout Scripture. **Holy men were moved by the Holy Spirit to**

write in such a manner as blended with all other revelation. Although written during different periods of time, the writings were not unique to those times alone. This is a matter that has not been easily perceived. As a result, differing strains of theology have been introduced within the professed church that, in the perception of those who embrace those views, actually destroy the appointed harmony of Scripture. **It is a major step forward when a soul is liberated from these restrictive views.** It also frees them from enslavement to

novel views of the Word of God which do not have Christ Jesus and the salvation that is in Him as their center.

Noah's Preference of Occupation

Although his first exposure to post-flood vegetable life was an olive leaf (Gen 8:11), he chose to plant a vineyard. We will find that this blends perfectly with the manner in which God will speak of Himself and the people He has chosen. While Noah may not have had this in his mind when he planted the vineyard, God is orchestrating his

CONTENTS

- ▶ INTRODUCTION
- ▶ NOAH BEGAN TO BE A HUSBANDMAN (9:20)
- ▶ NOAH DRANK OF THE WINE (9:21)
- ▶ HAM SAW THE NAKEDNESS OF HIS FATHER (9:22)
- ▶ THE REACTION OF SHEM AND JAPHETH (9:23)
- ▶ NOAH AWOKE FROM HIS WINE (9:24)
- ▶ CURSED BE CANAAN (9:25)
- ▶ BLESSED BE THE LORD GOD OF SHEM (9:26)
- ▶ GOD SHALL ENLARGE JAPHETH (9:27)
- ▶ NOAH LIVES 350 MORE YEAR AND DIED (9:28)
- ▶ CONCLUSION

affairs with His eternal purpose in mind.

As time passed, Noah partook of the fruit of his labors, drinking wine from his vineyard. Drinking in excess, he became drunk. This set the stage for one of the most controversial records in Scriptural history. We must not allow this record to move us to look condescendingly upon Noah, or to rise up in criticism of him. God did not do so, and neither must we. We are obliged to take the text as it is, and within the context of the limited revelation that was extant at that time.

Much Happens In This Brief Record

In the record of this event we are faced with a display of foolishness, and another of wisdom. A curse is pronounced, and a blessing as well. A prophecy is given of the destiny of certain peoples – who will be servile and who will not; and who will be preeminent and who will not.

This teaches us something about the expressions and works of men. **There is always more than meets the eye.** That is one reason why we are not to judge according to appearance (John 7:24). While many things are made known in “*appearance*,” all things are not so discerned.

- ➡ When Jesus was born, He did not appear to be a king – yet He was

“born King of the Jews” (Matt 2:2). Of His kingship, Jesus said to Pilate, *“Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice”* (John 18:37).

- ➡ According to appearance, Paul did not appear to be what he actually was. Many others seemed more impressive. yet when it came to visions and revelations from God, he was not outranked by any mortal (2 Cor 12:1).
- ➡ The people of God do not appear to be kings and priests, but they are (Rev 1:6).

Worldly History

The history of the world pivots on the events that are recorded in this text. The stage is being set for God’s dealings with men within the context of the great salvation that would not be unveiled until about 2,400 years later. In this text Divine appointments are made known.

Scripture contains history, yet is infinitely more than history. It is not merely the record of what took place, but the chronicle of how God worked to prepare the world for the coming Christ. In the recorded events of Scripture, the hand of God is always to be seen, for He is at work in all that is taking place. Everything is being orchestrated for His purpose, and to His appointed conclusion. This ever remains God’s world, together with everything that is

- ➡ The nature of God Himself.
- ➡ God’s control of the natural realm.
- ➡ God’s control of humanity itself.
- ➡ The result of the entrance of sin and death into the world.
- ➡ The nature of the flesh, or fallen man.
- ➡ The nature and author of iniquity.
- ➡ The consequences of sin.
- ➡ That God judges sin.
- ➡ That mortality is the result of sin.
- ➡ The power of God to deliver.
- ➡ The universal need of a Savior.
- ➡ The impact of believing God.
- ➡ God’s recognition of faith.
- ➡ The superiority of righteousness.
- ➡ God’s recognition of the righteous.
- ➡ The scope of Divine purpose.
- ➡ The futility of opposing God.
- ➡ The value of obedience.
- ➡ That God’s will is worked out in the crucible of conflict.
- ➡ That God’s eternal purpose is unchangeable.

Scripture contains history, yet is infinitely more than history. It is not merely the record of what took place, but the chronicle of how God worked to prepare the world for the coming Christ.

in it.

In the events of Scriptural history many things are being revealed.

- ➡ The will of the Lord is the prevailing will with no effective opposition.
- ➡ God is revealing more of Himself.

Noah begins to be a husbandman, planting a vineyard. A series of events happen after he drinks of the wine – Given O. Blakely

AND NOAH BEGAN TO BE AN HUSBANDMAN

9:20 *"And Noah began to be an husbandman, and he planted a vineyard . . ."*

The word *"husbandman"* literally means "a man of the ground."

We do not know how long after Noah exited from the ark that he *"began to be an husbandman,"* or farmer. We know there were already plants growing on the earth, for the dove returned to Noah with an olive leaf in its mouth. We also do not know if grapes had been stored in the ark for food, from which seeds may have been harvested.

THE ADAMIC CURSE ACKNOWLEDGED

At the very beginning of Noah's life in the new world, we see that the original curse of the ground is still in place: *"And unto Adam he said,*

requirement of *"in the sweat"* of his eating bread. He knew that the cleansing of the world did not remove the consignment to toil nor the fact that the earth would yield thorns and thistles to men.

A Lesson to Be Learned

There is a valuable lesson to be learned here. **While we are in this world, even though we have a new beginning in Christ Jesus, it does not remove all of the hardships caused sin.** Care must be taken not to understate what has been accomplished through faith in Christ. Let us recall a few of those things before going any further.

- ➔ Justification from all things (Acts 13:39).
- ➔ The forgiveness of sins (Eph 1:7; Col 1:14).

- ➔ We have been baptized into "one body" (1 Cor 12:13).
- ➔ We have been blessed with all spiritual blessings in heavenly places (Eph 1:3).
- ➔ The Holy Spirit makes intercession for us (Rom 8:26-27).
- ➔ Jesus ever lives to make intercession for us (Heb 7:25).
- ➔ We have access to God with confidence (Eph 3:12).
- ➔ We have become dead to the Law through the body of Christ (Rom 7:4; Gal 2:19).
- ➔ We have been joined to the Lord, becoming *"one spirit"* with Him (1 Cor 6:17).
- ➔ Our hearts have been circumcised (Deut 30:6; Rom 2:29; Col 2:11-12).
- ➔ The grace of God teaches us (Tit 2:11-12).

Note that none of those marvelous benefits have to do with life in the flesh. They all are *"spiritual"* in their nature. They are realized at a deeper level than being *"in the body"* (Heb 13:3). There is no question about God being able to bless what our hands find to do. Nor, indeed, is there any doubt that He can provide what we need for living in this world. He can increase our wealth, stabilize our health, and cause us to prosper in the world. **The real question concerns whether or not this is what He is doing in Christ Jesus – if this is the thrust of the redemption that is in Christ Jesus.**

Salvation does not mean that life in this world becomes free from pain, toil, sorrow, etc. Although we often hear professing Christians complain because of hardship, and even ask why bad things happen to good people, such are nothing more than foolish words and questions. Those in Christ are to have a better understanding of things.

He can increase our wealth, stabilize our health, and cause us to prosper in the world. The real question concerns whether or not this is what He is doing in Christ Jesus – if this is the thrust of the redemption that is in Christ Jesus.

Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen 3:17-19).

As soon as Noah was situated in the land, he commenced to fulfill the

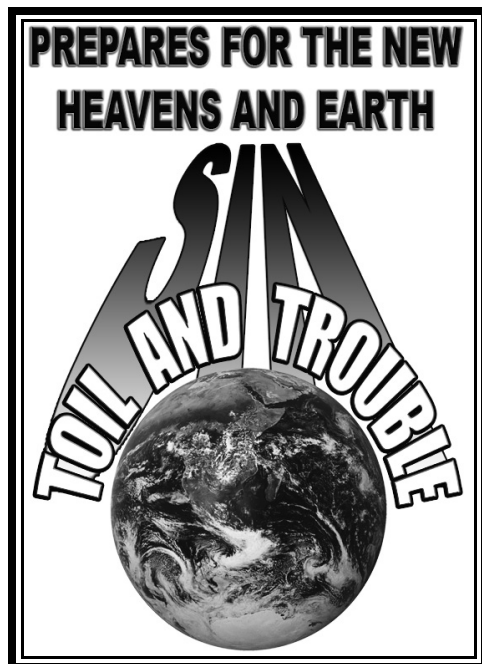
- ➔ The cleansing of the conscience (Heb 9:14).
- ➔ A new creation in Christ (2 Cor 5:17).
- ➔ Our names have been written in heaven (Lk 10:20; Heb 12:23).
- ➔ We have been reconciled unto God (Rom 5:10).
- ➔ We have an Advocate with the Father (1 John 2:1).
- ➔ God has sent the Spirit of His Son into our hearts (Gal 4:6).

