

Genesis 9 to 12:3

Summary of Genesis 9 to 12

Sinful human nature survived the judgement of the flood. The sweet savour of Noah's sacrifice was followed by a Divine covenant, and a new beginning was made in the cleansed earth. But it was not long before sin reappeared in the family of Noah. The sin of Ham and the curse on Canaan culminated in a massive rebellion against Yahweh and the scattering of the inhabitants of the earth in the days of Nimrod. God's response was to call Abram from the centre of idolatry and apostasy and begin a process which would finally see Nimrod's rebellion undone and all nations embraced in Abraham and his seed. This was the intent of the very first promise made to Abraham – "I will make of thee a great nation".

Genesis 9

1 And God blessed ¹Noah and his sons, and said unto them, Be ²fruitful, and ³multiply, and ⁴replenish the ⁵earth.

2 And the ⁶fear of you and the ⁷dread of you shall be upon every beast of the earth, and upon every fowl of the ⁸air, upon all that ⁹moveth upon the ¹⁰earth, and upon all the fishes of the sea; into your ¹¹hand are they ¹²delivered.

3 Every ¹³moving thing that ¹⁴liveth shall be ¹⁵meat for you; even as the green herb have I given you ¹⁶all things.

4 But ¹⁷flesh with the ¹⁸life thereof, which is the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; ¹⁹at the hand of every ²⁰beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso ²¹sheddeth man's blood, by man shall his blood be shed: for in the ²²image of ²³God made he man.

7 And you, be ye fruitful, and multiply; ²⁴bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying,

9 ¹And I, behold, I establish my ²covenant with you, and with your ³seed after you;

10 And with every living creature that is with you, of the fowl, of the ⁴cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a ⁵flood; neither shall there any more be a flood to ⁶destroy the earth.

12 And God said, This is the ⁷token of the covenant which I ⁸make between me and you and every living creature that is with you, for ⁹perpetual generations:

13 I do ¹⁰set my ¹¹bow in the ¹²cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a

The Principles of the New Order

¹"rest". Blessed for his righteousness which gave the earth rest.

² *parah* - to bear fruit. Used Gen. 1:28.

³ *rabah* - become numerous, multiply. Used Gen. 1:28; 8:17.

⁴ *mala* - to fill, be full. Used Gen. 1:22 (fill); 1:28.

⁵ *eretz* - the earth. This declaration is identical with Gen. 1:28 up to the word "earth". Constitutes a new beginning in the struggle for dominion over carnality.

⁶ *mora* - fear, terror. The animals in the ark were subdued under Noah. Now outside they would grow wary and fearful of man.

⁷ *chath* - fear, terror. Adam lost dominion over the carnal creation. This is not restored after the flood.

⁸ *shameh* - heaven, sky.

⁹ *ramas* - to creep, move about, glide about.

¹⁰ *adamah* - ground, land.

¹¹ *yad* - open hand (indicating power, means, direction).

¹² *nathan* - to be given, be entrusted to.

¹³ *remes* - creeping things, moving things. First used Gen. 1:24 rendered "creeping thing".

¹⁴ *chay* - living, alive.

¹⁵ *oklah* - food, eating. First used Gen. 1:29 of herbs for man. Man now authorised to use animals as food.

¹⁶ *kol* - all, the whole. 21 occs. in Gen. 9. Used Ps. 8:6.

¹⁷ *basar* - flesh. Occs. 6 times Gen. 9.

¹⁸ *nephesh* - life. See principle Lev. 17:10-11.

¹⁹ *min yad* - Lit. "from the hand". Those who took life would pay with their own life – man or beast.

²⁰ *chay* - living thing.

²¹ *shaphak* - pour out, spill. Cp. Gen. 4:8.

²² *tselem* - image, resemblance. See Gen. 1:26.

²³ *elohim* – mighty ones (angels).

²⁴ *sharats* - to teem, swarm, multiply. Used Gen. 1:20,21.

God's Covenant with All Flesh

¹ *any* - I (first person singular - usually used for emphasis). First occ. is Gen. 6:17 when God announces the flood. This is the antithesis.

² *berith* - covenant, pledge. Root idea is to cut a covenant - from the practice of dividing an animal and passing between the pieces. The first occ. is Gen. 6:18 of God's covenant with Noah. 7 occs. in Gen. 9.

