

**TEXT: Genesis 9:18-10**

**TITLE: The Fall of Noah and his prophecy (预言)**

**THEME: The rest needed from Noah's fall from grace demands the coming of the Seed of the woman.**

**RECAP:** In our first service, we saw that after Noah came out of the ark, the Lord made a covenant with him, promising him, his descendants after him, and all the living things that He would never again destroy the world with the floodwaters. He has also given the rainbow as the sign of his promise, signifying that He has hung his weapon and has made peace with the world. We will be picking up from where we left off, from the second half of Genesis 9, and we will carry on into chapter 10.

## INTRODUCTION

Beloved congregation of the Lord Jesus Christ, have you ever put your hope in a particular individual, And he failed you in a way you could never imagine? I remember that when I used to play soccer in high school, and there was one tournament (锦标赛) in which we played really well. We had a very strong team so we just cruised all the way into the final. During the final, neither side could score so we went into penalty shootout (罚点球). And I remember that after a few people who scored and a few who missed, it came down to the last round, and the opponent scored. And we decided to let the top goal scorer to take that game-tying (得分相同的) kick. But he missed it. We put all our hope on the striker (前锋) and he failed to deliver us. Maybe you too have experienced the same, that you have also once put your hope in a politician, an athlete, your pastor, or even one of your family members? But one day he failed you.

This is also what we see here in the second half of Genesis 9. At this point after the flood, Noah was the hero of the world. He not only saved his family, but also the animals! Remember that the world at this time has been looking for the seed of the woman, who would deliver them from sin. And remember that Noah's father named him Noah with the hope that he would be the one to bring rest from sin. So, by the look of it, after considering what he has done, it seems that Noah was the one, it seems that he was the seed of the woman who would bring rest to the world. But was he the one? This is what we will be looking at today.

Today, we will consider the text in three sections:

- I. **The fall of the Seed of the woman (Noah's sin)**
- II. **The curse on the seed of the serpent (Ham's sin)**
- III. **The deliverance of the Seed of the woman (Noah's prophecy)**

### I. **The fall of the Seed of the woman**

Moses begins the narrative by telling us that Noah began to be a farmer in the new world. And he planted a vineyard. What we see here was that the world was really at a new beginning. It is because you see that Noah was a farmer, just like Adam. He was working the ground and keeping it. This once again makes us think that Noah was the seed being prophesied in Genesis 3, and he was really bringing rest to mankind.

However, Moses right away tells us that Noah became drunk in his wine. This is the problem. Notice that the act of drinking itself is not wrong, it is because the Lord has permitted it for us to enjoy. In fact, psalm 104:15 speaks of wine makes glad the heart of man. **However, the drunkenness here was a problem.** And not only that, Moses also tells us that Noah became drunk and he was naked in his tent. This is a shameful act. It is because nakedness is associated with shame (羞耻). Remember that in the garden of Eden, before the Fall, Adam and Eve were both naked, it is because they were sinless, they were morally perfect and perfectly righteous. However, after he had eaten from the tree of the knowledge of good and evil, their eyes were opened and they felt shameful to be naked. Genesis 2:7-10, *"then the eyes of both of them were opened, and they knew*

that they were naked; and they sewed fig leaves together and made themselves coverings. 8 And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. 9 Then the Lord God called to Adam and said to him, "Where are you?" 10 So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." Nakedness was a good thing in a sinless and morally perfect world, but it has become shameful and publicly demeaning (卑下的) since the entering of sin into the world.

More than that the Scripture also condemns the exposing of the body in the presence of God. In Exodus 20:24-26, God warns against people who "expose their own nakedness" before God and man. And also, in Exodus 28:42-43, the Lord has also given rules to the priest to wear "linen undergarments" to cover their naked flesh when they approach the presence of God at the altar (祭坛). And we see Noah has violated the law of God with his drunkenness and nakedness. Remember that Noah acted like a priest who offered a sacrifice to the Lord on behalf of the world at the end of chapter 8 and the Lord was pleased with it. He was the most righteous man on the face of the earth. He was the seed of the woman, the hope of the world, he was supposed to bring rest to mankind. But here, we see him fell into sin laying bare in his tent, without shame. What we see here is the fall of the seed of the woman...this is also telling us that Noah would not be the one who bring the ultimate rest to mankind.