The fact that we are *“saved by hope”* (Rom 8:24), tells us that *“now”* is not as important as men have made it. Nor, indeed, is *“this present evil world”* the proper place of Divine accentuation. Further, living by faith emphasizes that we are motivated by realities that can be neither perceived nor experienced in the flesh.

External Benefits Were Intended to Introduce the Reality of Spiritual Ones

Although this is exceedingly difficult for some to receive, external benefits such as those realized by Noah, Abraham, Isaac, and Jacob – and the benefits promised to Israel under the Old Covenant – **were not intended to represent what God had purposed for all who believe Him.** Those who had faith maintained a posture described as being *“strangers and pilgrims on the earth”* (Heb 11:13). As time progressed, and God revealed more of Himself to the faithful, they anticipated greater things than could be realized in the earth. Thus it is written of Abraham, *“For he looked for a city which hath foundations, whose builder and maker is God”* (Heb 11:10). It is also said of those who acknowledged they were strangers and pilgrims in the earth, *“For they that say such things declare plainly that they seek a country”* (Heb 11:14).

The Logic Behind Hardship in the World



This, then, is the logic behind the hardship that attends obtaining food, etc. in the world. **That condition is more than a penalty for sin** – although that must not be minimized! On a higher and more profitable level, it is one of the means chosen by God to uproot men from this world, and thus seek a better future, which God has promised. This perspective particularly commenced with Abraham. Although there were no specific revelations concerning *“the world to come”* given to Abraham, **his faith moved him to anticipate something better than is available in this world:** namely, a *“better country”* and *“a city that had foundations, whose Builder and Maker is God.”*

Until people are brought to a point where this becomes a compelling motivation in their life, it seems to me that there is little hope of them being saved.

AN HUSBANDMAN

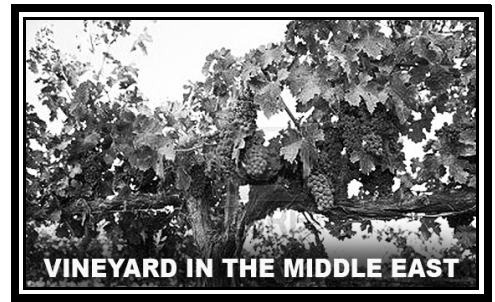
“And Noah began to be an husbandman . . .” Other versions read, *“a farmer,”* ^{NKJV} *“began farming,”* ^{NASB} *“a man of the soil,”* ^{NIV} *“the first tiller of the soil,”* ^{NRSV} and *“began to cultivate the ground.”* ^{AMPLIFIED}

A *“husbandman”*, is someone who tills the soil, producing products from it. **Keep in mind that Noah “began to be a husbandman” when he was 601 years of age!** We have no record of his occupation during the first five hundred years of his life. His last hundred and twenty-one years were spent building the ark, then remaining in it for a year, until the waters had abated and the earth dried.

The New Standard Revised Versions reads that he was *“the first tiller of the spoil.”* If this refers to the whole of Noah’s life, that representation is not true, for Cain is expressly called *“a tiller of the ground”* (Gen 4:2). If the text refers to the new world alone, then Noah was truly the first one to till that new earth.

HE PLANTED A VINEYARD

“ . . . and he planted a vineyard . . .” Other versions read, *“proceeded to plant a vineyard,”* ^{NIV} *“made a vine-garden,”* ^{BBE} and *“was the first to plant the vine.”* ^{NJB}



Eastern vineyards are quite different from those in the western world. A sample of one such vineyard is provided above. The main vine looks much like a tree, being 4"-6" in diameter. The plant was cultured, and was quite sturdy, capable of filling a rather large area.

It is not by coincidence that Noah planted a vineyard. **This post-flood phenomenon will be employed in much of the teaching of God.** This means that the vineyards are not the result of happenstance or mere human wisdom.

Some of the uses of the figure of a vineyard include the following.

- Jacob’s prophecy of Judah’s blessing, in which he mentioned *“the vine,” “the choice vine,” “the blood of the grapes,”* and *“His eyes shall be red with wine”* (Gen 49:9-12).
- Laws concerning allowing one’s animals to eat in another man’s vineyard (Ex 22:5).
- The proper care of a vineyard during the seventh-year sabbath (Ex 23:11; Lev 25:3-5).
- Leaving gleanings of a vineyard for the poor (Lev 19:10).
- An example of eating of one’s own labors (Deut 20:6).
- The Law prohibited sowing mixed seeds in a vineyard (Deut 22:9).
- The law concerning eating from a neighbor’s vineyard (Deut 23:24).
- Sodom likened to a vineyard with grapes that were as gall, and clusters bitter (Deut 32:32).

- ➡ Uzziah had husbandmen and vine dressers, and is said to have “loved husbandry” (2 Chron 26:9-10).
- ➡ The congregation of hypocrites likened to shaking off unripe grapes (Job 15:33).
- ➡ Israel’s deliverance from Egypt likened to a vine being brought out of Egypt (Psa 80:8).
- ➡ God looking kindly upon Israel likened to Him visiting that vine (Psa 80:14-15).
- ➡ A fruitful wife likened to a fruitful vine (Psa 128).
- ➡ A man void of understanding likened to a neglected vineyard (Prov 24:30).
- ➡ A virtuous women considered a field, bought it, and planted a vineyard (Prov 31:16).
- ➡ Israel was likened to a vineyard (Isa 1:8).
- ➡ God likened the abusing princes of Israel as those who ate up the vineyard (Isa 3:14).
- ➡ God likened His creation of Israel to the planting of a vineyard that yielded wild grapes (Isa 5:1-7).
- ➡ The Lord’s care of Israel likened to caring for a vineyard (Isa 27:2-3).
- ➡ Israel likened to the planting of a noble vine that turned into a degenerate plant (Jer 2:21).
- ➡ False prophets likened to those who destroyed the Lord’s vineyard (Jer 12:10).
- ➡ The judgment of Jerusalem likened to vinetrees being given over to destruction (Ezek 15:6)
- ➡ Israel likened to an empty vine (Hosea 10:1).
- ➡ A destroying nation likened to one that laid God’s vineyard waste (Joel 1:7).
- ➡ The retrogression of Israel likened to the drying up of the vine (Joel

1:12).

- ➡ Jesus likened the Kingdom of heaven to as householder who hired laborers for his vineyard (Matt 20:1-8).
- ➡ Jesus likened faithful and unfaithful people to those who were told to work in a vineyard (Matt 21:28-30),
- ➡ Jesus likened His distribution of work to a man who planted a vineyard, went away, leaving it in the charge of another, and returned to take the fruit from it (Matt 21:33-43).
- ➡ Jesus likened Himself and His disciples to a Vine and its branches (John 15:4-5).
- ➡ In the Revelation, Jesus likened the wicked to “the vine of the earth” (Rev 14:18-19), and the righteous to

POST FLOOD PRECEDENTS

A word should be said here about the staggering number of types and shadows that were developed in the post-flood era.

ADAM TO NOAH	PROMISES	TYPES
	1. Gen 3:15	1. Adam Romans 5:15-19
NOAH THRU PROPHETS	FLOOD	FLOOD
	1. To Abraham	1. Isaac
	2. To Isaac	2. Sacrifices
	3. To Jacob	3. Moses
	4. Thru Moses	4. Aaron
	5. Thru Prophets	5. Thru Prophets

I must take care at this point to say this is my perception of the matters now addressed. To me, it is not mere coincidence that so few key people and types are referenced from the era prior to the flood. The only men especially commended are Abel, Enoch, and Noah. The typology of a vineyard. The only revealed type is Adam, who prefigured Christ (Rom 5:15-19). A type of Christ

as the place of safety can be seen in the ark, although a point is never made of that by the apostles or Jesus. That was an era of unprecedented moral and spiritual decline.

By way of comparison, ponder the revealed types, shadows, and prophecies that were given after the flood.

- ➡ **ABRAHAM** – The prophecy of a coming “Seed” through whom all people would be blessed (Gen 12:3; 18:18; 22:18). Isaac, a type of Christ (Gen 22:8; Gal 4:28). The father of those who believe (Rom 4:11). The Gospel, first preached to him (Gal 3:8).
- ➡ **JACOB** – Prophecy of Christ (Gen 49:10).
- ➡ **MOSES** – Himself a type of Christ, who he said would be a Prophet to whom the people would hearken (Deut 18:15,18).
- ➡ **THE LAW** – Types and shadows of Christ in the High Priesthood, sacrifices, and feast days (Heb 5:4-10).
- ➡ **DAVID** – Promise of a Messiah who would be King (2 Sam 7:13-16; Psa 89:4; Isa 9:6-7).
- ➡ **THE PROPHETS** – Various aspects of the Messiah were declared (Isa 11:1-16; 28:16; 40:11; 41:1-4; 59:26; 55:3-5; Jer 23:5; 22:15; Dan 9:24-27), His death (Psa 22; Isa 53:1-11), His resurrection (Psa 2:7; 16:9-10), His exaltation (Psa 1; Dan 7:13-14), and His reign (Isa 9:6-7; 32:1; Jer 23:6).

