

Genesis 9

The Postflood Story

- I. Noah, the vice-regent (verses 1-7).
- II. The covenant with Noah (verses 8-17).
- III. The sin and then the curse on Canaan (verses 18-27).
 - a. The sons of Noah coming out of the ark (verses 18-19).
 - b. The sons of Noah: Shem, Ham and Japheth. There is a special note that Ham the father of Canaan (did he make this note since they are to inherit the land of Canaan?).
 - c. The whole earth was populated from these three men (verse 19).
 - d. Noah's new work (verse 20).
 - e. Noah's drunkenness (verse 21).
 - f. What Ham, the father of Canaan, saw and his gossip (verse 22).
 - g. What Shem and Japheth did to preserve Noah's dignity (verse 23).
 - h. Noah awakes and is aware of what Ham, his youngest son, had done.
 - i. Curse on Canaan, the son of Ham (verse 25). Curses the son of Ham and he will be a servant of his brothers (descendants of Shem and Japheth).
 - j. Blessing on the Lord, the God of Shem, Canaan, son of Ham, shall be his servant (verse 26).
 - k. Blessing on Japheth, dwell in the tents of Shem, Canaan (son of Ham) to be his servant (verse 27).
- IV. Noah's final days (verses 28-29).
 - a. 350 years after the flood (verse 28).
 - b. 950 years of life and he died (verse 29).

The Postflood Story

Scriptures in NASB

- I. Noah, the vice-regent (verses 1-7).

Verse 1 reads: *And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth.*

 - a. Context: The flood is over. They have left the ark. God had reassured them that seasons will continue, or maybe begin, as maybe they did not have seasons like we do before the flood.
 - b. Now, God is blessing Noah.
 - c. Notice how powerful that is. I thought about blessings. I was personally going to gloss over that, but a blessing is powerful, right? Is it not powerful to have approval from someone? Now, this is approval from God. God is giving approval but also a blessing for the future.
 - d. God tells Noah to be fruitful, to multiply and to fill the earth. This is like His message to Adam.

- e. Like Adam and Eve, they are vice-regents.
- f. See Genesis 1:28.

Verse 2: *“The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.*

- g. Now the animals outnumber the people. God placed a fear of man into animals.
- h. Noah and humanity are the master of the earth. Again, the vice-regent.
- i. CSB: *However, in Noah’s day the blessing is altered. Mankind is still to take dominion over creation (1:28), but due to the presence of sin, the harmony that existed in the garden of Eden had ended; now animals were filled with **the fear and terror of humans**. Terrorized animals can be dangerous; even so, God **placed** the animals **under** people’s **authority**, ensuring that humans would prevail over the animal kingdom.*¹
- j. Notice the detail: beast of the earth, bird of the sky, creeps on the ground, fish of the sea. This includes everything.

Verse 3: *“Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant.*

- k. This includes animals and vegetation. Humans were originally vegetarians. Eating meat was a consequence of the fall.
- l. K&D: *These words do not affirm that man then first began to eat animal food, but only that God then for the first time authorized, or allowed him to do, what probably he had previously done in opposition to His will.*²
- m. Notice that now there is no forbidden tree.
- n. I wonder if the new earth could not provide enough food as vegetarians. I wonder if before the modern age it would not work.
- o. CSB: *The phrase referring to animal food sources can be translated literally as “every creeping/gliding animal” and would normally be understood to refer to smaller animals on land or sea, but it is usually understood here to mean **every creature that moves**. Israelites would later be limited to eating only clean animals (Lv 11)*³
- p. See Gen 2:17; see also Gen 1:29

Verse 4: *“Only you shall not eat flesh with its life, that is, its blood.*

- q. There is an exception. They are not to eat the flood.
- r. Life is in the blood. NET: *Because of the carnage produced by the flood, people might conclude that life is cheap and therefore treat it lightly. But God will not permit them to kill or even to eat anything with the lifeblood still in it, serving as a reminder of the sanctity of life.*⁴

¹ Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 22.

² Carl Friedrich Keil and Franz Delitzsch, [Commentary on the Old Testament](#), vol. 1 (Peabody, MA: Hendrickson, 1996), 96.

³ Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 22.

⁴ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 9:4.

- s. CSB: *Though meat would be permissible as food, blood would not. God required Noah and his offspring to drain the **lifeblood** from any animal before eating it. This guideline would be expanded and clarified in Israel's Sinai law code (Lv 7:26–27; 17:10–14; 19:26; Dt 12:16, 24; 15:23). To avoid offending Jewish Christians, first-century Gentile Christians were also encouraged not to eat blood (Ac 15:20, 29).*⁵
- t. This is repeated through the Old and the New Testament: Lev 7:26f; 17:10–16; 19:26; Deut 12:16, 23; 15:23; 1 Sam 14:34; Acts 15:20, 29⁶

Verse 5: *“Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man’s brother I will require the life of man.*

- u. This verse does not make as much sense until we read verse 6:

Verse 6: *“Whoever sheds man’s blood, By man his blood shall be shed, For in the image of God He made man.*

- v. Moody: *The reference in v. 6 to the **image of God**—the first reference to this image in the postfall world (previously mentioned only in 1:26–27)—is also significant for it establishes beyond any doubt not only that the image of God is still present in humanity, but that that image is present in every individual.*⁷
- w. It seems that verse 5 is introducing the prohibition against murder and capital punishment.
- x. Notice: Man is made in the image of God.
- y. To hurt a human being is to hurt the image of God.
- z. ESV Study Bible: *This measured response is preferable to Lamech’s seventy-sevenfold vengeance (Gen. 4:24).*⁸
- aa. Further: *Many would see this statement as establishing the moral principle permitting the death penalty in cases of murder—with the understanding that the person charged would have been justly tried and his guilt established beyond any reasonable doubt (cf. the OT requirement of two or three witnesses, Deut. 19:15; repeated in the NT, e.g., Matt. 18:16; Heb. 10:28). A further requirement is that such a death-penalty verdict must always be carried out under the jurisdiction of the established authorities (cf. Deut. 19:15–21; Rom. 13:1–5). The difficulty of establishing guilt beyond any reasonable doubt and the difficulty of ensuring justice in a modern, complex urban society (as compared to an ancient village-based society) underscore the great care and caution that must be taken in applying this principle today.*⁹
- bb. This is about the biblical worldview of man and woman and what it means to be human.

⁵ Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 22.

⁶ [New American Standard Bible: 1995 Update](#) (La Habra, CA: The Lockman Foundation, 1995).

v. verse

⁷ Michael A. Rydelnik and Michael Vanlaningham, eds., [“Genesis,”](#) in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 62.

⁸ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 65.

⁹ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 65.

cc. Again, the CSB is so good: *Because **God made humans in his image**, the taking of a human life by either an animal or another person was not treated like the death of an animal. **Any animal and any human who killed a human was to have its own blood ... shed ... by humans as a just punishment.** This verse establishes that unauthorized taking of a human life is a capital offense and implicitly authorizes properly credentialed authorities to execute murderers. Other verses in the law of Moses reinforced this concept (Ex 20:13; 21:23; Dt 19:21). No such law exists for the killing of animals; the Bible consistently teaches that humans are of superior worth to animals.*¹⁰

Verse 7: “As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it.”

dd. This is following the prohibition against murder. Now, they are to be fruitful and multiple.

ee. ESV Study Bible: *This positive view of population growth (cf. note on 1:28) stands in sharp contrast to the Babylonian flood story, which ends with the gods taking measures to inhibit mankind from filling the earth.*¹¹

ff. That phrase “be fruitful and multiply” is repeated from verse 1. CSB: *God’s blessing of humanity in Noah’s day begins (v. 1) and ends with the command to **be fruitful and multiply.** This repetition underscores the sacredness and desirability of human reproduction within God’s plan.*¹²

gg. They are vice-regents.

