

ORIGINS

"THE RE-BEGINNING OF THE WORLD"

GENESIS 9:1-29

This Week's Core Competency

Faithfulness – I have established a good name with God and with others based on my long-term loyalty to those relationships. Proverbs 3:3-4

3 *Let love and faithfulness never leave you;
bind them around your neck,
write them on the tablet of your heart.*

4 *Then you will win favor and a good name
in the sight of God and man.*

Noah was a different man after the flood. Before the flood, the Bible goes out of its way to present him as the archetype of a faithful man of faith. In the first place, he's introduced in contrast to the people of his time (6:9). On the one hand, the people of his time were wicked. Actually, that's an understatement. One commentator calls the description of humanity before the flood, "ominous" (Allen P. Ross, *Creation and Blessing*, 184). Genesis 6:5 says it all: "The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time." Human beings had become so evil that verse 6 says: "The LORD was grieved that he had made man on the earth, and his heart was filled with pain." On the other hand, Noah was uniquely righteous. The text goes out of its way to make this perfectly clear. Verse 9 says: "Noah was a righteous man, blameless among the people of his time, and he walked with God." Another commentator explains: "In a corrupt world Noah emerges not merely as the best of a bad generation, but as a remarkably complete man of God. Of the two adjectives, *righteous* (RV, RSV) is primarily manward, *perfect* (AV, RV; i.e. whole-hearted) is Godward" (Derek Kidner, *Genesis*, TOTC, 93-94). The phrase "among the people of his time" suggests that he

alone was "righteous and blameless" in his day (94). What's more, he was a man in step with God. The text makes this clear as well. Verse 22 says: "Noah did everything just as God commanded him." And in the next chapter, verse 5 says virtually the same thing: "Noah did all that the Lord commanded him." Noah likely knew and believed the promise God had given Eve in the Garden (3:15); he most certainly believed God when he said: "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth. So make yourself an ark of cypress wood" (6:13-14). That said, it comes as no surprise that the writer to the Hebrews says: "By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith" (11:7). Noah was the archetype of a faithful man of faith before the flood.

After the flood is a different story. Noah acted so differently from before the deluge that it's hard to believe he was the same person; he was, of course, the same *imperfect* human being. According to 9:1-2, he planted a vineyard, on a particular occasion drank too much of its wine, "took off his clothes, and lay naked in his tent" (GNT). Some commentators exonerate him completely while others categorically condemn him for what he did. In any case, while his behavior is not explicitly explained, excused, or condemned by the narrator, it did provide the occasion for Ham's impropriety and the consequent curse on Canaan. Needless to say, it wasn't Noah's finest hour. One commentator concludes: "Noah was not perfect. The striking parallel and contrast between the saintly Noah before and during the

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Flood (6:8-9) and the drunken sinner, who exposes his nakedness after the Flood (9:21), directs the audience to look to God, not humans, for salvation" (Bruce K. Waltke, *Genesis*, 155).

The LORD, rather than Noah, proved to be the faithful one after the flood. At this "Re-Beginning of the World," God repeated his original blessing on humanity (v. 1, cf., 1:28), restated its dominion over animals (v. 2, cf., 1:28), and provided for its sustenance (v. 3, cf. 1:29-30), including meat in the postdiluvian diet (v. 4). He also added provisions intended to benefit and protect humanity (vv. 4-6) before closing by restating his original blessing (v. 7). Then he established a covenant with humanity (vv. 8-17). "Never again will all life be cut off by the waters of a flood," he promised. "Never again will there be a flood to destroy the earth" (v. 11). In a nutshell, God unilaterally took full responsibility to preserve the earth and its complete ecology forever in order to sustain his image bearer (8:20-22). The rainbow in a fallen world is a regular reminder of God's perfect faithfulness to humanity in contrast even to that of righteous yet imperfect Noah.

day **1** ENCOUNTER – read God's word to put yourself in touch with him.

Genesis 6:9-10

9 This is the account of Noah.

Noah was a righteous man, blameless among the people of his time, and he walked with God. 10 Noah had three sons: Shem, Ham and Japheth.