We learn from this that there are eras in which the Lord can speak more clearly about Christ, and people through whom he can make more known. Some examples of such times are as follows.

- ➡ A primary example of this is when Jesus came into the world in “*the fulness of the time*” (Gal 1:4).
- ➡ There was the time close to the inauguration of Christ’s earthly ministry, when “*The people were in great expectation*” (Luke 3:15).

- ➔ Another was during the time when the Holy Spirit came as Jesus had promised (Acts 1:8; 2:1-4).
- ➔ There was the time when the early church prayed for boldness, the apostles gave witness to the resurrection of Christ, great grace was upon the people, and a profound unity was realized (Acts 4:24-37).
- ➔ The rapid spread of the Word after Peter raised Dorcas from the dead (Acts 9:40-42).
- ➔ The time during which Paul remained in Ephesus, teaching in the school of Tyrannus, and *“all they which dwelt in Asia heard the word of the Lord”* (Acts 19:9-12).

All times are not so characterized, as much as it may be desired. For example, prior to the flood and in the days of Noah it was not a time of great spiritual opportunity. Nor, indeed was it so when Lot dwelt in Sodom, vexing his righteous soul (2 Pet 2:8). Neither, indeed, were those times of great prophecies, and mighty prophets declaring the works of the Lord.

Something to Consider

In our time there is a lot of talk about the unparalleled opportunities that exist for the God’s people at this time. We hear talk of a mighty army of young people who are going to take the land for Jesus. And then there is the now famous 10-40 window, where millions of souls are clustered and the fields are said to be *“white unto harvest.”*

But I fear this is not at all the case. In fact it represents fundamentally unsound judgement and assessment. When Jesus spoke to His disciples about the fields being *“white unto harvest”* a great multitude from Samaria had come to Him from the city (John 4:28-38).

One time, when Jesus walked among men, His brothers saw the approaching feast as a time when His influence could spread. They said to Him, *“Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret,*

and he himself seeketh to be known openly. If thou do these things, show thyself to the world” (John 7:3-4). Jesus, however, did not concur with the judgement, for He was operation by the Father’s agenda. He replied, *“My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil”* (John 7:6-7). How wrong they were!

Relating these matters to our text, Noah’s time was not the time for seeking to turn the world toward the Lord. It was rather a time to keep the faith in the midst of pervasive wickedness.

The fact that unbelievers are in

- ➔ The *“days of Noah”* were a time to separate from the masses, and prepare to enter the ark (Heb 11:7).
- ➔ The times of Lot were the times to leave the city of Sodom, and seek safety from the wrath of the Lord (Lk 17:28-30).
- ➔ The times of Solomon were ones in which discerning people should go and learn of his wisdom (Matt 12:42).
- ➔ The times of John the Baptist were times in which he was to be sought out and heard (Matt 3:1-6).

Concluding Thoughts

The time of Noah were not the

I do not speak to justify such conduct, but to remind you of the remarkable benefits of advanced revelation, and of the unspeakable limitation created by a lack of such revelation.

astoundingly large numbers does not mean the fields are white unto the harvest. It can mean they are dry and ready for the fire – like Jerusalem at the time it was destroyed. Prophesying of that destruction, Jesus referred to the city as *“a dry tree”* (Lk 23:31).

It is absolutely essential that in our times there are understanding men who can identify the kind of times in which we are living. This is not the time for religious hype, childish reasoning, and unsound judgment. It is written of those noble men of the tribe of Issachar, *“And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment”* (1 Chron 12:32). Of the millions of Israelites that existed at the time, here was a nucleus of two hundred who had insight, not only into the nature of the times in which they found themselves, but also knowing *“what Israel ought to do”* in them.

sort of times during which great revelations of the coming Christ would be given. We should not expect men during that time to live as those who are blessed to live in the blazing glory of the risen Son of God. There were things that took place during those times that will break the heart of those who read them.

I do not speak to justify such conduct, but to remind you of the remarkable benefits of advanced revelation, and of the unspeakable limitation created by a lack of such revelation. Times such as the ones in which we live are not times for spiritual lethargy and slumber. Is not the time to be slow of heart and dulk of hearing. We are in the midst of a great departure from the faith, and unless men are sober, have tender hearts, walk in the Spirit, and live faith, there is no hope of surviving them. This is an *“evil day,”* and it is imperative that we put on *“the whole armor of God”* and *“stand.”* It must be said of every believer, *“and having done ALL to stand”* (Eph 6:13).

NOAH DRANK OF THE WINE

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

HE DRANK OF THE WINE

"And he drank of the wine, and was drunken . . ." Other versions read, "he drank of the wine and became drunk," ^{NASB} "he drank some of the wine and became drunk," ^{NRSV} "he took of the wine of it and was overcome by drink," ^{BBE} "he drank from the wine and became intoxicated," ^{ABP} "he got drunk," ^{CEV} and drank from its wine, got drunk and passed." ^{MESSAGE}

Here are some considerations that should be mixed with our assessment of this incident.

- ➔ There is no evidence that anyone planted and tended a vineyard before this.
- ➔ There is no word that suggests the properties and effects of wine, in any form, were known prior to this occasion.
- ➔ The word translated "wine" comes from a root word meaning "TO EFFERVESCE." ^{STRONG'S} The etymologists

however confirm that his deed was not a deliberate indulgence, committed with all of the facts set before him.

The fact that *"love thinketh no evil"* (1 Cor 13:7) compels me to take the most charitable view of this event. Add to the fact that God did not rebuke Noah for this deed, or speak a warning word about his conduct. This does not sanctify the deed, but it does suggest that more was involved here than simple indulgence.

Innocence Without Understanding Can Be A Snare to the Soul

I would describe Noah as innocent in this matter, yet lacking an understanding of the involvements of what he did. It is easy enough to treat him with consideration in view of this, not comparing him with those who are living in a period marked by a lot of information from heaven.

Innocence is expected in children. It is a state in which the individual does not indulge in sin – primarily because they do not know enough to do so. The appetite for iniquity has not been developed.

However, when this state is found in adulthood, and especially during the time of the open heavens, *"the day of salvation"* (2 Cor 6:2), the individual, becomes vulnerable to the devices of the wicked one.

HE WAS UNCOVERED IN HIS TENT

" . . . and he was uncovered within his tent." Other versions read, "lay uncovered inside his tent," ^{NIV} "lay naked in his tent," ^{LIVING} "went into his tent, and took off all his clothes," ^{CEV} "he uncovered himself inside his tent," ^{LITV} and "he was uncovered and lay naked in his tent." ^{AMPLIFIED}

I feel as though this does not mean Noah was totally naked, but that his outer garment was open. Exposing him. I found that John Gill also takes a more charitable view of this. he wrote, "HE WAS EITHER NEGLIGENT OF HIS LONG AND LOOSE GARMENTS, SUCH AS THE EASTERN PEOPLE WORE WITHOUT BREECHES, AND DID NOT TAKE CARE TO WRAP

Innocence is expected in children. It is a state in which the individual does not indulge in sin – primarily because they do not know enough to do so. The appetite for iniquity has not been developed.

Admittedly, this is a sad record to read. **Knowing what we do about Noah, that he walked with God, and was the only righteous man in his generation, we ought to expect some extenuating circumstances.** It certainly is out of order to assume that he was a man with no moral restraint or compunctions.

A Mitigating Factor

If it is true that Noah was the first man to plant a vineyard, then this whole situation must be viewed differently. **We must not think of Noah as a man who knew the consequences of drinking a lot of the fruit of the vine.** Nor, indeed, should we assume that he was an expert in fermentation and the making of wine. Although people reason as though these things are true, I am compelled to ask why such a line of reasoning is embraced – particularly since there is nothing in the text to suggest that Noah, or anyone else knew the sure results of drinking wine in excess.

are divided over the literal meaning of the word. "THE COMMON HEBREW WORD FOR WINE IS FROM A ROOT MEANING "TO BOIL UP," "TO BE IN A FERMENT." OTHERS DERIVE IT FROM A ROOT MEANING "TO TREAD OUT," AND HENCE THE JUICE OF THE GRAPE TRODDEN OUT." ^{EASTON'S BIBLE DICTIONARY}

- ➔ Noah could very well have drunk the wine after it had been stored for a while, not realizing the effects of fermentation.

This should not require further explanation. **Any person with any degree of tenure in spiritual life knows that men are often caught in the unknown effects of an unwise deed.** The first sin was the result of Satan diverting the attention of Eve from what God had said, so that she did something she thought was beneficial. While that deception did involve an obvious contradiction of a specific word from God, it does establish the manner in which Satan works. This does not sanctify what Noah did. It does,

THEM ABOUT HIM; OR IN HIS SLEEP.” JOHN GILL ON GENESIS

The actions and judgment that was uttered following this event confirms that Noah is not to be considered a drunkard, even though he was in a drunken state. His condition was more the result of ignorance than of mere indulgence.

SOMETHING TO LEARN FROM THIS EVENT

There is something profitable to be learned from Noah’s experience.

