

Now I plan to finish Genesis 9. There are some difficulties with a passage but we will explain what we can. It is not an easy passage but I think it has principles for us and some things relating to world history that have already taken place from our perspective.

C. Early History of Civilization	4.1-9.29
1. Decline of Civilization	4.1-6.8
2. Destruction of Civilization	6.9-8.22
3. Dispensation of Noah	9
a. Directions of Dispensation	9.1-7
b. Dedication of God	9.8-17
c. Decline of Family	9.18-29
1) Descendants of Noah	9.18-19

We have been looking at the Dispensation of Noah where everything is different, everything is new after the Flood. God give directions for the new era, God dedicates this by entering into a covenant in which He promises not to destroy the earth again with a flood. Then we started to look at the decline of the family with the sin of Noah and Ham. And we saw the descendants reiterated, for something like the 4th time, where they are specifically named. I also mentioned that there is a transition from Noah to not only the 3 sons, but then the descendants of the 3 sons and ultimately the descendants of the rest of world history.

I will quickly review some of the answers to these difficulties.

Difficulties

1. Why is Noah's sin mentioned?
2. What did Ham do?
3. Who is Canaan?
4. Why is Canaan cursed for something he did not do?
5. What is the curse on Canaan?

6. Are destinies of sons fixed?

We have had Noah presented in a very positive light, quick obedience and all of a sudden we have *sin* mentioned of Noah. We might ask the question Why?

Secondly, we have Canaan suddenly mentioned so we want to know Who is Canaan and why he is mentioned—though later on in the history of Israel he will be important.

Thirdly we saw that Ham committed some sin—not just Noah—but What did Ham do? We will see the options to answer this from the commentators.

Fourthly, Why is Canaan cursed for something he did not do—because it was Ham, in the context, that actually committed the sin. And yet in the last part of the passage, Canaan is cursed.

Another issued raised by commentators is What is the curse on Canaan? In fact, there was a racial connotation that has persisted even to our day in some circles—so we want to be clear on what that curse actually is.

Then, at the end, with Noah cursing Canaan and blessing two of the sons, does that mean that their destinies are fixed and they have no choice, no other direction is available, no other options? So, how do we answer that question?

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2) Disgrace of Noah & Ham	9.20-22

9.20 Then Noah began farming and planted a vineyard.

Nothing unusual about that; in fact vineyards were probably in existence before the flood. Noah seems to have the technology not only for specific farming for particular crops, but that was certainly one of the professions for early people—as noted in some early passages. The problem is verse 21:

9.21 He drank of the wine and became drunk, and uncovered himself inside his tent.

This is Noah's sin: uncovered himself inside his tent. Two things: the excess of a good thing, as wine was a common drink, a way of preserving a drink with fermentation. Very common in Biblical history, even in the 1st Century and beyond it. But the excess of drinking causes the loss of one's faculties. His sin was uncovering himself.

Difficulties

1. Why is Noah's sin mentioned?
shows sin nature is not destroyed

The depravity of man and sinfulness continues; and as drastic as the flood was and its universal aspects, changing the entire world—Peter tells us that the pre-flood world was destroyed, but one thing that was not destroyed is the *old nature*. Man's old nature is still present and in fact will continue for the rest of history, even up to our day. Noah was the new head of the race after the Genesis flood, but yet he is still a sinner, having redemption but still with the old nature.

Implications

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|---------------------------|---------------|
| 1. All from Noah - | Acts 17.26 |
| 2. Transition from Noah - | to sons |
| 3. Honesty - | sin of heroes |

The implications we drew: all mankind stems from Noah, the new head of humanity. Paul made a big issue of it in Acts 17. We saw the transition from Noah to the 3 sons. And the honesty of the Biblical record is seen in its mention of heroes of the faith who are all sinners except the Lord Jesus Christ. Scripture is honest in the description of the backgrounds of people showing our need not only of salvation but of enablement and empowerment.

9.22 Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

Verse 22 we are introduced to the father of Canaan; he is mentioned because he is going to be a major character in the history of the descendants of Shem. We will see even mention of the Canaanites or descendants of Ham at least in an early chapter of Genesis and we will see the descendants listed in the Table of Nations and Canaan is prominent in that description as well. So he is a *grandson of Noah*. And Ham is his father.

