

# Genesis – Story of Noah

## ○ Initial Observations

- The third תולדות (tō-le-dōth) of Genesis contains 12 significant sections.
  - Corrupt world before the flood [6:11-12].
  - Command to build the ark [6:13-22].
  - Command to enter the ark [7:1-5].
  - Entrance into the ark [7:6-9].
  - Start of the flood [7:10-16].
  - Description of the flood [7:17-24].
  - End of the flood [8:1-14].
  - Command to exit the ark [8:15-17].
  - Exit from the ark [8:18-22].
  - God’s blessings on Noah and his sons [9:1-7].
  - The Noahic Covenant [9:8-11].
  - Token of the Covenant [9:12-17].
  - The first group of six sections details the acts of God that bring about destruction on the earth.
  - The second group of six sections details the acts of God that bring about the renewal of life on the earth.
  - The “days” go from 7 to 40 to 150 in the flood event and from 150 to 40 to 7 as it ends [7:4-24 cf. 8:3-12].
- This תולדות (tō-le-dōth) then concludes with the population of the earth, the curse of Canaan and the death of Noah [9:18-29].
- In the midst of God’s decree of the destruction to come, He graciously informs Noah that He is going to establish a covenant with him and his family [6:17-18].

## ○ Introduction [6:9-10]

- “This is the story of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.”
  - The phrase “the records of” is not in the Hebrew text.
  - This phrase was added to try to express the meaning of the word תולדות (tō-le-dōth) which we will look at next.
  - The word “generations” is תולדות (tō-le-dōth) which means “account” or “story of what became of”.
  - This is the same word we saw translated “account” in Gen 2:4 and “generations” in Gen 5:1.
  - The word “righteous” is צַדִּיק (tsad-diq) which means “righteous” or “just”.
  - This word emphasizes positional justification before God and indicates that Noah was saved.
  - The word “blameless” is תָּמִים (ta-miym) which means “complete” or “without blemish”.

- This word emphasizes temporal sanctification and indicates that Noah’s walk was righteous.
- The phrase “walked with God” reiterates that Noah’s walk was righteous.
- This is the same phrase used to describe Enoch’s walk [Gen 5:22, 24].
- “Noah became the father of three sons: Shem, Ham, and Japheth.”
  - This verse restates the names of Noah’s sons as we learned about in Gen 5:32.
    - Shem means “name” or “reputation”.
    - Ham means “warm” or “hot”.
    - Japheth means “fair” or “beautiful”.
- Corrupt World [6:11-12]
  - “Now the earth was ruined in the sight of God, and the earth was filled with cruelty and injustice.”
    - The word “corrupt” is שָׁחַת (sha-chath) which means “injured” or “ruined”.
    - This word carries a meaning that something has been damaged to the point of destruction.
    - The word “violence” is חָמָס (cha-mas) which means “unrighteousness”, “injustice” or “cruelty”.
    - This word emphasizes the cruelty and injustice that stems from rampant unrighteousness.
  - “God examined the earth, and behold, it was indeed ruined; for all living creatures upon the earth have been ruined by sin.”
    - The phrase “looked on” is רָאָה (ra’-ah) which means “see” or “understand”.
    - This is the same word we saw in Gen 6:5 when God observed the wickedness on the earth.
    - The word “corrupt” is שָׁחַת (sha-chath) which we have already seen to mean “ruined”.
    - This adds emphasis to verse 11 in that, under close examination, the earth was indeed ruined.
    - The phrase “all flesh” is a reference to all living creatures, humans and animals.
    - This inclusion of animals here increases the likelihood that fallen angels had corrupted the animal population.
    - The phrase “had corrupted their way” is the combination of the words שָׁחַת (sha-chath) and דַּרְעָה (der-ek).
    - These two words describe corruption by sin [De 9:12; 31:29; Judg 2:19; Ezek 16:47; 20:44; Mal 2:8].

- Summary of Genesis 6:11-12
  - Though Noah was saved and living a righteous life, the state of the world around him was very grim.
  - The human race was filled with unrighteousness, cruelty and injustice.
  - This was due to evil in the hearts of men and the corruption wrought by the fallen angels.
  - As God examined the earth, he observed that all living creatures had been ruined by sin.
  - Animals are not part of the moral realm, so for them to be ruined by sin is a strong indication that fallen angels had corrupted the animal kingdom.
  - This may be the origin of mythological creatures such as the centaur, satyr, sphinx, etc.
  - The effects of this corruption were so deep and widespread that the earth itself was deemed to be ruined by God.
  - As we shall see, in order to remedy this situation it was necessary for God to bring destruction upon the earth and the creatures living on it.

- Command to Build the Ark [6:13-22]
  - “Then God said to Noah, ‘The end of all living creatures has come before Me; for the earth is filled with cruelty and injustice because of them;”
    - In the account of the flood God speaks to Noah several times, but Noah does not speak to God.
    - In the entire Story of Noah the only reference to Noah speaking is in the curse of Canaan [9:25-27].
    - The phrase “The end of all flesh has come before Me” marks the beginning of the 120 years leading up to the flood.
    - Once again, the phrase “all flesh” is a reference to all living creatures on the earth.
    - The phrase “for the earth is filled with violence” restates what we saw in verse 11.
    - Here, however, God states this to Noah as His reason for bringing destruction upon the earth.
    - The phrase “because of them” assigns the blame for the cruelty and injustice on the earth.
    - There is no nearby antecedent for the pronoun “them” in this verse.
    - Even though the word flesh refers to living creatures (plural), it is a singular Hebrew noun.
    - The nearest antecedent is found in verse 7, but in addition to man and animals mentioned there, this includes the Nephilim described in verses 1-4.
  - “and behold, I am about to destroy them along with the earth.”
    - The word “destroy” is שָׁחַת (sha-chath) which we have already seen means “injured” or “ruined”.
    - The different English words used to translate שָׁחַת (sha-chath) obscure the obvious word play in the Hebrew.
    - Here again, the pronoun “them” refers to man, the animals and the Nephilim.
    - The word “with” is the preposition אִתּוֹ (eth) which is best translated “along with” here.
  - “Make for yourself an ark of gopher wood; you shall make the ark with compartments, and shall cover it inside and out with pitch.”
    - After explaining what He would do, God told Noah what he needed to do – build the ark.
    - The word “ark” is תֵּבָה (te-vah) which is used only of Noah’s ark and Moses’ basket [Ex 2:3-5].
    - The word “gopher” is גֹּפֶרֶת (go-pher), so this is simply a transliteration of the Hebrew word.
    - We do not know what type of wood this was as this is the only use of this word in the Bible.
    - The word “rooms” is קֶנָּה (qen) which means “nest”.
    - In this context, this refers to compartments in which the animals would be placed (there would be compartments for other things as well).
    - The word “cover” is כָּפַר (ca-phar) which means “cover” or “cover over”.