The Observations of Solomon

It is something that was later observed by Solomon, “*Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise*” (Prov 20:1). Again he wrote, “*Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder*” (Prov 23:31-32). In the proverb about a virtuous woman, Lemuel’s mother told him, “*It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink*” (Prov 31:4).

The Way Daniel Thought

When but a young man in Babylon, Daniel, being a godly person, “*purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself*” (Dan 1:8). That was a courageous stand driven by the boldness of faith.

The Nazarite

Men imagine they can master the drinking of wine, pointing out that God did not condemn its use. Well, that is not a wholly proper saying, for it was forbidden to anyone who took a Nazarite vow – a committing of oneself to God in a special way: “*When either man or woman shall separate*

themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk” (Num 6:2-4).

The Priests

Also, when the priests went into the tabernacle to do service for God, they were not to have imbibed wine. If they did, they would die. “*Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations*” (Lev 10:9). Ezekiel wrote, “*Neither shall any priest drink wine, when they enter into the inner court*” (Ezek 44:21). If this was all we knew about the matter of drinking wine, it would, at the very least, provoke godly caution.

The Reason for the Prohibition

The reason for this prohibition was that wine weakens the strength of

they are out of the way through strong drink; they err in vision, they stumble in judgment” (Isa 28:7).

The Case of Noah

All of the information we have about wine was given long after Noah had died. **He should not be judged as though it was all available to him.**

As Noah learned the hard way, **wine is seductive.** Its pleasant taste is like a deceiving mantel that is thrown over the delusion that man can imbibe it without realizing its effects. Under the influence of wine he did something he would not ordinarily have done. That confirms that wine tends to distort the thinking processes and rationality of those who drink it.

We Must Learn from this Incident

There remain those people who come to the defense of drinking wine. It is true that Paul admonished Timothy, “*Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities*” (1 Tim 5:23). He was not talking about bottled water, but contaminated water. Also, it was for his health’s sake, and Paul said to take only a “*little wine.*” It should not be

As Noah learned the hard way, wine is seductive. Its pleasant taste is like a deceiving mantel that is thrown over the delusion that man can imbibe it without realizing its effects.

rationality, so that sound judgment cannot be given. Thus God said through Isaiah, “*But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine,*

necessary to say any more on this subject. Enough is in the Scriptures concerning the drinking of wine to promote most serious thought on the subject. Of course, none of this was available to Noah, and it is inappropriate for us to think it was.

HAM SAW THE NAKEDNESS OF HIS FATHER

“²² And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren

without.”

Here is one of the most famous

incidents in human history. All manner of explanations have been put forward concerning this occurrence. I will

Noah begins to be a husbandman, planting a vineyard. A series of events happen after he drinks of the wine – Given O. Blakely

AN OUTLANDISH VIEW

John Bergsma and Scott Hahn offer a compelling defense of a "maternal incest" view of the story of Noah's nakedness in Genesis 9 (JBL 124:1). They reject a "voyeurist" interpretation of the story. They find more to recommend a "paternal incest" view of the story, pointing to the parallels between Gen 9 and Gen 19 (incest of Lot and daughters); the sexual connotations of "uncover" and "nakedness" elsewhere in the OT; the sexual associations of wine and vineyard (including in Gen 19).

Ultimately, they reject the paternal incest view (ie, that Ham sodomized his father) for a maternal incest view (ie, that Ham had sex with his mother). Their reasons are as follows:

- 1) The language of "uncover nakedness" is not used in Leviticus to describe homosexual incest but heterosexual incest.
- 2) Specifically, the "nakedness of the father" is identified with the "nakedness of your mother" (Lev 18:7-8).
- 3) If this is about Ham's incestuous sex with his mother, the emphasis on Canaan comes clear. Canaan is, on this interpretation, the product of the incestuous union, as Moab and Ammon are the product of Lot and his daughters. That is why Canaan is cursed, and why the text consistently identifies Ham as the "father of Canaan." They suggest that the narrative has been compressed, and that the curse was actually pronounced at Canaan's birth rather than immediately after the incest. If the incest was homosexual, it is difficult to explain how the curse would be placed on a son.

Peter J. Leithart, 5/27/2005

provide some of them. However, I must acknowledge my near-total disinterest in them. The very nature of the text suggests Divine purpose in all of this, and that is something I cannot overlook.

HAM, THE FATHER OF CANAAN

"And Ham, the father of Canaan."

This is the second time Ham has been referred to as *"the father of Canaan"* (9:18,22). Later, Canaan will be mentioned among the other sons of Ham (Gen 10:6; 1 Chron 1:8). **Here, however, Canaan is isolated from Ham's other sons.**

This is preparing us for much of human history that involves Canaan and his offspring. The word *"Canaan"* occurs ninety-one times in Scripture. The words *"Canaanite," "Canaanites," "Canaanitess,"* and *"Canaanitish"* occur seventy times in Scripture. Together that is one hundred and sixty references to Canaan, his offspring, and the land named after him.

Here our thinking on these texts has its genesis. **What takes place in this incident will provide an explanation for the nature of the Canaanites, and why their land was given to Israel, who sprang from Shem.** As is illustrated many places, Scripture, and the incidents recorded there, are shaped by the *"eternal purpose"* of God.

HAM SAW HIS FATHER'S NAKEDNESS

" . . . saw the nakedness of his father . . ." Other versions read, *"saw his father's nakedness,"* ^{NIV} *"saw his father unclothed,"* ^{BBE} *"saw his father shamefully exposed,"* ^{CJB} *"looked at . . . the nakedness of his father,"* ^{ABP} and *"glanced at and saw the nakedness of his father."* ^{AMPLIFIED}

The lexical meaning of the word "saw" is, **רָאָה** {RAW-AW'} **MEANING:**
 1) TO SEE, LOOK AT, INSPECT, PERCEIVE, CONSIDER 1A)
 (QAL) 1A1) TO SEE 1A2) TO SEE, PERCEIVE 1A3) TO SEE, HAVE VISION 1A4) TO LOOK AT, SEE, REGARD, LOOK AFTER, SEE AFTER, LEARN ABOUT, OBSERVE, WATCH, LOOK UPON, LOOK OUT, FIND OUT 1A5) TO SEE, OBSERVE, CONSIDER, LOOK AT, GIVE ATTENTION TO, DISCERN, DISTINGUISH 1A6) TO LOOK AT, GAZE AT 1B)
 (NIPHAL) 1B1) TO APPEAR, PRESENT ONESELF 1B2) TO BE SEEN 1B3) TO BE VISIBLE 1C) (PUAL) TO BE SEEN 1D) (HIPHIL) 1D1) TO CAUSE TO SEE, SHOW 1D2) TO CAUSE TO LOOK INTENTLY AT, BEHOLD, CAUSE TO GAZE AT." ^{STRONG'S}

I do not know the source of the Amplified Bible's representation of Ham **glancing** at and seeing his father's nakedness. The lexical definition of the word seems rather to suggest a gaze, or studied and deliberate view.

There are some rather bizarre interpretations of this text. It is with some reluctance that I provide the following. My intent is to show to what lengths people will go to substantiate their own purely academic views. They appear to have no interest in maintaining the best view possible of those whom God commends, and

generally fail to take into consideration the circumstances under which the deeds of question were committed.

- ➡ That Ham sodomized Noah.
- ➡ That Noah's "nakedness" refers to his wife, whom Ham saw and with whom he was intimate.
- ➡ That Ham delighted in what he saw.

HAM TOLD HIS TWO BROTHERS, WHO WERE OUTSIDE

" . . . and told his two brethren without." Other versions read, *"and gave news of it,"* ^{BBE} *"declareth to his two brethren,"* ^{YLT} and *"going forth, he announced [to] two brothers to his outside."* ^{ABP}

It appears that Ham had no sorrow over the condition of his father, through whom the world had been spared. The suggestion is that he had an inappropriate response to the whole matter. It could have been one of lustful satisfaction, or one of contempt and ridicule.

The fact that Ham told his brothers suggests that he had not committed some immoral act, else he would have attempted to hide, or conceal the whole matter from his brothers. Also, the text suggests that the brothers were outside of the tent, which does not lend itself to the notion that Ham remained in the tent for some time engaging in some illicit act.

Also, the fact that Ham told Shem and Japheth of the condition of Noah suggests a lack of respect for Noah, as well as the absence of sorrow that such a thing had taken place. Some have suggested that he may have invited his brothers to behold the shameful sight for themselves. Admittedly, there is a lot of ambiguity in the text, which suggests that it is not intended to be the subject of extended inquiry.

THE REACTION OF SHEM AND JAPHETH

"²³ And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father;

and their faces were backward, and they saw not their father's nakedness."

