

11 Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth.” This is another proof of a universal **flood**, rather than the liberal idea of a local **flood**.

9:12-17

15 and I will remember My covenant God discussing His memory is mere **Covenant** language and, as in 8:1, implies intent to act. **which is between Me and you and every living creature of all flesh;** God did communicate with the animals, it seems (to get them to the ark), to a donkey (Numbers 23-24), to ravens (1 Kings 19), and to a great fish (Jonah 2). They were furthermore wrought from the ground (Genesis 2) and have the breath of life (Genesis 7); two significant similarities with mankind. They are, therefore, special, and as such—deemed worthy of a **covenant**.

the waters shall never again become a flood to destroy all flesh. Matthew 5:17, Matthew 24:35, 2 Peter 3:1-10, and Revelation 20:11-12 remind us that the earth will be destroyed again (while Hebrews 1:10-12 drive us to define what we mean), but it will never again happen with water.

16 everlasting covenant symbolized by a rainbow. We see this carrying forth to Colossians 1:20 where “all things” are “reconciled.” In other words, as here, he has a **covenant** with all creation. Hebrews 13:20 speaks of this yet again where the blood of Christ secured this **everlasting covenant**. Revelation 4 & 5 speak of a rainbow being around the throne and elders and the four beasts. This is a Bible-wide drama. Again, see the table of Genesis/Revelation in my commentary on Revelation.

17 And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh every human being came off the ark (Acts 17:26). **that is on the earth.**” Here, then, is the reality: the “rainbow” is not intended to remind us of a sinful lifestyle but of a loving God Who keeps His promises.

All addictions, even sexual addictions, are idolatry. In 1 Kings 18 the question was “who will you worship” while the Ten Commandments begins with idolatry. So in the moment of bowing to one’s addictions, a person is faced with whether they will worship the Lord or not. “Idolatry is anything that places anything above the worship of the Lord; anything that we place our affections upon that are greater than us than Jesus Christ.”¹

9:21-23

Then he drank of the wine and was drunk, whether he knew what it took to be drunk or whether it was even possible before the flood, we don’t know. All we know is that this first mention of **wine** in the Bible is also the first mention of **drunkenness**. We’ll see more of this in chapter 19 and we just know that if you see what appears to be the entire world dying...you may do some extreme things.

¹approximately 9:00 into this seminar: <http://t4g.org/media/2018/04/what-is-addiction/> [accessed 8/7/18].

and became uncovered in his tent. Here is another similarity, then, between Adam and Noah: 1. Both fell through fruit; 2. Both walked with God; 3. Both had three sons; 4. Both lived over 900 years; 5. Cursing results (the ground; Ham); 6. Both are charged with populating the earth; 7. Both had animals brought to them; and here 8. Both were shamed in nakedness; 9. Somebody else covered them (coats of skins from God; Shem and Japheth).

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. Since, in that Genesis 19 passage children got their father drunk to “see his nakedness”, it seems like that could be the case here.

23 But Shem and Japheth 5:32 tells us Noah was around 500 years old when the boys were born and the flood came when Noah was 600. These boys were 100 years old. They were not the same age exactly, as is seen in verse 24 [Shem was 98 at the flood (11:10) which means he was probably the middle child while Ham was the youngest (verse 24)].

took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father's nakedness.

9:24-27

So Noah awoke from his wine, and knew what his younger son had done to him. 25 Then he said: “Cursed be Canaan; So Ham is not cursed, but rather Ham’s youngest son, it seems, is cursed. Here is God’s dictate for the general genocide of these people. A servant of servants He shall be to his brethren.” 26 And he said: “Blessed be the LORD, The God of Shem, And may Canaan be his servant. This, from the perspective of the author who was to lead the children of Israel to Canaan (Exodus 3), makes the development of this story necessary beginning here in Genesis.

27 May God ^denlarge Japheth, ^eAnd may he dwell in the tents of Shem; Psalm 84:10 seems to interpret this as a way of taking part in another person’s inheritance. So, **Japheth** will share the inheritance of **Shem** as stipulated in Genesis 12:1-3 and Galatians 3:8. This reality was first seen when the Europeans heard the Gospel from the fallout of Pentecost (Acts 2) and then later when Paul came to Europe in Acts 16.

And may Canaan be his servant.”

9:28-29

And Noah lived after the flood three hundred and fifty years. 29 So all the days of Noah were nine hundred and fifty years; and he died.

^d Gen. 10:2–5; 39:3; Is. 66:19

^e Luke 3:36; John 1:14; Eph. 2:13, 14; 3:6

Chapter 10

10 Now this is the genealogy after Genesis 5, we pick up where that left off. It is as if we have a **genealogy** that is one branch thick to get us to **Noah**, and now it picks back up after four chapters of the Flood account with the three branches of **Noah's family**. **of the sons of Noah: Shem, Ham, and Japheth.** ^a**And sons were born to them after the flood.**

² ^b**The sons of Japheth** the first of three sons (10:6 & 10:22). *were* Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. ³ **The sons of Gomer** *were* Ashkenaz, ¹Riphath, and Togarmah. ⁴ **The sons of Javan** *were* Elishah, Tarshish, Kittim, and ²Dodanim. ⁵ **From these** ^c**the coastland peoples** of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations. This seems to be the first of three Tower of Babel mentions in this chapter (11:1-9).

