

GENESIS

THE NOAHIC COVENANT VSS.1-17

EXEGESIS VERSES 1 – 4:

GOD'S BLESSING

וַיְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ׃^{WTT} Genesis 9:1

^{NAS} Genesis 9:1 **And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth.** (ו פרה ל אמר ו בן את ו נח את אלהים ברכ ו) **ו פרה ל אמר ו בן את ו נח את אלהים ברכ ו** [waw consec. + v/Piel/IPF/3ms: barak; "and He blessed", same as 1:22,28; 2:3; 5:2; + n/com/m/pl/abs: 'elohim, "God"; + sign of d.o. + proper n: noach + waw conj. + sign of d.o. + n/com/m/pl/constr. w/3ms suff: ben; "Noah and his sons"; + waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3mpl suff: lamed; "and said to them"; + v/qal/Imp/m/pl: parah; "bear fruit/be fruitful" + waw conj. + v/qal/Imp/m/pl: rabah; "and multiply/become many", phrase used 1:22,28; + waw conj. + v/qal/Imp/m/pl: male'; "fill"; + sign of d.o. + d.a. + n/com/f/s/abs: 'erets; "the earth""]

וּמוֹרָאֲכֶם וְחַתְּכֶם יִהְיֶה עַל כָּל־חַיַּת הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמַיִם בְּכֹל אֲשֶׁר תִּרְמָשׁ הָאֲדָמָה וּבְכָל־דְּגַי הַיָּם בְּיַדְכֶם נִתְּנוּ׃^{WTT} Genesis 9:2

^{NAS} Genesis 9:2 **"And the fear of you and the terror of you shall be on every beast of the earth and on every bird of the sky;** (ו ארץ ה חיה כל על היה חת ו מורא ו) **ו ארץ ה חיה כל על היה חת ו מורא ו** [waw conj. + n/com/m/s/constr. w/2mpl suff: mora'; "and fear of you"; + waw conj. + n/com/m/s/constr. w/2mpl suff: chath; "and terror/dread of you"; + v/qal/IPF/3ms: hayah; "will come to pass"; + prep: -al + n/com/m/s/constr: kol + n/com/f/s/constr: chayyah; "upon every living thing of"; + d.a. + n/com/f/s/abs: 'erets; "the earth"; + waw conj. + prep: -al + n/com/m/s/constr: kol + n/com/m/s/constr: -oph + d.a. + n/com/m/pl/abs: shamayim; "and upon every bird of the heavens""]

with everything that creeps on the ground, and all the fish of the sea, into your hand they are given. (ב ו אדמה ה רמש אשר כל ב) **ב ו אדמה ה רמש אשר כל ב** [prep: bet + n/com/m/s/abs: kol + rel.pro: 'asher + v/qal/IPF/3fs: ramash; "with each thing that crawls on/creeps"; + d.a. + n/com/f/s/abs: 'adamah; "the ground"; + waw conj. + prep: bet + n/com/m/s/constr: kol + n/com/m/pl/constr: dag + d.a. + n/com/m/s/abs: yam; "and with all of the fish of the waters/sea"; + prep: bet + n/com/f/s/constr. w/2mpl suff: yad + v/Niphal/PF/3/com/pl: nathan; "into your hand they have been given""]

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כָּל־רֶמֶשׁׂ אֲשֶׁר הוּא־חַי לָכֶם יְהִי לְאֹכְלָהּ כִּי־רָקַע
עֵשֶׂב נֹתַתִּי לָכֶם אֶת־כָּל־:

^{NAS} Genesis 9:3 "Every moving thing that is alive shall be food for you; (אֲשֶׁר רֶמֶשׂ כָּל) [n/com/m/s/constr: kol + n/com/m/s/abs: remesh; "every moving thing"; + rel.pro. 'asher + pro/3ms: hu'; "which it is"; + adj/m/s/abs: chay; "alive"; + prep. w/2mpl suff: lamed; "for you"; + v/qal/IPF/3ms: 'hayah; "it will become"; + prep: lamed + n/com/f/s/abs: 'akelah; "for food"])

I give all to you, as I gave the green plant. (כָּל אֵת ל נֹתַתִּי עֵשֶׂב יֶרֶק פ) [prep: kaph; "just as/like"; + n/com/m/s/abs: yereq; "the green"; + n/com/m/s/abs: -esheb; "plant/herb", same phrase in 1:30; + v/qal/PF/1coms: nathan; "that I gave"; + prep. w/2mpl suff: lamed; "for you"; + sign of d.o. + n/com/m/s/abs: kol; "all/each one"])

A PROHIBITION

ב בֶּשָׂר אֶדְ-בְּשָׂר בְּנִפְשׁוֹ דָמוֹ לֹא תֹאכְלוּ: ^{WTT} Genesis 9:4

^{NAS} Genesis 9:4 "Only you shall not eat flesh with its life, that is, its blood. (ב בֶּשָׂר אֶדְ) [restrictive adv: 'ak; "only/surely"; + n/com/m/s/abs: bashar; "flesh"; + prep: bet + n/com/f/s/constr. w/3ms suff: nephesh; "with its life"; + n/com/m/s/constr. w/3ms suff: dam; "its blood"; + neg.part: lo' + v/qal/IPF/2mpl: 'akal; "you will not eat/consume"])

ANALYSIS VERSES 1 – 4:

1. For the third time **God** is noted to have “**blessed**/barak” man (1:28; 5:2) and for the second time to command them to “**be fruitful and multiply and fill the earth**/parah waw rabah waw male’ ha ‘erets” (1:28).
2. Here it is directed towards “**Noah and his sons**/noach waw ben” as the lone male survivors able to bring about fulfillment and compliance.
3. Being the delivered remnants of mankind they are obliged to carry on the human race.
4. The first term “**be fruitful**” refers simply to reproduction of the species i.e., have children.
5. To “**multiply**” passes along the prerogative of procreation to all future offspring.
6. The 3rd command to “**fill the earth**” looks to the ultimate conclusion of perpetuating the commands to “**be fruitful and multiply**”.
7. The extent of this blessing with all 3 commands had only previously been afforded to aquatic life in 1:22.
8. The idea is to procreate with no concern for over population.
9. The idea for “teeming/swarming” of life will be reiterated in 9:7 (“**populate abundantly**/sharats” cf.1:20).

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10. The imperatives reflect a long-term phenomenon.
11. Post-diluvian man has been doing this to this day with a world population of ~7.3 billion.
12. The Mesopotamian account of the Flood in the *Epic of Atrahasis* concludes the opposite of the Genesis account (Livius.Org).
13. The account reads “In addition let there be a third category among the peoples; Let there be among the peoples women who bear and women who do not bear; Let there be among the peoples the *Pasitu* (she)-demon to snatch the baby from the lap of her who bore it. Establish *Ugbabtu*-women, *Entu*-women and *Igisitu*-women and let them be taboo and so stop childbirth”.
14. The epic suggests overpopulation as earth’s primary problem, hence the need for population control that can be accomplished by nature or the gods.
15. Population control is illustrative of doctrine of demons.
16. In vs.2, a new facet of the reign of man over the animal world is seen that produces “**fear and terror**/mora’ waw chath” in the animals.
17. This as they will become essential targets for man’s consumption, “**Every moving thing that is alive shall be food for you**”.
18. This is not suggesting that pre-diluvian man was not carnivorous (animal sacrifice suggests otherwise (4:4).
19. Only with the radical change of environment, dependency upon agriculture has been greatly abated.
20. There appears no special dietary code (clean and unclean) for the Gentile dispensation as **God** declares “**every beast (living thing), bird, crawler and fish**/charrah, -oph, ramash waw dag” are “**given/nathan**” for “**food**”akelah”.
21. Just as expedient was the “**green plant**/yereq –esheb” for consumption by God’s creatures in the pre-diluvian era (1:30), so now the animals become for man’s consumption.
22. Animals inherently become programmed to recognize man’s propensity to kill.
23. It’s as if they recognize the increase of man’s need for them in the food chain.
24. This in stark contrast to their brain computer functions while on the ark with **Noah**.
25. In vs.4, the first prohibition mentioned in connection with the Noahic Covenant is that animal “**blood/dam**” is off limits for human consumption.
26. The Divine provision of animal “**flesh**/bashar” for **food** makes the prohibition paradoxical.
27. Post-diluvian man is told not to consume animal **blood**.
28. This includes eating raw bloody meat.
29. The fondness of certain Abyssinian or pagan cultures to eat raw meat freshly cut from a living animal is of course a violation of this prohibition.
30. Various passages in Scripture insist that **blood** should be drained out before the animal is eaten. Cf.Lev.3:17; 7:26-27; 19:26; Deu.12:16-23; 1Sam.14:32-34
31. The prohibition remains today for CA saints. Act.15:20,29; 21:25
32. The reason for the prohibition is realized in the sacrificial system whereas **blood** is symbolic for the work of Christ with respect to sin.
33. Just as vs.4 states, the **blood** of the animal is its “**life**/nephesh”. Cf.Lev.17:11
34. As **blood** is equated with **life** it is forbidden as it shows disrespect for the symbolism connected with **blood**.
35. *Review the Doctrine of the Blood.*

