

We went through the biblical account of the flood last week, and Monday God gave us a little idea of what it was like when the floods came! Today, we move forward through the text with what went on after the flood. Two weeks ago, we looked into all the questions about the “sons of God” coming down and breaking boundaries by having relations with the “daughters of men.” It was so egregious that God destroyed the world and all creeping things by flood. I think we should remember that Jesus said, ‘As in the days of Noah, so it will be in the days of the Son of man.’ We are seeing things beginning to happen that are very much like what was going on back in that day. It’s not on a global scale, but evil is in the open. It is bold. It is unbridled. I will remind everyone that God will respond with judgment again. We know from Revelation what is going to happen. The Big Idea today is that in spite of some kind of moral failure in Noah’s family, God shows grace to Noah. The writer of Hebrews tells us, *“By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith. (Hebrews 11:7, NKJV).*

Today, we will hear genealogies and see some kind of failure in Noah’s family. In these genealogies, we are reminded that God is working His purposes out and that He is doing it in specific detail. These genealogies have four main purposes:

1. They validate and substantiate the historical accuracy of the Bible. The Bible is not a mere story or a fictional book. It is a concrete account of concrete events.
2. They state and confirm Bible prophecy. We will read today of a solid genealogy from Noah all the way down to Abraham, who is the starting point for the Jewish people.
3. They show a God involved in the real and concrete details of different people’s lives. We have a God that knows the details of our lives as well.
4. They help us learn lessons about the nature and character of God as we look at individuals who are listed in the genealogies.

Chapter 9

¹So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth. [**Cf¹: Mesopotamian tales that say flood due to overpopulation.**] ² And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. [**Interestingly, animals are inherently afraid of humans.**] They are given into your hand. ³ Every moving thing that lives shall be food for you. [**Another good reason for the animals to be afraid of humans.**] I have given you all things, even as the green herbs. ⁴ But you shall not eat flesh with its life, that is, its blood. [**Leviticus 17:10, 11, 14 states that life is in the blood given for the altar.**] ⁵ Surely for your lifeblood [**value of life of man**] I will demand a reckoning [**why? ha adam is made in God’s image, unique**]; from the hand of every beast I will require it, and from the hand of man. From the hand of

¹ Cf is Latin for conferatur meaning “compare to” or “Compare with.” It shows contrast between what is being stated and some other text. In this case we compare the Biblical account with such things as the Chronicles of Gilgamesh and other Mesopotamian texts.

every man's brother I will require the life of man. **[God requires life and man will require life when one is taken.]**

⁶ "Whoever sheds man's blood, **[excluding justice and warfare]**
By man his blood shall be shed; **[basis for taking of life under the law-death penalty]**
For in the image of God **[this clarifies the justification for capital punishment]**
He made man. **[includes sanctity of life – supportive of pro-life movement]**
⁷ And as for you, be fruitful and multiply;
Bring forth abundantly in the earth
And multiply in it." **[again.. contrary to the other flood narratives in near middle east]**

⁸ Then God spoke to Noah and to his sons with him, saying: ⁹ "And as for Me, behold, I establish My covenant with you and with your descendants after you, ¹⁰ and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth. 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." **[says never again a worldwide flood - statement of grace]**

¹² And God said: "This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: ¹³ I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth **[first sign is a rainbow].**² ¹⁴ It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; ¹⁵ and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. ¹⁶ The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth." 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." **[Rainbow is now possible because of water on earth.]**

¹⁸ Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan. **[First mention of Canaan - father of the Canaanites.]** ¹⁹ These three were the sons of Noah, and from these the whole earth was populated.

²⁰ And Noah began to be a farmer, and he planted a vineyard. ²¹ Then he drank of the wine and was drunk, and became uncovered in his tent [**oholoh** should be "her tent"]. **[1st time in Bible we see drunkenness.]** ²² And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. **[Inference is that he neglected the dignity of his father.]** ²³ But Shem and Japheth 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. **[Shem and Japheth protected their father's dignity.]**

² Signs of covenants - Abrahamic – circumcision, Mosaic - Sabbath

²⁴ So Noah awoke from his wine, and knew what his younger son had done to him. ²⁵ Then he said: “Cursed be Canaan; **[sin of Ham taken out on Canaan? Noah’s curse is prophetic.]** A servant of servants he shall be to his brethren.” ²⁶ And he said:

“Blessed be the LORD,

The God of Shem, **[Jews descend from Shem – Semites]**

And may Canaan be his servant.

²⁷ May God enlarge Japheth,

And may he dwell in the tents of Shem;

And may Canaan be his servant.” **[incorrectly was used by some to enslave blacks. Canaanites were, in fact, white. They were never those who populated Africa. Beware of those who use the Bible to justify injustice, wrongdoing, etc. We must rightly divide the word of truth.]**

²⁸ 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. (Genesis 9, NKJV with authors notes in brackets).