- This is the same word used for atonement – the covering over of sins.
- Noah was instructed that the ark was to be covered inside and out with pitch (כֹּפֶר, co-pher).
- Pitch is a tar-like resin that creates a water tight seal when smeared on wooden boats.
- “This is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.”
  - God then gave Noah the dimensions for the ark.
  - The cubit is roughly 18” (1.5 feet), so the ark was approximately 450 feet long, 75 feet wide and 45 feet tall.
  - This means the ark had over 1.5 million cubic feet of space inside.
  - This is equivalent to over 500 railroad cars of space.
  - The floor space in the ark was over 100,000 square feet (33,750 square feet X 3 floors [v. 16]).
  - This is plenty of room to house all of the animals that would be brought to the ark.
  - The 6 to 1 ratio of length to width made the ark extremely stable on the surface of the water.
- “You shall make a one cubit high opening in the ark, just below the roof; and put a door in the side of the ark;”
  - God then gave Noah some specific details for the construction of the ark.
  - The word “window” is צְהָרָה (tso-har) which means “an opening for light”.
  - The phrase describing this opening is somewhat confusing in the Hebrew.
  - The best way to understand this is that there was to be an 18” opening for light just below the roof all around the ark.
  - Such an opening would provide light as well as ventilation for the ark.
  - The phrase “set the door of the ark in the side of it” tells Noah where to put the door to the ark.
  - The translation here is literal, but could be clearer.
- “you shall make it with lower, second, and third decks.”
  - The ark was to have three floors, each one 10 cubits (15 feet) high.
  - The ark was basically a giant box designed to house man and animals, but not intended to be a sailing vessel at all – all it needed to do was float.
  - Even if the ark was capable of sailing, where would it be sailing to?
  - The description of the ark in the Bible is that of a seaworthy vessel which would be very stable floating on the surface of the waters.
- “Behold, I, even I am bringing The Flood of water upon the earth, to destroy all living creatures in which is the breath of life,”
  - God then explained to Noah how He would destroy the earth and all of the living creatures on it.
  - The phrase “I, even I” is a Hebrew construction which emphasizes that God is the one doing this.
  - The word “flood” is מַבּוּל (ma-bul) which is only used of the Great Flood event.

- Throughout this account, this word is preceded by a definite article making it “The Flood”.
- The Flood will be of water upon the earth.
- It is not until chapter 7 that God explained to Noah that this water would come in the form of rain – a concept that might have puzzled Noah.
- Again, the word “destroy” is שָׁחַת (sha-chath).
- The phrase “all flesh in which is the breath of life” refers to all air-breathing creatures, man, the animals and the Nephilim (but not the fish).
- “from under heaven; everything that is on the earth shall perish.”
  - The Flood would accomplish God’s purpose – it would wipe out everything that was on the earth.
  - The phrase “on the earth” is specific and does not include creatures in the sea [Rev 5:13].
- “But I will establish My covenant with you; and you shall enter the ark—you and your sons and your wife, and your sons’ wives with you.”
  - Here is God’s promise of the covenant He will make with Noah and his descendants [9:9-15].
  - This will be an unconditional covenant that depends upon God’s faithfulness, not man’s.
  - The word covenant is בְּרִית (bə-rith) which means “covenant”, “agreement” or “contract”.
  - This is the first use of this word in the Bible, although God had previously established a covenant after the fall [3:14-19].
  - The rest of this verse begins God’s message concerning who will enter the ark.
  - Noah and his wife, along with his sons and their wives would be the only humans to enter the ark.
- “And of every living thing of all flesh, you shall bring two of every *kind* into the ark, to keep *them* alive with you; they shall be male and female.”
  - Pairs of every type of creature would be brought into the ark.
  - The purpose was to preserve these creatures, so each pair would be one male and one female so they could reproduce.
- “Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind,”
  - Each of the pairs of birds, animals and creeping things would reproduce after its own kind.
  - This was exactly how God had created the animals and designed them to reproduce [1:21-25].
- “two of every *kind* will come to you to keep *them* alive.”
  - Now we see that these creatures would come to Noah so he could bring them into the ark – Noah did not have to go out and hunt them down.
  - When they do, they would come in pairs – one male and one female (we will see that in some cases multiple pairs would enter the ark).

- “As for you, take for yourself some of all food which is edible, and gather it to yourself; and it shall be for food for you and for them.”
  - Although the creatures would supernaturally come to Noah, it was his responsibility to gather food for them and his family.
  - This would have been fruit and green plants [1:29-30], some of which were likely planted on the ark.
- “Thus Noah did; according to all that God had commanded him, so he did.”
  - Here we see the evidence of Noah’s “blameless” character [6:9] as he faithfully obeyed all of the commands God had spoken to him.
  - This obedience on the part of Noah will be emphasized three more times [7:5, 9, 16].
- Summary of Genesis 6:13-22
  - The depravity of man and the corruption of the human race and the animal kingdom wrought by the fallen angels had caused the world to be filled with cruelty and injustice.
  - God saw this and told Noah that the time had come for Him to bring this mess to an end.
  - God would do so by destroying all living creatures on the earth along with the surface of the earth.
  - Even before God told Noah how He would destroy all of this, He instructed Noah to build an ark which He would use to preserve man and animals.
  - The ark would be a large, seaworthy vessel which could house Noah’s family and all the animals.
  - God then told Noah that He was going to flood the earth with water to eliminate the corruption of man, the animals and the Nephilim.
  - At the same time, God gave Noah the promise of the covenant He would make with him and his descendants.
  - God made the purpose for the ark very clear when he told Noah that he and his family along with pairs of the animals would inhabit the ark.
  - God would bring the animals to the ark, so Noah did not have to try to gather them.
  - It was Noah’s task, however, to gather food for his family and all of the animals.
  - Noah proved to be a faithful servant of God as he did all that God commanded him to do.
  - Throughout all of this, Noah did not question God nor “talk back” – he simply obeyed by doing what God told him to do.

- Command to Enter the Ark [7:1-5]
  - “Then the LORD said to Noah, ‘Enter the ark, you and all your household, for I have observed you to be righteous before Me in this generation.”
    - Again, God spoke to Noah, but Noah did not speak back to God.
    - God issued a command for Noah and his family to enter into the ark which he had built.
    - The word “alone” is not in the Hebrew, although the sentence construction does add some emphasis to the word “you”.
    - The word “you” is singular, so the emphasis is on Noah in particular being righteous.
    - The word “seen” is ראָה (ra’-ah) which means “see” or “understand”.
    - In this context it carries the meaning “observed”.
    - The words “to be” are not in the Hebrew, but it is common for being words to be implied in Hebrew.
    - The word “time” is דּוֹר (dor) which means “period” or “generation”.
  - “You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female;”
    - God’s instructions for Noah included a distinction between clean and unclean animals.
    - In Lev 11 this distinction is spelled out for the Israelites, in particular with regard to their diet.
    - Noah and his family were still eating plants and fruit only, so the distinction here is not about diet.
    - This distinction had to do with which animals were acceptable for sacrificial offerings.
    - The specifics of which animals are clean and which are unclean are not given here, so we are left to assume that Noah knew the difference.
    - This implies that God had previously taught this lesson (most likely to Adam and Eve).
    - The phrase “by sevens” is literally “seven and seven” which simply means seven males and seven females of the clean animals.
    - Noah would take seven pairs of clean animals so they could make sacrifices while on the ark.
    - Regarding both clean and unclean animals, Noah was to take “a male and his female” meaning that the animals were already paired up as couples.
  - “also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth.”
    - Seven pairs of birds were also going to be brought to the ark.
    - The purpose for bringing all of these animals to the ark is to repopulate the earth after the flood.
  - “For after seven more days, I will send rain on the earth forty days and forty nights;”
    - God let Noah know that he would begin his judgment after seven more days.
    - Rabbinic tradition states that these seven days were to allow time for the mourning of Methuselah’s recent death.
    - The word “rain” is מָטָר (ma-tar).