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EXEGESIS VERSES 5 – 7:

CAPITAL PUNISHMENT AUTHORIZED FOR MURDER

וְאֵךְ אֶת־דַּמְכֶם לְנַפְשֵׁיכֶם אֲדַרְשׁ מִיַּד כָּל־חַיָּה ^{WTT} Genesis 9:5
 אֲדַרְשֶׁנּוּ וּמִיַּד הָאָדָם מִיַּד אִישׁ אָחִיו אֲדַרְשׁ אֶת־נַפְשׁ הָאָדָם:

^{NAS} Genesis 9:5 "And surely I will require your lifeblood; from every beast I will require it. (וְ אֵךְ אֶת דַּם לְ נַפְשׁ לְ דַם אֶת אֵךְ ו) [waw conj. + adv: 'ake; "and surely"; + sign of d.o. + n/com/m/s/constr. w/2mpl suff: dam; "your blood"; + prep: lamed + n/com/f/pl/constr. w/2mpl suff: nephesh; "belonging to your life"; + v/qal/IPF/1coms: darash; "I will require"; + prep: min + n/com/f/s/constr: dam + n/com/m/s/constr: kol + n/com/f/s/abs: chayyah; "from the blood of every living thing"; + v/qal/IPF/1coms w/3ms suff: darash; "I will require it""])

And from every man, from every man's brother I will require the life of man. (וְ מִן אִישׁ יָד מִן אָדָם הָ נַפְשׁ אֶת דַּרְשׁ אֵךְ אִישׁ אָחִי אֶת דַּרְשׁ אֶת אִישׁ יָד מִן אָדָם הָ) [waw conj. + prep: min + n/com/f/s/constr: yad + d.a. + n/com/m/s/abs: 'adam; "and from the hand of {each} man"; + prep: min + n/com/f/s/constr: yad + n/com/m/s/constr: 'ish + n/com/m/s/constr. w/3ms suff: 'ach; "from the hand of the man {each man} his brother"; + v/qal/IPF/1coms: darash + sign of d.o. + n/com/f/s/constr: nephesh + d.a. + n/com/m/s/abs: 'adam; "I will require the life of the man""])

שֹׁפֵךְ דָּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ כִּי בְצַלֵּם ^{WTT} Genesis 9:6
 אֱלֹהִים עָשָׂה אֶת־הָאָדָם:

^{NAS} Genesis 9:6 "Whoever sheds man's blood, (וְ אֵךְ אֶת דָּם הָ אֵךְ שֹׁפֵךְ דָּם הָ אֵךְ) [v/qal/ptc/m/s/constr: shaphak; "whoever pours out/sheds"; + n/com/m/s/constr: dam + d.a. + n/com/m/s/abs: 'adam; "the blood of man""])

By man his blood shall be shed, (בְּ אֵךְ אֶת דָּם הָ אֵךְ) [prep: bet + d.a. + n/com/m/s/abs: 'adam + n/com/m/s/constr. w/3ms suff: dam + v/Niphal/IPF/3ms; "shaphak; "by man, his blood will be shed""])

For in the image of God He made man. (וְ אֵךְ אֶת עָשָׂה אֱלֹהִים צֶלֶם בְּ כִי) [part: kiy + prep: bet + n/com/m/s/abs: tselem {same as 1:26,27; 5:3} + n/com/m/pl/abs: 'elohim; "because in the image of God"; + v/qal/PF/3ms: -asah + sign of d.o. + d.a. + n/com/m/s/abs: 'adam; "He made man""])

EMPHASIS ON PRODUCING LIFE

וְאַתֶּם פְּרוּ וּרְבוּ שְׂרִצּוּ בָאָרֶץ וּרְבוּ־בָהּ: ס ^{WTT} Genesis 9:7

^{NAS} Genesis 9:7 "And as for you, be fruitful and multiply; (וְ פְרָה אַתֶּם ו) [waw conj. + pro/2mpl: 'attem; "and you all"; + v/qal/imp/m/pl: pharah + waw conj. + v/qal/imp/m/pl: rabah; "be fruitful and multiply/become many""])

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Populate the earth abundantly and multiply in it. (ס ב רבה ו ארץ ה ב שרץ)
 [v/qal/imp/m/pl: sharats; "populate abundantly/teem/swarm"; + prep: met + d.a. + n/com/f/s/abs: 'erets + waw conj. + v/qal/imp/m/pl: rabah + prep. w/3fs suff: bet; "on the earth and multiply in it"; end of para: selah])

ANALYSIS VERSES 5 – 7:

1. In the articles attached to the Noahic Covenant in blessing, prohibitions are of necessity so as to allow the Covenant maximum blessing.
2. That is that the promise to not ever wipe out creation again with a Flood (vss.8-17) allows for life to otherwise flourish.
3. Life is the primary issue behind the Covenant and was illustrated in the first prohibition to not drink the **blood** of animals (symbolic in providing spiritual life).
4. And while animal's blood may otherwise be **shed** for food, the sanctity of human **life** prohibits any wanton killing of mankind.
5. **Man** and animal are held accountable at the highest level if human **life** is taken without proper justification under common law.
6. No sin shows greater contempt for human **life** than homicide.
7. Three times in vs.5 **God** says He "**will require/darash**" i.e., "**require a reckoning**" for shedding **man's blood** as made clear in vs.6.
8. What is required is the "**lifeblood/blood of your life**/dam lamed nephesh" that equates to the physical **life** of the guilty.
9. "Nephesh" is used of both animals and **man** to illustrate physical living (cf:1:20,21,24,30; 2:7,19).
10. **Man** can only remove physical life; the soul belongs to **God**. Cp.Mat.10:28
11. In this homicide directive the first thing mentioned is Divine retribution of animals that may kill men.
12. Exo.21:28-29 provides an illustration of an ox that gores a man to death itself being put to death.
13. All the more then **God** requires the same reckoning if a **man** should take the **life** of another without justification.
14. The phrase "**from every (the hand of) man's brother**/min yad 'ish 'ach" holds accountable the entire human race in the prohibition and justice rendered.
15. Humanity is viewed here as a family.
16. One kill's their "**brother**" in the act of murder.
17. If any of the descendants of Noah and his sons are killed unjustly, then there must be a reckoning, namely the execution of the murderer.
18. That **God** Himself "requires" this retribution in justice puts on notice any society or nation refusing to implement capital punishment for murder that they are in opposition to **God**.
19. The reckoning is a **life** for a **life**.
20. In vs.6 there are 3 distinct categories of Homo sapiens in view relative to an act of murder.
21. First the murderer as seen in the participle "**whoever sheds/shaphak**".
22. Second is the victim seen in the phrase "**man's blood/the blood of man**/dam ha 'adam".

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23. Third is the executioner(s) represented by the preposition “**by/bet**” prefixed to “**man/ha** ‘adam’”.
24. The **blood** of the guilty party is to be “spilt” by another human(s) in retribution.
25. The rationale is “**For in the image of God He made man**”.
26. The noun “**image/tselem**” is the same noun used in the planning stage for creating man in 1:26,27.
27. The verb “**made/-asah**” is used because **man** is not an exact replica of the Divine.
28. What is replicated is the eternal soul that is placed into the human body as “planned” using the common verb “-asah”.
29. The tight formulation (**sheds, blood, man/man, blood, shed**) is poetic.
30. Repeating each word of the first clause in reverse order in the second clause emphasizes the strict correspondence of punishment to offense. Cf. Lev.24:16-22
31. Man’s unique status of possessing an eternal soul explains why human **life** is to be specially protected, but animal **life** is not.
32. Because of possessing a higher spiritual essence among lower creation **God** insists on the death penalty for murder.
33. Societies of men are therefore not only justified but under Divine order are to put to death those within societies that arrogate/claim to themselves the right that is God’s alone.
34. That right was illustrated regarding Cain’s murder of Abel and God’s “hands off policy”. Cp. Gen.4:15
35. The right has now been passed on to men to operate on God’s behalf to bring about justice.
36. This verse has rightly stood in the forefront of Scriptural documentation for the justification of the death penalty.
37. Feeble attempts by capital punishment opponents have been made to manipulate the language like trying to make the preposition “bet/**by**” mean “in exchange” or “on account of” making the verse redundant “**whoever**...on account of them”.
38. The Mosaic **Law** demolishes this nonsense.
39. In vs.7, the positive blessing attached to the Covenant that began vs.1 is repeated with extreme prejudice.
40. The verb “**populate abundantly/sharats**” means to set a goal without limits.
41. The verb was used as to sea creatures meaning “teeming” (1:20,21) and insects meaning “swarms” (7:21).
42. Here it is used strictly with regard to human population growth in the post-diluvian era.
43. This verse stands in contrast to all homicidal activity.
44. Noah and his sons are to be both **life** protectors and producers.
45. As protectors they are to see to it that those that would for whatever reasons choose to kill their fellows are themselves executed.
46. Every single violation of this injunction be it based on individual, national or ideological grounds is here condemned.
47. The command to execute murderers is seen in the NT in Rom.13:3-4.