II. The covenant with Noah (verses 8-17).

Verses 8-10: *Then God spoke to Noah and to his sons with him, saying, ⁹“Now behold, I Myself do establish My covenant with you, and with your descendants after you; ¹⁰and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth.*

a. Verse 9 tells us that God is speaking.

b. God is speaking to Noah and his sons.

c. This covenant is with Noah and his sons and their descendants (literally seed) after them.

d. CSB: *These verses are the formal conclusion of the covenant first mentioned in 6:18. The initial expression of the covenant unconditionally offered safety in the ark to Noah’s family and many classes of animals. In the style of a royal grant or unilateral agreement, this portion of the Noahic covenant unconditionally promises that **there will never again be a flood** of the same destructive scale as Noah’s flood.*¹³

e. This covenant is still in effect.

¹⁰ Robert D. Bergen, “Genesis,” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 22.

¹¹ Crossway Bibles, *The ESV Study Bible* (Wheaton, IL: Crossway Bibles, 2008), 65.

v. verse

¹² Robert D. Bergen, “Genesis,” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 22.

¹³ Robert D. Bergen, “Genesis,” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 22–23.

- f. Verse 10: the covenant also includes every living creature that came out of the ark. Water creatures may not be included and this could make sense, because they were not listed as killed from the flood.
- g. Genesis 6:18 was a previous time that God established His covenant with Noah. That covenant was about protecting them as they entered the ark.
- h. In Genesis 9:9-15 God says 5 times that the covenant is between Him and all the creation of the earth, again, including animals.

Verse 11: *“I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth.”*

- i. This is now the covenant.
- j. All flesh, all flesh, all animals and humanity shall never again be cut off by water like the flood.
- k. Never a flood to destroy the earth.
- l. In Genesis 8:21 God had said that He will never again curse the ground.

Verses 12-13: *God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations; ¹³I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.*

- m. This is now the sign of the covenant.
- n. Dr Constable: *People have no responsibility to guarantee the perpetuity of this covenant; God will do all that He promised (v. 9). Observe the recurrence of “I,” “Myself,” and “My” in these verses. Thus, this covenant is unconditional (v. 9), universal (v. 11), and everlasting (v. 12).*³³¹¹⁴
- o. CSB: *From this point forward the rainbow would have profound significance as an affirmation of God’s grace and peace. Elsewhere in the Bible the rainbow is associated with the presence of God or his angelic representative (Ezk 1:28; Rv 4:3; 10:1). This covenant is one of three in the Bible that were accompanied by a sign; the other signs were circumcision (Gn 17:11) and the Sabbath (Ex 31:16–17).*¹⁵
- p. K&D: *An “everlasting covenant” is a covenant “for perpetual generations,” i.e., one which shall extend to all ages, even to the end of the world.*¹⁶
- q. The rainbow.
- r. Sam Allberry: *Just as the rains expressed literal judgment, so the abated waters indicated the judgment had passed. Interestingly, God doesn’t call it a “rainbow” as such. It’s simply his “bow”—referring to a bow used in hunting and warfare. So there’s a theological point being made behind this meteorological phenomenon: God is putting away his weapon. It’s safe to step out again.*¹⁷ That is interesting, though the ESV Study Bible says: *This sign should not*

³³¹ 331. See Thomas, pp. 89–93.

¹⁴ Tom Constable, [Tom Constable’s Expository Notes on the Bible](#) (Galaxie Software, 2003), Ge 9:8.

¹⁵ Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 23.

¹⁶ Carl Friedrich Keil and Franz Delitzsch, [Commentary on the Old Testament](#), vol. 1 (Peabody, MA: Hendrickson, 1996), 97.

¹⁷ <https://www.thegospelcoalition.org/article/safety-rainbow/>

be interpreted as symbolizing that God has hung up his warrior's **bow**, since there is no hint of that meaning in the text.¹⁸ BUT the NET Bible does share: *The Hebrew word קֶשֶׁת (qeshet) normally refers to a warrior's bow. Some understand this to mean that God the warrior hangs up his battle bow at the end of the flood, indicating he is now at peace with humankind, but others question the legitimacy of this proposal. See C. Westermann, Genesis, 1:473, and G. J. Wenham, Genesis (WBC), 1:196.*¹⁹

Verses 14-15: *"It shall come about, when I bring a cloud over the earth, that the bow will 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 never again shall the water become a flood to destroy all flesh.*

- s. God talks about Himself seeing the bow and remembering the covenant.
- t. God shall never again use water to destroy all flesh.
- u. God oftentimes talked about remembering the covenant: Lev 26:42, 45; Deut 7:9; Ezek 16:60²⁰
- v. Verses 16-17 make more emphasis:

"When the bow is in the cloud, then I will look upon 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."