THE RESPONSE OF SHEM AND

JAPHETH

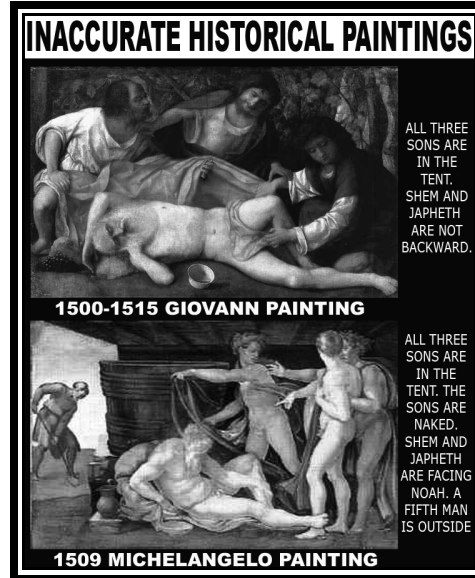
"And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and

covered the nakedness of their father . . .” Other versions read, “walked backward,” ^{NASB} “walked in backward,” ^{NIV} “putting it on their backs went in with their faces turned away,” ^{BBE} and “took a robe and held it over their shoulders and, walking backwards.” ^{LIVING}

Some versions leave a wrong impression by reading Ham and Japheth took “*THE robe*,” suggesting they took Noah’s robe that he had removed as a covering (DARBY, NET, YLT).

The two brothers extended themselves to avoid beholding their father’s nakedness, while Ham did just the opposite. Although Ham was the youngest, he was about one hundred years old – certainly far beyond childhood innocence.

Some of the famous artistic representations of this event betray an ignorance of the Scriptural text that existed at that time. In the 1500’s Giovanni showed all three sons with Noah with no indication of two being “backwards.” Michelangelo depicted this event in a painting in the Sistine Chapel in Rome. His work showed all



three brothers in the dwelling, with Shem and Japheth walking forward into the tent, then laying the garment over Noah in a very haphazard manner. The three sons are naked as well as Noah, and a fifth man is working outside of the dwelling. This is another example of the sloppiness with which many preachers, teachers, artists, and

musicians represent the text of Scripture. It is a blight upon the church that such corruptions have taken place.

THEY SAW NOT THEIR FATHER’S NAKEDNESS

“ . . . and their faces were backward, and they saw not their father’s nakedness.”

Although the Law had not yet been given, Shem and Japheth showed that “*the work of the Law*” had been written on their hearts (Rom 2:15). Centuries later the Law would say, “*The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness*” (Lev 18:7). This was also true of any relative (Lev 18:8-16). Yet, although unwritten for their eyes to see, these brothers had a sense of it in their hearts, and honored that prohibition without ever having read it.

They were fastidious in honoring their conscience, setting a noble example to all who followed them. P casualness is seen in them.

NOAH AWOKE FROM HIS WINE

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

Again, we are facing a very controversial passage. It is essential that we approach it properly, with God’s assessment of Noah in mind, as well as the prophecies that follow. Like all other incidents recorded in Scripture, this is to be viewed within the context of the whole of Scripture. It is not a random occurrence.

NOAH AWOKE FROM HIS WINE

“And Noah awoke from his wine.” Other versions read, “waking from his wine,” ^{BBE} “sobered up,” ^{GWN} “recovered from the wine,” ^{SEPTUAGINT} “awoke from his drunken stupor,” ^{LIVING} “woke up,” ^{CEV} and “woke up with his hangover.” ^{MESSAGE}

This text confirms the nature of

wine when it is imbibed. It induces stupor and sleep, and requires recovery in order to obtain sound mind. Why would any informed soul seek to justify indulging in such a drink? Scripture warns us of the properties of wine, admonishing us not to look longingly upon it (Prov 23:31). We are told that it is a “*mock*,” as in the case of Noah (Prov 20:1a), and those who dabble with it are apt to be deceived (Prov 20:1b).

Once again, there is no evidence that indicates Noah knew this was the case with wine. He was apparently the first person to plant a vineyard, and so learned of these things the hard way. Although there is no further record of Noah’s moral posture, it seems to me that he would have exercised godly care in the drinking of any fruit of the vine from this point onward.

AND KNEW WHAT HIS YOUNGER SON HAD DONE UNTO HIM

“ . . . and knew what his younger son had done unto him.” Most versions read, “*had done unto him*.” Other versions read, “*had done*.” ^{LIVING}

First, this event occurred some time after the group had exited from the ark. At that time, Ham had no children, and now he had at least four – Cush, Mizraim, Phut, and Canaan (Gen 10:6). His youngest child is mentioned, which would probably place this event several years after Noah and his sons, together with their wives, had exited from the ark. There was also the time required to plant and culture a vineyard, together with a mature and abundant harvest.

The controversy is over the words “*what his younger son had done unto him*.” A considerable number of commentators feel that Canaan, the

younger son of Ham, is the person of reference: “GENERALLY BELIEVED TO HAVE BEEN HAM, THOUGH BY MANY CANAAN IS UNDERSTOOD (ABEN EZRA, HEODORET, PROCOPIUS, SCALIGER, POOLE, JAMIESON, INGLIS, LEWIS). ORIGEN MENTIONS A TRADITION THAT CANAAN FIRST SAW THE SHAME OF NOAH, AND TOLD IT TO HIS FATHER. WORDSWORTH, FOLLOWING CHRYSOSTOM, BELIEVES CANAAN MAY HAVE BEEN AN ACCOMPLICE. ‘THE SPEAKER’S COMMENTARY’ THINKS IT WOULD SOLVE THE DIFFICULTY WHICH ATTACHES TO THE CURSING OF CANAAN.” PULPIT COMMENTARY

How did Noah know what had been done? There are a number of theoretical answers that could be given.

- ➔ By revelation or prophecy.
- ➔ By the report of Shem and Japheth.
- ➔ By the fact that he was covered with a garment other than his own.

It seems to me to be more probable that he was informed of what had happened by Shem and Japheth, who had demonstrated the most integrity and respect.

It also ought to be noted that Noah did not allow fleshly relationships to supercede what he knew to be right in the eyes of the Lord. He will not excuse the deed of reference because it was committed by his son. The fact that this was a prophecy also confirms that this was nothing less than the

utterance of the mind of the Lord. It is worthy of note that the people of God must not allow the closeness of their relationship to their children mitigate the seriousness of their transgression. God Himself does not act in such a manner, and neither should His “offspring” (Acts 17:29).

What Did Ham Do?

Some are of the opinion that Ham took advantage of Noah’s nakedness and sodomized him. There is not a shred of evidence to justify this conclusion. A sin of that magnitude would certainly have been pointed out by the Holy Spirit – but such is not the case.

father’s nakedness, refusing to look upon him. I take the record to state the case as it is intended to be understood. It seems to me to be most inappropriate to assign such reprehensible conduct to any individual independent of revelation. To me, it is apparent that God would not speak of a sin of such magnitude in an ambiguous manner. This is not how he addressed sodomy under the Law (Lev 18:22; 20:13,15,16). Neither did the Lord speak of the rise of this sin in the Gentile world with any kind of vagueness (Rom 1:24-27). Even when the wicked men of Sodom sought an appropriate relation with personalities they had mistaken to be mere men, there is sufficient said about it to leave

It also ought to be noted that Noah did not allow fleshly relationships to supercede what he knew to be right in the eyes of the Lord. He will not excuse the deed of reference because it was committed by his son.

The point seems to be that of a disrespect for Noah. **Ham saw his father’s nakedness and told it. Shem and Japheth heard it, and covered their**

no doubt concerning what they sought to do (Gen 19:5-8). None of this kind of background is in this text.

CURSED BE CANAAN

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

If this is a prophecy, which it unquestionably is, it suggests that Noah’s sin was not an intentional indulgence of a fleshly appetite. As I have already stated, it is not likely that Noah knew of the properties of wine, else he would not have indulged in the drinking of an excess of it. Also, it is not likely that God would speak this encompassing curse through a willfully disobedient servant. Notwithstanding this observation, I will not be contentious about this matter.

CURSED BE CANAAN

“And he said, Cursed be Canaan .

. . .” Other versions read, “Canaan will be cursed,” ^{CSB} “Canaan is cursed,” ^{GWN} “Cursed be the servant Chanaan,” ^{SEPTUAGINT} “Then he cursed Canaan, the son of Ham: ‘May Canaan be cursed!’” ^{NLT} and “he cursed Ham’s descendants: “A curse upon the Canaanites.” ^{LIVING}

A curse is a serious matter. When uttered in the name of the Lord, a serious infraction has taken place.

If this were not a prophecy, it would be most difficult to comprehend why Ham himself was not cursed. **Of course, there have been others who solicited a curse, yet it actually fell upon their children instead of them.**

➔ **SOLOMON** – 1 Kings 11:11-13

- ➔ **HEZEKIAH** – 2 Kings 20:16-18
- ➔ **AHAB** – 1 Kings 21:29

There is also an incident where God delayed judgment until a later time. When Israel made a golden calf at the foot of Mount Sinai, God spared them because of Moses’ intercession. Nevertheless, He told Moses He would visit their iniquity upon them later. **“Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them”** (Ex 32:34).

Woe to that person who commits sin deliberately, reckoning on the mercy of God to be extended to him later. Such a person is a fool of the highest

rank, and confirms he is fundamentally ignorant of God. He has committed a “presumptuous sin” (Psa 19:13).

Thus, speaking through Noah, God acts in perfect conformity with His revealed nature.