- This is the second occurrence of this word in the Bible [Gen 2:5] because it had never rained.
- It is a testimony to Noah's faith that he did not ask God what the whole "rain" thing was about.
- By saying "forty days and forty nights" God leaves no doubt that the rain would be coming down continuously for forty 24 hour periods.
- "and I will wipe out from the face of the land every living thing that I have made."
  - The phrase "blot out" is מָחָה (ma-chah) which means "wipe out" or "obliterate".
  - We previously saw this word in Gen 6:7 where we translated it "wipe out".
  - The phrase "living thing" is יָקִיּוּם (yə-qum) which means "existence" or "living substance".
  - This word is found only in this section [vv. 4, 23] and in Deut 11:6.
  - In each case, it is in the context of destruction.
  - Once again, God reminds Noah that He made all these creatures.
  - God's intent in making man and animals was for righteousness, but instead the earth was full of unrighteousness.
- "Noah did according to all that the LORD had commanded him."
  - As we saw in Gen 6:22, Noah faithfully obeyed all of the commands God had spoken to him.
  - He did not try to get away with obeying some of what God said – He did all that God commanded.

- Summary of Genesis 7:1-5
  - Seven days before God sent rain upon the earth, He gave the command to Noah to enter the ark.
  - Although it is never explicitly stated that Noah finished building the ark, it is implicit in this passage that the work of building the ark had been completed.
  - God explained to Noah that His reason for choosing him to go on the ark was that he was righteous in God's eyes.
  - This means that Noah was saved and was blameless in his walk before God.
  - Noah was told to bring his family with him.
  - While his family was likely righteous in God's eyes as well, this is a clear example of blessing by association as God blessed the entire family.
  - Keep in mind that this is all by God's grace.
  - God chose Noah because he was righteous, but Noah neither earned nor deserved God's favor.
  - God then gave Noah some specifics about the animals that would be brought to him.
    - The animals would be in male/female pairs.
    - Seven pairs of each of the clean animals would come to the ark.
    - One pair of each of the unclean animals would come to the ark.
  - The difference between clean and unclean animals is not spelled out here, but Noah understood.
  - More of the clean animals were brought to the ark because they would be used for sacrifices to God.
  - God's purpose in all of this was to continue the generations of man and animals after the flood.
  - God told Noah that the rain would come upon the earth continuously for forty days and nights.
  - This is especially remarkable considering that it had never rained upon the earth before.
  - Noah did not question what God said, although he likely did not fully understand it.
  - The purpose of the rain (flood) was to wipe out every living thing on the face of the earth.
  - The lives on the ark would be spared from the destruction.
  - As we will see, the water actually protected those on the ark during the flood event.
  - Noah continued to show his faithfulness by carrying out all that God commanded him.

- Entrance into the Ark [7:6-9]
  - “Now Noah was six hundred years old when the flood of water came upon the earth.”
    - Noah was 600 years old when he and his family got onto the ark.
    - He had spent 120 years building the ark [Gen 6:3], so he had spent 1/5 of his life preparing for this flood event promised by God [Gen 6:17].
  - “Then Noah and his sons and his wife and his sons’ wives with him entered the ark in anticipation of the water of the flood.”
    - The phrase “because of” is מִפְּנֵי (mi-pə-ney) which means “in the face of”.
    - This word describes their faith in anticipating the coming of the flood waters.
  - “Of clean animals and animals that are not clean and birds and everything that creeps on the ground,”
    - This verse reiterates the animals that came onto the ark.
    - The two categories of animals – clean and unclean – are mentioned here once again.
  - “there went into the ark to Noah two-by-two, male and female, as God had commanded Noah.”
    - Notice that these animals went into the ark to Noah which is just as God had directed them.
    - The phrase “by twos” is literally “two-by-two”.
    - Even the clean animals, of which there were seven pairs [Gen 7:2], came into the ark as couples.
    - The animals were paired as male and female, the proper coupling in God’s design.
    - The animals came to Noah per God’s direction, but Noah had been commanded to allow them to come to him – a passive imperative.
  - Summary of Genesis 7:6-9
    - In anticipation of the flood waters, Noah and his family entered into the ark.
    - God brought the animals to Noah and into the ark.
    - Noah obeyed God’s command by allowing Him to bring the animals to him.
    - This required Noah to be humble.
    - Had Noah lacked humility, he might have begun to worry about the animals.
    - This could have caused him to panic and try to take control of the situation by gathering the animals on his own.
    - Instead, Noah submitted to the will of God.

- Start of the flood [7:10-16]
  - “It came about after the seven days, that the water of the flood came upon the earth.”
    - Just as God had promised Noah, the rains began to fall after seven more days [Gen 7:4].
    - Because he had obeyed God’s commands, Noah and his family along with the animals were all safely aboard the ark when this came about.
  - “In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month,”
    - The exact date of the beginning of the flood is now given in detail.
    - We already knew the year [Gen 7:6], but now the month and day are given as well.
  - “on the same day all the springs of the great deep erupted, and the floodgates of the sky were opened.”
    - The word “fountains” is מַיִן (ma'-yan) which means “springs”.
    - This describes the pre-flood irrigation mechanism in which water came up from under the ground.
    - The phrase “burst open” is בָּקַעַ (ba-qa') which means “break through” or “break open”.
    - This means that the gentle springs began to erupt with water spraying up into the air.
    - The phrase “on the same day” tells us that the flood began with the two simultaneous events described here.
  - “The rain fell upon the earth for forty days and forty nights.”
    - Just as God had promised Noah, the rain fell for forty days and forty nights [Gen 7:4].
    - It is not clear how long the eruption of the springs of water from under the ground lasted.
    - The flood lasted much longer than forty days.
  - “On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah’s wife and the three wives of his sons with them, entered the ark,”
    - At first reading, this may sound like Noah and his family entered the ark the day the rains began.
    - This verse simply says they all entered on the same day which was seven days before the rains began.
    - The eight people who entered the ark are described in detail in this verse, although the wives names are not given.
  - “they and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, all sorts of birds.”
    - The animals that entered the ark are described in detail in this verse.
    - These animals likely entered in the days after Noah and his family had entered the ark.
    - The phrase “all sorts of birds” is literally “every wing” which includes flying insects.
    - The other insects are included in the “creeping things”.