- w. The bow is in the clouds. Again, this is a reminder.
- x. This covenant is everlasting.
- y. Verse 17: God is speaking to Noah.
- z. This is the sign.
- aa. Again: the covenant is between God and all flesh, not just humanity.

III. The sin and then the curse on Canaan (verses 18-27).

The sons of Noah coming out of the ark (verses 18-19). Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan.¹⁹ These three were the sons of Noah, and from these the whole earth was populated.

- a. The sons of Noah: Shem, Ham and Japheth. There is a special note that Ham the father of Canaan (did he make this note since they are to inherit the land of Canaan?).
- b. The whole earth was populated from these three men (verse 19).
- c. Noah's new work (verse 20).

Verse 20: *Then Noah began farming and planted a vineyard.*

- d. Noah's drunkenness (verse 21).

¹⁸ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 66.

WBC *Word Biblical Commentary* (a commentary series)

¹⁹ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Ge 9:13.

²⁰ [New American Standard Bible: 1995 Update](#) (La Habra, CA: The Lockman Foundation, 1995).

- e. CSB: *The parallels continue between Noah and Adam as **Noah** is now shown to be a farmer (lit **man of the soil** [Hb 'adamah]) in the new world prepared for him by God.*²¹

Verse 21: *He drank of the wine and became drunk, and uncovered himself inside his tent.*

- f. What Ham, the father of Canaan, saw and his gossip (verse 22).
- g. CSB: *A minimum of two years likely elapsed between vv. 20 and 21 since grapevines must grow that long before they can produce grapes.*²²

Verse 22: *Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.*

The Moody Bible Commentary makes an interesting point that Canaan was the actual culprit:

*Ham has often been viewed as the main culprit in this episode, his sin being that he publicized—and perhaps even gloated over—the nakedness of his father. As punishment Noah cursed Ham’s son **Canaan**, consistent with the principle voiced in Dt 5:9 (“I ... am a jealous God, visiting the iniquity of the fathers on the children, and on the third and fourth generations of those who hate Me”). Yet the reasoning in support of this view is less than satisfactory, for the expression **and [he] told** in v. 22 is not inherently negative and does not normally mean “to publicize” (cf. Est 1:20; 3:14). Nor does the principle in Dt 5:9 indicate that “punishment” will be visited on the sons instead of the fathers, but rather that God will maintain the adverse consequence(s) of the father’s “iniquity” (‘avon in Dt 5:9 denoting sin and its negative impact, not specifically “punishment”) on his progeny. That is, He will not extend the additional mercy of restricting the adverse impact of a father’s sin(s) on his children when that father and his progeny “hate” Him.*

*The following considerations, on the other hand, clearly support the view that Canaan was the culprit. Noah himself identified the culprit as **his youngest son** (v. 24), and whereas Ham was Noah’s middle son (5:32; 6:10; 7:13; 9:18; 10:1; 1Ch 1:14), Canaan was his youngest grandson (10:6; 1Ch 1:8). Whether Canaan was the youngest of all Noah’s grandchildren, he was the youngest so far mentioned (Gn 9:18, 22) and hence the only person with whom the **youngest son** in v. 24 can be identified. **Canaan** was the one **cursed**, and the biblical pattern, already established in 3:14, is that the actual culprit is cursed (cf. Dt 27:15–16; 1Sm 26:19; Jr 48:10). Also the sin*

lit Literally/literally

Hb Hebrew

²¹ Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 23.

vv. verses

²² Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 23.

