

05.11.25

Genesis

Chapter 9 - God Graces - Mankind Disgraced Man Falls from Grace (vs.18-29)

Genesis 9:18-29: Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan. These three were the sons of Noah, and from these the whole earth was populated. Then Noah began farming and planted a vineyard. He drank of the wine and became drunk, and uncovered himself inside his tent. Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. 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. When Noah awoke from his wine, he knew what his youngest son had done to him. So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers." He also said,

“Blessed be the LORD,
The God of Shem; And let Canaan be his servant. “May
God enlarge Japheth,
And let him dwell in the tents of Shem;
And let Canaan be his servant.” Noah lived three hundred
and fifty years after the flood. So all the days of Noah
were nine hundred and fifty years, and he died.

Well, I too am thankful for mothers. If it hadn't been for
my mother, I probably wouldn't have been born. So, very
thankful for that, but I do want to make a correction. This
is not Mother's Day. This is Resurrection Day. We
celebrate mother's on this day, and we are so thankful for
what God has done for us. What's interesting about the
passage that we're looking at today is that the wife, the
mother, is not even mentioned in the text. That's bizarre,
isn't it? In fact, the silence of who Noah's wife was is
deafening. You're going, “We don't even know her name.”
It's an interesting passage. But as we come to the
passage, we're seeing things like respect and honor for

parents, and we're going to be looking at that specifically as we come into the text. It is also to be noted that when we come into the Old Testament, in particular when we think about Genesis, Exodus, Leviticus, Numbers, Deuteronomy, the first five books that are oftentimes referred to as the Pentateuch but also referred to as the Torah. Now, the Torah can refer to all of the Old Testament at large, but oftentimes it's more specific in that it makes reference to the first five books of the Bible. The first five books of the Bible, therefore, are called the Torah, and are also translated "the Law." What Scripture is revealing to us is that the law is something that man brings into play to handle the circumstances and situations that get out of hand. How do you deal with issues? Well, man just naturally goes to the law. This is the way we fix it, and what we see in the first five books is that playing out. What does it look like when the law takes care of problems? We know that the law has an answer, and we know that the law has a purpose. Paul will talk to Timothy about this specifically, and he says, "We know that the law is for the lawless." Because if you didn't have the law, I mean, they would just be running

rampant in all kinds of ways. But the question is, does it fix problems? When you come to the Book of Romans, in particular, Chapter 8, he reminds us that the law is weak in that it just couldn't fix the problem. It can hold, it can stay, but it cannot fix. So, in a way, what we're going to be seeing as well is that the process of man trying to deal with the issues that he has to deal with in his life as he comes up with the solutions that he comes up with ultimately ends up making things worse, even though his desire is to make things better.

As we come into this, we come into the Book of Genesis in Chapter 9 and what we have seen is truly the blessings of God all the way through this, and we've seen God's graciousness through the Book of Genesis. From the start of creation, God was giving all these wonderful things to man and the word “good” is repeated over and over again, isn't it? “And it was good. And it was good.” And then it ends, “And it was very good.” And we see the goodness and the graciousness of God. But man sins, he rejects, he rebels against God and the thought is that “Maybe God should just give up on us.” But He doesn't,

and through the process of the flood, we see God washing and cleansing but not giving up on humanity. We see these that have been preserved in the ark, and then God starting right off as they take their feet and they put it on land, God blessing them. So, the chapter actually starts with the blessings of God and God desiring to do this, and then the second stage of this was God giving wonderful promises to man that he wouldn't have to worry, he wouldn't have to be anxious about the future, but that God would protect him. So, once again, the kindness, the graciousness of God, we see, but now we see man falling from that grace, and of all people, Noah. We would not perceive that Noah would fall from grace because you go all the way back to Genesis 6 at the very introduction of Noah and in the midst of a world that was chaotic and destructive, we have this individual that stands out. Scripture says that Noah found grace or favor in the eyes of God. Then, of course, that chapter ends with stating that Noah obeyed God. Whatever God told him to do, he obeyed God. Then you go into Genesis 7:1, and God says, "Of all the people on the face of the earth, I've seen you alone to be righteous." So, he has a consistency in his

faith, and he has a consistency in his walk, and we realize that here is a person that has developed a pattern of good. Hopefully he'll continue on. But no, he falls.