Difficulties

1. Why is Noah's sin mentioned?
shows sin nature is not destroyed
2. Who is Canaan?
grandson of Noah and future head of Canaanites

The Canaanites will be very important in Biblical history.

9.22 Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

Then we have the sin: he saw the nakedness of his father. I made the point that the *seeing* is not just a glance but it is more a penetrating look, a concentrated observation, you might say, and some commentators even add the idea of delight, that is,

somewhat rejoicing of the failure of his father. So we ask the question, What is the sin and Why is it called out with the severity of it? I give you some of the options of the commentators. Many of the commentators come up with weird answers and some go far beyond the Biblical text. Some of the options offered:

Ham's Sin

1. Sex with mother. Sometimes, looking at Leviticus passages, the uncovering is related to sexual relation with the mother. But I think that goes way beyond the text here.
2. Homosexual act. Some commentators say it refers to a homosexual act and the Bible is using euphemisms to describe it, but again there is no evidence in the text and no other passage anywhere else to give us any indication that it is anything other than what is stated in the text itself.
3. Two stories spliced together. Some commentators that take liberties with the text itself say it is two stories spliced together, almost accusing Moses as confusing two stories and putting them together and is talking about Ham and Canaan, mixing the two together. But that goes against inspiration and inerrancy and the Biblical text as we find it in all the manuscripts.
4. Others, some even less likely
5. Disrespect of a new head of mankind

But I think, if we just take the text as it is, not elaborate on it, not insert any other ideas, we have clearly, because of the context, one of the sins is this clear disrespect of the new head of all of mankind. So even though some of these others that are suggested might increase the severity or at least our thinking that that severity is greater, but just the disrespect of Noah, the new head of all of humanity is severe as it is. That is the context. The emphasis is Noah, now the new head. God speaks to him directly

as he spoke to Adam as the first head of all of humanity and Ham is clearly disrespecting him in the act that is here.

9.22 Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

So he *saw* the nakedness of his father—that in itself is disrespect—and secondly told his two brothers outside. That doesn't sound so bad, but in the context again, we are dealing with the rest of all humanity that is going to come from the three sons. Noah is significant in being the head of all humanity, but the 3 sons will be heads of large segments of the rest of humanity as well.

Ham's Sin

1. Sex with mother
2. Homosexual act
3. Two stories spliced together
4. Other
5. Disrespect of a new head of mankind
6. Attempt to corrupt all mankind

And we could add—I think—the sin that is in view, without adding anything to the text is an attempt to corrupt all the rest of humanity because it all will stem from either Ham or Japheth. We will see that even the cursing hints that this is probably the main problem of Ham's sin.

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 - 3) Defense of Shem & Japheth 9.23

The contrast is the defense of Shem and Japheth

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

But Shem and Japheth took a garment and laid it upon both their shoulders.

- c. Decline of Family 9.18-29
 - 1) Descendants of Noah 9.18-19
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 - 3) Defense of Shem & Japheth 9.23
 - 4) Destinies of Descendants 9.24-27
 - a) Recognition of Ham's Sin 9.24

One of the things I have stressed is this *series of actions* of positive covering of the sin of their father and the respect that is shown and the emphasis of the text. There were 6 elements listed here to stress the opposite response, the godly response, in contrast to the *disrespect* and the resistance to being corrupted. That is why I think that the best answer to Ham's sin listed on that slide.

This takes us to the *destinies of the descendants*, 24-27:

9.24 When Noah awoke from his wine, he knew what his youngest son had done to him.

When Noah awoke from his wine...

9.24 When Noah awoke from his wine, he knew what his youngest son had done to him.

... he knew what his youngest son had done. Some of the other suggestions is somewhat refuted by the little statement here of just the knowing of Noah; he is aware of something happening and the text doesn't tell us how he came into that understanding but it does make clear that Noah *knows* the sin of his youngest son. And notice: his *youngest son*; remember I told you that the sequence in which they are presented was not the sequence of their ages—Ham was 2nd in the list, well here is a little note that tells us that he is the *youngest*. he knew what his youngest son had done to him. So he is aware of the two things: the disrespect and the sharing of it with the brothers as well, but in particular in relation to himself.