- “So they went into the ark to Noah, by twos of all flesh in which was the breath of life.”
  - The phrase “by twos” reiterates that God brought everything into the ark in couples.
  - The phrase “breath of life” connects this verse back to Gen 6:17 when God promised to bring the flood to destroy all manner of flesh.
- “Those that entered, male and female of all flesh, entered as God had commanded him; and the LORD sealed the door up behind him.”
  - Once again, the couples are described as one male and one female as is God’s design.
  - The entrance into the ark went just as God had planned and had commanded Noah.
  - The word “closed” is סָגַר (sa-gar) which means “shut” or “close up”.
  - Once all the people and animals were on the ark, God Himself closed the door and sealed it up.
- Summary of Genesis 7:10-16
  - Seven days after God told Noah and his family to enter into the ark, the flood waters began to come upon the earth.
  - The flood waters came from above and below.
  - The underwater reservoirs that had gently watered the plants and trees erupted into geysers.
  - On the same day, rain poured down onto the earth from the sky for the first time ever.
  - The rain would continue pouring onto the earth for forty days and nights.
  - The worldwide flood that resulted would last for more than a year.
  - Noah, his wife, his three sons and their wives had all entered the ark on the exact same day – the day God commanded them to get on the ark.
  - In the days that followed, all of the animals were brought to the ark by God as couples and entered to join Noah and his family.
  - Once Noah, his family, the animals, the birds, the insects, etc. were all safely aboard the ark, God closed the door to the ark and sealed it so that the ark would be water tight and seaworthy.
  - Everything that God had told Noah came to pass and His judgment was now coming upon the earth.

- Description of the flood [7:17-24]
  - “It Then the flood came upon the earth for forty days, and the water deepened and lifted up the ark, so that it rose up high above the earth.”
    - Just as God had promised Noah, the rains fell for forty days [Gen 7:4].
    - The nights are not specifically mentioned here, but that it rained both during the daytime and nighttime was confirmed in Gen 7:12.
    - The word “increased” is רָבָה (ra-bah) which means “become much” or “become great”.
    - The word “rose” is רוּם (rom) which means “rise up high” or “be exalted”.
    - The phrase “lifted up” is נָשָׂא (na-sa’) which means “lift up”, “carry” or “take”.
    - This word can also mean to “forgive”, but here it is talking about being physically lifted up.
  - “The water surged and deepened greatly upon the earth, and the ark floated around on the surface of the water.”
    - The word “prevailed” is גָּבַר (ga-var) which means “be strong” or “be mighty”.
    - Again, the word “increased” is רָבָה (ra-bah), but it is joined by מְאֹד (mə’od) meaning “greatly”.
    - The word “floated” is הִלָּךְ (ha-lak) which means “go”, “come”, “walk” or “move about”.
  - “The water surged greatly upon the earth, so that all the high mountains everywhere under the heavens were covered.”
    - Again, the word “prevailed” is גָּבַר (ga-var), but it is joined by מְאֹד (mə’od) meaning “greatly”.
    - The word “all” is כֹּל (col) which means “the whole” or “all” which is why “everywhere” was added.
  - “The water surged fifteen cubits higher, and the mountains were all covered.”
    - Again, the word “prevailed” is גָּבַר (ga-var).
    - Fifteen cubits is roughly 22.5 feet.
    - The word “all” is not included in this verse, but it is implied by its usage in the previous verse that all the mountains were covered.
  - “All flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth,”
    - The description here and in the next two verses leaves no doubt that all flesh upon the earth was wiped out by the flood.
    - Even the birds died in the flood, but they would not have drowned – they had no access to food.
  - “and all mankind; of all that was on the dry land, all in whose nostrils was the breath of the spirit of life, died.”
    - All mankind upon the earth was wiped out as well.
    - The phrase “the breath of the spirit of life” is used only here, but this is another description of “the breath of life” we have already seen [Gen 6:17].

- “Thus He wiped out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were wiped out from the earth;”
  - The phrase “blotted out” is מָחָה (ma-chah) which means “wipe out” or “obliterate”.
  - We previously saw this word in Gen 6:7 and Gen 7:4 where we translated it “wipe out”.
  - The list of creatures that were wiped out in the flood is listed here again.
  - As before, the list includes all life on the surface of the earth, but not the sea creatures.
- “and only Noah remained *alive*, together with those that were with him in the ark.”
  - The phrase “was left” is שָׁאַר (sha-'ar) which means “remain”.
  - Of the land based creatures, only Noah, his family and the animals on the ark remained alive.
- “The water prevailed upon the earth one hundred and fifty days.”
  - Again, the word “prevailed” is גָּבַר (ga-var), but here it means that the flood waters controlled the earth rather than “surge” as before.
  - The flood waters prevailed upon the earth for 150 days – a number which includes the 40 days of rainfall.
- Summary of Genesis 7:17-24
  - Just as God had promised, the rains fell upon the earth for 40 days and nights.
  - This rain, along with the water erupting from below the surface of the earth, caused a powerful surge of flood waters to cover the planet.
  - As the flood waters were rising, the ark was lifted up and floated on the surface of the water.
  - The flood waters continued to surge higher and higher and the ark rose up high above the surface of the earth.
  - Eventually, the flood waters reached a level of roughly 20 feet higher than the highest mountain on the earth.
  - This was a level that prevented any animal from fleeing to higher ground in order to survive.
  - Flying creatures would have been able to stay above the waters, but because the flood waters dominated the earth for 150 days, even the birds could not have survived the flood.
  - The power and scope of the flood accomplished God’s perfect purpose by killing every creature that lived upon the earth.
  - Only those who were safely aboard the ark (and the sea creatures) survived this worldwide flood event.