When we go through Scripture, one of the wonderful things about the Bible is it just doesn't seem to pull any punches. So, you begin to open up the pages and where you and I might normally maybe soft sell something or hold something back, God goes, "That's the way it was. That's what happened." And you realize that, as Romans 3 so aptly puts it, there is none righteous, no, not one. There's no one that does righteous continually, Ecclesiastes will say. So, the evidence is clear. Even Noah, the most righteous man on the face of the earth finds himself ensnared, finds himself sinning, and Scripture reminds us of that weakness. What is also interesting to note too, is that it seems as if certain people do better under certain conditions. For instance, Job seemed to do pretty good in the righteous category as long as he was in prosperity. But when things started going bad, we began to see maybe he was a little irritated about things and maybe a little egotistic, and those things begin to reveal

themselves during difficult times. Prosperity was ok; difficult times, not so much. What's interesting about Noah is during the times of difficulty, he seems to shine. But when he comes into the realm in which all is calm, then things begin to fall apart.

We find ourselves, as we come to the passage in Genesis 9:18, that God begins to introduce to us not only this time in which they come off the ark, in which God has given them great blessings, and giving them a sense of security, but now they begin to deal with reality of the after effect.

It starts off in this way,

(Genesis 9:18) “Now the sons of Noah who came out of the ark were Shem and Ham and Japheth...”

These guys are named a number of times within Scripture. You'll see it over and over again and God is wanting us to know there are three that come out of the ark that are going to populate the earth.

In fact, the passage actually goes,

(Genesis 9:19) “These three were the sons of Noah, and from these the whole earth was populated.”

So, Shem, Ham, and Japheth. We're related to one of them, and I seem to think that most of us are related to the Japheth side. But anyway, we're all related to Noah, which I very clearly said. What's interesting is that it goes on and tells us that Noah went on to live another 350 years. Usually, when he goes through the genealogy after that fact, he also says something like this, "And he had other sons and daughters." No mention. Three sons. That's it. Three sons. And these three sons populated the whole earth.

In many respects, what we're going to see as time goes on and we go through Scripture, and it's really for another time, but that these three groups take on personalities, and these three personalities begin to reveal many things about us and the patterns that we have. But we see that God is establishing that right at the very beginning of this particular passage.

So, the sons of Noah, who came out of the ark, were Shem, Ham, and Japheth, and then it wants to tag this on, which really is that which kind of sets up the passage, (Genesis 9:18) "... and Ham was the father of Canaan."

Now, what we're going to find is that there's going to be a problem, and the problem is actually going to be in the sense of somebody doing something disrespectful. The focus seems to be not as much on Ham, but on his son, Canaan, which is pretty interesting and we're going to see this come into play. What's also to be noted is that from what we understand according to Scripture, and it actually is recorded here in Genesis 11:10, that Shem didn't have any children until two years after the flood. So, two years after the flood, Shem has a son. So, when Ham had Canaan, we're not real sure, but at this juncture, it seems to be that there are a number of children that have already been born to Ham in this setting that we're looking at. Sometimes we think in terms of, you know, ok, we're coming to a passage. They just came off the ark, and now, the next passage is dealing with the next few days after the ark, after the flood, and that's not necessarily true. We're dealing with sometime afterwards, and these men had children, and they're probably grown at this juncture. So, it's wanting us to know this and it's stating that out. Now, the word "Ham"

is just very interesting and very short in its description. It just means “hot”.

In fact, if you look at Genesis 10:6, you can see the sons of Ham here,

(Genesis 10:6) “The sons of Ham were Cush and Mizraim and Put and Canaan.”

So, Canaan seems to be the youngest, so the other boys were already there. This is an interesting point, but Scripture wants us to focus on Canaan. Now, once again, there's a reason for that as we go on.

Then it says this,

(Genesis 9:20) “Then Noah began farming and planted a vineyard.”

The sequential imperative within the text is telling us that it's tagged on to everything, and what we're going to see is a sequence of events that begin to build on each other. The sequence of events seem to be directly connected to Canaan. How do we know that? Because the sequential is right after that. So, he mentions, “Ham had a son by the name of Canaan. The sequence of events is this.” That

seems to be tagged on to that. How exactly, we will see as we go on, but the passage is making reference to this.

Now, what we seem to see as well is this sense of resolve by Noah. He's not kind of going, "You know what? I don't know what I'm going to do today. Maybe I'll plant a vineyard." No, no, no. He, with resolve, plants a vineyard, and this day, he becomes more a husbandman or a farmer; he becomes a farmer this day; probably literally translated, "This day he becomes a man of the earth." It's a very interesting phrase because what we're going to see is once again Noah falling and becoming who we are.

