


GENESIS									
	Creation	Fall	Flood	Nations		Abraham	Isaac	Jacob	Joseph
	CHAPTERS 1-2	CHAPTERS 3-5	CHAPTERS 6-9	CHAPTERS 10-11		CHAPTERS 12-25	CHAPTERS 26-27	CHAPTERS 28-36	CHAPTERS 37-50
Beginnings	Beginning of the human race					Beginning of the chosen race			
Result	Confusion and scattering					Bondage in Egypt			
History	Primeval history					Patriarchal history			
Chronology	Over 2,000 years					Approximately 300 years			
Emphasis	Four major events					Four important people			
Key Words and Phrases	“In the beginning” (1:1) “Generations” (5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2)								
Theme	God promises to redeem and bless His people.								
Key Verses	3:15; 12:3								
Christ in Genesis	Pictured in the seed of the woman (3:15); Melchizedek, the high priest (14:18); the humiliation and exaltation of Joseph (chapters 37-50)								

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Chapter 9

Verse 1- *Then God blessed Noah and his sons, and said to them, "Be fruitful and multiply, and fill the earth."*

After God's wrath and punishment on mankind came blessing.

God commanded Noah and his family as He did Adam and Eve in 1:28. Even though God had destroyed all of mankind, there was still hope in this new command which resembled His original will.

Chapter 9

Verse 2- *The fear of you and the terror of you will be on every animal of the earth and on every bird of the sky; on everything that crawls on the ground, and on all the fish of the sea. They are handed over to you.*

Unlike the original command to Adam and Eve, animals will not live in harmony with man. This seems odd after sharing space with animals for over a year on the ark. Some scholars take this to mean that up until this time, man and animals lived in harmony (without fear). Now, even though many animals would be able to kill man with their strength, they have an innate fear of him, which protects man.

Animals are now to be tamed and used for man's use (horses, sheep, oxen, etc.).

Chapter 9

Verse 3- *Every moving thing that is alive shall be food for you; I have given everything to you, as I gave the green plant.*

Just as He commanded Adam and Eve, God gave all plant life for Noah and his family to eat. But now He includes everything that is alive- animal and plant. These animals were to be alive (not having died from natural causes). This predates the Mosaic law concerning clean and unclean animals, but there will be one exception mentioned in the next verse.

Chapter 9

Verse 4- *But you shall not eat flesh with its life, that is, its blood.*

The one prohibition for Noah and his family is that they were not to eat the blood of an animal. Later, under the Mosaic law, they were to carefully drain the blood out of animals before eating them.

Deuteronomy 15:23- *"Only you shall not eat its blood; you are to pour it out on the ground like water."*

There is a symbolic and practical reason for this prohibition. First, blood represents life and sacrifice, which belongs to God, not man. Second, disease spreads through the body through blood. There are parasites and diseases that can be transmitted through blood.

Chapter 9

Verse 5- *I certainly will require your lifeblood; from every animal I will require it. And from every person, from every man as his brother I will require the life of a person.*

Animal life and human life are different in that human life is created in God's image. This is a clear statement on capital punishment and the law of retribution (*lex talionis*- the punishment should equal the crime). If a person murders another person, or if an animal kills a person, then God expects that person or animal to be put to death.

Leviticus 24:17- *"Now if someone takes any human life, he must be put to death."*

Exodus 21:28- *"Now if an ox gores a man or a woman to death, the ox shall certainly be stoned and its flesh shall not be eaten; but the owner of the ox shall go unpunished."*

Chapter 9

Verse 6- *Whoever sheds human blood, By man his blood shall be shed, For in the image of God He made mankind.*

Initially, God allowed Cain to live after he murdered his brother, Abel. After destroying all of mankind due to unbridled violence, He now places a penalty for murder- the life of the one taking life.

There is a debate about the effectiveness of capital punishment. Does it deter others from taking human life? One thing is sure- there is at least a 1:1 ratio of effectiveness. If nothing else, it deters the one murdering from murdering again if his life is forfeited.

The reason it is wrong to murder is because all of mankind is created in God's image (*imago Dei*). God is to be the only giver and taker of life because He is the Creator.

Chapter 9

Verse 7- *As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it."*

This verse completes the section by repeating the command of verse 1.