- c. Decline of Family 9.18-29
 - 1) Descendants of Noah 9.18-19
 - 2) Disgrace of Noah & Ham 9.20-22
 - 3) Defense of Shem & Japheth 9.23
 - 4) Destinies of Descendants 9.24-27
 - a) Recognition of Ham's Sin 9.24
 - b) Cursing of Canaan 9.25

Then in 9.25 we have the Cursing of Canaan, and this follows the recognition of sin by Noah. And, by the way, these are the only words of Noah in the entire narrative; so it is kind of interesting that at the end of Noah's life we have statements that we need to evaluate and come to some conclusions. And the cursing of Canaan in and of itself is difficult for several reasons:

9.25 So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers."

Here is the quote, the only words of Noah in the narrative: Cursed be Canaan; Why not Ham? That's a problem. Some note that it could be 'Cursed *is* Canaan. Some of the commentators say that the '*be*' might emphasize too much of a future idea. But the idea here is certainly present tense, and I think that would fit with the conclusion at least that I am going to come to in terms of what is going on with this cursedness.

Difficulties

1. Why is Noah's sin mentioned?
shows sin nature is not destroyed
2. Who is Canaan?
grandson and future canaanites
3. What did Ham do?
disrespected new head
attempted to corrupt all
4. Why is Canaan cursed for something he did not do?

So looking at that difficulty: Why is Canaan cursed for something he did not do? The text is clear: the sin is of *Ham* and it is also clear that the curse falls on Canaan. So we look at it:

Why Canaan?

1. Sons already blessed
2. Canaan told Ham
3. Evil in Ham greater in Canaan
4. Canaan noted but really was Ham
5. Talionic justice - against father
6. Canaan actual sinner
7. Curse on Canaanites
8. Prophecy not curse - oracle

There are several options that the commentators offer. One of them, looking at the very beginning of chapter 9 with the *blessing*

of all 3 of the sons, says that the blessing can't be reversed. The understanding that he has is that Ham cannot be cursed because he is already blessed. I don't think that is what is in view here, and in fact it would not be a reversal anyway.

And, another commentator suggests that it is Canaan who is the one that told Ham about the father, and as a result he influenced Ham. So Canaan is the one that the curse falls upon.

Other commentaries suggest that the evil in Ham is greater in Canaan; therefore the cursedness falls on him. Because Canaan is more evil than Ham, the curse falls on *him* and Ham is offered more grace. The judgment or cursedness is transferred to Canaan because he is more evil than Ham. But that is not likely either. There is nothing in the Biblical text to suggest this, but we do know that the Canaanites were a very evil people who stem from Canaan, but Canaan himself was not 'more evil'.

Fourthly, another commentator has noted that is really Ham because the copiers didn't copy it right. I don't think that is a likely explanation.

Fifthly, there does seem to be in the OT what theologians call Talionic Justice: the punishment equal to the sin or corresponding to the sin. There does seem to be such a principle in several places in the OT; even within the Law there is talionic justice. And, in this case the justice would be since Ham sinned against his *father*, now the curse is going to be on the youngest son of *Ham*. Correspondence is the youngest of Noah will receive justice in that *his* youngest son is going to receive the cursedness. And, in some ways, this might be part of what is going on here, but I think there is a better explanation. True, the greater punishment is to see your children experiencing the consequences of *your* sin rather than you bearing your own sin. That seems to be possible what is going on here.

Sixth, some suggest that Canaan was the actual sinner; I already mentioned that Moses splicing two stories together and mixing them up is not likely.

Seventh, a possibility is that the curse extends to the Canaanites because they are a cursed people and there are lots of passages that show they were extreme in terms of immorality and other areas. We see that very early, even in the book of Genesis, but particularly after we get to passages where the children of Israel enter into the land and God commands them to judge them. That is, the Israelites were God's instrument in judging the Canaanites.

But, I think the best way of handling this passage, including the following, verses 26 and 27, is rather than Noah pronouncing a *curse* on Canaan, I would see this more as an *oracle*; we have an example of something like an oracle or a prophecy rather than a curse (by the way this will answer another of the Difficulties as well) and what Noah is basically proclaiming here is the *outcome* that God gave him in terms of recognizing characteristics, not only in Ham but his *son*, who is already alive.

So time has passed, and recognizing that the Canaanites who will descend from Canaan will have characteristics that not only stem from Ham but go through primarily Canaan and the Canaanites. So this is more of an *oracle* rather than a cursing by Noah, more of a *prophecy*, a prediction of outcomes. And historically, the things that we have, not only in verse 25, but 26 and 27, you can look back and see, in broad strokes, what Noah observes here actually is taking place historically—in fact working itself out even to our day.