- End of the flood [8:1-14]
  - “But God remembered Noah and all the beasts and all the cattle that were with him in the ark;”
    - The word “remembered” is זָכַר (za-car) which means “remember” or “brought to mind”.
    - This does not mean that God forgot about Noah and the inhabitants of the ark, but rather that God had them in mind and acted accordingly.
    - This is how this word is used in some other notable passages as well [Gen 19:29; Ex 2:24; Jer 31:20].
    - The word זָכַר (za-car) is also used when God makes His covenant with Noah [Gen 9:15-16].
  - “and God caused a wind to pass over the earth, and the water began to subside.”
    - The word “wind” is רוּחַ (ru-ach) which means “breath”, “wind” or “spirit”.
    - This is the same word used of the Spirit of God in Gen 1:2.
    - This wind caused the water to begin to subside.
  - “Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained;”
    - The subsiding flood was also due to the fact that the water stopped coming up from under the surface of the earth and the rain was restrained.
    - This seems to indicate that the water had come from both sources for the duration of the flood.
    - That the fountains of the deep (which had erupted at the start of the flood [Gen 7:11]) were now closed indicates that all of the sub-oceanic volcanic activity that had occurred during the flood had come to an end.
  - “and the water receded steadily from the earth, and at the end of one hundred and fifty days the water began to decrease.”
    - The word “receded” is שָׁב (shuv) which means “turn back” or “return”.
    - This describes the water level turning back toward the earth’s surface from which it had risen.
    - The word “decreased” is חָסַר (cha-ser) which means “need”, “lack” or “decrease”.
    - The water did not return to its original level, but the amount of water covering the earth began to decrease.
    - The 150 days mentioned here is the first of two 150 day periods in the flood (see chronology).
  - “In the seventh month, on the seventeenth day of the month, the ark came to rest upon the mountains of Ararat.”
    - The ark came to rest upon Ararat on the 17<sup>th</sup> day of the 7<sup>th</sup> month.
    - This is exactly 150 days after the rains began.
    - The word “rested” is נָח (nu-ach) which means “come to rest” or “be at rest”.
    - The ark came to rest upon the mountains of Ararat.
    - The Ararat mountain range stretches between Southern Russia, Turkey, and Armenia and the ark could have come to rest anywhere in that range.

- “The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.”
  - Verse 3 told us that the water had receded steadily and this verse tells us that it decreased steadily.
  - This steady decrease continued until the 1<sup>st</sup> day of the 10<sup>th</sup> month – i.e. for 74 more days.
  - At this point, the tops of the mountains were no longer covered with water.
  - They were now exposed above the water and visible, although not necessarily from the ark.
- “Then it came about at the end of forty days, that Noah opened the window of the ark which he had made;”
  - After 40 more days, Noah opened the window of the ark.
  - The word “window” is חַלּוֹן (cha-lon) which means “piercing of the wall” or “window”.
  - This is a different word from the window and the door described in Gen 6:16.
  - Given that the door of the ark is opened when the “covering” is removed in Gen 8:13, this is talking about the window just below the roof line.
- “and he sent out a raven, and it flew back and forth until the water was dried up from the earth.”
  - Noah released a raven from the ark to let him know when the land was dry.
  - The phrase “flew here and there” is actually “went out, going and returning” indicating that the raven flew back and forth in the vicinity of the ark.
  - The raven could have eaten the remnants of the animals that had died in the flood and it had resting places on the tops of the mountains.
  - The raven continued to fly back and forth until the water had completely dried up.
- “Then he sent out a dove from him, to see if the water was abated from the face of the land;”
  - Noah then released a dove from the ark to let him know when the land was completely dry.
  - Doves prefer the valleys and will not land on the mountain tops like the ravens and are also very picky about landing only on clean dry places.
  - Noah ‘s purpose in sending out the birds was to determine when the water had abated.
  - Noah is using natural means to determine this because God is not communicating with him at the moment to tell him that it is safe to exit the ark.
  - This reminds us that we can learn about God and His creation through both natural and special revelation.
- “but the dove found no resting place for the sole of her foot, so she returned to him into the ark, for the water was still on the surface of all the earth.”
  - Because doves prefer the valleys and clean, dry places to land, the dove found no place to rest.

- The dove flew around for a while looking for a place to land, but then returned to the ark.
- This was evidence for Noah that there was still a lot of water remaining on the surface of the earth.
- “Then he put out his hand and took her, and brought her into the ark to himself.”
  - Because the dove found no place to land, it would have died if it continued flying all around.
  - Noah had learned what he needed to know, so he reached out and grabbed the dove, bringing in back into the ark.
- “So he waited yet another seven days; and again he sent out the dove from the ark.”
  - Seven days later, Noah sent the dove out again to determine if the water had abated from the valleys of the earth.
  - This shows Noah’s patience as he did not send the dove out every single day.
- “The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf.”
  - The dove returned to Noah once again which shows that there was still no place to land.
  - This time the dove had an olive leaf in its beak.
  - Olive trees grow on the upper mountain sides, so this means the water had continued to recede.
- “So Noah knew that the water was abating from the earth.”
  - Noah was learning about the surface conditions of the earth from the birds he sent out.
  - The phrase “was abated” is קָלַל (qa-lal) which means “be slight” or “trifling” and is used here to indicate that the water was abating.
- “Then he waited yet another seven days, and sent out the dove; but she did not return to him again.”
  - Noah waited another seven days and sent the dove out again.
  - This time the dove did not return to the ark, so Noah knew that even the valleys of the earth had finally dried up.
  - Noah could have sent out a different dove each time, but the Hebrew clearly says “the dove” (הַיְּוֹנָה, hay-yo-nah) which indicates that he was sending out the same dove each time.
- “Now it came about in the six hundred and first year, in the first *month*, on the first of the month, the water was dried up from the earth.”
  - On the 1<sup>st</sup> day of the year in the 601<sup>st</sup> year of Noah’s life, the water finally dried up.
  - The phrase “dried up” is חָרַב (cha-rav) which means “be dry” or “dried up”.
  - The word חָרַב (cha-rav) is used twice in this verse and describes that which is lacking in moisture.
  - The word “dry” in verse 14 is יָבֵשׁ (ya-besh) which means a “complete absence of water”.

- “Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up.”
  - At this point, Noah removed the covering which held the door of the ark closed.
  - He opened the door, looked out from the ark and saw dry ground.
- “In the second month, on the twenty-seventh day of the month, the earth was completely dry.”
  - As we noted, the word “dry” here is **יָבֵשׁ** (ya-besh) which means a “complete absence of water”.
  - Noah showed his patience again by waiting another 56 days for the earth to become completely dry.
  - Noah, his family and the animals had entered the ark on the 10<sup>th</sup> day of the 2<sup>nd</sup> month [Gen 7:7-10] and it was now the 27<sup>th</sup> day of the 2<sup>nd</sup> month of the following year, so they had spent a total of one year and 17 days (377 days) on the ark.
- Summary of Genesis 8:1-14
  - Because God was mindful of Noah, his family and all the animals on the ark, He brought the flood to an end as soon as possible.
  - After the water had prevailed upon the earth for 150 days, the water receded and the ark came to rest somewhere in the mountains of Ararat.
  - The water that covered the earth receded through two methods...
  - God sent a wind over the water that caused some of it to evaporate.
  - Water flowed into sub-surface caverns which were created by the geological upheaval of the flood.
  - As time passed, the water continued to decrease until the mountain tops were exposed.
  - After another 40 days, Noah sent out a raven and a dove to determine if the land was dry.
  - The dove returned to the ark which told Noah that the valleys were still covered with water.
  - Noah sent the dove out two more times and, 14 days later, the dove did not return.
  - Thus, Noah used the God-given nature of these birds to determine when the land was indeed dry.
  - Noah patiently waited another 36 days before opening the door of the ark to take a look.
  - He observed that the ground was indeed dried up.
  - Again, Noah showed his patience by waiting another 56 days until the land was completely dry.
  - In all, the inhabitants of the ark had spent a total of 377 days on the ark – one year and 17 days according to the Jewish calendar.