What may we learn from this?

**This is a reminder to us that even the Godliest man may fall into sin, and that includes the office bearers (神职人员) in the kingdom of God.** You see, if Noah was the most righteous man on the face of the earth, and he was the priest who offered up a sacrifice on behalf of the world, and he fell into sin, it also tells us that our elders, our deacons (职事), and pastors may also fall into sin. And sadly, throughout the history of the church, we have seen many of them fell. This is a reminder to us that even the elders, the deacons, and the pastors are all sinners. And we support their work not on the basis of their moral righteousness, but upon the fact that the Lord has appointed them as shepherds in our lives. And for the office bearers, your appointment to the service as an elder, or a deacon or a pastor is not based upon your moral righteousness, but based upon the grace of God for us in Christ.

## II. The Curse on the seed of the Serpent

So, we see here that humanity (谦卑) is much the same after the flood as it was before it. We see how Noah fell in the same way Adam did. **But more importantly, Noah's fall also resembles Adam's that their fall has lasting effect upon his descendants. We see here that his descendants were also divided as a result of his sin.**

Moses tells us that when Noah was laying bare in his drunkenness, his son Ham entered into the tent and saw him uncovered. This is a violation (违反) of the Lord's command. Leviticus 18:6-7 tells us, "6 *None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I am the Lord.* 7 *The nakedness of your father or the nakedness of your mother you shall not uncover. She is your mother; you shall not uncover her nakedness.*" You see, what he should have done was to turn his eyes away, to go in and cover his father! But instead, Ham went around and told people about his nakedness! What a wicked response! He should have remembered that how he was kept alive from the flood not because he was a righteous son of Noah, but because of his father. He also should have learned that the Lord is a God who punishes sin from what happened during the flood. But it seems that he has trample (践踏) the fear of God underfoot and exposed his father's shame. Can you see Ham being like the Serpent in the garden? Who was exposing the nakedness and shame of Adam from sinning against the Lord? Can you see him like the accuser (控告者) who was accusing Noah in front of the judge at the trial (审判)? He was

exposing the nakedness and shame of his father Noah! **This is as if Ham here, has become the seed of the Serpent.**

More than that, Ham has also trampled the law of God underfoot. What he did here was a transgression (过犯) against the 5<sup>th</sup> commandment as well, which calls him to honor his father and mother. In this case, Ham did not honor his father, and more importantly, he did not honor the Lord! In the law of Moses, it tells us that to honor one's parents is a high duty! The failure to do so is punishable by death (Exodus 20:12; Leviticus 20:9)! But the reason to honor them is not because we fear death, but it is because we are called to honor the Lord. Remember that the Lord has given us parents not so that they may give us food to eat, to raise us, and to have authority over us until we are 18. But the Lord has put them in our lives so that they may teach us how to fear the Lord and love the Lord. So, remember, when we honor our parents, we are not honoring them alone, but we are honoring the Lord God!

Let us continue with the text.

**And as a result of this sin, Moses tells us that Ham and his descendants were cursed.** When Noah woke up from his drunkenness, he was filled with the Holy Spirit, and he pronounced a curse upon Ham and his descendants. He said, "Cursed *be* Canaan; a servant of servants He shall be to his brethren (弟兄)." This is not to be taken lightly, it is because the word "curse" was a strong word, and it has only been used twice up to this point. The first time was when the Lord pronounced a curse upon the Serpent in Genesis 3:14, and the second time was to Cain after he has murdered Abel. This time, it is not an accident that Moses was using the word again. He was using the same word to tell us that Ham's descendants were cursed, just as the Serpent and the Cainites.