v. verse

cf. compare or consult

v. verse

v. verse

cf. compare or consult

involved something that the culprit had physically **done** ('asa, which typically denotes physical, not merely verbal, activity) **to** Noah in his nakedness (note that Lv 18 uses the expression "to uncover the nakedness" of a relative to refer to inappropriate sexual relations). The phrase about seeing **the nakedness of his father** (v. 22) seems to imply that a homosexual sin was committed, which is consistent with the same specific perversity by which Canaan's descendants are characterized a few chapters later (namely, the Sodomites in 19:4–7, whose "exceeding wickedness" is already noted in 13:13; on their explicit descent from Canaan, see 10:19). For these reasons Canaan's identity as the culprit has long been recognized in Jewish interpretive tradition.²³

Interesting from Dr. Constable:

*"Whatever the actual nature of his [Noah's] conduct might have been [in becoming drunk and uncovering himself in his tent] . . . , the author presents his deed as one of disgrace and shame ('nakedness,' as in Ge 3), and he seems intent on depicting the scene in such a way as to establish parallels between Noah's disgrace (he took of the fruit of his orchard and became naked) and that of Adam and Eve (who took of the fruit of the Garden and saw that they were naked)."*³³⁷

Ham's gazing on Noah's nakedness represents an early step in the abandonment of the moral code after the Flood. Ham dishonored Noah not by seeing him naked but by his outspoken delight in his father's condition (cf. Gen. 19:26; Exod. 33:20; Judg. 13:22; 1 Sam. 6:19).

*"It is difficult for someone living in the modern world to understand the modesty and discretion of privacy called for in ancient morality. Nakedness in the OT was from the beginning a thing of shame for fallen man [3:7] . . . the state of nakedness was both undignified and vulnerable. . . . To see someone uncovered was to bring dishonor and to gain advantage for potential exploitation."*³³⁸

*"The sons of Noah are here shown to belong to two groups of humankind, those who like Adam and Eve hide the shame of their nakedness and those who like Ham, or rather the Canaanites, have no sense of their shame before God. The one group, the line of Shem, will be blessed (9:26); but the other, the Canaanites (not the Hamites), can only be cursed (9:25)."*³³⁹

v. verse

²³ Michael A. Rydelnik and Michael Vanlaningham, eds., "[Genesis](#)," in *The Moody Bible Commentary* (Chicago, IL: Moody Publishers, 2014), 63.

³³⁷ 337. Sailhaver, *The Pentateuch* . . . , p. 120. See also Mathews, p. 418.

³³⁸ 338. Allen P. Ross, "The Curse of Canaan," *Bibliotheca Sacra* 137:547 (July-September 1980):230.

³³⁹ 339. Sailhamer, *The Pentateuch* . . . , p. 130.

“Shem, the father of Abraham, is the paradigm of later Israel; and Ham of their archenemies, Egypt and Canaan (10:6). Lying behind this is the ancient concept of corporate personality. Because of this unity of father-son, the character of the father is anticipated in the deeds of the sons. Hebrew theology recognized that due to parental influence future generations usually committed the same acts as their fathers whether for ill or good. In this case the curse is directed at Ham’s son as Ham’s just deserts for the disrespect he had toward his own father, Noah.”³⁴⁰

Ham’s action also may have involved an attempt to take leadership of the family from Noah.³⁴¹ Shem and Japheth’s act of covering their father’s nakedness, however, imitated God who covered Adam and Eve’s nakedness in the garden (3:21).²⁴

- h. What Sham and Japheth did to preserve Noah’s dignity (verse 23).
- i. CSB: Noah “uncovered himself,” and Ham **saw** Noah **naked**. This passage does not say that Ham “uncovered the nakedness of Noah,” which would be a euphemism for perverted sexual activity (Lv 18:6–19). A parent’s sin often becomes a child’s stumbling block (Ex 34:7). In this case, Ham dishonored his father and thus sinned (Ex 20:12; Dt 5:16) in two ways: First, he dishonored his father by staring at his nakedness (Hab 2:15). Second, he increased both his sin and his father’s shame by reporting his father’s condition to others. Later, the law stipulated curses for dishonoring a parent (Ex 21:17; Dt 27:16).²⁵

Verse 23: *But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father’s nakedness.*

- j. Noah awakes and is aware of what Ham, his youngest son, had done (verse 24).