- Command to exit the ark [8:15-17]
  - “Then God spoke to Noah, saying, ‘Go out of the ark, you and your wife and your sons and your sons’ wives with you.’”
    - After allowing Noah to use natural means to determine when the flood was over, God gave Noah specific direction to exit the ark.
    - 377 days after telling Noah to “Enter” [Gen 7:1], God tells Noah to exit the ark.
    - As before, God explicitly described everyone that He was including in His command to exit the ark.
  - “Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth,”
    - God continued His command by telling Noah to bring the animals with him.
    - There is no distinction between clean and unclean here because all animals in the ark are included.
  - “that they may breed abundantly on the earth, and be fruitful and multiply on the earth.””
    - God then stated His purpose for preserving life on the ark during the flood.
    - God’s previous stated purpose for animals to be fruitful and multiply is reiterated here [Gen 1:22] and would soon for man as well [Gen 1:28; 9:1, 7].
- Exit from the ark [8:18-22]
  - “So Noah went out, and his sons and his wife and his sons’ wives with him.”
    - As before, Noah did not speak back to God and simply obeyed His command.
    - Likewise, Noah’s family followed his example and obeyed the command of God.
  - “Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark.”
    - As they do in every instance in the Bible, the animals obeyed God’s command.
    - The phrase “by their families” is literally “according to their clan (מִשְׁפָּחָם, mish-pachah)”.
      - This is similar language to “after its (their) kind” [Gen 1:21, 25; 6:20; 7:14].
      - The difference here is that the animals which had gone into the ark by twos (male/female) now had families because they had reproduced on the ark.
  - “Then Noah built an altar to the LORD, and took some of every kind of clean animal and some of every kind of clean bird and offered burnt offerings on the altar.”
    - The word “altar” is מִזְבֵּחַ (miz-be-ach).
    - This is the word for an altar throughout the O.T. and is used more than 400 times, although this is the first use of this word in Genesis.
    - We do not know how Abel (or Adam before him) had offered animal sacrifices to the Lord, but no altar was mentioned.
    - What is most significant here is that the first thing Noah did upon leaving the ark was honor God who had preserved him and his family.
    - This was also recognition of the new beginning that Noah and his family now had.
    - As we saw before, the clean animals/birds are the ones that are appropriate for sacrifices.

- Noah did not take every clean animal and bird, he “took of” every kind.
- This is also the first mention of a burnt offering in the Bible, although many believe that Abel’s offering was a burnt offering as well.
- “The LORD smelled the soothing aroma; and the LORD said in His heart, ‘I will never again curse the ground on account of man,’”
  - The word “smelled” is רִיחַ (riy-ach) which means “smell” and is used here as anthropomorphism.
  - The phrase “to Himself” is literally “in His heart” which is also anthropomorphism.
  - We saw similar language in Gen 6:6.
  - The phrase “curse the ground” refers to the consequence of the fall of man [Gen 3:17; 5:29].
  - When the Lord punished Cain he was “cursed from the ground” [Gen 4:9-12].
- “for the inclination of man’s heart is evil from his youth; and I will never again destroy every living thing, as I have done.”
  - The word “intent” is יִצְרָה (ye-tser) which we saw back in Gen 6:5 to be referring to man’s evil inclination (sin nature).
  - Here the emphasis is man’s inclination being evil from the beginning of his life.
  - God promised to never again destroy every living thing, but the key phrase is “as I have done”.
  - This is a reference to destroying all living things with water [Gen 9:11, 15].
  - Biblical prophecy tells us that at the end of the Millennial Kingdom, God will destroy everything with fire [2 Pet 3:5-7, 10-12].
- “While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”
  - The phrase “While the earth remains” alludes to the eventual destruction of this earth by fire.
  - However, we are looking forward to the new heavens and new earth God will create after this universe is destroyed [2 Pet 3:13].
  - Verse 21 is God’s promise as to what He would never again do and this verse is His promise about what He would do.
  - This is known as the Covenant of Seasons [Jer 31:35-36; 33:17-26].
- Summary of Genesis 8:15-22
  - After he had used the behavior of birds to determine that the flood waters had dried up, Noah received a command from God that it was time to exit the ark.
  - In giving this command, God gave His purpose for preserving their lives – He wanted them to repopulate the earth.
  - Noah, his family, and all the animals obeyed God’s command.
  - Immediately upon exiting the ark, Noah built an altar to the Lord and made a burnt offering sacrifice using one (one pair?) of each kind of clean animal that was on the ark.
  - God was pleased with Noah’s sacrifice.
  - God promised never again to curse the ground or wipe out life from the earth with water.
  - He also promised His faithfulness in keeping the days and seasons on this earth.

- God's blessings on Noah and his sons [9:1-7]
  - “And God blessed Noah and his sons and said to them, ‘Be fruitful and multiply, and fill the earth.’”
    - After they had exited from the ark, God put His hand of blessing upon Noah and his sons.
    - This blessing from God is very similar to the blessing He gave to Adam and Eve [Gen 1:28-29].
    - God began by giving the exact same command to Noah and his sons that he had given to Adam and Eve [Gen 1:28].
    - Noah and his family were in the same situation as Adam and Eve as the only people on earth.
    - Noah would not have and more children after the flood, so this command was given to his sons.
  - “The fear of you and the dread of you will be on every beast of the earth and on every bird of the sky;”
    - The word “fear” is מוֹרָא (mo-ra’) which means “fear” or “awe”.
    - The word “terror” is חַת (chath) which means “terror” or “dread”.
    - This is the 1<sup>st</sup> mention of fear in the Bible, although Adam and Eve did hide from God in fear [Gen 3:8].
    - God instills this fear of man in the animals because they would be given as food for man.
  - “with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.”
    - In this list, the sea creatures are included.
    - God tells Noah and his sons that the animals are given into their hand which restates the principle that man was to rule over the animals [Gen 1:28].
  - “Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant.”
    - The mandatory vegetarian diet is over – man can now eat meat (and dairy products) from animals.
    - Prior to this change, animals were raised purely for clothing and sacrifices.
    - Notice that all animals are fit for food at this time.
  - “Only you shall not eat animal meat with its life, *that is*, its blood.”
    - The word “flesh” is בָּשָׂר (ba-sar) which means “flesh”, “skin”, “body” or “meat”.
    - Here the word is used of the animal meat that God had just told Noah and his sons they could eat.
    - This verse gives a strict prohibition against eating the blood of animals.
    - The principle of the life of the flesh being in the blood is first stated here [Lev 17:10-14].
  - “Surely I will require your lifeblood; from every beast I will require it.”
    - God then stipulated His requirement for capital punishment.
    - This provision would apply to man and animals alike [Ex 21:28-29].