While is not pleasant to consider, there is considerable in Scripture about curses coming from the Lord. In fact, He is the only One whose word of cursing is carried out precisely as it is uttered. The word “cursed” occurs seventy-two times in the Scriptures. Seven of them are in Genesis (Gen 3:14,17; 4:11; 5:29; 9:25' 27:29; 49:7). It is found twenty-eight times in the Law (Exodus thru Deuteronomy), thirty two times in Joshua through Malachi, and five times from Matthew through Second Peter. New Covenant writings (Matthew thru Revelation) use the word “curse” twelve times (Matt 5:44; 26:74; Mk 14:71; Lk 6:26; Acts 23:12,14; Rom 12:14; Gal 3:10,13; James 3:9; Rev 22:3). This compares with eighty-nine times it is found from Genesis through Malachi.

It is enough to observe at this time that cursing was more prominent in the times before Christ, which is what we should expect.

WE HAVE BEEN INTRODUCED TO CANAAN PREVIOUSLY

The fact that Canaan will be an important word in human history, is established by our early introduction to it. This is the third reference to it in Genesis (Gen 9:18,,22,25). It will be mentioned two more times in this chapter (Gen 9:26,27), and forty-one more times in the book of Genesis (Gen 10:6,15; 11:31; 12:5; 13:12; 16:3; 17:8; 23:2,19; 28:1,6,8; 31:18; 33:18; 35:6; 36:2,5,6; 37:1; 42:5,7, 13,29,32; 44:8; 45:25; 46:6,12,31; 47:1,4,13,14,15; 48:3,7; 49:30; 50:5, 13).

This curse is more than a casual Divine expression, or even nothing more than a reaction to Ham’s action. **This is a statement that clarifies the future.** It paves the way for our thoughts concerning Israel, and of the reason for the Canaanites being expelled from the land they had occupied for centuries. In this regard, it bears some similarities to the rejection of the offspring of Ishmael and Esau as children of promise.

DEFINITIONS OF “CURSE”

“GOD DENOUNCED HIS CURSE AGAINST THE SERPENT WHICH HAD SEDUCED EVE (GENESIS 3:14), AND AGAINST CAIN, WHO HAD IMBUEED HIS HANDS IN HIS BROTHER ABEL’S BLOOD (GEN 4:11). HE ALSO PROMISED TO BLESS THOSE WHO SHOULD BLESS ABRAHAM, AND TO CURSE THOSE WHO SHOULD CURSE HIM. THE DIVINE MALEDICTIONS ARE NOT MERELY IMPRECATIONS, NOR ARE THEY IMPOTENT WISHES; BUT THEY CARRY THEIR EFFECTS WITH THEM, AND ARE ATTENDED WITH ALL THE MISERIES THEY DENOUNCE OR FORETELL. (SEE ZACHARY, *THREATS OF SCRIPTURE*, OXFORD, 1653.) HOLY MEN SOMETIMES PROPHETICALLY CURSED PARTICULAR PERSONS (GENESIS 9:25; 49:7; DEUTERONOMY 27:15; JOSHUA 6:26), AND HISTORY INFORMS US THAT THESE IMPRECATIONS HAD THEIR FULFILLMENT, AS HAD THOSE OF OUR SAVIOR AGAINST THE BARREN FIG-TREE (MARK 11:21). BUT SUCH CURSES ARE NOT CONSEQUENCES OF PASSION, IMPATIENCE, OR REVENGE: THEY ARE PREDICTIONS . . .” McCLINTOCK & STRONG’S

“WHEN A CURSE IS PRONOUNCED AGAINST ANY PERSON, WE ARE NOT TO UNDERSTAND THIS AS A MERE WISH, HOWEVER VIOLENT, THAT DISASTER SHOULD OVERTAKE THE PERSON IN QUESTION, ANY MORE THAN WE ARE TO UNDERSTAND THAT A CORRESPONDING ‘BLESSING’ CONVEYS SIMPLY A WISH THAT PROSPERITY SHOULD BE THE LOT OF THE PERSON ON WHOM THE BLESSING IS INVOKED. A CURSE WAS CONSIDERED TO POSSESS AN INHERENT POWER OF CARRYING ITSELF INTO EFFECT.” ISBE

This does not mean that no one in that category of people can will be saved. It does, however, mean that such will be an exception.

A SERVANT OF SERVANTS UNTO HIS BRETHREN

“ . . . a servant of servants shall he be unto his brethren.” Other versions read, “the lowest of slaves,” NIV “a slave of slaves,” RSV “Aa bondman of bondmen,” DARBY “he shall be his brothers’ meanest slave,” NJB “May they be the lowest of slaves To the descendants of Shem and Japheth,” LIVING and “a domestic servant.” ABP

By placing the curse upon Canaan, the remainder of Ham’s offspring were freed from it (the other older sons: Cush, Mizraim, and Phut.

Had Ham himself been cursed, then all of his offspring would have been cursed – like the offspring of Cain, or Ishmael, or Esau. Thus, in this case, **Divine discretion is employed in order to carry out the purpose of God regarding the entire world.**

The “Canaanites” are mentioned seven times in Genesis, and forty-eight times in the rest of Scripture.

The following information is given concerning the offspring of Canaan – the Canaanites.

- ➔ In 1Canaan’s genealogy, the Canaanites are said to have “spread abroad” (Gen 10:18).
- ➔ The border of the Canaanites territory is specified (Gen 10:19).
- ➔ God made a covenant with Abraham to give him the land of the Canaanites (Gen 15:21; Neh 9:8).
- ➔ Abraham forbade a wife for his son Isaac to be taken from among the Canaanites (Gen 24:3,37)

ON THE SERVANT-HOOD OF THE CANAANITES

“A PORTION OF THE KENANITES BECAME BONDSMEN AMONG THE ISRAELITES, WHO WERE OF THE RACE OF SHEM. THE EARLY BABYLONIANS, THE PHOENICIANS, THE CARTHAGINIANS, AND EGYPTIANS, WHO ALL BELONGED TO THE RACE OF HAM, WERE SUBJUGATED BY THE ASSYRIANS, WHO WERE SHEMITES, THE PERSIANS, THE MACEDONIANS, AND THE ROMANS, WHO WERE ALL JAPHETHITES. AND IN MODERN TIMES IT IS WELL KNOWN THAT MOST OF THE NATIONS OF EUROPE TRADED IN AFRICAN SLAVES. “A SERVANT OF SERVANTS” MEANS A SLAVE OF THE MOST ABJECT KIND. “UNTO HIS BRETHREN.” IF THE DOOM OF SLAVERY BE REFERRED TO THE RACE OF HAM, THEN HIS BRETHREN ARE THE DESCENDANTS OF JAPHETH AND SHEM, WHO HAVE HELD MANY OF THE HAMITES IN BONDAGE. IF WE LIMIT THE SENTENCE TO KENAN, THEN HIS BRETHREN MAY INCLUDE THE OTHER DESCENDANTS OF HAM. IT IS SAID THAT THE SERVILE TRIBE IS ALSO THE MOST TYRANNICAL; AND IT IS THE FACT THAT THE AFRICANS HAVE LENT THEMSELVES TO THE FORCIBLE SEIZING AND SELLING INTO SLAVERY IN DISTANT LANDS OF THEIR OWN KINSMEN AND FELLOW-COUNTRYMEN.” ALBERT BARNES

- ➔ They came to be avowed enemies of Jacob (Gen 34:30).
- ➔ The Canaanites beheld the mourning of the Abraham’s offspring at the passing of Jacob (Gen 50:11).
- ➔ God told Moses He would bring Israel out of Egypt into the land occupied by the Canaanites (Ex 3:8,17; 13:5,11; 23:23).
- ➔ The Canaanites dwelt by the sea, and by the river Jordan (Num

13:29).

- ➔ The Canaanites dwelt in the valley (Num 14:25).
- ➔ The Lord delivered the Canaanites into the hands of Israel (Num 21:3).
- ➔ Israel was led to *“the land of the Canaanites”* (Deut 1:7; 11:30).
- ➔ The Lord cast out the Canaanites, who were one of seven nations that were greater in number than the Israelites (Deut 7:1).
- ➔ The Lord commanded Israel to destroy the Canaanites (Deut 20:17).
- ➔ The Lord pledged to drive out the Canaanites from the land given to Israel (Josh 3:10).
- ➔ The Canaanites heard what God had done to Israel’s enemies, and fear came upon them (Josh 5:1).
- ➔ The land given to Israel is referred to as *“the land of the Canaanites”* (Josh 13:4).
- ➔ The Canaanites paid tribute to the Israelites (Josh 17:13).
- ➔ The Canaanites were known for their abominations (Ezra 9:1).
- ➔ Obadiah prophesied that the exiles of Israel would possess the territory of the Canaanites (Obad 1:20).