Verse 24: *When Noah awoke from his wine, he knew what his youngest son had done to him.*

- k. Curse on Canaan, the son of Ham (verse 25). Curses the son of Ham and he will be a servant of his brothers (descendants of Shem and Japheth).
- l. K&D: *In the sin of Ham “there lies the great stain of the whole Hamitic race, whose chief characteristic is sexual sin” (Ziegler); and the curse which Noah pronounced upon this sin still rests upon the race.*²⁶
- m. It says “youngest” son. The Hebrew word translated as “youngest” could mean “littlest.” The following is a pie graph of its usages:

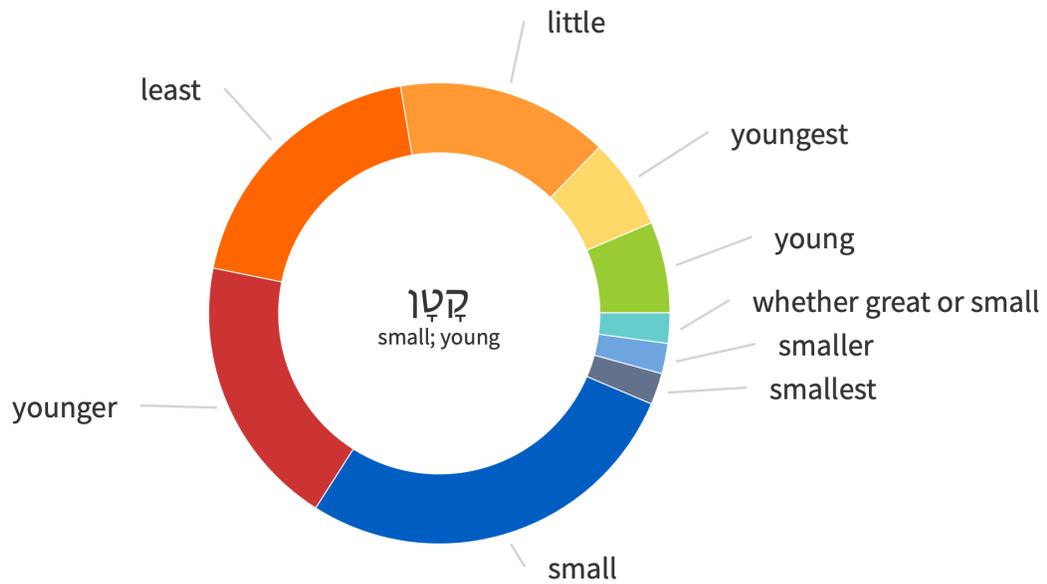
³⁴⁰ 340. Mathews, p. 421.

³⁴¹ 341. See Jordan, pp. 47–52.

²⁴ Tom Constable, [Tom Constable’s Expository Notes on the Bible](#) (Galaxie Software, 2003), Ge 9:18.

²⁵ Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 23.

²⁶ Carl Friedrich Keil and Franz Delitzsch, [Commentary on the Old Testament](#), vol. 1 (Peabody, MA: Hendrickson, 1996), 99.



Verse 25: *So he said, “Cursed be Canaan; A servant of servants He shall be to his brothers.”*

- n. Blessing on the Lord, the God of Shem, Canaan, son of Ham, shall be his servant (verse 26).
- o. K&D: *“Servant of servants (i.e., the lowest of slaves, vid., Ewald, § 313) let him become to his brethren.” Although this curse was expressly pronounced upon Canaan alone, the fact that Ham had no share in Noah’s blessing, either for himself or his other sons, was a sufficient proof that his whole family was included by implication in the curse, even if it was to fall chiefly upon Canaan. And history confirms the supposition. The Canaanites were partly exterminated, and partly subjected to the lowest form of slavery, by the Israelites, who belonged to the family of Shem; and those who still remained were reduced by Solomon to the same condition (1 Kings 9:20, 21). The Phoenicians, along with the Carthaginians and the Egyptians, who all belonged to the family of Canaan, were subjected by the Japhetic Persians, Macedonians, and Romans; and the remainder of the Hamitic tribes either shared the same fate, or still sigh, like the negroes, for example, and other African tribes, beneath the yoke of the most crushing slavery.²⁷*
- p. Dr. Constable: *This oracle, the first time Moses recorded a person uttering a curse, is a prophecy announcing divine judgment on Canaan’s descendants for their sin that had its seed in Ham’s act. Noah as a prophet announced the future of this grandson’s descendants (cf. Gen. 49; Deut. 33; et al.).²⁸*