Difficulties

1. Why is Noah's sin mentioned?
shows sin nature is not destroyed
2. Who is Canaan?
grandson and future canaanites
3. What did Ham do?
disrespected new head
attempted to corrupt all

4. Why is Canaan cursed for something he did not do?
prophecy, not curse
5. What is the curse on Canaan?
out working of depravity

The last difficulty: What is the curse on Canaan? I think it is the outworking of depravity that is observed by Noah and in this oracle he is going to see it passed on in the generations that will ultimately end up as the Canaanites. So we have outworking of depravity. And you parents know, you see inclinations in your kids and grandparents can observe it as well. Sometimes you see things that you are struggling with and you see characteristics that continue and the outworking of the sin nature.

9.25 So he said, “Cursed be Canaan; A servant of servants He shall be to his brothers.”

And I think that this is perhaps what Noah is observing and by inspiration laying it out in the Biblical text. So the outworking is going to result in Canaan being A servant of servants. That is kind of like the epitome of servanthood: kind of like the description of Jesus in the NT as Lord of lords and King of kings, in fact the ultimate in the Canaanites who throughout history have exhibited defeat and servanthood.

He shall be to his brothers. In other words Canaan would be a servant to Shem and Japheth, but to the descendants as well, obviously the sons of Shem and Japheth. So I think it looks to future subjection and if you study the Table of Nations—which we will—we can take a closer look when we get into chapter 10.

But we will see that one of the descendants of Ham is *Mizraim* which is *Egypt*. And we have the enemies of Israel ‘foretold’, you might even say, in Canaan here. Chapter 10 is going to call attention to *Nimrod* who is the founder of Babel, so he would be the head of the Babylonians.

Future Subjection

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1. Israel's enemies - Mizraim (Egypt), Nimrod (Babylon), Canaanites
2. Descendants of Canaan - enslaved
 - Eastern Kings - Genesis 14
 - Gibeonites - Joshua 9.23, 27
 - Failure of Israel - conquest
 - Israel - 1Kings 9.20-21
 - Carthage - 146 BC

Then we have a lot of passages that deal with the Canaanites when the Children of Israel enter the land and have to deal with the people that are inhabiting the land of Israel, often called Canaan, after the Canaanites. Then some of the descendants of Canaan that show enslavement as early as Genesis 14, these Eastern kings—they conquer people that are in the land of Canaan and these are descendants of Ham and Canaan. Some of them are the people of Sodom and Gomorrah, the cities that were taken captive by the Eastern kings; remember, it's Abraham that defeats the Eastern kings and basically sets Lot free who had settled in Sodom. These Eastern kings enslaved the early descendants of the Canaanites and the later descendants of Canaan.

We also see, during the conquest, God commanded the Children of Israel to exterminate the Canaanites because they were such a corrupt and immoral people and God did not want them to be contaminated by the same things.

Deuteronomy 12.29f gives the reason God instructs the Children of Israel to exterminate the Canaanites. They were to be basically eliminated; they were the servants of servants, in fact eliminated. This is a *prediction* because the Children of Israel have not entered yet. This book is preparing them to enter the land, that second generation.

Deuteronomy 12.29 *“When the LORD your God cuts off before you the nations which you are going in to dispossess, and you dispossess them and dwell in their land,*

41m

30 beware that you are not ensnared to follow them, after they are destroyed before you, and that you do not inquire after their gods, saying, ‘How do these nations serve their gods, that I also may do likewise?’

31 “You shall not behave thus toward the LORD your God, for every abominable act which the LORD hates they have done for their gods; That is a kind of general description of their sins.

Archeologists have uncovered, and we know from other passages later on, Sodom and Gomorrah, Sodomy and homosexuality and even this text is going to describe child sacrifice.

for they even burn their sons and daughters in the fire to their gods.

32 “Whatever I command you, you shall be careful to do; you shall not add to nor take away from it.

And that's just one description—there are others in Deuteronomy and in other parts of Scripture that describe the Canaanites.

And one of the Canaanites would be the Gibeonites. Joshua enslaved them. They were in a covenant and deceived Joshua; God was in the process of eliminating the Canaanites. I take it that the time for the Canaanite judgment was the occasion of the conquest. And just as God used water as an instrument during the Genesis flood, He used fire from heaven in judging Sodom and Gomorrah and the other cities, God *intended* to use the Children of Israel as His instrument of judgment in judging the Canaanites.