There is much speculation as to the exact kind of wrong Ham committed against Noah, his father. We can tell from reading the text that something odd or weird and untoward was going on. We can tell that it is something sexual. There are three historical views held by Jewish and Christian sources:

1. Simple Voyeurism – looking at Noah’s naked body. This doesn’t seem so bad in our day as there are all kinds of nakedness in the prevailing culture. But at that time, it would have been a grave wrongdoing. This is very likely the wrong done.
2. Castration by Canaan himself was put forward by certain rabbis, but that idea really doesn’t make a lot of sense given the text.
3. Paternal incest – there is the thought that perhaps Noah was sexually abused by Ham. Noah awoke and “saw what his son had done to him.”

I recently heard an interesting argument on a podcast interview of Dr Michael S Heiser.³ He explains that every language has idioms. Idioms are words used that have another meaning than the basic meaning of the words. For example, we might describe a problem as a “real can of worms.” You can look up every word in that phrase, and you will not know what the phrase is talking about. In Hebrew, to “see the nakedness of” a certain man (Leviticus 20:20-21) involves illicit sex with his “woman”. Example: ²⁰ *If a man lies with his uncle’s wife, he has uncovered his uncle’s nakedness. They shall bear their sin; they shall die childless.* ²¹ *If a man takes his brother’s wife, it is an unclean thing. He has uncovered his brother’s nakedness. They shall be childless.* This viewpoint has certain strengths as an argument for the meaning of the text.

³ <https://nakedbiblepodcast.com/podcast/naked-bible-159-noahs-nakedness-the-sin-of-ham-and-the-curse-of-canaan/>

If that text is used, it definitely might mean that Ham had sex with “Noah’s wife”. I don’t know if Mrs. Noah was also drunk and was somehow involved, and I don’t know if she was raped by Ham. I don’t know if she was a willing participant. Nor do we know whether it was Ham’s step-mother or his own mother. Regardless, Ham’s actions would have been a challenge to his father’s authority. This also explains the curse on Canaan instead of Ham. This was perhaps because Canaan would have been the offspring of Ham’s possible incest. Seeing the wicked deed done with Ham gloating about it, the two other brothers responded by going in without looking and covering their “father’s nakedness”. We’ve said enough about this, so on that light note, let’s move on to chapter 10.

Chapter 10 - Nations Descended from Noah (table of the nations). It describes and outlines the origins of the nations of the near middle east. Ham is central to the narrative. Israel was God’s special nation, so the nations that interact with Israel are high-lighted.

10 Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood.

*2 The sons of Japheth were Gomer, **Magog**, Madai, Javan, Tubal, Meshech, and Tiras. 3 The sons of Gomer were **Ashkenaz**, Riphath, and Togarmah. 4 The sons of Javan were Elishah, Tarshish, Kittim, and **Dodanim**. 4 5 From these the coastland peoples of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations. [The Bible skips ahead telling us that they spread out because they all had their own languages at Babel.]*

*6 The sons of Ham were Cush, Mizraim [**Egypt**], Put, and Canaan. 7 The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah were Sheba and Dedan. [Could this be the Tuath Dé Danann of Ireland?]⁵*

*8 Cush begot Nimrod; he began to be a mighty one on the earth. 9 He was a mighty hunter before [lpní – “to the face”= **against**] the LORD; therefore it is said, “Like Nimrod the mighty hunter before the LORD.” 10 And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar [**ancient name for Babylon**]. 11 From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah, 12 and Resen between Nineveh and Calah (that is the principal city).*

*13 Mizraim [**Egypt**] begot Ludim, Anamim, Lehabim, Naphtuhim, 14 Pathrusim, and Casluhim (from whom came the **Philistines** and Caphtorim).*

*15 Canaan begot Sidon his firstborn, and Heth; 16 the Jebusite, the Amorite, and the Girgashite; 17 the Hivite, the Arkite, and the Sinite; 18 the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed. 19 And the border of the Canaanites was from Sidon as you go toward Gerar, as far as **Gaza**; then as you go toward*

⁴ https://en.wikipedia.org/wiki/Tuatha_D%C3%A9_Danann

⁵ Ibid

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 [**Hebrews**], the brother of Japheth the elder. ²² The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram. ²³ The sons of Aram were Uz, Hul, Gether, and Mash. ²⁴ Arphaxad begot Salah, and Salah begot Eber. ²⁵ To Eber were born two sons: the name of one was Peleg, for in his days the earth was divided [**some assume during the generation of Peleg that Tower of Babel happened**]; and his brother's name was Joktan. ²⁶ Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, ²⁷ Hadoram, Uzal, Diklah, ²⁸ Obal, Abimael, Sheba, ²⁹ Ophir, Havilah, and Jobab. All these were the sons of Joktan. ³⁰ And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east. ³¹ These were the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

³² 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. (Genesis 10, NKJV with authors notes in brackets).