²⁷ Carl Friedrich Keil and Franz Delitzsch, [Commentary on the Old Testament](#), vol. 1 (Peabody, MA: Hendrickson, 1996), 100.

²⁸ Tom Constable, [Tom Constable’s Expository Notes on the Bible](#) (Galaxie Software, 2003), Ge 9:25.

Verse 26: *He also said, “Blessed be the LORD, The God of Shem; And let Canaan be his servant.*

- q. Blessing on Japheth, dwell in the tents of Shem, Canaan (son of Ham) to be his servant (verse 27).
- r. CSB: *When Noah learned what his youngest son had done, he placed the curse on Ham’s son, Canaan, who would be the lowest of slaves to his brothers, that is, the slave of the descendants of Shem and Japheth. This curse on Canaan had prophetic implications. In later centuries the Canaanites, the descendants of Canaan, were pressed into slavery by the Israelites (Jos 17:13; Jdg 1:28–35; 1Kg 9:20–21). This curse does not refer to the descendants of Ham who settled in Africa.*²⁹

Dr Constable: *“For his breach of the family, his [Ham’s] own family would falter.”*³⁴²

*The Canaanites became known for their shameless depravity in sexual matters.*³⁴³ *When Joshua invaded their land he proved to be God’s instrument of punishment for the Canaanites. Nevertheless the Canaanites survived until the Romans destroyed their final colony at Carthage in North Africa in 146 B.C.*

There is no basis for the popular notion that this oracle doomed the Hamites, who were mainly Africans, to a position of inferiority or slavery among the other peoples of the world. Canaan and his branch of the family are the subject of this prophecy, not Ham and all his descendants.

*“There are no grounds in our passage for an ethnic reading of the ‘curse’ as some have done, supposing that some peoples are inferior to others. Here Genesis looks only to the social and religious life of Israel’s ancient rival Canaan, whose immorality defiled their land and threatened Israel’s religious fidelity (cf. Lev 18:28; Josh 23). It was not an issue of ethnicity but of the wicked practices that characterized Canaanite culture.”*³⁴⁴

*The general lesson of the passage is that God blesses those who behave righteously but curses those who abandon moral restraint.*³⁰

s.

Verse 27: *“May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant.”*

²⁹ Robert D. Bergen, [“Genesis,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 23.

³⁴² 342. Kidner, p. 104.

³⁴³ 343. See Charles Pfeiffer, *Ras Shamra and the Bible*.

³⁴⁴ 344. Mathews, p. 423. See also Charles C. Ryrie, *You Mean the Bible Teaches That . . .*, p. 60; Thomas Figart, *A Biblical Perspective on the Race Problem*, p. 55; and O. Palmer Robertson, “Current Critical Questions Concerning the ‘Curse of Ham’ (Gen 9:20–27),” *Journal of the Evangelical Theological Society* 41:2 (June 1998):177-88.

³⁰ Tom Constable, [Tom Constable’s Expository Notes on the Bible](#) (Galaxie Software, 2003), Ge 9:25.

IV. Noah's final days (verses 28-29).

a. 350 years after the flood (verse 28).

Verse 28: *Noah lived three hundred and fifty years after the flood.*

b. 950 years of life and he died (verse 29).

Verse 29: *So all the days of Noah were nine hundred and fifty years, and he died.*

c. CSB: *Noah's **950 years** mark him as the third-oldest human in biblical history, behind Methuselah (969 years) and Jared (962 years).*³¹

³¹ Robert D. Bergen, "[Genesis](#)," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 23.