11 NATIONS WHO DESCENDED FROM CANAAN

- ➔ Zidonians (Zidon, Father of)
- ➔ Hittites (Heth Ancestor of)
- ➔ Jebusites
- ➔ Amorites
- ➔ Girgasites
- ➔ Hivites
- ➔ Arkites
- ➔ Sinites
- ➔ Hamathrites
- ➔ Arvadites
- ➔ Zemarites

The curse pronounced upon Canaan did not fall immediately upon himself or on his father, Ham. It rather fell upon the Canaanites some centuries later. From the history we have of this people, in Leviticus 18:6, 7, 24, 29,

GODS OF THE CANAANITES

- ANAT, VIRGIN GODDESS OF WAR AND STRIFE, SISTER AND PUTATIVE MATE OF BA’AL HADAD
- ATHIRAT, WALKER OF THE SEA, MOTHER GODDESS, WIFE OF EL (ALSO KNOWN AS ELAT AND AFTER THE BRONZE AGE AS ASHERAH)
- ATHTART, BETTER KNOWN BY HER GREEK NAME ASTARTE, ASSISTS ANAT IN THE MYTH OF BA’AL
- BAALAT OR BAALIT, THE WIFE OR FEMALE COUNTERPART OF BAAL (ALSO BELILI)
- BA’AL HADAD (LIT. MASTER OF BLACKSMITHS), STORM GOD, PERHAPS SUPERSEDED EL AS HEAD OF THE PANTHEON
- BAAL HAMMON, GOD OF FERTILITY AND RENEWAL OF ALL ENERGIES IN THE PHOENICIAN COLONIES OF THE WESTERN MEDITERRANEAN
- DAGON, GOD OF CROP FERTILITY AND GRAIN, FATHER OF BAAL OR HADAD
- EL ELYON (LIT. GOD MOST HIGH) AND EL; ALSO TRANSLITERATED AS ILU
- ESHMUN, GOD, OR AS BAALAT ASCLEPIUS, GODDESS, OF HEALING
- ISHAT, GODDESS OF FIRE. SHE WAS SLAIN BY ANAT.
- KOTHARAT, GODDESSES OF MARRIAGE AND PREGNANCY
- KOTHAR-WA-KHSIS, THE SKILLED, GOD OF CRAFTSMANSHIP
- LOTAN, THE TWISTING, SEVEN-HEADED SERPENT ALLY OF YAM
- MARQOD, GOD OF DANCE
- MELQART, KING OF THE CITY, THE UNDERWORLD AND CYCLE OF VEGETATION IN TYRE
- MOLECH OR MOLOCH, PUTATIVE GOD OF FIRE[4]
- MOT OR MAWAT, GOD OF DEATH (NOT WORSHIPED OR GIVEN OFFERINGS)
- NIKKAL-WA-IB, GODDESS OF ORCHARDS AND FRUIT
- QADESHUTU, LIT. “HOLY ONE”, PUTATIVE GODDESS OF LOVE, MODERNLY THOUGHT TO BE A SACRED PROSTITUTE, ALTHOUGH THERE IS NO EVIDENCE OF SACRED PROSTITUTION IN ANCIENT CANAANITE CITIES
- RESAPH, GOD OF PLAGUE AND OF HEALING
- SHACHAR AND SHALIM, TWIN GODS OF DAWN AND DUSK, RESPECTIVELY
- SHAMAYIM, (LIT. SKIES) THE GOD OF THE HEAVENS
- SHAPASH, ALSO TRANSLITERATED SHAPSHU, GODDESS OF THE SUN; SOMETIMES EQUATED WITH THE MESOPOTAMIAN SUN GOD SHEMAH WHOSE GENDER IS DISPUTED
- YAM-NAHAR OR YAW (LIT. SEA-RIVER) THE GOD OF THE SEA AND THE RIVER, ALSO CALLED JUDGE NAHAR (JUDGE OF THE RIVER).
- YAHWI MAY EXIST AS AN ENDING OF SOME AMORITE MALE NAMES[CITATION NEEDED], THOUGH THE ONLY CANAANITE MENTION OF YAHWEH, FOUND ON THE MESHA STELE, REFERS TO THE GOD OF ISRAEL CONTRASTED WITH CHEMOSH.
- YARIKH, GOD OF THE MOON AND HUSBAND OF

30, Leviticus 20:9, 22-24, 26; and Deuteronomy 9:4; 12:31, we may ask, Could the curse of God have fallen more deservedly on any people than on these? Their profligacy was great, but it was not what caused the curse. Rather, being foreseen by the Lord, and, and deliberately fitted into His redemptive plan, **the curse was what impacted upon their conduct.** MODIFIED FROM ADAM CLARKE

Many of these nation contended with Israel when they entered into the land of Canaan. At least five of them are numbered among the seven nations that would be driven out of Canaan by

Israel (Hittites, Jebusites, Amorites, Girgasites, and Hivites – Deut 7:1; Acts 13:19).

All of these people were idol worshipers, and especially noted for their immorality (Ex 23:23-24; Deut 30:17-18; Ezra 9:1). The people were so vile that the Lord solemnly warned Israel *“And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth”* (Deut 7:2-6).

All of these things were nothing less than the fulfillment of this ancient curse uttered by Noah. **Faith is fully capable of seeing that God was ordering the world in preparation of the people from whom the promised Seed would come.** More will be said of this matter as we proceed through the eleventh chapter of Genesis.

The curse here is servanthood, or a place of inferiority. This was in view of the positioning of the peoples and nations of the world with two objectives in mind.

- ➔ That all men might seek the Lord (Acts 17:26-27).
- ➔ The location of the nation that would bring forth the Messiah (Deut 32:8).

We must never forget that all of God’s dealings with people relate directly to His redemptive purpose. That purpose was over all of His works, and God never worked independently of what He had purposed.

BLESSED BE THE LORD GOD OF SHEM

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

BLESSED SHALL BE THE LORD GOD OF SHEM

"And he said, Blessed be the LORD God of Shem . . ." Other versions read, *"Blessed be the Lord. The God of Shem,"* ^{NKJV} *"Blessed by the Lord my God be Shem,"* ^{NRSV} *"Blessed be Jehovah, the God of Shem,"* ^{ASV} *"Praise to the Lord, the God of Shem,"* ^{BBE} *"Worthy of praise is the LORD, the God of Shem!"* ^{NET} *"May the LORD, the God of Shem, be blessed,"* ^{NLT} *"Blessed of Jehovah my God is Shem,"* ^{YLT} *"God bless Shem,"* ^{LIVING} and *"I ask the LORD my God to bless Shem."* ^{CEV}

➔ ADAM
➔ SETH
➔ ENOS
➔ CAINAN
➔ MAHALALEEL
➔ JARED
➔ METHUSELAH
➔ ENOCH
➔ LAMECH
➔ NOAH
➔ SHEM

I take this to be a prophecy, and not merely a request from Noah, as is

suggested by certain versions (NLT, CEV).

Here the Messianic lineage is again established. This is the eleventh generation from Adam. All of fathers of the generations had multiplied children, but only one of each was chosen to be in the lineage of the coming Savior. **Luke lists seventy-five individuals from Adam to Jesus through whom His lineage was traced.** The amount of Divine management, direction, and enablement that attended the carrying out of that lineage is too staggering for mortal minds. Yet, throughout the development of God's determined purpose this kind of detail was present. Further, it is not confined to the period of preparation. **This kind of detail is in every phrase of salvation: calling, convicting, regeneration, justification, and sanctification.**

CANAAN SHALL BE HIS SERVANT

" . . . and Canaan shall be his servant." Other versions read, *"May Canaan be a slave of Shem,"* ^{NIV} *"let Canaan be his slave,"* ^{NRSV} *"Canaan will be their servant,"* ^{CJB} *"Canaan will be his*

bondman." ^{DARBY}

Throughout the lineage of Jesus, the ones who were chosen had the priority, and were considered superior. Abel was superior to Cain. Seth was superior to the rest of the sons born to Adam. Abraham was superior to Nahor and Haran. Isaac was superior to Ishmael. Jacob was superior to Esau. Joseph was superior in inheritance, and Judah had the supremacy in the lineage. David was superior to his brothers. Solomon was superior to his brothers.

The superiority of these men was established by God, not by their works. It is God's choice of them. And His determinations for them caused them to rise above their brethren.

These principles are in works in our text. This is certainly more than a mere lesson in history.

Among other things, this confirms that God does not regard every person or every nation alike. There are Divine choices that determine what people are!

GOD SHALL ENLARGE JAPHETH

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

In this prophesy, Noah is making known the direction of humanity – how the race will develop from a core of four men – possibly from three, for there is no record of Noah having any more children.

GOD SHALL ENLARGE JAPHETH

"God shall enlarge Japheth . . ." Other versions read, *"May God enlarge Japheth,"* ^{NASB} *"May God extend the territory of Japheth,"* ^{NIV} *"God enlarge Japheth,"* ^{RSV} *"God will extend Japheth,"* ^{CSB} *"Let God enlarge Japheth,"* ^{DARBY} *"May God make room for Japheth,"* ^{SEPTUAGINT} *"God doth give beauty to Japheth,"* ^{YLT} *"God bless Japheth,"* ^{LIVING} *"May God widen to*

Japheth," ^{ABP} *"I pray that the LORD will give Japheth more and more land,"* ^{CEV} *"God prosper Japheth,"* ^{MESSAGE} and *"God shall enlarge Japheth."* ^{AMPLIFIED}

The various versions present conflicting ideas concerning the meaning of this text.