In contrast to the unlawful taking of human life, mankind can thrive if human life is protected from the kind of unbridled wickedness that pervaded society in the days before the Flood. In contrast to the murderer who terminates life (vv. 5-6), Noah's family is commissioned to propagate and celebrate life (Mathews).

Chapter 9

Verse 8- *Then God spoke to Noah and to his sons with him, saying,*

After the Flood, God not only spoke to Noah but to his sons too. This begins the formal statement of the covenant. This covenant will not be between God and Noah, but with mankind after the flood.

Chapter 9

Verse 9- *“Now behold, I Myself am establishing My covenant with you, and with your descendants after you;*

covenant – בְּרִית berith “an agreement, but an agreement of a solemn and binding force. (ISBE)

God is making a covenant with Noah and his descendants (us). This is not a bilateral (two-way) covenant (If you do this, then I’ll do that). It is a unilateral (one-way) covenant from God to us.

Biblical (not civil) marriages are built upon a unilateral (one-way) covenant from a husband to a wife and a unilateral covenant from wife to a husband, not a bilateral covenant (If you do this, then I’ll do that) between the two. (Thompson)

Chapter 9

Verse 10- *and with every living creature that is with you: the birds, the livestock, and every animal of the earth with you; of all that comes out of the ark, every animal of the earth.*

This unilateral (one-way) covenant is not just between God and humanity but with all living creatures who survived the Flood, even those not created in His image.

Chapter 9

Verse 11- *I establish My covenant with you; and all flesh shall never again be eliminated by the waters of a flood, nor shall there again be a flood to destroy the earth."*

Here is the covenant: That all mankind and all animals will not be destroyed by a worldwide flood again.

Throughout history, people and animals have perished in floods all over the world, but not every man and animal has ever died all at once.

Chapter 9

Verse 12- *God said, "This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all future generations;*

Although covenants are verbal, there is often a physical symbol of the agreement, either unilateral or bilateral (e.g., a wedding ring).

This is the first time in Scripture where a "sign" appears as a promise of a covenant. Later, circumcision and the practice of the Sabbath will also be examples of covenantal signs.

The covenant in this passage will (1) have a sign, (2) will be directly from God, and (3) will be between Him and all people of the earth until He returns.

Chapter 9

Verse 13- *I have set My rainbow in the cloud, and it shall serve as a sign of a covenant between Me and the earth.*

This is the first of three times God mentions "My bow" in the passage (Vv. 13, 14, 16). The word *qaš·tî* is used for a bow used in hunting or for war, but this is an empty bow—almost as if God the warrior is hanging up His bow, a sign of peace.

It could be that atmospheric conditions prevented rainbows before the Flood, but even if there had been, they would now have a special meaning.

"The earth" is synonymous with "you, and with your descendants after you" in verse 9.

Chapter 9

Verse 14- *It shall come about, when I make a cloud appear over the earth, that the rainbow will be seen in the cloud,*

When clouds appear in the sky, there would be natural anxiety in those who survived the Flood. Is God about to destroy all humanity again with rain that then causes flooding? No, as we see clouds that come before rain, we can look up and know that God has promised never to destroy all living things because of the rainbow in the clouds.

Chapter 9

Verse 15- *and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.*

God is not forgetful. This is anthropomorphic language to help us understand that God must be true to His nature, or He is not God. He is faithful when He makes a promise because it is His nature to be faithful. He cannot act in any other way.

The repetition of the promise in this passage underscores its reality. God is reassuring Noah and his family that the horrific experience of surviving a worldwide flood will never be a concern again.

Chapter 9

Verse 16- *When the rainbow is in the cloud, then I will look at it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth."*

Again, repetition is used to underscore the reality of God's promise. The addition of the word "everlasting" further describes the certainty that God will never destroy all life with water. Later, though, at the end of the age, He will destroy it and remake it with fire.

Chapter 9

Verse 17- *And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."*

Noah, his family, and the animals have done nothing to deserve this promise. God would have been within His just rights to destroy the world again every year or forever. It was only His mercy and grace that caused Him to make this promise, one that is repeated several times in this passage.

Chapter 9

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

This and the next verse could be viewed as an introduction to the Table of Nations in chapter 10.

The focus shifts from Noah and the flood to the sons of Noah, who would be the fathers of the coming nations.