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chayyah + d.a. + n/com/f/s/abs: 'erets + prep. w/2mpl suff: 'eth; "among the birds, among the beasts and among every living thing of the earth with you"])

of all that comes out of the ark, even every beast of the earth. (לֹא יֵצֵא מִן) **לְכָל חַיָּה אֲשֶׁר בָּאֵרֶץ** [prep: min + n/com/m/s/abs: kol; "from all"; + v/qal/ptc/m/pl/constr: yatsar; "coming out of"; + d.a. + n/com/f/s/abs: tebah; "the ark"; + prep: lamed + n/com/m/s/constr: kol + n/com/f/s/constr: chayyah + d.a. + n/com/f/s/abs: 'erets; "to every living thing of thing of the earth""])

וְהִקְמֹתִי אֶת־בְּרִיתִי אִתְּכֶם וְלֹא־יִכָּרֵת כָּל־בָּשָׂר
עוֹד מִמֵּי הַמַּבּוּל וְלֹא־יִהְיֶה עוֹד מַבּוּל לְשַׁחַת הָאָרֶץ: ^{WTT} Genesis 9:11

^{NAS} Genesis 9:11 "And I establish My covenant with you; (וְאֶת בְּרִית אֵת קוּם) [waw consec. + v/Hiphil/PF/1coms: qum; "and I will cause to stand/establish"; + sign of d.o. + n/com/f/s/constr. w/1coms suff: berith; "my covenant"; + prep. w/2mpl suff: 'eth; "with you all""])

and all flesh shall never again be cut off by the water of the flood, (כָּל כֶּרֶת לֹא) **לְכָל בָּשָׂר מִן עוֹד מַבּוּל הַמַּיִם מִן עוֹד בְּשָׂר** [waw conj. + neg.part: lo' + v/Niphal/IPF/3ms: karath; "I will not cut off/eliminate"; + n/com/m/s/constr: kol + n/com/m/s/abs: bashar + prep: -od; "all flesh again"; + prep: min + n/com/m/pl/constr: mayim + d.a. + n/com/m/s/abs: mabbul; "because of the waters of the flood""])

neither shall there again be a flood to destroy the earth." (לֹא יִהְיֶה עוֹד הַמַּבּוּל לְשַׁחַת אֶרֶץ) [waw conj. + neg.part: lo' + v/qal/IPF/3ms: hayah + prep: -od + n/com/m/s/abs: mabbul; "and it will not come to pass again a flood"; + prep: lamed + v/Piel/inf/constr: shachath; "resulting in utterly destroying/ruining"; + d.a. + n/com/f/s/abs: 'erets; "the earth""])

ANALYSIS VERSES 8 – 11:

1. In the preceding verses **God** had spoken to **Noah and to his sons** about their privileges and prohibitions.
2. Now He shifts the monologue to Himself and informs them as to what He will do and what He will not ever do **again**.
3. So what is revealed are certain boundaries that **God** and man are to abide by over the course of human history.
4. The positive emphasis is that **God** will establish a “**covenant/berith**” and the negative element is that He will “**never again/lo’ -od**” send a universal “**flood/mabbul**” (vs.11).
5. Vs.8 introduces the speech of vss.9-11.
6. The first use of the speaking verb “amar” (**spoke**) indicates a direct address and suggests a different occasion for speaking from vss.1-7.

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7. This gives time for the **Noah and sons** to digest the previous information.
8. A lingering question that might arise is, in spite of man's efforts to repopulate the **earth** will it be brought to naught by another **flood**?
9. **God** now assures all concerned that "No!"; another universal judgment wiping out humanity and life as they recently witnessed is not on the future horizon.
10. In Gen.8:21-22 we had the expression of God's thoughts to Himself in this connection.
11. Those thoughts are now verbalized in revelation to mankind.
12. We could translate vs.9, "**I myself, behold!, am about to confirm**/'aniy higgeh qum".
13. The "**behold!**" is an audio marker that a new aspect of the plan of **God** is now being revealed.
14. It highlights the importance of BD as it pertains to human history.
15. It is similar to 6:13,17 when **God** warned **Noah** of the impending judgment.
16. The contrast is stark as to what **God** has to say now i.e., a promise of not ever implementing such a universal judgment ever **again**.
17. "**Establish/confirm**" is the causative Hiphil used to ratify legal agreements already initiated (cf.6:18).
18. How **God** confirms this **covenant to Noah and his sons** is not immediately apparent, though the use of the qal perfect *qum/I have established* in vs.17 shows that by then it has happened.
19. In 6:18 it was simply "*My covenant with you*".
20. Now it includes "**your descendants after you**" and "**every living creature with you... coming out of the ark**".
21. This is the last list of the ark's passengers in the **Flood** narrative.
22. It is all inclusive to include **birds**, beasts and every other "*air breathing living thing/nephesh ha chay*" (vs.10a).
23. The phrase "**even every beast of the earth**" ending vs.10 is preceded with the preposition "*lamed/even*" to extend the promise to all future generations of animals, just as with the future generations of men.
24. The phrase "**And I will establish My covenant with you**" beginning vs.11 makes a connection back to both vs.9 and 6:18 where **Noah** was first informed of an impending **covenant**.
25. The reiteration emphasizes the importance of God's words in the matter.
26. A promise is no better than the integrity of the person giving it in keeping his words.
27. Here, that promise is backed by the immutable **God**.
28. "**Never again be cut off**/lo' karath -od" contrasts to "**all flesh**/kol bashar".
29. To be "**cut off**" is a frequent threat in the Law against sin. Cp.Lev.7:20,21,27; 17:4; etc.
30. Here the assurance is given that at least such a fate will not befall land creatures through the agency of a universal **flood**.
31. So the **covenant** reflects that grace is to prevail in spite of mass unbelief; grace that will fully benefit the few over the many. Cp.Mat.7:13,14
32. Just as **Noah** and family have experienced.

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THE SIGN OF THE COVENANT

EXEGESIS VERSES 12 – 17:

וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת־הַבְּרִית אֲשֶׁר־אֲנִי נֹתֵן
בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת עוֹלָם:

^{NAS} Genesis 9:12 And God said, "This is the sign of the covenant which I am making between Me and you (וּ בֵּין נֹתֵן אֲנִי אֲשֶׁר בְּרִית הִיא אוֹת אֱלֹהִים אֲמַר ו) בֵּין [waw consec. + v/qal/IPF/3ms: 'amar + n/com/m/pl/abs: 'elohim; "and He said, God"; + adj/f/s: zo'th + n/com/b/s/constr: 'oth; "this is the sign of"; + d.a. + n/com/f/s/abs: beriyth; "the covenant"; + rel.pro: 'asher + pro/1coms: 'aniy + v/qal/Ptc/m/s/abs: nathan; "which I Myself am giving {making}"; + prep. w/1coms suff: bayin + waw conj. + prep. w/2mpl suff: bayin; "between Me and between you all"])

and every living creature that is with you, for all successive generations; (כָּל בֵּין ו) נֶפֶשׁ כֹּל בֵּין ו [waw conj. + prep: bayin + n/com/m/s/constr: kol + n/com/f/s/abs: nephesh + adj/f/s/abs: chay + rel.pro: 'asher + prep. w/2mpl suff: eth; "and between every breathing live thing which is with you"; + prep: lamed + n/com/m/pl/constr: dor; "for generations"; + n/com/m/s/abs: -olam; "forever/perpetual/successive"])