We used to have a song that we sang with the young people, "Take another lap around Mount Sinai," and the way the song went was you did something wrong, so you've got to take another lap. So, the people of Israel took a long time to get to the Promised Land because they had to keep taking another lap around Mount Sinai in order to take care of the problems and the issues that they were facing. The fundamental point is that man continues to fall. He continues to do the same thing over and over again. If you just kind of mark in your Bibles

Psalm 106 and 107, it just says this so clearly that even as God saved and He rescued Israel, they quickly forgot, and they went back to their old way. This pattern of falling started in the garden. It continues to exist. It doesn't stop. Man continues to find himself in the same place. You go, "Well, this will finally get him. This will finally be the moment in which they finally end the problem." Man comes up with solutions, and he goes, "I think we got this one." And every solution that man has, you find at the end of the road that they fail again, and that's one of the things that the Old Testament does; it reveals that we cannot come up with the solution to the sin in our hearts. We can sometimes stop the behavior. We can sometimes hold back the problems for a while, but then after a while, it just seems to even get worse, and that seems to be a bizarre thing. I mean, all of us who have had those wonderful and perfect solutions, and we find ourselves failing, because really, only God can do certain things. So, we need to come back and put our trust wholly in Him, but man is slow to do that. So, the law is going to reveal, what? The law is going to reveal how man deals with the issues of his heart and the problems that come.

Now, the passage says,

(Genesis 9:20) “Then Noah began farming...”

“Began” seems to have a not only a causative effect, but strangely enough, the Hebrew word “began” makes reference to “profane”. That's interesting, isn't it?

“Profane” would be another way of saying that he's thinking in a way that's not spiritual. He's thinking in a way that's worldly. So, he becomes a man of the earth, he begins thinking like the earth. Once again, I think that there are certain people that do absolutely, really well in the time of resistance. Take away the resistance, they don't do so well, and Noah seems to be one of those individuals. However, coming out of the great flood, we also know that there are things attached to fighting that battle, doing the things that you know you need to do at a very difficult time; watching humanity be extracted from the earth. What a horrific moment that must have been in his life. It has to in some way create some form of post-traumatic stress. It has to. And what we know a little bit about post-traumatic stress is that not only does the person not sleep well, but the person begins to erase all

positive thoughts. So, all of his thoughts are kind of negative and depressing and perhaps even in the process of things, he's thinking that maybe he's to blame for some of the things that could have happened. Perhaps in some way he is responsible for the things that have happened. So, he begins to not trust anybody. He begins to break relationships, and he begins to detach from people, and in some way, what we're seeing is a man coping with his problems by focusing on something else. We don't see him investing in family. We don't see him investing in his wife. She's not even in the picture. We don't see him gathering the kids around going, "Deuteronomy 6." What we see is, "You know what? I've got a goal here." What is it? "I'm going to get drunk." Now, I would say this was his goal right from the beginning. I mean, of all the things to grow, it's the vine. Then, as Scripture says, once they were grown, he drinks. Now, once again, the text is in the sequential. So, it's telling us that one piggybacks on the other, and that all of this was deliberate. So, there are deliberate actions that he's taking. We're going, "Why would Noah take this deliberate action?" Well, once

again, I think the tendency of man is to begin to deal with his issues the way he sees the best way to deal with it is.

Proverbs 31, some of you have oftentimes read this passage, says this,

(Proverbs 31:6) “Give strong drink to him who is perishing,

And wine to him whose life is bitter.”

Now, it also states in Proverbs 31:4, “Now, strong drink is not for kings.” And I would say in this particular context, not only not for kings, but not for patriarchs, not for leaders, not for rulers of the world, and that's what Noah was at this particular juncture. Why? Because you have so many following you and you have decisions that you make that you're responsible for. As much as you would like to escape, and as much as you would like to find some way of coping with the problems that you do, whatever way you choose will have an effect on those around you. You can say that it won't, but it will. So, in this text, we find him once again handling it his way. Now, that fundamentally is the law. The law is going, “How are we going to handle this? My way. I have a way to handle it

and I'm going to do it through a particular work or going to do it through a particular deed.” The way that David would sometimes deal with it, as it states in Psalm 32 is he would keep silent about his sin. But the problem with that is, the text says, his body wasted away. “I just won't say anything. I won't even deal with it. I'll just table it” and “Ok, everything's going to be fine.” But it's not. It just gets continually worse. So, who would have thought that maybe even confessing the sin before God or crying to God for help? You'd cry to God for maybe building a boat, but you wouldn't cry to Him for the emotional stress that you're going through?