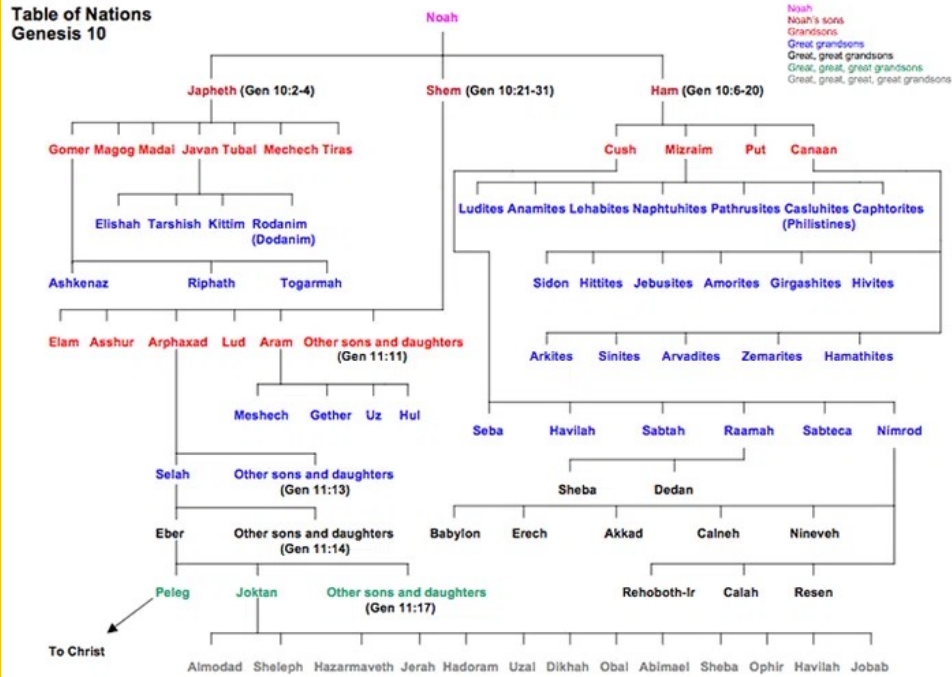
Shem, Ham, and Japheth occur five times in the book (5:32; 6:10; 7:13; 9:18; 10:1). Only Ham's son is named here, which will be the object of a later curse by God in verse 25. Later, "the land of Canaan" will occur 35 times in the patriarchal narrative.

Chapter 9

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

The three sons of Noah were the fathers of all peoples, who will be described in the next chapter.

Table of Nations
Genesis 10



Chapter 9

Verse 20- *Then Noah began farming and planted a vineyard.*

Noah could have been a farmer before he built the ark, and now, he is returning to his former profession.

It could be that people distilled and drank alcohol before the flood (because of the connection to violence over the face of the earth- 6:11) or that this is Noah's first attempt at winemaking.

If he had made wine before, he certainly should have known the destructive power of alcohol. If this was something new, he would have been ignorant of being drunk, although he would soon find out.

Chapter 9

Verse 21- *He drank some of the wine and became drunk, and uncovered himself inside his tent.*

It's interesting that Noah obeyed God, built an ark, collected animals, survived the flood, and left the ark while keeping his faculties. It was only now that he got drunk and shamed himself.

The fact that he drank "some of the wine" might be a clue that this was new to him. Probably, Noah got drunk, took off his clothes, and passed out in his tent.

This reminds us of Adam, who ate the fruit and lost his innocence in shame. Now Noah drinks, and the same happens to him.

Chapter 9

Verse 22- *Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.*

Ham sees Noah's nakedness in his tent and tells Shem and Japheth. Some see this as simply mocking his father. Others see this as more perverse (homosexual act or intention?) In verse 24, Noah "knew what his youngest son (Ham) had done to him," which could be more than just seeing him, and therefore he cursed Canaan, Ham's son (v. 25).

This is reminiscent of Adam and Eve as they lose their innocence and discover they are naked.

Not only would this be a violation of the fifth commandment, but it would also be considered a shameful act.

Habakkuk 2:15: *"Woe to you who make your neighbors drink, Who mix in your venom even to make them drunk So as to look on their nakedness!"*

Chapter 9

Verse 23- *But Shem and Japheth took a garment and laid it on both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness.*

Shem and Japheth take Noah's outer garment and back into the tent to cover Noah. They knew it was a violation to see their father in his current state and honored him with their action, unlike Ham.