וְנָתַתִּי בְּעֶנְן וְהָיְתָה לְאוֹת בְּרִית בֵּינִי
וּבֵין הָאָרֶץ:

^{NAS} Genesis 9:13 I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth. (וּ בֵּין בְּרִית אוֹת לְהִיָּה ו עֶנְן הֵן בְּ נֹתֵן קֶשֶׁת אֶת) בֵּין אֶרֶץ הֵן [sign of d.o. + n/com/f/s/constr. w/1coms suff: qesheth; "My bow", used 77x; + v/qal/PF/1coms: nathan; "I have gave/set"; + prep: bet + d.a. + n/com/m/s/abs: -anan; "in the cloud", used 99x; + waw consec. + v/qal/PF/3fs: hayah + prep: lamed + n/com/b/s/constr: 'oth + n/com/f/s/abs: beriyth + prep. w/1coms suff: bayin + waw conj. + prep: bayin + d.a. + n/com/f/s/abs: 'erets; "and it will become as a sign of a covenant between Me and between the earth""])

וְהָיָה בְּעֶנְנִי עֶנְן עַל־הָאָרֶץ וְנִרְאָתָה הַקֶּשֶׁת בְּעֶנְן:

^{NAS} Genesis 9:14 "And it shall come about, when I bring a cloud over the earth, that the bow shall be seen in the cloud, (בְּ קֶשֶׁת הֵן רְאָה ו אֶרֶץ הֵן עַל עֶנְן עֶנְן בְּ הִיָּה ו)

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הַ עֲנַן [waw consec. + v/qal/PF/3ms: hayah; "and it will come to pass"; + prep: bet + v/Piel/inf/constr. w/Icoms suff: -anan; lit. "when My clouding", "when I bring or divine/when My casting of" {emphasizes omnipotence, God's control over weather; it is used in connection with witchcraft/divination and the idea of "conjuring a spell", cf. Lev.19:26; this is an onomatopoeic word where the sound of "making" is similar to its product}; + n/com/m/s/abs: -anan; "a cloud"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "over the earth"; + waw consec. + v/Niphal/PF/3fs: ra'ah + d.a. + n/com/f/s/abs: qesheth + prep: bet + d.a. + n/com/m/s/abs: -anan; "and it will be seen, the bow, in the cloud"])

וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר וְלֹא־יְהִי עוֹד הַמַּיִם לְמַבּוּל לְשַׁחַת כָּל־בָּשָׂר: ^{WTT} Genesis 9:15

^{NAS} Genesis 9:15 and I will remember My covenant, which is between Me and you and every living creature of all flesh; (וּ זְכַרְתִּי אֶת בְּרִית אֲשֶׁר בֵּינִי וּבֵין כָּל־נֶפֶשׁ חַיָּה וּבֵין כָּל־בָּשָׂר [waw consec. + v/qal/PF/1coms: zakar; "and I will remember"; + sign of d.o. + n/com/f/s/abs. w/Icoms suff: beriyth; "My covenant"; + rel.pro: 'asher + prep. w/Icoms suff: bayin + waw conj. + prep. w/2mpl suff: bayin + waw conj. + prep: bayin + n/com/m/s/constr: kol + n/com/f/s/abs: nephesh + adj/f/s/abs: chay + prep: bet + n/com/m/s/constr: kol + n/com/m/s/abs: bashar; "which is between Me and between you all and between every breathing live thing among all of flesh"])

and never again shall the water become a flood to destroy all flesh. (וְהָיָה עוֹד הַיָּם לְמַבּוּל לְשַׁחַת כָּל־בָּשָׂר [waw conj. + neg.part: lo' + v/qal/IPF/3ms: hayah + prep: -od + d.a. + n/com/m/pl/abs: mayim + prep: lamed + n/com/m/s/abs: mabbul; "and it will not come to pass again the waters of a flood"; + prep: lamed + v/Piel/inf: shachath; "for utterly destroying/ruining"; + n/com/m/s/constr: kol + n/com/m/s/abs: bashar; "all flesh"])

וְהָיָה הַקֶּשֶׁת בְּעָנַן וְרָאִיתָהּ לְזָכֹר בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־בָּשָׂר אֲשֶׁר עַל־הָאָרֶץ: ^{WTT} Genesis 9:16

^{NAS} Genesis 9:16 "When the bow is in the cloud, then I will look upon it, (וְהָיָה הַקֶּשֶׁת בְּעָנַן וְרָאִיתָהּ [waw consec. + v/qal/PF/3fs: hayah + d.a. + n/com/f/s/abs: qesheth; "when it comes to pass, the bow"; + prep: bet + d.a. + n/com/s/abs: -anan; "in the cloud"; + waw consec. + v/qal/PF/1coms w/3fs suff: ra'ah; "then I will look upon it"])

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to remember the everlasting covenant between God and every living creature of all flesh that is on the earth." (לָּ כָּל בְּחַי נֶפֶשׁ כָּל בֵּין וְאֱלֹהִים בֵּין עוֹלָם בְּרִית זָכָר ל) [prep: lamed + v/qal/inf: zakar; "remembering"; + n/com/f/s/constr: berith + n/com/m/s/abs: -olam + prep: bayin + n/com/m/pl/abs: 'elohim + waw conj. + prep: bayin + n/com/m/s/constr: kol + n/com/f/s/abs: nephesh + adj/f/s/abs: chay + prep: bet + n/com/m/s/constr: kol + n/com/m/s/abs: bashar + rel.pro: 'asher + prep: -al + d.a. + n/com/f/s/abs: 'erets; "remembering {to remember} the covenant of perpetuity {everlasting} between God and between every breathing living thing among all of flesh which is upon the earth"])

וַיֹּאמֶר אֱלֹהִים אֶל-נֹחַ זֶאת אֹת־הַבְּרִית אֲשֶׁר
הִקְמַתִי בֵּינִי וּבֵין כָּל-בְּשָׂר אֲשֶׁר עַל-הָאָרֶץ: פ

^{NAS} Genesis 9:17 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." (וְנֹחַ אֵל אֱלֹהִים אָמַר ו) [waw consec. + v/qal/IPF/3ms: 'amar + n/com/m/pl/abs: 'elohim + prep: 'el + proper n: noach; "and He said, God, to Noah"; + adj/f/s: zo'th + n/com/b/s/constr: 'oth; "this is the sign of"; + d.a. + n/com/f/s/abs: berith; "the covenant"; + rel.pro: 'asher + v/Hiphil/PF/1coms: qum; "which I have caused to establish"; + prep. w/1coms suff: bayin + waw conj. + prep: bayin + n/com/m/s/constr: kol + n/com/m/s/abs: bashar + rel.pro: 'asher + prep: -al + d.a. + n/com/f/s/abs: 'erets; "between Me and between all of flesh which is upon the earth"; + end of para: Phe)]

ANALYSIS VERSES 12 – 17:

1. The **Flood** story ends with the determination by **God** to create a new phenomenon to commemorate the **covenant**.
2. The terminology used in conclusion echoes the terminology pre-flood: “**covenant/beriyth**” (6:18 cp.9:12,13,15); “**generations/dor**” (6:9; 7:1 cp.9:12); “**look/see/ra’ah**” (6:12; 7:1 cp.9:14,16); “**establish/qum**” (6:18 cp.9:17); “**earth/’erets**” (6:11,12,13,17 cp.9:13,14, 16,17); “**flesh/bashar**” (6:12,13,17,19 cp.9:15,16,17); “**flood/mabbul**” (6:17 cp.9:15).
3. The preceding was in the context of the impending judgment “**to destroy all flesh/lamed shachath kol bashar**” (cp.6:17); now it is rewritten in a joyful major key.
4. Its theme is “**the sign of the covenant/’oth ha beriyth**”.
5. The arrangement is written in the “**bow in the cloud/qesheth bet –anan**” (vss.13,14,16).
6. The new memorial of creation is that commonly called the rainbow.
7. It was “**set/given/nathan**” by **God** for this purpose.
8. The past tense (qal/perfect form) of the verb “**set**” in vs.13 at least infers that the first occurrence of a rainbow was during or immediately preceding the narrative.