As the passage goes on, it says,

(Genesis 9:20) “Then Noah began farming and planted a vineyard.”

And it's like the text doesn't miss a beat. It just goes, “He began farming, planted a vineyard, drank the wine, became drunk.” And it's telling us that's what his purpose was from the very beginning.

(Genesis 9:21) “He drank of the wine...”

Here again, it's kind of his goal within the text.

“He drank of the wine and became drunk, and uncovered himself inside his tent.”

Now, that's reflexive, which is telling us that he did it himself. It's not like he inadvertently or something like this. So, I appreciate the fact that God doesn't go into any details of sin, but what He does do is He doesn't hide either in the sense of this is what happened. Once again, he's trying to find some kind of relief, some kind of coping mechanism, some kind of way of dealing with these problems. As James so aptly puts it, as you go into the Book of James, he says we all sin in many ways. We all have our ways of dealing with things and some seem worse than others, but the bottom line is that we all try our own way of dealing. We all, like sheep, have gone astray. We each go to our own way. We have this way of thinking. So, this is the way that Noah chose. Now once again, we're not going to go into the depth of this. We don't know the depth of it. It doesn't say, but what it does say is that he acted in a shameful way. Now, in all fairness, he was in his own home. He was in his tent.

Now, the problem increases within the passage, and it says this,

(Genesis 9:22) “Ham, the father of Canaan, saw the nakedness of his father...”

Now, what's interesting once again, it's bringing Canaan in on it, and what the text is referring to is that Canaan was the one really involved in the process, told his father, Ham, and it becomes even more public; Ham goes to his other brothers. But the point seems to be more on Canaan in this passage. What we have is a younger person, or we would say, the younger of the group, which obviously still in the state of probably manhood, and he finds himself looking for a way to undermine authority. Now, I know initially you're probably not seeing that within the passage, but it is interesting that Ham names this young man “k^əna'an” or “Canaan,” which simply means to be subjected. In other words, it's almost like if you want to name somebody that you believe needs a heavier hand, you would name him that. “We're going to put you under subjection.” And that, fundamentally, is his name; sometimes translated the lowest of people.

So, Ham has his son, and it says,

(Genesis 9:22) “Ham, the father of Canaan, saw the nakedness of his father...”

Once again, the emphasis within that particular word is the sense that he's focusing in on this purposely. He could have turned. He could have used the word that meant that he just kind of glimpsed at something and then he looked away. No, no, it's not the word. He focused on it, and he made that an object of which he was going to be looking at.

So, the passage reads that he saw the nakedness of his father, and now, if you look at the end of the passage, “...and told his two brothers outside.”

That's in the streets. So, it became a public announcement. This clearly is evidence of somebody trying to undermine that authority. What's strange is that here they had a father that lived a life that was so good up to this point that they were safe because of him. The Scripture tells us that very clearly, “Because of your righteousness, your family is going to be saved because of

you.” And yet now we find him falling at this moment, and now it's almost like they're going, “Ah, we found something. We found him. We caught Him.” And there's this sense of glee that is there.

There's an interesting passage in Proverbs 17:13.

It reads this way,

“He who returns evil for good,
Evil will not depart from his house.”

In the passage, God's not giving commentary within the text. I've always thought that was interesting in the passage. He's not saying, “Well, this is really wrong for you to be doing this.” We know it is, and we'll go into passages that might make reference to that, but the focus seems to be more on the disrespect of Canaan, and on the desire to look for a fall and then on the desire to accuse which once again we know that Satan is by his very name the great accuser of the saints. The problem is that we all have sinned, and that's a big problem because what we do is we make ourselves really, really big targets. Eventually, you're going to do something wrong. Eventually I'm going to do something wrong to where

somebody's going to see it. Now, those that are wicked will begin to accuse and they have every right to do that because we did fall. But the emphasis within the passage is going to be, “You slandered your father; you were a talebearer.”

Another passage in Proverbs 11:13,

“He who goes about as a talebearer reveals secrets,
But he who is trustworthy conceals a matter.”

Now, what we're going to see is the other two boys cover up.

As Proverbs will go on to say, in Proverbs 10:12,

“Hatred stirs up strife,
But love covers all transgressions.”

