

God's Covenant with Noah and Noah's Prophecy

Genesis 9:1-29

- I. THE ORDERS FOR NOAH (Genesis 9:1-7)
 - A. To Be Fruitful and Multiply (Genesis 9:1)
 1. The giving of the blessing
 - a. The source of the blessing – God (Genesis 9:1)
 - b. The recipients of the blessing – Noah and his sons (Genesis 9:1)
 2. The content of the blessing (Genesis 9:1)
 - a. Be fruitful.
 - b. Multiply.
 - c. Replenish the earth.
 - (1) Noah and his descendants were to “be fruitful” – “to flourish... indicates... successful production of fruit, offspring.”
 - (a) This word speaks of quality in the matter of reproduction, not just quantity. God is interested in multiplying the population but not at the expense of quality.
 - (b) God is interested in the kind of quality that is brought forth.
 - i. God's plan from the start was the fruitfulness of His creation (Genesis 1:28)
 - ii. His animal creation was meant to be so as well (Genesis 1:22; 8:17)
 - iii. The man that feareth God is blessed (Psalm 112:1)
 - iv. The family unit is the plan of God and is blessed by Him (Psalm 128:3-4; cp. Genesis 2:24)
 - (2) Noah and his descendants were to “multiply” – “bring forth abundantly” (Genesis 9:7)
 - (3) This was a direct order from God.
 - (a) This order emphasizes God's desire for man to increase greatly in numbers.
 - (b) Children are an heritage of the Lord (Psalm 127:3)
 - (c) They are a reward from God.
 - i. However, this is the exact opposite of what we see in today's society.
 - ii. Children are treated as a bother to society.
 - iii. Worse yet, “Christian” circles act just like the world on this matter.
 - (d) God wanted man to increase greatly in number.

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- (e) In God's word there is no room for abortion or other "planned parenthood" philosophies that go contrary to scripture.
- (4) Noah and his descendants were to "replenish the earth" – "to provide, to fill up."
 - (a) The earth had been completely destroyed and needed to be refilled.
 - (b) The animals had the job of repopulating the globe and so did man.
 - (c) While "green new deals" and "planned parenthood" seeks to limit and destroy mankind and children, God's plan and philosophy is a complete 180 degree different.
- B. A Changed Relationship (Genesis 9:2-4)
 - 1. Amongst the animals toward man.
 - a. Fear of man
 - b. Dread of man
 - 2. All animals for meat (Genesis 9:2-4)
 - a. Man's dominion over the animals (Genesis 9:2)
 - b. Man's diet to include flesh now (Genesis 9:3-4)
 - (1) The moving things that lived would be meat for them just as the herb had been (Genesis 9:3). This was a shift from what had been established in the garden (Genesis 1:29).
 - (a) The eating of flesh allowed under the law (Leviticus 11:47), with certain animals being classified as unclean (Leviticus 11:1, 2, 3-46).
 - (b) The eating of flesh allowed in the New Testament (Acts 10:13-15; 1 Timothy 4:1-5)
 - (c) Any dietary restrictions forced considered to be doctrines of devils (1 Timothy 4:1; cp. Romans 14:3; 1 Corinthians 8:8)
 - (2) The blood of the animals was not to be eaten (Genesis 9:4).
- C. The Retribution of Murders (Genesis 9:5-7)
 - 1. Capital punishment to be exacted upon the murderer.
 - a. This order includes the killing of people by animals (for example: a dog was to be executed if it killed someone).
 - b. In fact, the Mosaic law required that the owners of dangerous animals who killed someone were also to be killed (Exodus 21:28, 29).
 - c. In Genesis 9:5 three times the word "require" shows up. Capital punishment is a requirement from God (Leviticus 24:17). All the opposition to capital punishment in the world today shows just how far man is from the mind of God. It is simply rebellion against God. (Genesis 9:5; Exodus 21:12; Psalm 9:12; Proverbs 28:17)
 - 2. The responsibility of exacting the capital punishment
 - a. By the avenger of blood and the elders in the Old Testament in Israel (Exodus 20:13; Numbers 35:15-31)

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- b. By the hand of the law of the land (minister of God), human government (Romans 13:1-5; cp. Ecclesiastes 8:2-5; 2 Chronicles 19:6; Proverbs 24:23-24)
3. Because man was created in the image of God (Genesis 1:26-27; Genesis 5:1; Genesis 9:6)
4. The argument for and against capital punishment – Some say execution of murderers, though allowed under the Old Testament, is wrong for today. The following two examples refute this philosophy:
 - a. 1) Paul, when brought to judgment refused not to be put to death if he was worthy of it (Acts 25:11). This means he believed there were things “*worthy of death*” – an Old Testament phrase with a particular application (See Deuteronomy 17:6; Deuteronomy 21:22).
 - b. 2) Paul spoke to the Romans about higher powers of government being ordained of God. They were to exact judgment (Romans 13:4).