Genesis 9:1-29

1 Then God blessed Noah and his sons, saying to them, "Be fruitful and increase in number and fill the earth. 2 The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air; upon every creature that moves along the ground, and upon all the fish of the sea; they are given into your hands. 3 Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything.

4 "But you must not eat meat that has its lifeblood still in it. 5 And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man.

6 "Whoever sheds the blood of man,
by man shall his blood be shed;
for in the image of God
has God made man.

7 As for you, be fruitful and increase in number; multiply on the earth and increase upon it."

8 Then God said to Noah and to his sons with him: 9 "I now establish my covenant with you and with your descendants after you 10 and with every living creature that was with you--the birds, the livestock and all the wild animals, all those that came out of the ark with you--every living creature on earth. 11 I establish my covenant with you: Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth."

12 And God said, "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come: 13 I have set

my rainbow in the clouds, and it will be the sign of the covenant between me and the earth. 14 Whenever I bring clouds over the earth and the rainbow appears in the clouds, 15 I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. 16 Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth."

17 So God said to Noah, "This is the sign of the covenant I have established between me and all life on the earth."

18 The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.) 19 These were the three sons of Noah, and from them came the people who were scattered over the earth.

20 Noah, a man of the soil, proceeded to plant a vineyard. 21 When he drank some of its wine, he became drunk and lay uncovered inside his tent. 22 Ham, the father of Canaan, saw his father's nakedness and told his two brothers outside. 23 But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's nakedness. Their faces were turned the other way so that they would not see their father's nakedness.

24 When Noah awoke from his wine and found out what his youngest son had done to him, 25 he said,

"Cursed be Canaan!

The lowest of slaves
will he be to his brothers."

26 He also said,

"Blessed be the LORD, the God of Shem!
May Canaan be the slave of Shem.

27 May God extend the territory of Japheth;
may Japheth live in the tents of Shem,
and may Canaan be his slave."

28 After the flood Noah lived 350 years. 29 Altogether, Noah lived 950 years, and then he died.

EXAMINE – what the passage says before you decide what it means.

- * Highlight "This is the account of Noah" in 6:9.
- * Underline "Noah had three sons" in 6:10.
- * Underline "Noah and his sons" in 9:1.
- * Bracket 9:1b and 9:7.
- * Box "are given" in v. 2.
- * Circle "everything" in v. 3.
- * Circle "lifeblood" in vv. 4, 5.
- * Circle "accounting" in v. 5 (3x).
- * Box "by" indicating *means* in v. 6.
- * Box "for" indicating *reason* in v. 6.
- * Bracket 9:8-11 and 9:17.
- * Circle "covenant" in vv. 9-17.
- * Circle "sign" in vv. 12, 13, 17.
- * Circle "nakedness" vv. 22, 23.
- * Underline "Cursed be Canaan!" in v. 25.

day **2** EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. "This is the account of Noah" marks the beginning of another major section of the book; where does it end and the next major section begin?
2. Compare the "Re-Beginning of the world" with its beginning by identifying any *similarities* you see between 9:1-6 and 1:28-30.
3. Contrast the "Re-Beginning of the world" with its beginning by identifying any *differences* you see between 9:1-6 and 1:28-30.
4. Identify the parties to the Noahic covenant. *Who* made it with *whom*?
5. Put the significance of the covenant in your own words.
6. Identify the "sign" of the covenant.
7. What do you believe Ham *actually* did, based on your reading of verses 22 and 23?
8. Why should Canaan be cursed for what his father did? Explain.
9. **Discussion:** Read about the sons of Ham in 10:6-20. Talk about what you noticed.

day 3

EXAMINE – an explanation of the message to better understand the meaning of the passage.

Genesis 9:1-26 is the most neglected part of "the account of Noah" that begins in 6:9 and ends in 9:29. This major part of the book describes what happened to Noah and his descendants. Chapter 9 can easily be divided into two parts, the first dealing with God's covenant made with Noah, his descendants after him, and with every living creature that came off of the ark (vv. 1-17) and the second dealing with the ugly little story of Noah's drunkenness (vv. 18-29).

About the first, Allen P. Ross writes: "This passage is completely given over to God's initiative in making a covenant with all humankind. The repetition of the commission given to Adam demonstrates that with Noah there is a new beginning, but one that required a covenant. It was now necessary to have a covenant with obligations for men and women and promises from God because people might begin to wonder whether God held life cheap or whether the taking of life was a small matter. This covenant through Noah declared that God held life sacred and that humankind too must preserve life on the earth" (201).

