

## Genesis 9:1-25

Ch 9 has generated controversy because of its content since the time of Moses, and it still goes on today.

- 1 ¶ **And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.** "Fruitful" means "fill up". People look back at the flood and think there were just a few people on earth, but after experts did calculations, there were millions of people on the earth at that time.
- 2 **And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moves upon the earth, and upon all the fishes of the sea; into your hand are they delivered.** This is something totally different that happened after the flood. Before the flood, animals were not afraid of man. Now the animals are frightened of human beings. God changed many things after the flood.
- 3 **Every moving thing that lives shall be meat for you; even as the green herb have I given you all things.** Before the flood, men were vegetarians. After the flood, they are instructed to eat meat by God. Every moving thing that lives shall be meat for you. God said "before the flood, Noah was to eat veggies. Now if it moves, you can eat it."
- 4 **But flesh with the life thereof, which is the blood thereof, shall ye not eat.** You are not to use BLOOD as food. That is the one stipulation. You cannot eat blood. It is a symbol of life God has given.
- 5 **And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.** Verse 5 and 6 introduce something totally new. This is the introduction of human government. Capital punishment is the first order.
- 6 **Whoever sheds man's blood, by man shall his blood be shed: for in the image of God made he man.** This is capital punishment. God has never revoked capital punishment all through the bible. It is a deterrent to crime and to give society some control. In the 10 commandments, "thou shalt not kill" should be translated as "thou shalt not commit premeditated murder". The reason for capital punishment is because man is made in the likeness of God, and if you murder a human, you are striking out against God. God takes it serious enough that He wants several authorities to institute capital punishment.
- 7 **And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.** Again, God wants Noah and family to replenish the earth with people.
- 8 ¶ **And God spoke unto Noah, and to his sons with him, saying,**
- 9 **And I, behold, I establish my covenant with you, and with your seed after you;** God is making a new covenant.
- 10 **And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.** This new agreement / covenant will include Noah and his family and descendants, as well as all the animals on earth.
- 11 **And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.** God promises to never flood the whole earth again, ever.
- 12 ¶ **And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:** This agreement / covenant is everlasting.
- 13 **I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.** God made His agreement between Him and earth. The "bow" is the "rainbow" and it is to be a symbol of God's promise to never kill everyone with flood of water ever again. (Fire will be next.)
- 14 **And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:**

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- 15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.**
- 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.** God says when He looks from His position in heaven he'll see the rainbow and we will see it from our position on earth and everyone will remember the promise.
- 17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.** God thinks it is so important about the rainbow that He repeats it numerous time.
- 18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.** If you notice, Ham is the only father listed.
- 19 These *are* the three sons of Noah: and of them was the whole earth overspread.**
- 20 And Noah began *to be* an husbandman, and he planted a vineyard:** A husbandman is a farmer.
- 21 And he drank of the wine, and was drunken; and he was uncovered within his tent.** Here is a man who communicates with God, and now he gets drunk. The Hebrew here says it a bit differently: Noah got so drunk that he lost all his dignity and lay in his tent start naked.
- 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren *without*.** Again, Ham is mentioned as the father of Canaan. Something happened here, but we're not told the details. Ham came in and saw Noah naked. Noah has lost his dignity and reputation. The Hebrew indicates that Ham went out when he did this and instead of taking a blanket to cover Noah, Ham made some kind of big joke or degrading remark about Noah laying there naked. We do know that Ham made a joke of Noah and went out and got his brothers to get a blanket and cover their dad Noah.
- 23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.** The two brothers do what should've been done in the first place – maintain Noah's dignity and reputation by not looking, not joking, and covering his nakedness.
- 24 ¶ And Noah awoke from his wine, and knew what his younger son had done unto him.** Somehow word got around what his sons had done, who covered him and who made a joke of him.
- 25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.** Noah delivers a curse to Canaan his grandson, but Noah doesn't curse Ham. He utters a prophecy about his three sons and their future, where they will go and what they will do. This all still affects us today.
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