

<sup>6</sup> **“Whoever <sup>j</sup>sheds man’s blood, By man his blood shall be shed; <sup>k</sup>For in the image of God He made man.** The function of capital punishment is not to deter redemption or to restore peace to those left behind from the victim’s family; rather, this is meant to be a deterrent to murder (Ecclesiastes 8:11; Romans 13:3-4). Some cultures have decided that their children should grow up with a deterrence to murder.<sup>1</sup> Some have thought to make ethnic inequality an argument against capital punishment among murderers.<sup>2</sup> However, there is no need to argue this if the “discriminated party” doesn’t murder.

James 3:9 reminds us that, though marred, we are the **image of God**, and as such, it is heinous to kill a human being.

<sup>7</sup> **And as for you, <sup>l</sup>be fruitful and multiply; Bring forth abundantly in the earth**

**And multiply in it.”** God does not appear to be nervous about over population.

<sup>8</sup> **Then God spoke to Noah and to his sons with him, saying: <sup>9</sup>“And as for Me, <sup>m</sup>behold, I establish <sup>n</sup>My covenant with you and with your <sup>1</sup>descendants after you,** This is not two-parties. This is unilateral. It is carried on through verse 17. <sup>10</sup> **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. <sup>11</sup> Thus <sup>p</sup>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.”** This is another proof of a universal **flood**, rather than the liberal idea of a local **flood**.

### 9:12-17

**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 <sup>r</sup>My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. 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** God discussing His memory is mere **Covenant** language and, as in 8:1, implies intent to act. **which is between Me and you and every living creature of all flesh;** God did communicate with the animals, it seems (to get them to the ark), to a donkey (Numbers 23-24), to ravens (1 Kings 19), and to a great fish (Jonah 2). They were furthermore wrought from the ground (Genesis 2) and have the breath of life (Genesis 7); two significant similarities with mankind. They are, therefore, special, and as such—deemed worthy of a

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<sup>j</sup> Ex. 21:12–14; Lev. 24:17; Num. 35:33; Matt. 26:52

<sup>k</sup> Gen. 1:26, 27

<sup>1</sup> <https://www.memri.org/reports/criticism-iran-over-children-attending-public-executions> [accessed 8/16/18].

<sup>2</sup> <http://www.christianitytoday.com/women/2015/june/let-boston-bomber-live.html> [accessed 8/6/18].

<sup>l</sup> Gen. 9:1, 19

<sup>m</sup> Gen. 6:18

<sup>n</sup> Is. 54:9

<sup>1</sup> Lit. *seed*

<sup>o</sup> Ps. 145:9

<sup>p</sup> Gen. 8:21; Is. 54:9

<sup>r</sup> Ezek. 1:28; Rev. 4:3

**covenant.**

**the waters shall never again become a flood to destroy all flesh.** Matthew 5:17, Matthew 24:35, 2 Peter 3:1-10, and Revelation 20:11-12 remind us that the earth will be destroyed again (while Hebrews 1:10-12 drive us to define what we mean), but it will never again happen with water. <sup>16</sup>**The rainbow shall be in the cloud, and I will look on it to remember <sup>t</sup>the everlasting covenant between God and every living creature of all flesh that *is* on the earth.” <sup>17</sup>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.”**

<sup>18</sup>Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. <sup>u</sup>And Ham *was* the father of Canaan. <sup>19</sup><sup>v</sup>These three *were* the sons of Noah, <sup>w</sup>and from these the whole earth was populated.

<sup>20</sup>And Noah began *to be* <sup>x</sup>a farmer, and he planted a vineyard. <sup>21</sup>Then he drank of the wine <sup>y</sup>and was drunk, whether he knew what it took to be drunk or whether it was even possible before the flood, we don't know. All we know is that this first mention of **wine** in the Bible is also the first mention of **drunkenness**. We'll see more of this in chapter 19 and we just know that if you see what appears to be the entire world dying...you may do some extreme things.

**and became uncovered in his tent.** <sup>22</sup>And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. <sup>23</sup><sup>z</sup>But Shem and Japheth 5:32 tells us Noah was around 500 years old when the boys were born and the flood came when Noah was 600. These boys were 100 years old. They were not the same age exactly, as is seen in verse 24 [Shem was 98 at the flood (11:10) which means he was probably the middle child while Ham was the youngest (verse 24)]. **took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces *were* <sup>2</sup>turned away, and they did not see their father's nakedness.**

### **9:24-27**

**So Noah awoke from his wine, and knew what his younger son had done to him. 25 Then he said: “Cursed *be* Canaan; So Ham is not cursed, but rather Ham's youngest son, it seems, is cursed.** Here is God's dictate for the general genocide of these people. **A servant of servants He shall be to his brethren.” 26 And he said: “Blessed *be* the LORD, The God of Shem, And**

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<sup>t</sup> Gen. 17:13, 19; 2 Sam. 23:5; Is. 55:3; Jer. 32:40; Heb. 13:20

<sup>u</sup> Gen. 9:25–27; 10:6

<sup>v</sup> Gen. 5:32

<sup>w</sup> Gen. 9:1, 7; 10:32; 1 Chr. 1:4

<sup>x</sup> Gen. 3:19, 23; 4:2; Prov. 12:11; Jer. 31:24

<sup>y</sup> Prov. 20:1; Eph. 5:18

<sup>z</sup> Ex. 20:12; Gal. 6:1

<sup>2</sup> Lit. *backwards*

**may Canaan be his servant.** This, from the perspective of the author who was to lead the children of Israel to **Canaan** (Exodus 3), makes the development of this story necessary beginning here in Genesis.

**27 May God<sup>d</sup> enlarge Japheth, <sup>e</sup>And may he dwell in the tents of Shem;** Psalm 84:10 seems to interpret this as a way of taking part in another person's inheritance. So, **Japheth** will share the inheritance of **Shem** as stipulated in Genesis 12:1-3 and Galatians 3:8. This reality was first seen when the Europeans heard the Gospel from the fallout of Pentecost (Acts 2) and then later when Paul came to Europe in Acts 16.

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<sup>d</sup> Gen. 10:2-5; 39:3; Is. 66:19

<sup>e</sup> Luke 3:36; John 1:14; Eph. 2:13, 14; 3:6