Verses 9-17 can be divided into two scenes framed using a literary device involving the repetition of words called "inclusio." According to one commentator, "An inclusio may function to frame a unit, to stabilize the enclosed material, to emphasize by repetition, or to establish a nexus [i.e., connection] with the intervening material for rhetorical effect" (Waltke, 37). The words, "be fruitful and increase in number" in verse 1, repeated in verse 7, set the parameters of the first scene (vv. 1-7). Likewise, the words referring to the establishment of a covenant in verse 9, repeated in verse 17, set the parameters of the second scene (vv. 8-17).

In the first, God again blesses mankind and reaffirms humanity's authority over the animal kingdom (cf., 1:28), only now animals will be afraid of humans. The parallels with the beginning of Genesis continue as God provides Noah and his descendants with food to eat this time including meat, provided it "lives and moves" and its "lifeflood" is no longer in it. On the one hand, these conditions prohibit eating dead carcasses, and on the other, they require that the animal be killed. Humans are not to eat animals alive, i.e., with the blood still pulsating through them. Human life is especially sacred and must be protected. Consequently, God will demand an accounting from every man and even every animal that takes a life. "So valuable is human life as the bearers of God's image that God will exact compensation for shedding of a person's life blood not only from the murderer but even from [man-killing] animals" (157). According to verse 6, that

accounting is delegated to mankind. "Whoever sheds the blood of man, by man shall his blood be shed."

One commentator explains the implications of these instructions for today: "In the New Testament Christians must not avenge themselves for any wrongdoing but leave room for God's wrath to avenge it (Rom. 12:19). God, in turn, appoints the civil government as his minister, an avenger to execute wrath on the one who practices evil (Rom. 13:4)" (158).

Finally, God establishes a covenant with Noah, his descendants, and every living creature that came out of the ark with him, promising to never again send a flood to destroy all life on earth. And he designates the rainbow as the "sign" of the covenant. The sign is apropos. "Since the word for rainbow is the same Hebrew word as that used for the bow weapon, this offers an interesting image. The bow was often in the armory of the divine warrior in the ancient Near East. Earlier I discussed that the Flood was often viewed in extrabiblical sources as destruction carried out by the gods in anger. This is not the biblical picture, but it is a pregnant image to have God hanging up his bow" (John H. Walton, *The NIV Application Commentary: Genesis*, 345).

About the second part (vv. 18-29), Ross again writes: "This bizarre little story about Noah's drunkenness and exposure, along with the resultant cursing of Canaan, has perplexed students of Genesis for a long time. Why does Noah, the spiritual giant of the preceding narratives, appear in such a bad light? What exactly did Ham do to Noah? Who was Canaan? And why should he be cursed for something he did not do?" (209).

The plot unfolds as follows. Noah plants a vineyard. Evidently, some time later he drinks too much of its wine and becomes intoxicated. He takes off his clothes and lies down to sleep it off. While he is sleeping, his youngest son, Ham, enters his father's tent and sees him. Rather than cover him up, Ham goes outside and tells his brothers. Perhaps he even brings his father's garment outside with him. Out of respect, Shem and Japheth take the garment, walk into the tent with their backs turned to Noah, and cover their father with the garment. When Noah awakes, he finds out what Ham has done and pronounces a curse on Canaan, Ham's son, his grandson. As Noah's youngest son wrongs his father, so the curse falls on Ham's youngest son, who presumably inherits his father's moral decadence. While many have taken "saw his father's nakedness" as a euphemism for some sin, Ham's "prurient voyeurism" is likely all that is meant.