- “And from every man, from every man’s brother I will require the life of man.”
  - No one would be exempt from this requirement.
  - Class divisions, financial considerations, upbringing, birthplace, etc. had no bearing as to whether or not a man’s life was required.
  - This verse states the divine side of this.
- “Whoever sheds man’s blood, by man his blood shall be shed, for in the image of God He made man.”
  - Here, the human side of this is given.
  - God required the life, but He instructed Noah and his sons that mankind would be responsible for carrying out retribution for a man’s life.
  - God clearly specified capital punishment whereby man must take the life of a murderer.
  - This, in effect, ushered in the age of human government.
  - The reason for capital punishment is then given.
  - Capital punishment is not intended to be a deterrent – it is just punishment for a person who had killed one who was made in the image of God.
  - This is significant because, even in his fallen estate, man is still made in the image and likeness of God.
  - James reiterated this principle when talking about the evils of the tongue [Jas 3:9].
- “As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it.”
  - After giving instruction for mankind regarding food and capital punishment, God returns to a focus on Noah and his sons.
  - By multiplying they were to “swarm” the earth by populating it abundantly.
- Summary of Genesis 9:1-7
  - Upon exiting the ark, Noah and his family received a blessing from God.
  - God restated the command to “be fruitful and multiply” which He had given to Adam and Eve.
  - This command would later be given to Jacob, the father of the 12 tribes of Israel [Gen 35:11].
  - Israel was called by God to be an earthly nation, so increasing in number through human reproduction was important.
  - The Church is a heavenly people made up of believers from all nations, so the command to “be fruitful and multiply” is never given to the Church.
  - The Church increases in number through evangelism, not human reproduction.
  - God also told Noah and his family that they were now permitted to eat the meat of any animal.
  - In accordance with that, God instilled the fear of humans in the animals for their preservation.
  - Noah and his family were warned not to eat the blood of the animals which is the life of the flesh.
  - God then instituted capital punishment, requiring man to take the life of a murderer.
  - This was done because man, even in his fallen estate, is made in the image and likeness of God.

- The Noahic Covenant [9:8-11]
  - “Then God spoke to Noah and to his sons with him, saying, ‘Now behold, I Myself do establish My covenant with you, and with your descendants after you;’”
    - After God’s giving His blessing (and instruction) to Noah and his sons, God speaks again.
    - God then describes the establishment of His unconditional covenant in fulfillment of Gen 6:18.
    - This new covenantal relationship is firstly with Noah and his descendants.
    - This means that all of post-flood humanity benefits from this covenant.
  - “and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth.”
    - The Noahic covenant also benefits every living creature that came out of the ark.
    - The phrase “every beast of the earth” means the covenant applies to all of the animal kingdom.
  - “I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth.”
    - The Noahic covenant has two provisions...
      - God would never again wipe out all life by water.
      - The earth would never again be destroyed by flood.
    - This means the pre-flood earth was destroyed.
- Token of the Covenant [9:12-17]
  - “God said, ‘This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations;’”
    - The word “sign” is אֹתָהּ (’oth) which means “sign” or “token” and is used regarding several covenants.
    - In Gen 17:11 it is used of circumcision (Abrahamic) and in Gen 31:17 of the Sabbath (Mosaic).
    - The phrase “for all successive generations” is literally “for everlasting generations”.
    - That means this covenant is unending in addition to being unconditional.
  - “I set My rainbow in the cloud, and it shall be for a sign of a covenant between Me and the earth.”
    - The word “bow” is קֶשֶׁת (qe-sheth) which simply means “bow”.
    - This is the word used for the bow used in battle [Gen 48:22; 1 Sam 18:4; 2 Chr 14:8].
    - However, here as in Ezek 1:28, this word should be translated “rainbow”.
    - As we all know, the rainbow is the sign of the Noahic covenant.
    - This verse highlights the second provision of the Noahic covenant whereby God promised never again to destroy the earth by a flood.
  - “It shall come about, when I bring a cloud over the earth and the rainbow is observed in the cloud,”
    - This verse tells us that it is God who brings clouds upon the earth.
    - This means that God Himself controls the weather.
    - Again, the word “bow” should be translated “rainbow”.

- The word “that” is the conjunction וַ (wə) and should be translated “and” here.
  - The phrase “will be seen” is the Niphal of רָאָה (ra-ah) which means “observe”.
  - “then 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.”
    - The word “and” is the conjunction וַ (wə) and should be translated “then” here.
    - The word “remember” is זָכַר (za-car) which we saw in Gen 8:1 to mean “bring to mind”.
    - This verse highlights the first provision of the Noahic covenant whereby God promised never again to wipe out all life on the earth by the waters of a flood.
  - “When the rainbow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.”
    - Again, the word “bow” should be translated “rainbow”.
    - In this verse the covenant itself is described as everlasting.
    - Here we see both “look” and “remember” used to describe God’s activities in human terms.
    - Interestingly, God refers to Himself in the third person in this verse.
  - “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.’”
    - God had previously spoken to Noah and his sons [Gen 9:8], but here He addresses Noah directly.
    - He makes it clear that the rainbow is the sign of the covenant with all living things on the earth.
- Summary of Genesis 8:15-22
- After preserving Noah, his family and the animals while He was carrying out His judgment upon the earth and all other life on it, God promised to never again destroy all life on the earth with water or the earth itself by means of a flood.
  - God codified His promise by establishing an unconditional and everlasting covenant.
  - God then gave a sign of this covenant – the rainbow in the clouds.
  - Whenever a rainbow forms in the clouds, it is a reminder to all of us that God is faithful to keep His promises of the Noahic covenant.
  - He will never again use water to carry out worldwide judgment, but He will use fire [Isa 24:5–6].

- Repopulation of the earth [9:18-19]
  - “Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan.”
    - Gen 7:13 details Noah’s three sons entering the ark and this verse details their exit.
    - Noah’s three sons will be the focus of the fourth תולדות (tō-le-dōth) of Genesis [Gen 10:1].
    - Ham will be the father of a son named Canaan and that is specifically mentioned here because the curse upon Canaan will be the topic of the next section of this תולדות (tō-le-dōth).
  - “These three were the sons of Noah, and from these the whole earth was populated.”
    - This verse indicates that Noah did not father any more sons after the flood.
    - The word “populated” is נִפְּץ (na-phats) which means “scattered” or “dispersed”, but only with regard to people [1 Sam 13:11; Isa 33:3].
- The Curse of Canaan [9:20-27]
  - “Then Noah began farming and planted a vineyard.”
    - The phrase “began farming” is literally “became a man of the soil”.
    - This language indicates that Noah had a different occupation before the Flood and took up farming after exiting the ark.
    - It is implied here that Noah planted many crops, one of which was the grapes of a vineyard.
    - The grapevines Noah planted came from the plants which Noah and his family had taken with them onto the ark [Gen 6:21].
  - “He drank of the wine and became drunk, and uncovered himself inside his tent.”
    - Noah drank of some wine made from the grapes of his vineyard which, in itself, is not a sin [Jdg 9:13; Ps 104:15; Matt 26:29].
    - Noah, however, became intoxicated by the wine which is a sin [Pr 20:1; Rom 13:13-14].
    - The word “uncovered” is גָּלָה (ga-lah) which means to “reveal” or “uncover”.
    - This is the word used many times in Leviticus to describe sins of uncovering someone’s nakedness [Lev 18:6-19; 20:11, ...].
    - Drunkenness is often connected with nakedness in the Bible [Lam 4:21; Hab 2:15].
    - In this case, even though he sinned by becoming drunk, Noah took off his clothes inside his own tent, not out in public.
  - “Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.”
    - Ham came inside Noah’s tent and saw that he was drunk and undressed.
    - The respectful thing for Ham to do would have been to hide his eyes and use a garment to cover up his father [Gen 9:23].
    - Instead, Ham compounded his sin by going outside the tent and telling his brothers what he had seen, further disrespecting his father.
    - The implication here is that Ham enjoyed telling his brothers something negative about their father.