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9. The Hiphil Perfect tense of “**established**” in vs.17 corroborates this view.
10. The partners of the **covenant** are referred to in 5 different ways:
 - A. Vs.12 – “**between Me and you and every living creature that is with you, for all successive generations**”.
 - B. Vs.13 – “**between Me and the earth**”.
 - C. Vs.15 – “**between Me and you and every living creature of all flesh**”.
 - D. Vs.16 – “**between God and every living creature of all flesh that is on the earth**”.
 - E. Vs.17 – “**between Me and all flesh that is on the earth**”.
11. The use of repetition is to underscore the promise for the future of life on dry ground.
12. The phrase “**for all successive generations**/lamed dor -olam” indicates the longevity of promise through the remainder of human history.
13. The noun “**sign**” takes on various forms in the Bible from miracles (Deu.6:22; Isa.7:11, striking coincidences (Exo.3:12), national customs (Exo.31:13), items of clothing (Deu.6:8) and as seen in Gen.1:14; 4:15 having learning and warning significance.
14. The common denominator of these signs is that they are appointed by **God** and it is His consecration of them that make them a portent of things to come and things having already occurred.
15. Circumcision is called a “**sign**” of the Abrahamic Covenant (Gen.17:11).
16. Signs remind men to God’s presence and obligation, but here in these verses the rainbow is a **sign** that is seen by man but reminds **God** of His promise.
17. “**My bow in the cloud**” refers to the common phenomenon seen by man after a rain shower.
18. It is a phenomenon governed by **God** as to its occurrence.
19. This is recognized in the fact that not every **cloud** produces a rainbow.
20. This is the doctrine of vs.14 “**And it shall come about, when I bring a cloud over the earth, that the bow shall be seen in the cloud**”.
21. While men may scientifically explain how a rainbow forms, its occurrence is regulated by **God** providing perfect conditions for its image.
22. The rainbow was not a natural phenomenon before the **flood**, so **Noah** and his sons are being introduced to it for the first time.
23. They knew of bows and arrows but not this atmospheric phenomenon.
24. “**Bow**” was not a new term for them, only its application was new.
25. Neither did they know of clouds in the sky in their years before the **flood**.
26. Now a new term is also introduced that was to become a regular part of their speech.
27. Vs.14 is the protasis (conditional) to vs.15.
28. When **God** provides the perfect conditions for a rainbow making it visible, He is reminded of His **covenant**.
29. The phrase “**then I will remember**/waw zakar” is the 2nd time **God** is said to “**remember**” in the story.
30. At the height of the **flood**, “**God remembered Noah**” (Gen.8:1).
31. God’s “remembering” looks to His Sovereign determination to act.
32. The parallels of remembering highlights that His action in both cases centers on the presence of +V.
33. The remembering in our verses looks to God’s pledge for the future in remembering His **covenant** whereas all of creation is blessed by association with +V in grace.
34. There will never be a repeat of the great **flood**.

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35. Vs.16 reemphasizes the promise of vss.14-15.
36. The **covenant** itself is described as “**everlasting**” harmonizing the promise with the “**successive generations**” in vs.12.
37. Further, **God** speaks of Himself in the 3rd Person, as the covenant being “**between God** (bayin ‘elohim) **and every air breathing life of flesh...**”
38. This to illustrate that His Personal promise is cemented in His essence and attributes such as omnipotence and immutability.
39. Vs.17 then reemphasizes the declaration of vs.12.
40. Combined the repetition underscores the importance of the rainbow as a “**sign** of promise” for human history.
41. The verses are designed to capture the attention of mankind to consider the significance illustrated in the rainbow.
42. This as it is a promise of **God** to spare “**all flesh which is upon the earth**” from certain annihilation from another **flood** cataclysm.
43. Even though man may forget and even “stain” the rainbow symbolically, **God** will never forget.
44. The **flood** story ends on the fanfare of this promise.

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THE SIN OF HAM

EXEGESIS VERSES 18 – 24:

וַיֵּהְיוּ בְנֵי־נֹחַ הַיִּצְאִים מִן־הַתֵּבָה שֵׁם וְחָם וַיִּפֹּת
וְחָם הוּא אָבִי כְנַעַן: ^{WTT} Genesis 9:18

^{NAS} Genesis 9:18 Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan. (חִבְרָה הָ מִן יִצָא הָ נֹחַ בֶּן הַיָּהוּ ו) *[waw consec. + v/qal/IPF/3mpl: hayah; "And it came to pass"; + n/com/m/pl/constr: ben + proper n: noach; "the sons of Noah"; + d.a. + v/qal/ptc/m/pl/abs: yatsa'; "those having gone out"; + prep: min + d.a. + n/com/f/s/abs: tebah; "from the ark"; "were" supplied + proper n: shem + waw conj. + proper n: ham + waw conj. + proper n: yepheth; "Shem and Ham and Japheth"; + waw conj. + proper n: ham + per.pro/3ms: hu' + n/com/m/s/constr: 'ab + proper n: kena-an; "Now Ham, he was the father of Canaan"]]*

שְׁלֹשָׁה אֱלֹהֵי בְנֵי־נֹחַ וּמֵאֵלֶּה נִפְצָה כְּלֵהָאָרֶץ: ^{WTT} Genesis 9:19

^{NAS} Genesis 9:19 These three were the sons of Noah; and from these the whole earth was populated. (אֲרֶץ הָ כָּל נִפְץ אֱלֹהֵי מִן ו נֹחַ בֶּן אֱלֹהֵי שְׁלֹשׁ) *[adj/m/s/abs: shalosh; "three"; + dem.pro/both/pl: 'elleh; "these were"; + n/com/m/pl/constr: ben + proper n: noach; "sons of Noah"; + waw conj. + prep: min + dem.pro/both/pl: 'elleh; "and from these"; + v/qal/PF/3fs: naphats; "it was scattered/dispersed/populated"; + n/com/m/s/constr: kol + d.a. + n/com/f/s/abs: 'erets; "all of the earth"]]*

וַיַּחַל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַּע כְּרָם: ^{WTT} Genesis 9:20

^{NAS} Genesis 9:20 Then Noah began farming and planted a vineyard. (וְהָ אִישׁ נֹחַ חָלַל ו) *[waw consec. + v/Hiphil/IPF/3ms: chalal; "and he caused to pierce/plow/till"; + proper n: noach + n/com/m/s/constr: 'ish + d.a. + n/com/f/s/abs: 'adamah; "Noah, a man of the ground/farming"; + waw consec. + v/qal/IPF/3ms: nata-; "and he planted" {same as 2:8}; + n/com/m/s/abs: kerem; "a vineyard"]]*

וַיִּשְׁתַּח מִן־תֵּינִין וַיִּשְׁכַּר וַיַּחֲגֵל בְּתוֹךְ אֶהְלֵה: ^{WTT} Genesis 9:21

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^{NAS} Genesis 9:21 **And he drank of the wine and became drunk, and uncovered himself inside his tent.** (וְיָיַן הָיָה מִן שְׂתֵהוּ וְשָׁכַר וְגָלָה בְּתוֹךְ אֹהֶל הַיַּיִן [waw consec. + v/qal/IPF/3ms: shathah; "and he drank"; + prep: min + d.a. + n/com/m/s/abs: yayin; "from the wine" {used 141x}; + waw consec. + v/qal/IPF/3ms: shakar; "and became drunk" {used 42x}; + waw consec. + v/Hithpael/IPF/3ms: galah; {Hithpael = reflexive}, "and he uncovered himself/revealed himself"; + prep: bet + n/com/m/s/constr: taweke; "in the midst of"; + n/com/m/s/const. w/3ms suff: 'ohel; "his tent""])

וַיֵּרָא חָם אֲבִי כְנַעַן אֶת עֶרְוַת אָבִיו וַיַּגִּד לְשְׁנֵי-אָחָיו בְּחוּץ:

^{WTT} Genesis 9:22

^{NAS} Genesis 9:22 **And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.** (וְנֹגַד וְאָב עֶרְוָה אֵת כְּנַעַן אָב חָם רָאָה וְאֵת שְׁנַיִם לְנוֹגַד וְאָב עֶרְוָה אֵת כְּנַעַן אָב חָם רָאָה וְאֵת שְׁנַיִם לְנוֹגַד [waw consec. + v/qal/IPF/3ms: ra'ah + proper n: ham; "and he saw, Ham"; + n/com/m/s/constr: 'ab + proper n: kena-an; "the father of Canaan"; + sign of d.o. + n/com/f/s/constr: -erewah; "the nakedness of" {used 54x}; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + waw consec. + v/Hiphil/IPF/3ms: nagad; "and he caused to make known/conspicuous/{told}"; + prep: lamed + adj/m/dual/constr" shenayim; "to the two of"; + n/com/m/pl/constr. w/3ms suff: 'ach; "his brothers"; + prep: bet + d.a. + n/com/m/s/abs: chwuts; "on the outside""])