II. THE NOAHIC COVENANT (Genesis 9:8-17)

A. The Promise Made of No More Universal Flood (Genesis 9:8-11)

1. The giving of the covenant (Genesis 9:8-10)
 - a. The giver – “*God*” (Genesis 9:8)
 - b. The recipients (Genesis 9:8-10)
 - (1) Noah (Genesis 9:8)
 - (2) His sons with him (Genesis 9:8)
 - (3) Their (seed) children after them (Genesis 9:9)
 - (4) Every living creature (Genesis 9:10)
 - (a) Fowl
 - (b) Cattle
 - (c) Beasts

2. The nature of the covenant (Genesis 9:11)
 - a. All flesh would not be killed any more by a flood of waters.
 - b. There would never again be a flood to destroy the earth.

B. The Token of the Rainbow (Genesis 9:12-17)

1. The purpose of the rainbow (Genesis 9:12, 13, 17)
 - a. In all three of these verses the rainbow is said to be a token or sign of the promise.
 - b. It is a beautiful reminder of God's gracious promise of protection from another world-wide flood.
 - c. Note: The rainbow is also associated with God's throne (Revelation 4:3) and God's glory (Ezekiel 1:28).
 - d. It shall be for a token of a covenant between me and the earth.
2. The unfolding of the rainbow (Genesis 9:14)
 - a. It shall come to pass, when I bring a cloud over the earth
 - b. The bow shall be seen in the cloud.
 - (1) This gives the viewer a most encouraging message.

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- (2) The rainbow would shine over the sky when the darkness of the cloud would cause man to wonder and worry about another flood.
 - (3) The place of the rainbow reminds us that a rainbow is a joint product of storm and sunshine. – Note: Our lives contain storms and sunshine, without the storms we would never enjoy the sweet times (rainbows) in our lives and would never understand the mercy and grace of God (Psalm 107:1-42, cp. Psalm 107:43).
 3. The reminder of the rainbow (Genesis 9:15-16)
 - a. God's promise to remember His covenant (Genesis 9:15)
 - b. God's self-made reminder concerning His covenant (Genesis 9:16)
- III. THE DISOBEDIENCE OF NOAH & CURSE ON CANAAN (Genesis 9:18-24)
 - A. The Family of Noah (Genesis 9:18-19)
 1. The reminder of the sons (Genesis 9:18)
 2. The dissemination of the sons (Genesis 9:19; Genesis 10:32; Acts 17:26-28)
 - a. Japheth went to Europe (Genesis 10:2-5)
 - b. Ham went to Africa (Genesis 10:6-20)
 - c. Shem went to Asia (Genesis 10:21-31)
 - B. The Disobedience of Noah (Genesis 9:20-21)
 1. Noah's initial decision (Genesis 9:20)
 - a. He began to be a husbandman.
 - (1) Noah and his sons had been admonished to spread out
 - (2) However, Noah's decision set the tone for settling down.
 - b. He planted a vineyard.
 - (1) Every decision paved the way for the next one.
 - (2) Noah's disobedience would lead to the next.
 2. Noah's second decision (Genesis 9:21)
 - a. He drank of the wine.
 - b. He was drunken.
 - (1) This is the first mention of wine in the scripture. That the first mention should carry with it such a shocking outcome is a warning of the peril of alcohol.
 - (2) Unfortunately, this outcome is far too often familiar in the world... alcohol destroys homes, takes lives, severs friendships, etc. (Psalm 107:27; Proverbs 23:31; Habakkuk 2:15)
 3. Noah's third decision (Genesis 9:21)
 - a. *"he was uncovered in his tent"*
 - b. Note: Noah's second decision brought forth his third decision.
 - C. The Response to Noah's Disobedience (Genesis 9:22-23)
 1. The response of Ham (Genesis 9:22)
 - a. He saw his father's nakedness.
 - b. He told his brethren without.

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2. The response of Shem and Japheth (Genesis 9:23)
 - a. They went in carefully
 - b. They covered their father and saw not his nakedness.
 - D. The Knowledge of Ham's Sin (Genesis 9:24)
 1. Noah awoke
 2. Noah knew what his son had done unto him.
- IV. THE PROPHECY OF NOAH (Genesis 9:25-27)
- A. The Curse on Canaan (Genesis 9:25)
 1. Canaan, Ham's son, was cursed and would become a servant of servants unto his brethren (Genesis 9:25; Genesis 10:6, 15-19).
 2. Note: This is not, nor could it be a curse upon the Hamites causing them to be servants unto the Shemites and Japhethites. Instead, the Canaanites would be servants. Ham could not be cursed because he had already been blessed in verse one of chapter nine (Genesis 9:1).
 - B. The Blessing on Shem and Japheth (Genesis 9:26-27)
 1. The Blessing of Shem (Genesis 9:26)
 - a. Blessed be the LORD God of Shem
 - b. Canaan shall be his servant.
 2. The Blessing of Japheth (Genesis 9:27)
 - a. God shall enlarge Japheth
 - b. He shall dwell in the tents of Shem
 - c. Canaan shall be his servant.
- V. THE DEATH OF NOAH (Genesis 9:28-29)
- A. Noah Lived after the Flood Three Hundred and Fifty Years (Genesis 9:28)
 - B. All the Days of Noah Were Nine Hundred and Fifty Years (Genesis 9:29)