The curse pronounced on Canaan anticipates

that he and his descendants will inherit and display the moral depravity of their ancestor who proves himself to be the 'offspring of the serpent" (cf., 3:15). Put differently, just as Noah's righteousness is reproduced in Shem and Japheth, so also is Ham's unrighteousness reproduced in Canaan. Noah's oracle did not cause Canaan and his descendants to act wickedly. It simply anticipated that they would—like father like descendants. As a result, Canaan's offspring are destined to serve those of his brothers. It is likely that the

subjugation of the Canaanites to the Israelites following the conquest fulfilled Noah's oracle. "To the Hebrew mind, the Canaanites were the most natural embodiment of Ham. Everything the Canaanites did in their pagan existence was symbolized by the attitude of Ham. From the moment the patriarchs entered the land, these tribes were there with their corrupting influence (Gen. 13:13; 15:16; 18:20-21; chaps. 19 and 38)" (Ross, 217).

The Message of the Passage

Sin continues to rear its ugly head in a new world as evidenced by the need for a covenant to protect and preserve life, as well as by Noah's indiscretion, which occasioned Ham's sin and subsequent curse on Canaan's descendants.

day **4** **EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on 3 "living questions" to apply what you have learned this week.

- **Journal your answers to the following *living* questions:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

notes STUDY – the commentaries to answer the questions.

6:9 *the account of* This Hebrew term [*toledot*] occurs repeatedly throughout Genesis—each time marking the beginning of a new section of the book (2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1; 36:9; 37:2). As the heading of each new section, it introduces what became of or what happened following the ancestor mentioned (see Ross, 69-74). Therefore, "this is the account of Noah" (Ge 6:9) "spans the period between the death of the last of the ante-diluvian patriarchs and the death of Noah . . . it is clear that in all cases 'the family history of X' describes what X and his descendant did, not the origins of X" (Gordon J. Wenham, *Word Biblical Commentary*, vol. 1, *Genesis 1-15*, 56).

v. 2 *are given* The divine passive, "are given," indicates that God gave the animals into mankind's "hands," which implies that "humanity has the power of life and death over the animal kingdom" (Bruce K. Waltke, *Genesis*, 144), and now people can eat meat as well as "green plants."

v. 3 *everything that . . .* According to one commentator, this refers to "every moving thing that is alive' as defined by the categories in the previous verse, i.e., animals, birds and fish, all of which had been given into this hand" (Wenham, 192), which presumably rules out feeding on dead carcasses. But according to another, the term *remes* ("everything that lives and moves") "is one category of creature only" thought, based on a cognate Akkadian term, to be "wild animals that travel in herds . . . The most common members of this group were wild cattle, antelope, fallow deer, gazelle, and ibex. Some of these could be managed, though not domesticated. Whether animals such as rabbits are included in this group depends on whether the primary characteristic is 'herd living' or 'serving as prey'" (Walton, 34-42).

v. 4 *lifeblood* While most take it this prohibits the consumption of blood (Waltke, 144; cf., Wenham, 193), some take it this only requires that the animal be killed, i.e., that one is not to eat animal flesh with the blood still pulsating through it (Ross, 205).

v. 5 *accounting* "Accounting' signifies an exacting compensation, as 9:6 clarifies" (Waltke, 145). "No sin shows greater contempt for life than homicide. Whereas an animal's blood may be shed but not consumed, human blood cannot even be shed. Three times God says he will require it, i.e., demand a reckoning 'for your lives' (cf. Ps 9:13 [12]; Ezek 33:6). What that reckoning is will be clarified in v 6" (Wenham, 193).

v. 6 *by man* "Human beings are God's agents for exacting compensation by capital punishment. They stand in God's stead as rulers (see 1:26). The legislation lays the foundation for government by the state. As Mathews states, 'Exacting retribution is not a personal matter but a societal obligation' (cf. Rom. 12:19; 13:1-5; 1 Peter 2:13-14)" (Waltke, 145).

v. 8 *covenant* "Perhaps the closest concept to a covenant in our society is a legal contract. Both covenant and contract formalize an agreement" (Walton, 343). More specifically "a covenant is a formally stated agreement between specified partners to act in the future for the benefit of the other partner, confirming the agreement by an oath" (Elliott E. Johnson, "Covenants in Traditional Dispensationalism," in *Three Central Issues in Contemporary Dispensationalism*, Herbert W. Batman IV, gen. ed., 121).

v. 12 *sign* "The designation of the rainbow as a sign of the covenant does not suggest this was the first rainbow ever seen. The function of a sign is connected to the significance attached to it" (Walton, 345). "For the words of Moses do not signify, that a bow was then formed, which did not previously exist; but that a mark was engraven upon it, which should give a sign of the divine favour towards man" (John Calvin, *Commentary on Genesis*, cited by Wenham, 196).