Chapter 9

Verse 24- *When Noah awoke from his wine, he knew what his youngest son had done to him.*

Either Ham saw Noah's nakedness and mocked him to his two brothers or something much worse. The severity of the punishment might suggest that something worse and unstated happened.

Later, in the Mosaic law, children could be executed for not honoring their parents since it is a reflection of God's authority over us as His creation.

Leviticus 20:9- *"If there is anyone who curses his father or his mother, he shall certainly be put to death. He has cursed his father or his mother, and has brought his own death upon himself."*

Exodus 21:17- *"He who curses his father or his mother shall surely be put to death."*

Chapter 9

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

Why didn't Noah curse Ham instead of Canaan? What had Canaan done wrong?

The two prevailing views are that God had already blessed Noah's three sons, including Ham, so Noah couldn't curse him. Others suppose that Noah is going to enact a curse on a rebellious child that will fit his crime.

Just as Ham dishonored (and maybe abused) his father, so would Canaan dishonor his father, Ham. Later, the descendants of Ham and Canaan became the Canaanites, the people who occupied the Promised Land before Israel conquered them.

Historically, this verse has been used in an attempt to justify slavery, as the descendants of Ham migrated to Africa and settled it.

Chapter 9

Verse 26- *He also said, "Blessed be the Lord, The God of Shem; And may Canaan be his servant."*

Noah's statements in verses 25-26 are his only recorded words in Scripture.

In contrast to cursing Canaan, Noah blessed the God of his other son, Shem. This might be the first indication that from Shem will come God's chosen people, the "Shemites." Later in the family line of Shem, there is listed Eber, from which we get "Hebrews."

Shem gets the blessing of *primogeniture* (Latin- *primo*- first + *genitura*- geniture- birth). The descendants of Ham and Canaan would always be in a lesser role than those who descended from Shem.

The Shemite line would settle the Middle East.

Chapter 9

Verse 27- *May God enlarge Japheth, And may he live in the tents of Shem; And may Canaan be his servant."*

Noah pronounced a blessing from God on Japheth that he would be at peace with the Shemite line and that the descendants of Ham and Canaan would serve this line too. The line of Japheth settled the Indo-European nations (Europe and Asia).

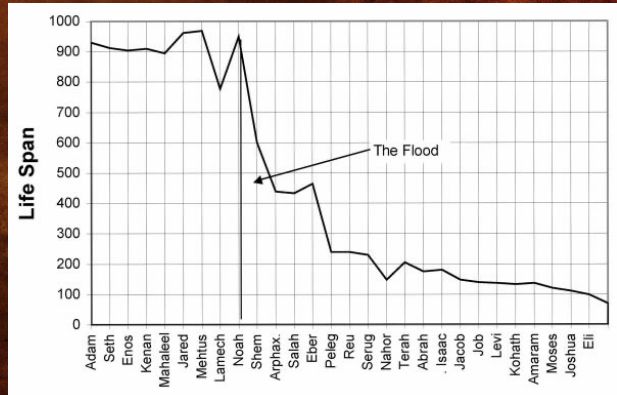
Chapter 9

Verse 28- *Noah lived 350 years after the flood.*

Noah was the last of the patriarchs to live an extraordinarily long life (950 years, the third longest-living man, surpassed only by Jared (969 years) and Methuselah (969 years). He is the longest-living human after the Flood.

After the Flood, God shortened the lifespan of humans to no more than 120 years.

Today, even with advances in medicine, it is much shorter (78.6 years) due to genetic and other problems.



Chapter 9

Verse 29- *So all the days of Noah were 950 years, and he died.*

Some Bible scholars believe that God's statement about "striving with man" (Genesis 6:3) was in reference to God purposefully limiting the length of life after the Flood. This is based on mercy, so many can't grow more wicked with each passing century (Genesis 6:5).

Genesis 6:3- *Then the Lord said, "My Spirit will not remain with man forever, because he is also flesh; nevertheless his days shall be 120 years."*

Genesis 6:5- *Then the Lord saw that the wickedness of mankind was great on the earth, and that every intent of the thoughts of their hearts was only evil continually.*

Next week...
Chapter 10 -
“Descendants of Noah”