There are 70 nations in chapter 10. Every time you see the number 70, it has to do with domination. In this case, it is dealing with world domination. Gideon had 70 sons and he was conceited in doing that. This is an account of the nations established in the near Middle East.

Chapter 11 - The Tower of Babel

11 Now the whole earth had one language and one speech [**going back in time**]. ² And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. ³ Then they said to one another, "Come, let us make bricks and bake them thoroughly." They had brick for stone, and they had asphalt for mortar. ⁴ **And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth."** [**the emphasis is self-centeredness, and it is based on pride-wanting to memorialize themselves - God had told them to "be fruitful and multiply and FILL the earth."** Mankind instead is saying NO. **Man is still saying NO. It is based in rebellion!**]

⁵ But the LORD came down to see the city and the tower which the sons of men had built. ⁶ And the LORD said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. ⁷ Come, let Us go down and there confuse their language, that they may not understand one another's speech." ⁸ So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city. ⁹ Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

Shem's Descendants – We'll now look at how we get to the Jews

*¹⁰ This is the genealogy of Shem: Shem was one hundred years old, and begot Arphaxad two years after the flood. ¹¹ After he begot Arphaxad, Shem lived five hundred years, and begot sons and daughters. ¹² Arphaxad lived thirty-five years, and begot Salah. ¹³ After he begot Salah, Arphaxad lived four hundred and three years, and begot sons and daughters. **[See how the length of lifetimes is diminishing.]** ¹⁴ Salah lived thirty years, and begot Eber. ¹⁵ After he begot Eber, Salah lived four hundred and three years, and begot sons and daughters. ¹⁶ Eber lived thirty-four years, and begot Peleg. ¹⁷ After he begot Peleg, Eber lived four hundred and thirty years, and begot sons and daughters. ¹⁸ Peleg lived thirty years, and begot Reu. ¹⁹ After he begot Reu, Peleg lived two hundred and nine years, and begot sons and daughters. ²⁰ Reu lived thirty-two years, and begot Serug. ²¹ After he begot Serug, Reu lived two hundred and seven years, and begot sons and daughters. ²² Serug lived thirty years, and begot Nahor. ²³ After he begot Nahor, Serug lived two hundred years, and begot sons and daughters. ²⁴ Nahor lived twenty-nine years, and begot Terah. ²⁵ After he begot Terah, Nahor lived one hundred and nineteen years, **[down now close to 120 years old at death]** and begot sons and daughters. ²⁶ Now Terah lived seventy years, and begot Abram, Nahor, and Haran.*

*²⁷ This is the genealogy of Terah: Terah begot Abram, Nahor, and Haran. Haran begot Lot. ²⁸ And Haran died before his father Terah in his native land, in Ur of the Chaldeans. ²⁹ Then Abram and Nahor took wives: the name of Abram's wife was Sarai, **[to become Sarah]** and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and the father of Iscah. ³⁰ But Sarai was barren; she had no child. ³¹ And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and **they went out with them from Ur of the Chaldeans to go to the land of Canaan;** and they came to Haran and dwelt there. ³² So the days of Terah were two hundred and five years, and Terah died in Haran. (Genesis 11, NKJV with authors notes in brackets).*

So, as mentioned at the beginning, these genealogies have a purpose. They attest to the accuracy of the Bible. They give a framework upon which Bible prophecy hangs. They show that God is interested and involved in the details of people's lives. And lastly, in studying the various people listed in these genealogies, we learn of the nature and character of God. Lastly, we see that in spite of Noah's family's failures, Noah is in the Hall of Faith in Hebrews.

As we finish the genealogy with Terah, the stage is set for Abram to be called by God to go into the Land of Canaan where the Jewish people will be born as a nation. And it is through the Jewish people that Jesus will come forth as the Messiah who would bring the Gentiles into the family of God. And that's how you and I are participants in this marvelous plan of God. Hallelujah! It is all by His plan. It is all by His grace.

Let us pray.

Union Grove is one of the oldest Baptist communities of faith in the State of Texas dating back to 1844. Pastor Faber McMullen may be reached by email at uniongrove362@gmail.com or by snail mail at: 15301 FM 362, Navasota, Texas 77868. Tel: 936-825-1227 (Edited and proofed by Amanda Neese- Webster, Texas.) All financial gifts to this ministry are tax-deductible as a 501 (c) (3) Corporation.