⁶ ^d**The sons of Ham** the second of three sons (10:2 & 10:22), and 9:24 leads me to believe **Ham** is the youngest. *were* Cush, Mizraim, ³Put, and Canaan. ⁷ **The sons of Cush** *were* Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah *were* Sheba and Dedan.

⁸ **Cush begot** ^eNimrod; he began to be a mighty one on the earth. ⁹ He was a mighty ^fhunter ^gbefore the LORD; therefore it is said, “Like Nimrod the mighty hunter before the LORD.” ¹⁰ ^h**And the beginning of his kingdom was** ⁱBabel, Erech, Accad, and Calneh, **in the land of Shinar.** It appears, then, based on this reference and 10:30 that at least two of three of Noah's sons were involved at the Tower of Babel. ¹¹ **From that land he went** ^jto Assyria and built Nineveh, Rehoboth Ir, Calah, ¹² and Resen between Nineveh and Calah (that is the principal city).

^a Gen. 9:1, 7, 19

^b 1 Chr. 1:5–7

¹ Diphath, 1 Chr. 1:6

² Sam. *Rodanim* and 1 Chr. 1:7

^c Gen. 11:8; Ps. 72:10; Jer. 2:10; 25:22

^d 1 Chr. 1:8–16

³ Or *Phut*

^e Mic. 5:6

^f Jer. 16:16; Mic. 7:2

^g Gen. 21:20

^h Mic. 5:6

ⁱ Gen. 11:9

^j Gen. 25:18; 2 Kin. 19:36; Mic. 5:6

¹³ Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim, ¹⁴ Pathrusim, and Casluhim
^k(from whom came the Philistines and Caphtorim).

¹⁵ Canaan begot Sidon his firstborn, and ¹⁶^mthe Jebusite, the Amorite, and the Gergashite; ¹⁷ the Hivite, the Arkite, and the Sinite; ¹⁸ the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed. ¹⁹ⁿAnd the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. ²⁰ These were the sons of Ham, according to their families, according to their languages, in their lands *and* in their nations.

²¹ And *children* were born also to Shem, the father of all the children of Eber, ⁴the brother of Japheth the elder. 11:10 proves they were not merely triplets. There were two years between these boys.

22 The sons of Shem This is the 3rd of three sons (10:2; 10:6) *were* Elam, Asshur, Arphaxad, This is where our genealogy picks back up in 11:10 to get us to Abraham in order for the rest of the book to focus on one man's family, and the reader knows the promise, now, of a seed to crush the serpent (3:15).

Lud, and Aram.

²³ The sons of Aram *were* Uz, Hul, Gether, and ⁵Mash. ²⁴⁶Arphaxad begot ^qSalah, and Salah begot Eber. ²⁵^rTo Eber were born two sons: the name of one *was* ⁷Peleg, for in his days the earth was divided; This seems like the 2nd of three Babel mentions in this chapter. and his brother's name *was* Joktan. ²⁶Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, ²⁷Hadoram, Uzal, Diklah, ²⁸⁸Obal, Abimael, Sheba, ²⁹Ophir, Havilah, and Jobab. All these

^k 1 Chr. 1:12

^l Gen. 23:3

^m Gen. 14:7; 15:19–21; Deut. 7:1; Neh. 9:8

ⁿ Gen. 13:12, 14, 15, 17; 15:18–21; Num. 34:2–12

^o Or the older brother of Japheth

⁵ LXX Meshech and 1 Chr. 1:17

⁶ So with MT, Vg., Tg.; LXX Arphaxad begot Cainan, and Cainan begot Salah (cf. Luke 3:35, 36)

^q Gen. 11:12; Luke 3:35

^r 1 Chr. 1:19

⁷ Lit. *Division*

⁸ Ebal, 1 Chr. 1:22

were the sons of Joktan.³⁰ And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east. It seems like we are being told this because of their part in the next chapter (11:2).³¹ These **were** the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

³²^sThese **were** the families of the sons of Noah, according to their generations, in their nations; ^tand from these the nations were divided here is, apparently, the 3rd of three Tower of Babel mentions in chapter 10. **on the earth after the flood.**

These were the families of the sons of Noah, according to their generations, in their nations; and from these the nations were divided on the earth after the flood. We might be thinking “how did this **dividing** occur?” Moses breaks from the genealogy in the next chapter to answer this before returning to show us how Abraham got here.

^s Gen. 10:1

^t Gen. 9:19; 11:8

11 Now the whole earth had one language and one ¹speech. ²And it came to pass, as they journeyed from the east, that they found a plain in the land ^aof Shinar, and they dwelt there. When you consider Revelation 5:9-10, Revelation 13:8, and the speaking of “healing of the nations” in the later part of Revelation 21 and the beginning of Revelation 22, you see that this Bible is really about one book.² ³**Then they said to one another, “Come, let us make bricks and ²bake *them* thoroughly.”**

¹ Lit. *lip*

^a Gen. 10:10; 14:1; Dan. 1:2

²See my table on Revelation and Genesis at the beginning of my commentary on Revelation.

² Lit. *burn*