➔ Some present it as a prophesy – something God will do: *"God shall,"* *"God will,"* or *"God doth"* – (KJV, CSB, RWB, WEB, YLT, LITV).

➔ Some present it as a desire that Noah had: *"May God,"* *"let God,"* or *"God enlarge"* – (NKJV, NASB, NIV, NRSV, RSV, BBE, CJB, DARBY, DOUAY, ERV, ESV, GWN, JPS, SEPTUAGINT, NAB, NAS, NAU, NET, NJB, NLT, TNK, ABP, GNB).

➔ Some present it as a prayer Noah offered to God (CEV).

Could it be that God developed the population of the world according to the desires of Noah? Or, is Noah speaking by inspiration – prophesying what the Lord will do?

God is presented as the One who determines the placement and objectives for all men. This is the doctrine of Scripture.

➔ **BEFORE THE LAW.** *"Seeing his days are determined, the number of his months are with thee, Thou hast appointed his bounds that he cannot pass"* (Job 14:5).

➔ **DURING THE LAW.** *"When the Most High divided to the nations their*

Noah begins to be a husbandman, planting a vineyard. A series of events happen after he drinks of the wine – Given O. Blakely

inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel" (Deut 32:8).

➔ AFTER THE LAW. *"From one man He made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live"* ^{NIV} (Acts 17:26)

It is, therefore, God's purpose that is being carried out in the earth. That purpose is not determined by the desires or prayers of men. Rather, holy men were granted insight into that purpose, and prophesied accordingly.

Indeed, Japheth did expand as Noah prophesied. He is declared to be the progenitor of fourteen nations. *"The sons of Japheth; Gomer¹, and Magog², and Madag³, and Javan⁴, and Tubal⁵, and Meshech⁶, and Tiras⁷. And the sons of Gomer; Ashkenaz⁸, and Riphath⁹, and Togarmah¹⁰. And the sons of Javan; Elishah¹¹, and Tarshish¹², Kittim¹³, and Dodanim¹⁴. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations"* (Gen 10:2-5). We will deal with the particulars of that text when we provide the exposition of it.

The nations represented by this enlargement of Japheth are remarkable. Jphn Gill observes that they include "ALL EUROPE, AND LESSER ASIA, MEDIA, IBERIA, ALBANIA, PART OF ARMENIA, AND ALL THOSE VAST COUNTRIES TO THE NORTH, WHICH FORMERLY THE SCYTHIANS, AND NOW THE TARTARS INHABIT; NOT TO SAY ANYTHING OF THE NEW WORLD (AMERICA), INTO WHICH THE SCYTHIANS MIGHT PASS THROUGH THE STRAIGHTS OF ANIAN." ^{JOHN GILL} Moses later specifically referred to these as *"the isles of the Gentiles,"* or *"coastlands of the nations,"* ^{NASB} or *"territories by their clans within their nations"* ^{NIV} (Gen 10:5).

HE SHALL DWELL IN THE TENTS OF SHEM

" . . . and he shall dwell in the tents of Shem . . ." Other versions read, *"may he dwell,"* ^{NKJV} *"let him dwell,"* ^{NASB} *"Let his living-space be,"* ^{BBE} *"he will live,"* ^{CJB} *"that he may dwell,"* ^{GENEVA} *"he dwelleth,"* ^{YLT} *"let him share*

for the earth shall yet *"be filled with the knowledge of the glory of the LORD, as the waters cover the sea"* (Hab 2:14). This remarkable spread of the Gospel is seen in Noah's prophesy.

CANAAN SHALL BE HIS SERVANT
" . . . and Canaan shall be his

Taking this text to be a prophesy of the acceptance of the Gentiles, and their grafting into the natural olive tree, this would mean that Canaan would be a depiction of the flesh, which would be in subjection those dwelling in the tents of Shem.

the prosperity of Shem," ^{LIVING} *"let him take over the territory of Shem,"* ^{CEV} *"May his descendants live with the people of Shem!"* ^{GNB} *"living spaciously in the tents of Shem."* ^{MESSAGE}

Again, I take this to be a prophecy of things that would occur, not the mere expression of what Noah desired to take place. One version interprets this to mean that the offspring of Japheth would *"take over the territory of Shem."* ^{CEV} Historically, there is some truth to this, as particularly illustrated in the Medes (descendants of Japheth) and Babylonians seizing the Assyrian empire (Ashur was of Shem). The Romans (descendants of Japheth) made conquests in Asia (where descendants of Shem resided), and invaded and took over Judea (descendants of Shem).

Yet, I do not think this is the focus of this passage. It seems to me to be more appropriate to see this as a prophesy of the Gentiles partaking of the root and fatness of the Jewish olive tree (Rom 11:17). Even though it seemed for centuries, and even millennia, that this was not possible, yet it did come to pass. Furthermore, the end is not yet,

servant." That is, Canaan will be the servant of Japheth as well as of Shem.

Taking this text to be a prophesy of the acceptance of the Gentiles, and their grafting into the natural olive tree, **this would mean that Canaan would be a depiction of the flesh, which would be in subjection those dwelling in the tents of Shem.**

In the Spirit, the same thing happens to those who are in Christ as took place in the Jews, who were Shem's progeny. The Jews entered into Canaan, subdued the Canaanites, and occupied their land. The Canaanites that remained were subject to them. And paid tribute to them, As it is written, *"And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute"* (Josh 16:10).

So it is with those who are in Christ Jesus. The remnants of the flesh, like the Canaanites, remain with them. Yet, in the power of the Spirit, they are subservient to the saints, who bring their bodies into subjection (1 Cor 9:27). Wse Gentiles must ever remember that we are in Shem's tent!

NOAH LIVES 350 MORE YEARS, AND DIES

"²⁸ And Noah lived after the flood three hundred and fifty years. ²⁹ And all

the days of Noah were nine hundred and fifty years: and he died."

Noah is the third oldest man in history. The five oldest men were

Methuselah = 969; Jared = 982;
Noah = 950; Adam = 930; Seth = 912.

Although Noah lived more than a third of a millennium after the flood, apart from him planting a vineyard and delivering these prophecies, we do not know of a single thing he did. He is mentioned thirty-nine times in Genesis, five times in First Chronicles thru Ezekiel (1 Chron 1:4; Isa 54:9; Ezek 14:14,20). There is another person – a woman – named “Noah” that is mentioned in the book of Numbers (26:33; 27:1; 36:11; Josh 17:2).

The high ranking of Noah in Scripture is seen in what is said of him after his passing.

- ➡ **GENEALOGY OF HUMAN RACE.** “Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth” (1 Chron 1:1-4).
- ➡ **IN RELATION TO THE FLOOD.** “For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the

earth; so have I sworn that I would not be wroth with thee, nor rebuke thee”(Isa 54:9).

- ➡ **THE POWER OF HIS RIGHTEOUSNESS.** “Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD” (Ezek 14:14).
- ➡ “Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness” (Ezek 14:20).
- ➡ **THE END OF THE WORLD IS LIKENED TO THE DAYS OF NOAH.** “But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark” (Matt 24:37-38; Lk 17:26-27).
- ➡ **THE GENEALOGY OF JESUS.** “Which

was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech” (Luke 3:36).

- ➡ **THE FAITH OF NOAH.** “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” (Heb 11:7).
- ➡ **BEING SAVED BY WATER.** “Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water” (1 Pet 3:20).
- ➡ **A PREACHER OF RIGHTEOUSNESS.** “And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly” (2 Pet 2:5).

CONCLUSION

Thus the new world begins with eight souls. It also commences with transgression, like the original world began. As in the Garden, there was a curse delivered and a blessed promise. This time there were four times as many people as the first – four couples. It was a cleansed world, but certainly not a perfect one. It commenced with a commission, just like the one delivered to Adam and Eve.

There is more prophecy on this occasion than there was in the Garden. The purpose of God for all people was made known for the first time. The future merging of people was revealed. The first servile people were announced. The source of nations was made known.

One begins to sense the vastness of Divine purpose, and something of the

involvements entailed in bringing it to a honorable conclusion. With each revelation the borders of thought are enlarged, and the absurdity of self-centeredness becomes more clear.

Once again, I want to draw to your attention that the theory of evolution and the various sciences of men provide no information at all on these matters.

Our next Hungry Saints Meeting will be held on Friday, 8/26/11. We will continue our series of lessons on the book of Genesis. The sixteenth lesson will cover verses 1-32 of chapter Ten: “THE FAMILIES OF THE SONS OF NOAH.” The genealogies of the sons of Noah are given. In the record we read of the “Isles of the Gentiles” being divided in their lands, and by their tongues. The record of Nimrod is introduced, with Babel, which was his kingdom. Several nations are mentioned that would later be driven out of Canaan at the commandment of the Lord. Sodom and Gomorrah are mentioned. Abram and his wife Sarai come into the picture as well. The stage is thus set for the history of the world, which was nothing less than God working out His eternal purpose. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

Noah begins to be a husbandman, planting a vineyard. A series of events happen after he drinks of the wine – Given O. Blakely