Remember, in Genesis 15, this is predicted, that the sin of the Amorites, representative of the Canaanites, had not come to fulfillment. And even in the prediction of the Abrahamic Covenant, it will come about in the future, and the time of the conquest is when that was to take place. The Gibeonites were enslaved because of the Covenant.

There are other examples later; this is the failure of Israel in the Conquest, as they did not totally eliminate the Canaanites as God had intended. So they continued to be a thorn in the flesh of not only Israel but of other peoples as well. And historically the last—1Kings 9.20-21—tells us that Solomon enslaved the

remaining Canaanites when he was king of Israel. They ended up in enslavement because they *survived*; God intended them to be eliminated, but they survived.

So you see these little examples of them being enslaved to the descendants of Shem. And you even see some enslavement later on and their ultimate destruction at Carthage. The Carthaginians are descendants of the Canaanites. And they battled the Roman Empire and eventually were destroyed in 146 BC. So they also had dealings with other peoples.

Implications

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|---------------------------|---------------|
| 1. All from Noah - | Acts 17.26 |
| 2. Transition from Noah - | to sons |
| 3. Honesty - | sin of heroes |
| 4. Depravity - | persists |

Another implication here is that *depravity* is going to *persist* not only in Noah but through all of the descendants of Noah and particularly find its full-blown depravity in the Canaanites as we will see in future passages.

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| c. Decline of Family | 9.18-29 |
| 1) Descendants of Noah | 9.18-19 |
| 2) Disgrace of Noah & Ham | 9.20-22 |
| 3) Defense of Shem & Japheth | 9.23 |
| 4) Destinies of Descendants | 9.24-27 |
| a) Recognition of Ham's Sin | 9.24 |
| b) Cursing of Canaan | 9.25 |
| c) Blessing of God of Shem | 9.26 |

Then we have the blessing of God on Shem—indirectly....

9.26 He also said, "Blessed be the LORD, The God of Shem; And let Canaan be his servant."

But Noah actually blesses the *Lord*, Yahweh, which is the Covenant or *relational* name; it is mentioned in Genesis 2 where God enters into relationship with Adam, but it would be the Covenant or relational name and it hints that it is through Shem that the Messiah will in fact come. So the ultimate Lord would be Jesus Christ obviously. The Messiah will come through Shem.

But we also have *God, elohim* here who is the Creator God, the transcendent and the God that is separate and distinct from His creation, along with *Yahweh* who enters into relationship. So we have both and the blessing is on God Himself, the implication being that it is this relationship that Shem will have.

9.26 He also said, "Blessed be the LORD, The God of Shem; And let Canaan be his servant."

And, it is reiterated, calling attention to the servanthood of Canaan—let Canaan be his servant. And we looked at some of the passages we looked at were looking at Canaan directly.

Implications

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|---------------------------|-------------------|
| 1. All from Noah - | Acts 17.26 |
| 2. Transition from Noah - | to sons |
| 3. Honesty - | sin of heroes |
| 4. Depravity - | persists |
| 5. Line of Messiah - | will be fulfilled |

So, another implication is that the Line of Messiah will go through Shem and we will see that that is emphasized in chapter 10 also. The implication is that it will be *fulfilled* because God is to be blessed.

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| c. Decline of Family | 9.18-29 |
| 1) Descendants of Noah | 9.18-19 |
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- 4) Destinies of Descendants 9.24-27
 - a) Recognition of Ham's Sin 9.24
 - b) Cursing of Canaan 9.25
 - c) Blessing of God of Shem 9.26
 - d) Blessing of Japheth 9.27

Then, in verse 27, we have the blessing of Japheth, the third son...

9.27 “May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant.”

May God enlarge Japheth. In the word for ‘enlarge’ the Hebrew letters are the same for ‘Japheth’ except the pointing [lines in, on or under the letters to indicate vowels] is different. There seems to be a play on words in terms of ‘Japheth’ and the word ‘to enlarge’ which seems to be related to the name Japheth, that Japheth will be enlarged.

Interestingly it is through Japheth that many of the world empires historically have come; particularly the Greeks and the Romans are from the line of Japheth and then later on the Europeans that have dominated much of world history, after the 1st Century as well. So Japheth, you might say not only has been geographically enlarged, but in terms of influence and world power, Japheth seems to fulfill what Noah observes in the name itself.