וַיִּקַּח שָׁם וַיִּפֹּת אֶת-הַשְּׂמֹלָה וַיִּשְׂמוּ עַל-שִׁכְמָם וַיִּלְכוּ אַחֲרָיִת וַיִּכְסּוּ אֶת עֶרְוַת אֲבִיהֶם וּפְנֵיהֶם אַחֲרָיִת וְעֶרְוַת אֲבִיהֶם לֹא רָאוּ:

^{WTT} Genesis 9:23

^{NAS} Genesis 9:23 **But Shem and Japheth took a garment and laid it upon both their shoulders** (וַיִּקַּח שָׁם וַיִּפֹּת אֶת יֵפֶת וְשֵׁם לָקַח וַיִּשְׂמוּ עַל שִׁכְמָם וַיִּלְכוּ אַחֲרָיִת וַיִּכְסּוּ אֶת עֶרְוַת אֲבִיהֶם וּפְנֵיהֶם אַחֲרָיִת וְעֶרְוַת אֲבִיהֶם לֹא רָאוּ [waw conseq. + v/qal/IPF/3ms: laqach; "and he took" {collective singular acting as one}; + proper n: shem + waw conj. + proper n: yepheth; "Shem and Japheth"; + sign of d.o. + d.a. + n/com/f/s/abs: simelah; "the garmet"; + waw consec. + v/qal/IPF/3mpl: siym; "and placed it/laid it"; + prep: -al + n/com/m/s/constr: shekem; "upon the shoulders of"; + adj/m/dual/constr. w/3mpl suff: shenayim; "them both""])

and walked backward and covered the nakedness of their father; (וַיִּלְכוּ אַחֲרָיִת הַלָּךְ וַיִּכְסּוּ אֶת עֶרְוַת אֲבִיהֶם וּפְנֵיהֶם אַחֲרָיִת וְעֶרְוַת אֲבִיהֶם לֹא רָאוּ [waw conseq. + v/qal/IPF/3mpl: halak; "and they walked"; + prep: 'achoranniyth; "backwards"; + waw consec. + v/Piel/IPF/3mpl: kasah; "and utterly

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covered/concealed"; + sign of d.o. + n/com/f/s/constr: -erewah; "the nakedness of"; + n/com/m/s/constr. w/3mpl suff: 'ab; "their father"])

and their faces were turned away, so that they did not see their father's nakedness. (7

פָּנֵיהֶם וְאָחֳרַיִתָּם אָבִיהֶם לֹא רָאוּ [waw conj. + n/com/m/pl/constr. w/3mpl suff: paneh; "and their faces"; + prep: 'achoranniyth; "were backwards/turned away"; + waw conj. + n/com/f/s/constr: "and the nakedness of"; + n/com/m/s/constr. w/3mpl suff: 'ab; "their father"; + neg.part: lo' + v/qal/PF/3cpl: ra'ah; "they did not see"])

וַיִּיקֶן נֹחַ מֵיַיְנוֹ וַיֵּדַע אֵת אֲשֶׁר-עָשָׂה-לוֹ בְּנוֹ הַקָּטָן: ^{WTT} Genesis 9:24

^{NAS} Genesis 9:24 **When Noah awoke from his wine, he knew what his youngest son had done to him.** (וַיִּיקֶן נֹחַ מֵיַיְנוֹ וַיֵּדַע אֵת אֲשֶׁר עָשָׂה לְבִןֹתוֹ הַקָּטָן [waw consec. + v/qal/IPF/3ms: yaqats; "and he awoke"; + proper n: noach + prep: min + n/com/m/s/constr. w/3ms suff: yayin; "Noah, from his wine"; + waw consec. + v/qal/IPF/3ms: yada-; "and he knew"; + sign of d.o. + rel.pro: 'asher; + v/qal/PF/3ms: -asah + prep. w/3ms suff: lamed; "that which he did to him"; + n/com/m/s/constr. w/3ms suff: ben; "his son"; + d.a. + adj/m/s/abs: qatan; "the youngest"])

ANALYSIS VERSES 18 – 24:

1. Vss.18-27 bracket Noah's life between the Flood and his death in vss.28-29.
2. It revolves around an isolated event that is in stark contrast to the character of **Noah** and his family presented earlier as to why they were delivered from the flood (cf.6:9,10) and as immediate recipients of the new covenant (cf.9:1-17).
3. If a passage exists that commentators are more inclined to dance around avoiding sound interpretation, we can only guess the subject matter.
4. The verses are designed to keep the reader in touch with reality that even the most righteous of believers are not perfect. Cp.Ecc.7:20.
5. The flood narrative now quickly advances in time centering on **Noah and his three sons, Shem, Ham and Japheth** with special emphasis on **Noah and Ham**.
6. The NAS dismisses the grammatical advance in translation otherwise obvious in the Hebrew in the opening phrase of vs.18, "**Now it came to pass**/waw hayah".
7. What came about was a particular situation concerning "**those having gone out from the ark**/(ptc) yatsa + min ha teba" in their course of life in the new world.
8. Within the parameters of the situation two particular pieces of information are supplied:
 - A. "**Ham was the father of Canaan**/waw ham hu' 'ab kena-an" ending vs.18.
 - B. From Noah's "**three sons the whole earth was populated**/shalosh.ben...naphats kol ha 'erets" (vs.19).
9. The reference to **Canaan, son of Ham** draws immediate attention as he is cited as the youngest son of **Ham** in 10:6.
10. Why mention just this son?

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11. In addition, the emphasis in the Hebrew is on **Ham** being the “**father**” of **Canaan** (cp.vss.18,22) over **Canaan** as his son (note contrast of language of presenting Noah’s “**sons**” (cf.vss.18,19) rather than **Noah** as their **father**).
12. The reference is key in the interpretation of these verses as it is **Canaan** that is cursed in vs.25 as a result of cursing by association.
13. Further, it clues us that the time passed up to the event now recorded has been at least a few years (minimum 3-4).
14. The reference to **Canaan** then adds depth to the second piece of information that Noah’s sons are the progenitors of the entire human race.
15. The verb “**was populated**” (naphats) means “to scatter/disperse” anticipating the dispersion of the tribes of the **earth** that unfolds in Gen.10-11 (cf.10:18; 11:4,8,9).
16. The history of the peoples of the **earth** is postponed until after this interlude about **Noah**, his drunkenness, Ham’s sin and Noah’s prophecy in vss.25-27.
17. As life after the **ark** progressed, “**Noah began farming and planted a vineyard**”.
18. The expression of **Noah** “**farming**” as a profession is literally “*a man of the ground*” ish ha ‘adamah”.
19. This unusual phrase contrasts to the farmer as a “*tiller (worker- -abad) of the ground*” such as used regarding Cain in Gen.4:2 (cp.Zech.13:5).
20. Some have suggested that this title connects **Noah** with his father Lamech’s aspiration of 5:29, “*This one shall give us rest from our work...from the ground...*”
21. If this be the case then it would mean that there was no such thing as alcoholic beverages before the Flood as Noah’s actions here centers on a “**planted vineyard**/nata- kerem” resulting in the production of **wine** in fulfilling Lamech’s hope.
22. This view goes in the face that God provided the vine as a gift to heighten man’s mood as part of living grace per Psa.104:15, “*And wine which makes man’s heart glad, so that he may make his face glisten with oil, and food which sustains man’s heart*”.
23. The literal interpretation of the phrase “*a man of the ground/dirt*” recognizes Noah’s expertise in pedology and edaphology (study of soil science in classification and influence of plants) able to discern the best soil types for the kind of plants and produce he farmed.
24. The noun used for “**man**”/ish” suggests an expert able to manage (such as husband to wife, cf.Gen.3:16d).
25. That he already knew the science (of wine-making) is further supported in the causative Hiphil verb “**chalal/caused to pierce**” (action part of the “**farming**” expression) denoting a predetermined course of action to plant the **vineyard**.
26. Noah’s enterprise was not only preconceived, but was honorable; he just abused on this occasion his expertise and product.
27. His sin is inserted between two legitimate actions, “**He drank of the wine and became drunk, and uncovered himself inside his tent**”.
28. **Noah** is not to be censured for drinking the “**wine**/yayin”.
29. Again, **wine** is one of God’s grace gifts to mankind. Psa.104:15
30. Burnt and peace offering had to be accompanied by a libation of **wine** under the Law. Cp.Num.15:5-10
31. Due.14:26 encouraged the purchase of **wine** and *strong drink* (shekar cognate of our verb “**became drunk**/shaker”) during religious festivals.