Peter will emphasize this as well as you go into the passage of the New Testament. So, what we see is that two things are going on. One, that uncovering of the things.

There is a passage in Proverbs 30, if you look there with me. I was thinking specifically, as we were thinking about parents on this day, how important it is to proclaim,

honor, and obey your parents. Scripture actually puts that in the 10 Commandments, and it's the first commandment with a promise, (Exodus 20) that your days should be long; that it might go well with you. God holds this in high esteem. Let me just emphasize this, God is fully aware that parents are not perfect. So, it's not like you have to remind Him. But God has established authority, all authority, and to tear down that authority, is to undermine society and family, which is the very hub of society.

So, the passage in Proverbs 30:11 begins to describe the kind of person that would curse his father, that would not love his mother, so to speak.

It reads this way,

(Proverbs 30:11) “There is a kind of man who curses his father

And does not bless his mother.

(Proverbs 30:12) There is a kind who is pure in his own eyes,

Yet is not washed from his filthiness.

(Proverbs 30:13) There is a kind—oh how lofty are his eyes!

And his eyelids are raised in arrogance.

(Proverbs 30:14) There is a kind of man whose teeth are like swords

And his jaw teeth like knives,

To devour the afflicted from the earth

And the needy from among men.”

There are some people that are just looking to destroy someone. Once again, we oftentimes give them ammunition for that.

(Leviticus 19:3) “Every one of you shall reverence his mother and his father...”

And that's pretty clear, isn't it?

Ephesians 6 will emphasize this as well and will actually put it in the New Testament in verses 1-3. “Obey your mother and father. Honor your mother and father as unto the Lord.” It's one of the first things that you want to do because the process of you doing that is admitting that God is sovereign; not that your parents are perfect, but

that God is sovereign with the parents that He gives. There's a problem that I see in our society today and that is youngsters are pointing at their parents and blaming their problems on them. I would say, "Look, I'm with you. Your parents weren't perfect. But you made your own decisions, and you're not a result of what they did. They may have caused you to stumble, there's no doubt about that, but you're still responsible for your sins, and Scripture is going to hold you accountable." In fact, there's greater accountability when you begin to tear down the very authority that God has established above you.

So, as we come to this passage, what we're seeing is, once again, man's glee over somebody that's tripping up and messing up on the things that he should be doing. But God says, "That's worse than what he did." And that's going to be the emphasis of the passage. So, if you go back there with me within the text; by the way, there's a passage that I've oftentimes thought about, of course, as my mother is older at this point and needing more care, but Proverbs 23:22 reads this way,

“... do not despise your mother when she is old.”

That's an interesting verse, isn't it? Because people begin to fail, and they begin to do things, but you can't despise her. Interesting passage.

But as you come to Genesis 9, we see that the other brothers, instead of broadcasting it, look for a way to cover it.

It reads this way,

(Genesis 9:23) “But Shem and Japheth took a garment and laid it upon...”

Another word for “garment” would be “something to cover with”.

“...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.”

It's a great passage, once again, reminding us of what respect would look like in a situation such as this. In other words, not trying to over uncover your parents' failings,

but trying to cover them up should be the way that children respond.

It goes on and says this,

(Genesis 9:24) “When Noah awoke from his wine...”

More specifically, from his drunken stupor.

“... he knew what his youngest son had done to him.”

Now, we know that this youngest son that he's going to be making reference to is not Ham, but Canaan. Now, let me just say this, that the word “youngest” within the text is diminutive. So, it's not necessarily being of age, but it is making reference to the fact that he's the least, and the word “son” can be used as grandson as well. It actually is used as grandson in 2 Samuel 19, in Genesis 29; there are other passages that make reference to the use of the word “son” as making reference to a grandson.

The way the text reads is,

(Genesis 9:24) “When Noah awoke... he knew (or he came to know) what his youngest son had done to him.”

It kind of infers that he had a premeditation to do this, was looking for an opportunity to do this to him.

So, Noah responds.

Now, the way the passage reads is,

(Genesis 9:25) “So he said,
“Cursed be Canaan...”

And one of the reasons why I say to you that the youngest son is not making reference to Ham. “Cursed be to Canaan,” because he brought this about; it was him that was going on looking for these things.

“... A servant of servants...”

Which once again, it's kind of a play on words because his name means to subjugate. So, “You're going to be subjugated to those that are around you. Someday you're going to serve Shem.”

The passage reads this way,

“...He shall be to his brothers.”