³ *zera* - seed, sowing, offspring. This is 12th occ. in O.T.

⁴ *behemah* - beast, cattle, animal.

⁵ *mabbul* - flood, deluge. 13 occs. all in Genesis except for Ps. 29:10.

⁶ *shachath* - to spoil, ruin. First occ. is Gen. 6:11 - "corrupt". See Rev. 11:18.

⁷ *oth* - sign, signal; token, ensign. First used Gen. 1:4 "signs". Next of Cain's "mark" - Gen. 4:15.

⁸ *nathan* - give.

⁹ *olam* - a hidden period; for ever, perpetual.

¹⁰ *nathan* - give.

¹¹ *qesheth* - bow; rainbow. Word also used of the hunting bow - symbolizes power to conquer - Gen. 48:22; 49:24.

¹² The cloud is a symbol of a multitude - Ezek. 38:9,16; Heb. 12:1. The saints are prefigured here in the performance of their work, first of judgement and then as agents of peace. This pattern is seen in Ezek. 1 where in V.4 the approaching storm involves "a great cloud" from which the Cherubim emerge for the work of judgement. The cloud produces a rainbow in V.28 which appears around the

cloud over the earth, that the bow 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; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and ¹³I will look upon it, that I may remember the ¹⁴everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

18 And the sons of Noah, that went forth of the ark, were ¹Shem, and ²Ham, and ³Japheth: and Ham is the father of ⁴Canaan.

19 These are the three ⁵sons of Noah: and of them was the whole earth ⁶overspread.

20 And Noah began to be an ⁷husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was ⁸uncovered within his ⁹tent.

22 And Ham, the father of Canaan, saw the ¹⁰nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a ¹¹garment, and laid it upon both their ¹²shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his ¹³younger son had done unto him.

25 And he said, ¹⁴Cursed be Canaan; a ¹⁵servant of ¹⁶servants shall he be unto his brethren.

26 And he said, ¹⁷Blessed be the LORD God of Shem; and Canaan ¹⁸shall be his servant.

27 God shall ¹⁹enlarge ²⁰Japheth, and he shall ²¹dwell in the ²²tents of Shem; and Canaan shall be his servant.

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he ²³died.

The Rainbow in Scripture – referred to 4 times – Gen. 9:13-16; Ezek. 1:28; Rev. 4:3; 10:1. Token of Yahweh's covenant with flesh – Gen. 9:11-16. Seven colours represents various manifestations of complete divine glory. Completely circular (half unseen) = eternal life. Formed by refraction of sun's rays through raindrops. Sun = Christ (Mal. 4:2). Clouds = saints (Rev. 1:7; Heb 12:1). Rain = outpouring of spirit (Joel 2:23; Deut; 32:2; Ps. 72:6). Symbol of Christ and saints in glory bringing blessings of God's covenant to all flesh.

throne above the resting Cherubim at the end of their conquering career.

¹³ *ra'ah* - to see, look at. Significantly the rainbow is primarily for God, not man.

¹⁴ *olam berith* – used together 14 times O.T. (certainty of covenant) and once N.T. – Heb. 13:20.

Token of the Covenant – The rainbow is a herald of things to come. There is the promise of “a morning without clouds” and “clear shining after rain” (2 Sam. 23:4) in the wake of the storms of Armageddon. Peace will finally come to the earth when dominion is restored to man and God completes His work through the Lord Jesus Christ – the sun of righteousness (Mal. 4:2).

Sin strikes the family of Noah

¹ "name, renown". Father of Semitic races.

² "hot; heat; brown". Father of dark races.

³ "expansion, enlarged". Father of white races.

⁴ "humiliated, merchant; trader; or that humbles and subdues".

⁵ *benim* - family builders.

⁶ *naphats* - scattered, dispersed.

⁷ *ish adamah* - man of the soil. Ygs. Lit. "a man of the ground".

⁸ *galah* - to be uncovered, to reveal oneself. Verb indicates an action on one's own behalf. Thus "he uncovered himself". Consistent with the behavior of intoxicated people – Prov. 23:29-33. Alcohol loosens the moral grip and arouses sexual desire.

⁹ *ohel* - tent. Still living in temporary accommodation.