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32. A man under the Nazarite vow couldn't even eat raisins, but that was a different matter!
Cp.Num.6:3
33. A priest was told not to drink any alcoholic beverage before he officiated. Lev.10:9
34. Noah's sin was that he crossed the line and **became drunk**. Cf.Eph.5:18
35. The Bible condemns alcoholism (cf.Isa.5:11) and binge drinking (Isa.5:22).
36. Noah's sin is incidental and isolated.
37. In his drunken haze, he then "**uncovered himself inside his tent**/galah bet taweke 'ohel".
38. The action of getting naked is here a euphemism for sex with his wife, again, no sin.
39. As we will see, to "uncover" is terminology used leading to sex
40. The account does not stop to moralize on Noah's behavior; only that the sin of **Noah** (drunkenness) becomes an occasion for sexual misconduct.
41. You can spot the fundy commentators as they rail on drunkenness being the real fault here.
42. Their argument defies logic: What, the occasion to do wrong is predicated on someone else first getting **drunk**?
43. There is no evidence that **Ham** was **drunk** augmenting his actions.
44. It's just an occasion that was taken advantage of by an STA driven type otherwise and if not then, another occasion could just as well offer itself under other circumstances.
45. Sexual improprieties occur all the time without the presence of alcohol.
46. It is the actions of **Ham, the father of Canaan** that is the real culprit in this event.
47. Under the conditions of Noah's drunkenness in vs.21, **Ham** "**saw the nakedness of his father, and told his two brothers outside**".
48. Brief and to the point, as Scripture does in the censure of such actions, it does not go into lurid detail. Cp.Eph.5:11-12
49. There are 3 primary views of interpreting Ham's actions:
 - A. Voyeurism – based on the verb "**saw/ra'ah**".
 - B. Sodomy.
 - C. Adultery with Noah's wife.
50. If the first view is right, then why is **Canaan** cursed and not **Ham**?
51. There is no logical extension between the first view and the curse.
52. Some argue that it was in Ham's attitude of "telling" his **brothers** what he saw, but this is just mere speculation (no grammatical or doctrinal support).
53. The second view would have demanded a direct curse on **Ham**, not **Canaan**, unless of course you think one is born a sodomite.
54. Both the first and second views are ruled out with a close word study of the phrase "**saw the nakedness of his father/ra'ah...-erewah 'ab**".
55. In Lev.18:6-19; 20:11; Eze.16:36-37, to "uncover/galah" (cf.vs.21) the "**nakedness**" of "X" means to engage in heterosexual (never homosexual) intercourse as an act of fornication.
56. Thus, Lev.18:7, "*You shall not uncover the **nakedness of your father***" prohibits incest with one's mother.
57. In Lev.20:17, "**uncover**" is replaced by "**see**": "*if a man takes his sister...so that he sees her nakedness and she sees his nakedness*" suggests the changeability of "uncovering" and "seeing".
58. To do the first is to do the second, "*He has uncovered his sister's nakedness; he bears his guilt*" (Lev.20:17c).
59. "See" emphasizes the lust pattern that leads to "uncovering" or the sex act.

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60. Applied to Gen.9:22, this means that while **Noah** was inebriated and passed out, his son **Ham** had sex with his mother and **Canaan** was the offspring of this incestuous relationship.
61. Hence, the logical jump to the curse of **Canaan**.
62. First **Ham** lusted, then he indulged i.e., the process of sexual deviance.
63. Incest is not unique to unbelievers (cp.Lot/daughters, Gen.19:30-36; 1Cor.5:1)
64. The final phrase of vs.22 “**and told his two brothers outside**” is also misinterpreted by many.
65. The Hiphil verb “**told/nagad**” literally means he “caused to make known/make conspicuous”.
66. Why are the 2 **brothers** mentioned as being “*on the outside*/bet ha chwuts”? Because **Ham** was inside the **tent** when his actions become obvious.
67. In other words, the phrase is stating that **Shem and Japheth** became aware of the affair because of the sexual commotion.
68. Commentaries tend to write off the telling as simply bragging, but this is not the case.
69. The information came via audible needing no words.
70. The action of **Shem and Japheth** in vs.23 was designed to somehow make amends for the situation.
71. Unlike **Ham** who sins, they seek to protect their parents in this compromising situation.
72. They “**took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father**” that means they **covered** their nude mother.
73. They did it in such a way that they were able to avoid any visual compromise respecting their parents.
74. The noun “**garmet/simelah**” looks to clothing with a specific purpose (for religious purposes, Gen.35:2; king’s mantle, Gen.36:36,37; everyday wear, Gen.37:34; for special occasion, Gen.41:14; used as an expression of remorse, Gen.44:13; et al, used 33x).
75. The noun is clue to vs.24, “**When Noah awoke from his wine, he knew what his youngest son had done to him**”.
76. The language makes it obvious that **Noah** figured out what happened rather quickly.
77. While we are not told specifically how he knew, the “**garmet**” points **Noah** in the right direction.
78. I suggest that what **Shem and Japheth** used to cover their mother with was a piece of Ham’s clothing that would be readily recognizable.
79. Further inquiry with his wife would then reveal the shame.
80. While it was Noah’s wife that was violated, the action is viewed as “**done to him** (Noah)/-asah lamed”.
81. This because the body of one spouse belongs to the other. Cf.1Cor.7:4
82. **Ham** did the evil deed and the child in his mother’s womb was cursed.
83. We also learn from vs.24 that **Ham** was the “**youngest son/ben ha qatan**” of **Noah**.
84. Likewise, the **youngest son of Ham** is cursed.

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NOAH'S PROPHECY

EXEGESIS VERSES 25 – 27:

וַיֹּאמֶר אֲרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאָחִיו: ^{WTT} Genesis 9:25

^{NAS} Genesis 9:25 So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers." (וַיֹּאמֶר אֲרוּר אֲרָר אֲרָר אֲרָר אֲרָר לְהִיָּה עֶבֶד עֲבָדִים יִהְיֶה לְאָחִיו) [waw consec. + v/qal/IPF/3ms: 'amar; "And he said"; + v/qal/pass./ptc/m/s/abs: 'arar; "cursed" {same as 3:14,17; 4:11; 5:29}; + proper n: kena-an; "Canaan"; + n/com/m/s/constr: -ebed + n/com/m/pl/abs: -ebed; "a servant of servants"; + v/qal/IPF/3ms: hayah + prep: lamed + n/com/m/pl/constr. w/3ms suff: 'ach; "he will become to his brothers"])

וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי שֵׁם וַיְהִי כְנָעַן עֶבֶד לְמוֹ: ^{WTT} Genesis 9:26

^{NAS} Genesis 9:26 He also said, "Blessed be the LORD, The God of Shem; And let Canaan be his servant." (וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי שֵׁם וַיְהִי כְנָעַן עֶבֶד לְמוֹ) [waw consec. + v/qal/IPF/3ms: 'amar; "also he said"; + v/qal/pass./ptc/m/s/abs: barak; "blessed" {same as 1:22,28; 2:3; 5:2; 9:1}; + proper n: yahweh + n/com/m/pl/constr: 'elohim + proper n: shem; "the Lord God of Shem"; " waw consec. + v/qal/IPF/3ms: hayah; "and let him become"; + proper n: kena-an; "Canaan"; + n/com/m/s/abs: -ebed + prep. w/3ms suff: lamed; "a servant to him"])

וַיִּבֶט אֱלֹהִים לִיִּפֹת וַיִּשְׁכֵּן בְּאֹהֶל־שֵׁם וַיְהִי כְנָעַן עֶבֶד לְמוֹ: ^{WTT} Genesis 9:27

^{NAS} Genesis 9:27 "May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant." (וַיִּבֶט אֱלֹהִים לִיִּפֹת וַיִּשְׁכֵּן בְּאֹהֶל־שֵׁם וַיְהִי כְנָעַן עֶבֶד לְמוֹ) [v/Hiphil/IPF/3ms/jussive: phathah; "may he make wide/enlarge/expand"; + n/com/m/pl/abs: 'elohim + prep: lamed + proper n: yepheth; "God for Japheth"; + waw consec. + v/qal/IPF/3ms/jussive: shakan; "and let him dwell/tabernacle"; + prep: beth + n/com/m/pl/constr: 'ohel + proper n: shem; "in the tents of Shem"; + waw consec. + v/qal/IPF/3ms/jussive: hayah + proper n: kena-an + n/com/m/s/abs: -ebed + prep. w/3ms suff: lamed; "and let him become, Canaan, a servant to him"])

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ANALYSIS VERSES 25 – 27:

1. The narrative advances to the birth of **Canaan**, or shortly thereafter.
2. Noah is divinely inspired to utter a prophecy regarding **Canaan, Shem and Japheth**.
3. Conspicuously absent is any mention of Ham, the father of **Canaan** (vss.18,22).
4. This in principle to teach cursing upon the generations that follow in the steps of the iniquity of their fathers. Cf.Exo.20:5; 34:7; Num.14:18; Deu.5:9
5. Otherwise, what Noah says about his descendants in these verses is strictly beyond his human ability to foresee.
6. Noah functioned as a prophet during his lifetime. Cp.2Pet.2:5
7. In addition to addressing **Canaan**, he also reports on the historical destiny of Shemites and Japhethites.
8. This is not the first curse in Genesis.
9. Thus far we have seen the curse on the woman, man, serpent and Satan (Gen.3:14-19 cp.5:29), upon Cain (Gen.4:11) and the ground in the form of the Flood (8:21).
10. This is the first time a curse is issued by a man.
11. Noah prophesizes over his descendants in the same fashion as Jacob did over his sons in Gen.49.
12. Avoiding any minute details, here the prophecy simply reveals the servitude of **Canaan** and ancestral expansion and impact otherwise.
13. What Noah affirms under divine inspiration is realized in the course of post-diluvian times.
14. The participle “**cursed**/'arar” denotes ongoing action into the future.
15. It is a strong verb used for a burden that one will carry as a result of disobedience.
16. It extends beyond the patriarch **Canaan** (suggested to mean *merchant*) to his descendants throughout history.
17. The prophetic aspect for not cursing Ham is that Noah foresees that Ham’s descendants from the incestuous union (e.g. Canaanites) would be of such character as to mimic his father’s perversion.
18. Ham’s perversion can be seen as a type of the latter behavior of the Canaanites and their cousins.
19. The Biblical Canaanites were renowned for their gross sexual practices above and beyond that of other peoples.
20. They were notorious for their deviant sexual practices and are linked with the Egyptians in Lev.18:1ff (esp.vs.3) that deals with deviant sexual taboos as peoples whose habits are abominable (utilizing the same language describing Ham’s affair).
21. The curse itself is that these peoples would experience subjugation at the hands of “**his brothers**/'ach”.
22. “**His brothers**” are listed in Gen.10:6 as Cush (Ethiopians), Mizraim (Egyptians) and Put (Libyans).
23. All these peoples to this day reside in North Africa.
24. One of the primary places the Canaanites migrated to after the dispersion was the future land of promise.
25. In fact, the land was designated as early as Abraham as “the land of **Canaan**” (Gen.11:31).
26. The borders of their land are noted in Gen.10:19.
27. Canaanites proper lived in proximity to other tribes mentioned in Gen.15:21, “*the Amorite...the Gergashite and the Jebusite*”.

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28. In this association there is also “..*the Hittite...the Perizzite and the Hivite...*”.
29. The phrase “**servants of servants**/-ebed –ebed” is comparable to “leader of leaders” (Num.3:32), “King of kings and Lord of Lords” (Rev.19:16).
30. The phrase specifies that in the post-flood era the descendants of **Canaan** would experience frequent subjugation and domination by others.
31. The 2nd part of the prophecy addresses Noah’s son **Shem**, or more specifically “**the Lord, the God of Shem**”.
32. “**Blessed is Yahweh, the God of Shem**” is an unusual way to express blessing upon another as it makes **Yahweh** rather than **Shem** the object of blessing.
33. The text stands as a doxology to **God**.
34. Normally with these doxologies there follows an explanation of what the **Lord** has done that elicits praise of thanks, e.g. Gen.24:27.
35. Here the omission of any specific explanation must mean that Noah is blessing the **Lord** for being the **God of Shem**.
36. This anticipates many similar expressions in latter texts e.g., “*the Lord, the God of Abraham {your fathers, Israel, etc.}*”. Cp.Gen.24:27; Exo.3:15; 32:27; 34:23
37. **Shem** is rightly the family to which the Hebrews reckoned themselves.
38. He carries on the line of Christ down to Abraham the first Hebrew.
39. The phrase “**let Canaan be a servant to him**/hayah kena-an –ebed lamed” carries the notion of Canaanite subjugation to **Shem**.
40. The servitude is prominent in the days of the Conquest and monarchy of David.
41. Finally, Japheth’s descendants are addressed (vs.27).
42. The phrase “**May God enlarge Japheth**/phathah ‘elohim yepheth” is a play of words on the name **Japheth**.
43. The root pronunciation for **Japheth** is *Yepeth* compared to Hebrew form of the verb **enlarge**/yaphet (יָפַתְּ verb יָפַתְּ name).
44. The language denotes that the descendants of **Japheth** will grow in exceptional numbers.
45. While **Canaan and Shem** look to the descendants of the Middle East, Japheth’s lineage will expand into the great Gentile world powers that spread to the North, West and far East.
46. Babylon (Chaldeans), Persia, Greece and Rome constitute examples of this expansion and growth.
47. Assyria descends from **Shem** (Ashur; 10:22) and Egypt from **Ham** (Mizraim; 10:6).
48. In the mythology of the ancient world **Japheth** was regarded as the father of many peoples, particularly the Indo-European nations.
49. The Roman’s perpetuate his name as that of Ju-Pater, Father Jove, later Jupiter.
50. The early Irish Celts, Britons and other European races traced the descent of their royal houses from **Japheth** including the Saxons that knew him as Scaef (pronounced shaif).
51. All these peoples were pagans whose knowledge of the book of Genesis was non-existent.
52. The second part of the prophecy regarding **Japheth** has him dwelling “**in the tents of Shem**”.
53. Attempts to find historical situations in which **Shem** and **Japheth** were in league against **Canaan** are many.
54. History has many examples of open warfare between the descendants of **Shem** and **Japheth**.
55. It’s possible the prophecy has to do with the inclusion of the Gentiles into the Jewish fold.
56. **Japheth** like his brother **Shem** would dominate over the descendants of **Canaan**.

GENESIS

NOAH'S LIFESPAN AFTER THE FLOOD

EXEGESIS VERSES 28 – 29:

וַיְחִי־נֹחַ אַחַר הַמַּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה וַחֲמִשִּׁים
שָׁנָה: ^{WTT} Genesis 9:28

^{NAS} Genesis 9:28 **And Noah lived three hundred and fifty years after the flood.** (וַיְחִי 7)

וַיְחִי־נֹחַ אַחַר הַמַּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה [waw consec. + v/qal/IPF/3ms: chayah + proper n: noach; "and he lived, Noah"; + prep: 'achar + d.a. + n/com/m/s/abs: mabbul; "after the flood"; + adj/f/s/constr: shalosh; "three"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/b/pl/abs: chamishshiyim + n/com/f/s/abs: shanah; "and fifty years")]

וַיְהִי־וַיָּמֹת־נֹחַ תְּשַׁע מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה
וַיָּמֹת: פ ^{WTT} Genesis 9:29

^{NAS} Genesis 9:29 **So all the days of Noah were nine hundred and fifty years, and he died.**

וַיָּמֹת וַיְהִי־וַיָּמֹת־נֹחַ תְּשַׁע מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה [waw consec. + v/qal/IPF/3mpl: hayah + n/com/m/s/constr: kol + n/com/m/pl/constr: yom + proper n: noach; "and they came to pass all the days of Noah"; + adj/f/s/constr: tesha-; "nine" + adj/f/pl/abs: me'ah; "hundred"; + n/com/f/s/abs: shanah; "years"; + waw conj. + adj/b/pl/abs: chamishshiyim + n/com/f/s/abs: shanah; "and fifty years" + waw consec. + v/qal/IPF/3ms: muth; "and he died"; + end of para: phe)]

ANALYSIS VERSES 28 – 29:

1. The record of Noah's life is completed in the style of the genealogy of 5:3-32.
2. The common notation "he had other sons and daughters" is here omitted to make it clear that all mankind after the flood descended from Ham, Shem and Japheth.
3. The phrase "after the flood/'achar ha mabbul" refers to Noah's post-diluvian life on earth.
4. By the time the **Flood** was over **Noah** had turned 601 (cf.8:13).
5. That year is counted as Y + 1 (from Noah's 600th) of the final 350 years of Noah's life.
6. The **Flood** took place ~2298-97 BC (1656 years post restoration) meaning **Noah died** 1947-46 BC.
7. He lived to hear of operation Tower of Babel and the dispersion of the nations (Gen.11).
8. He was around during the time of Job.
9. In fact, he may be considered to still be alive when Abraham was born (1947 BC)!
10. Review the Doctrine of Wine.