(Genesis 9:26) He also said,
“Blessed be the LORD,
The God of Shem...”

Now, there's an interesting difference within the text;

“cursed be Canaan,” we don't even see the mention of God in the passage. Do you see that? So, this is Noah doing the cursing. How wonderful it is when you think that this chapter starts off with God blessing Noah and his family, and it ends with man cursing. But that's man's ways.

But the way it reads is,

(Genesis 9:25) “... Cursed be Canaan;

A servant of servants

He shall be to his brothers.”

(Genesis 9:26) He also said,

“Blessed be the LORD,

The God of Shem...”

Now, he uses the two words, “LORD” and “God” within the text. “Lord” being the personal God. So, “LORD” is Yahweh, making reference to “Blessed be the personal God.” So, what the text is referring to is that Shem will have this relationship with the personal God.

It then goes on and says,

“...And let Canaan be his servant.”

(Genesis 9:27) “May God enlarge Japheth...”

Now, why doesn't it use the word “LORD” there within the text? The reason is because Japheth won't have the personal relationship. He'll acknowledge God, but he won't have the personal relationship.

Then he goes on and says,

“... And let him dwell in the tents of Shem...”

In other words, the benefit of the relationship to God will come through Shem, which will be through God's people. Ultimately, Abraham will come through that particular lineage.

“... And let Canaan be his servant.”

Now, what we know is that as time goes on, once again, in Genesis 10:6, you see the sons of Ham, but as you follow through with the children of Canaan, Canaan's children are all those people that lived in the Promised Land. They were not only the Canaanites, which was the general term of who they were, but as you look at the list as it goes on, like in verses 15 and 16, Sidon, Jebusite, Amorite, Girgashite, Hivite, Arkite. I mean, for all the

“ites,” you can blame Canaan, because these are all his. If you remember, when the children of Israel are going into the Promised Land, these are the ones they're conquering, and when they conquer these, what do they do? They subjugate them. So, that's going to be the fulfillment of this particular prophecy, which is pretty interesting. We have a tendency to put Ham in all of that, and Ham isn't necessarily in that. Now, when you go down to the region of which Ham and most of his children settled, which is in the region of Africa, you do have slavery involved, and in Egypt as well, but the curse isn't specific to Ham, but it's specific to who? Canaan. So, they will be subjugated to the Israelites as they come into the promised land, and God will use that in a very unique way.

But what's interesting to me is that not only has Noah had to deal with the overwhelming loss and the grief of the issues that he's seen throughout the time in which he's been called, but now he has to deal with this pain of rejection and disrespect and treachery by his son. The question is, how do you handle that? And the answer is

“Well, the way I handle it is I curse him.” And it's clear that the way he's dealing with this is that there's going to be retribution for this. There's a sense of vindication, and what I've often noted is, nowhere in the passage do you see Noah going, “You know, God, I was really wrong for doing the things that I did.” Now, later on down the road, we'll see David fall horrifically, and when he does, we'll have this wonderful Psalm 51, which he goes, “It's me. It's me. I've sinned against You alone.” We don't see that with Noah in the passage. In fact, the initial effects of all of us is to defend ourselves, to put up some sort of wall, or in some way, to get angry at the very person that's accusing us, which once again, he has every right to accuse us, but God says, “What you're doing is worse than what the person did.” Because God came to seek and to save that which is lost. It's so unlike God. His desire is not to accuse, but His desire is to redeem and to reconcile, and that's what we've been seeing throughout. So, Noah's in this whole mindset of, “You're going to get yours.” And that's how he deals with it.

It reminds me, there's a passage in the Psalm, if you look with me in Psalm 109. This particular Psalm is a Psalm of David, ironically, and there are particular song boards where David just cries out and he goes, "I'm such a wretch." And you're going, "Ok." And then there are other Psalms where David goes, "I'm the most wonderful person on the face of the earth." So, it's almost like he forgets the wretch thing. That no one is perfect makes man an easy target.

So, the way this Psalm starts off in Psalm 109 is this,

(Psalm 109:1) "O God of my praise,
Do not be silent!"

(Psalm 109:2) For they have opened the wicked and
deceitful mouth against me;
They have spoken against me with a lying tongue."

The thing about people that are accusers is they don't seem to stop with just the accusation in which you are guilty of, they add on. So, it goes now, from accusations to slander, and they seem to find some sense of joy in making you look little, and I would say a lot of it would be because you had looked so great before. Man just loves

tearing down the ones that are up there. He loves putting them up there and then he loves tearing them down. I don't know what the deal is.