¹⁰ *ervah* - nakedness, nudity, shame, pudenda. This is the word used throughout Lev. 18 and 20 of uncovering nakedness – a euphemism for sexual relations – see Lev. 20:11. The use of this word implies shameful nakedness rather than simple nudity for which the word *erom* is used 10 times in the O.T. (e.g. 3 times in Gen. 3:7, 10, 11).

¹¹ *simlah* - wrapper, mantle, covering garment.

¹² *shekem* - shoulder, back. Symbol for responsibility.

"Honour thy father..... (which is the first commandment with promise)" – Eph. 6:2. Noah's prophecies contain promises to Shem and Japheth concerning their future and ultimate destiny.

The Prophecies of Noah

¹ *qatan* - young. Probably refers to Canaan.

² *arar* - cursed be he. First occ. is in Gen. 3:14 of the sentence on the serpent.

³ *ebed* - slave, servant.

⁴ Ygs. Lit. - "Blessed of Yahweh my God is Shem".

⁵ *hayah* – to become. The verb in the active voice expresses an intention and desire for the action. Lit. "Let Canaan be his servant", or "Canaan *must* be his servant". Sin brings servitude – Rom. 6:23.

⁶ *pathah* - to make spacious, make open. Roth. - "God give extension to Japheth, but make his habitation in the tents of Shem, and let Canaan be their servant." There is an obvious play on the meaning of Japheth. Lit. Heb. – "God enlarge the enlarger".

⁷ "opened, expansion, wide-spreading".

⁸ *shakan* - to settle down, to abide, dwell, reside. Has the idea of permanent dwelling.

⁹ *ohel* - a tent. Significantly, the House of Prayer for all nations is called an *ohel* – Isa. 16:5 ("the tabernacle of David").

The Death of Noah

¹ *muth* - to die. 15th occ. in O.T. –see use in Gen. 5. Mortality still rules in the family of man.

Mark in the chapter summary and chapter divisions for:

Genesis 10

70 nations from Shem, Ham and Japheth

V.1	The generations of Noah
Vv.2-5	14 nations from Japheth
Vv.6-20	30 nations from Ham
Vv.21-32	26 nations from Shem

(14 + 30 + 26 = 70. Key - count names only once and omit Noah, Shem, Ham and Japheth, and the names of cities)

Genesis 11:1-9

1 And the whole earth was of one ¹language, and of one ²speech.

2 And it came to pass, as they ³journeyed ⁴from the east, that they found a ⁵plain in the land of ⁶Shinar; and they dwelt there.

3 And ⁷they said one to another, ⁸Go to, let us ⁹make brick, and burn them throughly. And they had ¹⁰brick for stone, and ¹¹slime had they for ¹²mortar.

4 And they said, Go to, let us build us a city and a ¹³tower, whose ¹⁴top may reach unto heaven; and let us make us a ¹⁵name, lest we be ¹⁶scattered abroad upon the face of the whole earth.

5 And the LORD came down to see the city and the tower, which the ¹⁷children of men builded.

6 And the LORD said, Behold, the people is ¹⁸one, and they have all one language; and this they begin to do: and now nothing will be ¹⁹restrained from them, which they have ²⁰imagined to do.

7 Go to, let us go down, and there ²¹confound their language, that they may not ²²understand one another's speech.

8 So the LORD ¹⁶scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called ²³Babel; because the LORD did there ²¹confound the language of all the earth: and ²⁴from thence did the LORD scatter them abroad upon the face of all the earth.

Genesis 12:1-3

1 Now the LORD ¹had said unto Abram, ²Get thee out of thy ³country, and from thy ⁴kindred, and from ⁵thy father's house, unto ⁶a land that I will shew thee:

2 And ⁷I will make of thee a great nation, and ⁸I will bless thee, and ⁹make thy name great; and ¹⁰thou shalt be a blessing:

Nimrod's Rebellion and the Tower of Babel

¹ *saphah* – the lip (by imp. language). See Mal. 2:7 for principle. The original tongue was God's, given to man to express His ideas and religion.

² *dabar* – a word; a matter. Roth. – “and of one stock of words”.

³ *naca* – to pull up (tent pegs); i.e. start on a journey.

⁴ R.V. – “as they journeyed east”. See Ezek. 8:16.