- “But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father’s nakedness.”
  - Shem and Japheth jumped into action and went out of their way to avoid seeing Noah naked.
  - They went into the tent and covered up their father as their brother Ham should have done.
- “When Noah awoke from his wine, he knew what his younger son had done to him.”
  - The phrase “awoke from his wine” means that Noah woke up after he had finally sobered up.
  - It is not stated here how Noah knew what Ham had done, but we should not read too much into this.
  - Noah could have simply used his prophetic gift.
  - The word “youngest” is קָטָן (qa-tan) which means “young” or “younger”.
  - Ham was Noah’s middle son, so “younger” is a better translation here.
  - Many have tried to extrapolate some deeper meaning regarding what Ham had done to Noah.
    - Some say that Ham castrated Noah which is why Noah did not have anymore children.
    - The text does not support this in any way.
    - Some say that Ham lay with his mother and that Canaan was the child that resulted.
    - If that were true, the text would say that Ham “uncovered his father’s nakedness” [Lev 18:7].
    - Instead, the text says that Noah uncovered himself.
    - Furthermore, Canaan is Ham’s fourth child which precludes this idea [Gen 10:6].
    - Some say that Ham lay with his father in a homosexual act.
    - Again, the text does not support this in any way.
    - The best way to understand this is to take the text at face value – Ham saw Noah drunk and naked.
    - That, along with telling his brothers about what happened, was bad enough.
- “So he said, ‘Cursed be Canaan; the lowest of servants he shall be to his brothers.’”
  - Noah pronounced a curse upon Canaan, Ham’s fourth son, as a result of Ham’s indiscretion.
  - This is a prophetic proclamation regarding the Canaanite people, not just Canaan himself.
  - Ham also suffers through the curse of his son.
  - The phrase “a servant of servants” is עֶבֶד עֲבָדִים (‘e-bed ‘a-ba-dim) which is a superlative genitive meaning “the lowest of servants”.
  - As with Canaan, this is a prophetic proclamation regarding the descendants of Canaan’s brothers, not just the brothers themselves.
  - Because Ham was the offender, this curse also applies to the descendants of Shem and Japheth.

- “He also said, ‘Blessed be the LORD, the God of Shem; and let Canaan be their servants.’”
  - The phrase “Blessed be the Lord” declares the blessedness of God Himself [Gen 14:20; 24:27].
  - The phrase “the God of Shem” indicates that the Semites would follow the Lord and that the line of the Seed of the Woman would be through Shem.
  - The word “his” is actually a plural pronoun which should be translated “their”.
  - This makes it clear that this refers to the Semites (and Canaanites), not just these individuals.
- “May God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be their servants.””
  - The phrase “May God enlarge Japheth” means that Japheth would have the largest number of descendants of the three sons of Noah.
  - The Japhethites would include people living in both Asia and Europe.
  - The phrase “let him dwell in the tents of Shem” speaks of fellowship between the Japhethites and Semites.
  - This indicates that the Semites (Jews) would have a spiritual influence on the descendants of Japheth.
  - Again, the word “his” is a plural pronoun which should be translated “their”.
  - The Canaanites would also be servants to the Japhethites.
- Summary of Genesis 9:20-27
  - After the Flood, Noah took up a new occupation as a farmer.
  - We do not know what Noah’s occupation was before the Flood, but it seems likely that he was a carpenter or some other kind of craftsman because he possessed the skills to build the ark.
  - It was important for Noah to become a farmer after the Flood because he and his family were the only inhabitants of the earth and they needed to grow their own food.
  - They had to do the work of farmers during their year plus stay on the ark.
  - One of the crops Noah planted was a vineyard and he made wine from the grapes that were grown.
  - Noah drank of the wine and sinned when he drank too much wine and became intoxicated.
  - This shows that even a righteous person can fall into sin [1 Kgs 8:46; Ecc 7:20; Pr 20:9; 1 Cor 10:12].
  - While in this drunken state inside his tent, Noah took off his clothes.
  - For some reason Ham came into Noah’s tent and then saw him naked.
  - Ham should have immediately covered his eyes and attempted to cover Noah’s nakedness.
  - Instead, he gawked at his father’s nakedness (and drunkenness) and went outside to tell his brothers what he had seen.
  - Shem and Japheth did not join in Ham’s sin, but instead took immediate action and did the respectful thing by covering up Noah’s nakedness.

- When Noah sobered up and awoke from his stupor, he was aware of what Ham had done.
- This was done through the exercise of his prophetic gift because, even if there had been some kind of evidence of wrongdoing, Noah could not possibly have known that Ham was the culprit.
- Noah then pronounced cursing upon Ham's fourth son Canaan.
- There are three principles in this curse...
  - The sins of the father are visited upon the children [Ex 20:5; 34:6-7].
  - One reaps what he sows [Gal 6:7-8].
  - God's lovingkindness and mercy are abundantly evident since this curse was limited to only one of Ham's four sons - Canaan.
- This curse came to fruition...
  - The Canaanites serves the Semites [Gen 14:4; 1 Kgs 9:20-21].
  - The Phoenicians were servants to the Persians, the Greeks, and the Romans – all of whom were descendants of Japheth.
- In this curse, Noah also declares blessings...
  - Shem's descendants would be godly people and the Seed of the Woman would come through the line of Shem.
  - Japheth's descendants would be greatest in number and would be blessed through spiritual fellowship with the Semites.

- The Death of Noah [9:28-29]
  - “Noah lived three hundred and fifty years after the flood.”
    - Noah lived on for 350 years after the Flood came upon the earth.
    - To the best of our knowledge, Noah’s life after the Flood was characterized by righteousness.
    - The drunkenness incident was an anomaly which is why it was noteworthy in Noah’s life.
  - “So all the days of Noah were nine hundred and fifty years, and he died.”
    - Noah was 600 years old when the Flood began [Gen 7:11], so he lived a total of 950 years.
    - Noah lived the third longest life recorded in the Bible, eclipsed only by Methuselah [Gen 5:27] and Jared [Gen 5:20].