(Psalm 109:3) “They have also surrounded me with words of hatred,
And fought against me without cause.”

I think the thing that hurt the most with Noah is this,

(Psalm 109:4) “In return for my love they act as my accusers...”

Don't you think it's probably the thing that hurt the most? I mean, he brought him on the boat, “We're working together. We're saving humanity. Good.” You know, it should be a good feeling. Shouldn't it?

“In return for my love they act as my accusers;
But I am in prayer.

(Psalm 109:5) Thus they have repaid me evil for good
And hatred for my love.”

Now, I just want to remind you, and I kind of hate to throw the monkey wrench in all of this, but I want to remind you that David did this to Uriah. He killed Uriah.

Uriah didn't do anything wrong. He just wanted Bathsheba. So, David is guilty of this too. But within this passage, it's happening to where those who he loved and those who he didn't do any wrong to were looking for something against him. It may have been his son, Absalom, but accused him, and not only that, but hated him, even though he did that which is good. That's hard to take. I mean, it really is a betrayal, right? The initial response is, "Well, I hope you die too." I mean, that's the initial response. So, don't be surprised that David responds that way.

Here's the passage,

(Psalm 109:6) "Appoint a wicked man over him,
And let an accuser stand at his right hand.

(Psalm 109:7) When he is judged, let him come forth
guilty,

And let his prayer become sin.

(Psalm 109:8) Let his days be few;
Let another take his office.

(Psalm 109:9) Let his children be fatherless
And his wife a widow.”

I mean, you're not going to stop with just the guy. “I want his whole family out of here,” right? “And if he has money, let the creditor seize it.” Isn’t that the next text?

(Psalm 109:11) “Let the creditor seize all that he has...”

(Psalm 109:12) “Let there be none to extend
lovingkindness to him,
Nor any to be gracious to his fatherless children.”

“So, even when his children are fatherless, we don't want anybody helping them.”

(Psalm 109:13) “Let his posterity be cut off;
In a following generation let their name be blotted out.”

(Psalm 109:14) Let the iniquity of his fathers be
remembered before the LORD,
And do not let the sin of his mother be blotted out.”

What does his mother have to do with it?

(Psalm 109:15) “Let them be before the LORD continually,
That He may cut off their memory from the earth;”

(Psalm 109:16) Because he did not remember to show
lovingkindness,
But persecuted the afflicted and needy man...

I guess the best way to put that is “Because he afflicted me.”

(Psalm 109:17) “He also loved cursing, so it came to
him...”

(Psalm 109:18) “But he clothed himself with cursing as
with his garment,
And it entered into his body like water
And like oil into his bones.”

(Psalm 109:20) “Let this be the reward of my accusers
from the LORD,
And of those who speak evil against my soul.”

Do you think Noah was feeling a little bit like that? I think Noah was feeling a little bit of that. Yeah. Because that's what the law does. An eye for an eye. “You did something wrong to me; this is what you deserve.” But interestingly enough, one of the reasons why there were cities that were designated for this is that man has a tendency not to

stop. It's not just an eye for an eye. He can't let it go because the anger and the hostility just goes way beyond this, as the passage is pretty clear.

Now, what's ironic in the text is verse 21, “But God, You be kind to me.” See the way it reads?

(Psalm 109:21) “But You, O GOD, the Lord, deal kindly with me for Your name’s sake;

Because Your lovingkindness is good, deliver me;

(Psalm 109:22) For I am afflicted and needy,

And my heart is wounded within me.

(Psalm 109:23) I am passing like a shadow when it lengthens...”

So, that's an interesting picture of as a shadow lengthens, it's about ready to disappear, and he feels that.

“... I am shaken off like the locust.”

That's a picture of the locust being blown away by the wind. That's Exodus 10:13.

(Psalm 109:24) “My knees are weak from fasting,

And my flesh has grown lean, without fatness.

(Psalm 109:25) I also have become a reproach to them;
When they see me, they wag their head.

(Psalm 109:26) Help me, O LORD my God;
Save me...

And this is where things begin to change.

“... according to Your lovingkindness.”

Now, he's now hooking up to something that actually will save him, and that's the lovingkindness of God.

The way it goes on and reads is,

(Psalm 109:27) “And let them know that this is Your hand;
You, LORD, have done it.”