9.27 “May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant.”

But there is also a relationship in that he dwells in the tents of Shem. So there is going to be a relationship between the sons or descendants of Japheth and the descendants of Shem. And it is within these world empires that the Shemites had to deal with as

well. For example, the Hebrew Bible, in the latter part of the OT is translated into the Greek language, and then all of the NT, written by descendants of Shem, is also written in the Greek language; and it is available to a broader audience, so it is fellowship or dealings—suggested by interaction, dwell in the tents of Shem and fellowship. The Shemites and Japhethites have had good relationships, or at least better relationships than the Shemites or his descendants and the descendants of Ham—in fact the descendants of Ham have been the bitterest of enemies of the Shemites.

Japheth

1. Play on words
2. World empires - Greeks & Romans, later European
3. Hebrew Bible & NT - Greek
4. Christianity spread through the Roman empire

And then, you might say, even after the 1st Century, Christianity spread through the Roman empire, and that would be primarily the descendants of Japheth. It is the idea of expansion.

9.27 “May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant.”

And again a reiteration: let Canaan be his servant. Three times: by itself, verse 25, then with Shem in verse 26, and now in verse 27 with Japheth. So we see the emphasis of servanthood of Canaan and the diminished stature, you could say, of the Canaanites and their descendants.

Difficulties

1. Why is Noah's sin mentioned?
shows sin nature is not destroyed
2. Who is Canaan?
grandson and future canaanites

3. What did Ham do?
disrespected new head
attempted to corrupt all
4. Why is Canaan cursed for something he did not do?
prophecy, not curse
5. What is curse on Canaan?
out working of depravity
6. Are destinies of sons fixed?

That brings us to the last difficulty: Are the destinies of the sons *fixed*? And, if this is an oracle, or a prophecy, then it is just looking ahead. And it is not Noah fixing their destinies and it is not violating the volition of future peoples, but simply observing by inspiration, the way things will work out because of the choices and because of the nature that can be observed within the sons that he is observing. So it doesn't fix anything necessarily in this fatalistic idea. Adam observed the animals when he was naming them and saw their character and character flaws. But we do see *selections* being made already, very early: The second son over the first we see later in Israel's history.

Implications

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|---------------------------|-------------------|
| 1. All from Noah - | Acts 17.26 |
| 2. Transition from Noah - | to sons |
| 3. Honesty - | sin of heroes |
| 4. Depravity - | persists |
| 5. Line of Mesías - | will be fulfilled |
| 6. Nations - | in God's plan |

And I think in this context, because it is transitional, that the nations are going to have a big part in the plan of God and we have the forerunners of three distinct groups of peoples that will eventually result in the nations that we will begin to see in chapters 10 and 11.

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| 3. Dispensation of Noah | 9 |
| a. Directions of Dispensation | 9.1-7 |
| b. Dedication of God | 9.8-17 |
| c. Decline of Family | 9.18-29 |
| 1) Descendants of Noah | 9.18-19 |
| 2) Disgrace of Noah & Ham | 9.20-22 |
| 3) Defense of Shem & Japheth | 9.23 |
| 4) Destinies of Descendants | 9.24-27 |
| 5) Death of Noah | 9.28-29 |

Then the passage concludes with the death of Noah, 9.28-29.

9.28 Noah lived three hundred and fifty years after the flood.

So a long period of time...

9.29 So all the days of Noah were nine hundred and fifty years, and he died.

Noah ends up to be the third oldest of all of the patriarchs and had had a long history even after the Genesis flood.

9.29 So all the days of Noah were nine hundred and fifty years, and he died.

But then, just as we had in Genesis 5, we stressed that we had a kind of listing of the age before they had a son and the age after, then the total number of years. And then we had a statement: and he died. So this concludes the *toledoth* of Noah. And then in chapter 10 we will have a new *toledoth* or record of the descendants of Noah.

Our sovereign Lord is in control of all things and us! So what we have here is predicting in broad strokes basically the rest of

world history, from the time of Noah all the way, you might say, to the end of time, the end of the Millennial. The Lord is sovereign, controlling events such that His plan will be effected. We can include ourselves here in that it gives us great comfort in that He is sovereign over us as well. We belong to Him, so He is going to act in our best interest.