⁵ *biqah* – wide level valley.

⁶ “Enemy's tooth”. This name is derived from Semiramis wife of Nimrod.

⁷ Lit. “each man said to his neighbour”.

⁸ Roth. – “Come on” (imperative). A call to arms.

⁹ *laban* – to be white.

¹⁰ *lebenah* – a brick (whiteness of clay).

¹¹ *chemar* - bitumen.

¹² *chomer* – bubbling up of mire or clay (cement).

¹³ *migdal* – a tower (ziggurat).

¹⁴ *rosh* – the head. Roth. – “with its head in the heavens”.

¹⁵ *shem* – name, as a mark or memorial of individuality with definite and conspicuous position. God had installed Shem (Melchizedek) as His priest in Salem (Gen. 14). Nimrod's rebellion challenged God's arrangements and sought to establish a counterfeit religion – the ancient Anti-christ.

¹⁶ *puwts* – to dash in pieces; to disperse.

¹⁷ *benim adam* – Lit. “family builders of Adam”.

¹⁸ *echad* – united, i.e. one. Roth. – “Lo! one people”.

¹⁹ *batsar* – inaccessible. See only other occ. in same grammar Job 42:2. Cp. 2 Thess. 2:4.

²⁰ *zamam* – to plan in a bad sense.

²¹ *balal* – to overflow; to mix, mingle, confuse. In the Hebrew this word is related to Babel and is the basis of that name.

²² *shama* – to hear intelligently.

The rebellion of Nimrod created the kingdom of men and laid the foundations for the doctrines and practices of the Roman Catholic Church (“Babylon the Great” – Rev. 17:5). Nimrod was Pontifex Maximus of Babel – the first god-king. The Pope (Pontiff) is his latter day counterpart – 2 Thess. 2:3-4.

²³ Heb. “confusion”, but in Aramaic and other ancient languages “Gate of God”. Greek - Babylon.

²⁴ The outcome of this is detailed in Gen. 10. The division occurred in the days when Peleg was born – Gen. 10:25.

Gen. 11:10-26 – The line of Shem to Abram

Gen. 11:27-32 – The family of Terah move to Haran

The Call of Abram

¹ Cp. Acts 7:2-4. The call made in Ur was repeated in Haran 5 years later.

² *halak* – walk. Imperative mood – Lit. “Go for yourself”.

³ First of 3 conditions to be met. Had to become a stranger and pilgrim – Heb. 11:8,9,13.

⁴ Same word “nativity” Gen. 11:28. The natural family of Adam to be left behind.

⁵ His immediate family. Not accomplished until Gen. 13:9.

⁶ Lit. “the land”.

⁷ The first of 7 clauses in this first of 7 promises to Abraham. The most important – it foreshadows the incorporation of all nations back into one – Israel – at the end of the Millennium (Jer. 30:11; 46:28; Rev. 21).

⁸ Refers to the whole process of redemption – proof – Acts 3:25-26.

Bible Marking Notes – Genesis 9-12

<p>3 <u>11</u> <u>And I will bless them that bless thee, and curse him that curseth thee:</u> and in thee shall all <u>12</u> <u>families</u> of the <u>13</u> <u>earth</u> be <u>14</u> <u>blessed</u>.</p>	<p>⁹ Cp. Gen. 11:4. God's answer to man's rebellion is to finally bring all men back to Himself through Abraham. ¹⁰ Abraham will be source of blessing for all men. ¹¹ Redemption or destruction is contingent on relationship to Abraham. ¹² <i>ethnos</i> – a race, i.e. tribe. Occurs 5 times Gen. 10. All to be brought into one family through Abraham – Gal. 3:8-9. ¹³ <i>adamah</i> – soil (from its redness). From root <i>adam</i>. Emphasises need for redemption. ¹⁴ Firstly, justified by faith (Acts 3:25-26; Gal. 3:8-9), then redeemed (Gal. 3:29; 4:5).</p>
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Key to Abbreviations

Roth. - J.B. Rotherham's Emphasised Bible

Ygs. Lit. - Young's Literal Translation

R.V. - The Revised Version

Cp. – Compare

Lit. – Literally Heb. - Hebrew

Imp. – Implication

i.e. – That is; and e.g. – For example

N.B. - Italicised words are the English equivalent of Hebrew words