In other words, “You save me by Your lovingkindness.” I would say the greatest vindication is God's blessing. It is the ultimate revenge when God blesses you and the wonderful thing is as believers, when you look at the passage like Romans 12:17-21 where it says, “Never take your own revenge,” then it says, “But you, in return, you give good; for you defeat evil by doing good.” And that's the last thought in our head. Somebody did something to us, the first thought in our head is “Curse you too.”

So, it reads this way,

(Psalm 109:28) “Let them curse, but You bless...”

Well, that's the difference between us and God, isn't it?

“... When they arise, they shall be ashamed,

But Your servant shall be glad.

(Psalm 109:29) Let my accusers be clothed with dishonor,

And let them cover themselves with their own shame as

with a robe.

(Psalm 109:30) With my mouth I will give thanks

abundantly to the LORD;

And in the midst of many I will praise Him.

(Psalm 109:31) For He stands at the right hand of the

needy,

To save him from those who judge his soul.”

Where is the healing? The healing is from God. The wonderful picture of this, of course, is Christ on the cross, and the fact that all of these accusers and all these people that are so hating Him and crucifying Him, He is forgiving on the cross; in that, God empowers Him to resurrect from the dead. So, you see this wonderful picture of the

greatest power of the universe is the power of God's love because death can't even hold it down and God will vindicate. See, we put our trust in God. What the law is going to do and reveal to us over and over again is man is going to try to deal with things his way. He has a way and quite frankly, in many respects there is a way which seems right. It's according to the law. But the problem is it doesn't fix things, and this is why the text moves from the end of Chapter 9, and I think it's interesting to note as we come to the end of the passage that we were looking at in Chapter 9, it says, "And Noah lived another 350 years after the flood, and he died." Scripture is telling us that he fell short too, and it's wanting us to see that because the tendency is to make heroes out of man. That's certainly our tendency, but God is revealing, "But he died."

According to Jewish records, he actually lived to Abraham's age of 58. So, when Abraham was 58, that's when Noah died. That's pretty interesting, isn't it?

Another interesting point is that according to the Jewish tradition, Noah passed the bones of Adam to Shem, and Shem will actually live another 150 years from that time. So, he'll outlive Abraham. Pretty interesting, isn't it?

But as we come to this, it segues into Chapter 10 and then in Chapter 10, we see these genealogies of the three boys. Interestingly enough, as you begin to go through the genealogies, what you find is not only characteristics of each grouping, but you ultimately then are taken to that Chapter 11 in which they all begin to build the tower of Babel. Now, strangely enough, they all go under the seeming authority of Nimrod, who is, by the way, related directly to Ham. So, Nimrod takes control, and how do you think he begins to rule? Through enslavement. So, he begins to use his power to enslave people, and he creates a government of sorts of enslavers. The thought is “Things will get better. Now, we’ve got people under control. We use law; we enslave them. We don't let them get out of line. They begin to serve us.” And Scripture reveals it just gets worse and the tower of Babel got worse to where God had to intercede. So, at the moment that we begin to think that maybe we can deal with this through the law is the very moment that God begins to reveal to us, it will just make things worse.

Closing Prayer:

Father, we come before you today and we give You thanks for Your word, and the revelation of Your Law. Lord, we know that you recorded this and not only have maintained it, but it is all for our benefit. As you tell us in the New Testament, all these things of the Old Testament were written for an example; oftentimes, that we might not do the very things that they did. Lord, we realize that the law is oftentimes the necessary thing in the realm of the rebellious man. We realize that it's a thing that could never fix the true problem, and that the end result, if the law is the answer to all of our problems, then things will just get worse. But how wonderful it is that You've saved us by Your grace, and it is by Your love and by Your forgiveness that we find release. For it is the Spirit of Your Son that now dwells within us and no longer do we think in terms of getting even, but we think in terms of save; we think in terms of demonstrating Your love. To our surprise, You have not only saved the relationship, but

You have saved us from all of the problems, of the depressions, of the hurt, of the pain that could easily take control of our bodies and destroy our very being.

With your heads bowed and your eyes closed, I'm asking you to examine how you handle things, and if in fact you turn to God and you go, "I got this," you're going to find things getting worse. If you find yourself trying to get even or trying to make things right, you're going to make things worse. But if you come before God today and just say, "You know what, I surrender all. I want to be like You. I would entrust my soul to a faithful Creator in doing what is right, and I'm going to let You take care of these things." Maybe history would have been different.