v. 20 *of the soil* I.e., "farmer" (GNT). "The narrator adds the unnecessary expansion to connect Noah with Adam . . . and with Lamech's prophecy" (Waltke, 147). "Maybe describing Noah as 'the man of the land' is an ironic reference to 5:29. Noah's grape-growing certainly brings comfort, but the fruit of the vine proves to be something of a mixed blessing!" (Wenham, 198).

v. 22 *nakedness* While "saw his father's nakedness" has been explained as a euphemism for some sin (see Ross, 214-215; Walton, 346-49), Ham's "prurient voyeurism" is likely all that is meant (Waltke, 149).

v. 25 *Cursed be Canaan!* "The Canaanites succeeded the Cainites as the curse-laden descendants of the Serpent (3:14-15; 4:11) . . . Since the curses and blessings on the three sons have their descendants in view, it is not strange that the curse falls on Ham's son rather than on Ham himself (9:18-22)" (Waltke, 150). "To the Hebrew mind, the Canaanites were the most natural embodiment of Ham. Everything the Canaanites did in their pagan existence was symbolized by the attitude of Ham. From the moment the patriarchs entered the land, these tribes were there with their corrupting influence (Gen. 13:13; 15:16; 18:20-21; chaps. 19 and 38)" (Ross, 217).

Family Talk

Encouragement from one parent's heart to another

It's not Father's Day but our text this week makes me want to give a huge shout out to dads! Dads, you are making a difference every day in the lives of your kids. According to *Development and Psychopathology* (1993), Children with fathers who are involved are 70% less likely to drop out of school. Children with fathers who are involved are more likely to get A's in school. Children with fathers who are involved are more likely to enjoy school and engage in extracurricular activities. Research shows that even very young children who have experienced high father involvement show an increase in curiosity and in problem solving capacity. Fathers' involvement seems to encourage children's exploration of the world around them and confidence in their ability to solve problems (Pruett, Kyle D. 2000). In our text this week we will focus on the narrative of a man who had an enormous impact, not only on his family, but on the future of humanity. Because Noah was a righteous man who found favor with God, his whole family was saved. Did Noah possess some great strength or ability that other men didn't? Was He chosen because he was an excellent craftsman? No, he simply walked with God. His walk with God proved to be life saving for his family when the rain began to fall. Dads, I'm praying for you this week as you impact your family for God's kingdom.

What Does The Bible Say

Weekly Verse: Read Genesis 6-9

1. Read Genesis 6:5. Why was God angry?
2. Who did God choose to use to save the animals and his family?
3. What was God's plan for saving?

What Do You Think

1. Why did God choose Noah to build the ark?
2. What do you think it was like to be on the ark for so long with the animals?
3. Do you think Noah's family was scared or excited about being on the ark?

What R U Going To Do

God has created so many amazing animals! He is so creative. Go to <http://kids.nationalgeographic.com/animals.html> and choose an animal to explore. Report your findings to your family. Have the whole family choose an animal and report to each other. Thank God for letting us enjoy so many unique creations!

MEMORY TIME

Core Comp

Faithfulness - Sticking with God, no matter what, makes me a winner.

Memory Verse

Psalm 100:4 - *Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name.*

KIDPIX COUPON

I memorized CC ____ and Verse _____. Family completed **Say** _____ **Think** _____ **Do** _____

Child's name _____ Grade ____ Parent's signature _____

Earn tokens by completing the Bible study portion of this page.
Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

Identity in Christ *John 1:12*

I believe I am significant because of my position as a child of God.

Church *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

Eternity *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

Prayer *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness *Matthew 6:33*

I focus on God and His priorities for my life.

Spiritual Gifts *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time *Colossians 3:17*

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith *Ephesians*

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life *Romans 12:1*

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

Peace *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

Faithfulness *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control *Titus 2:11-13*

I have the power, through Christ, to control myself.

Humility *Philippians 2:3, 4*

I choose to esteem others above myself.

Love *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

Patience *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

Gentleness *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

Hope *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

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Wendy Hollabaugh (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



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