**And this was not just spiritual, but also physical!** In chapter 10, Moses tells us that he descendants of Ham descended into the Canaanites. Chapter 10:15-20. "*Canaan begot Sidon his firstborn, and Heth; 16 the Jebusite, the Amorite, and the Girgashite; 17 the Hivite, the Arkite, and the Sinite; 18 the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed. 19 And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. 20 These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations.*" Pay attention to some of the names, like Sidon, Sodom, and Gomorrah. These cities were the most wicked cities, whose people practiced the most perverted (变态扭曲的) sins, and what happened to them? Yes, they were destroyed! And eventually, the descendants of Ham became the Canaanites. Remember who they were? They were the ones who were living in the Promised Land (应许之地) in the days of Joshua. And what happened to them? Joshua led the Israelites in a holy war, conquered the Canaanites, enslaved them, and destroyed them! This prophecy was fulfilled! They really became slaves to the Israelites!

**Brothers and sisters in the Lord, you know, we were all by nature (本性上) descendants of Ham.** We were all Canaanites. We were like him who were walking in the way of sin. We were all breakers of the 5<sup>th</sup> commandment, and the transgressors against the Lord. And as we have seen here in the text, the inheritance of Ham and his descendants was a cursed and an eternal death. We were all hopeless in our sins and dead in our trespasses. What we inheritance was death and eternal condemnation (定罪). However, the Lord has given us a deliverance (拯救) from sin. What is it? That leads us to our final point.

### III. The Deliverance of the Seed of the woman

So, after we have seen Noah's failure by falling into sin, and also how his son Ham has responded to his

sin with ungodliness (不敬虔), it seems that sin would dominate again even in the new world order. **But Moses tells us that Shem and Japheth responded with uprightness (正直)**. He tells us that they walked backwards into their father's tent and covered him with a garment! What a contrast to what Ham had done! While Ham went around telling others about Noah's nakedness and shame, Shem and Japheth covered up their father's nakedness with a garment! Doesn't this remind us what our Lord did to Adam and Eve when the Serpent was pointing out their (shame and guilt in the garden? The Lord took some animals skin and covered them! Here, we see that the action of Shem and Japheth resembles 类似于 what the Lord did to Adam and Eve in the garden, by doing so, they not only honored their father by covering his nakedness and shame, what they did here was also a type of what the True Seed would do for their salvation. **The Scripture reveals to us that thousands of years after them, the Savior would be born in Bethlehem, He would live a perfect life, die at Calvary, and by doing so He has covered us with His garment of righteousness (义袍)**. He came to be our defender (辩护者) when the Serpent accused (指控) us of our nakedness and shame. **Brothers and sisters in the Lord, that was what the Lord has done for you as well, you too have been covered in His righteousness, that is why on the day when you stand in front of the Father's throne, you will not be naked, but you will be dressed in His garment.** So, are you rejoicing in your salvation?

**And we saw earlier that Ham has been cursed because of his wicked action, what about Shem and Japheth?** Moses tells us that when Noah woke up and blessed Shem, he said, "*Blessed be the LORD, The God of Shem, and may Canaan be his servant.*" Here, we see that Shem was blessed in the best way possible! It is because his blessing was the dwelling of the Lord among his tent. This is the first time we see in the Bible in which the Lord as the God of a particular people. This is telling us that the descendant of Shem would become the holy people of God! **And we know this from chapter 10, because from Shem came Eber, and from Eber came Abraham, then Isaac, then Jacob, then Israel as a nation, and the line carries onto king David, and from his offspring came the Lord Jesus Christ, the True Seed of the woman, the God incarnate (道成肉身), the Lord of all, who crushed the Head of the Serpent.** What a wonderful blessing!

**But what about Japheth?** To Japheth, Noah simply said, "*May God enlarge Japheth, and may he dwell in the tents of Shem; and may Canaan be his servant.*" By the look of these words, we may think that this is unfair on God's part, it is because Japheth has also covered Noah with a garment. But here, it seems that Japheth only received the blessing to be large and only get to dwell in the tent of Shem. But what seems to be unfair was part of God's sovereign (主权的) plan. It is because when we look at chapter 10, Moses tells us, vv.5 "*from these the coastland peoples of the Gentiles 外邦人 were separated into their lands, everyone according to his language, according to their families, into their nations.*" This means that the people of Japheth were the Gentiles! The prophet Isaiah said in Isaiah 54, "*Sing, O barren, You who have not borne! Break forth into singing, and cry aloud, You who have not labored with child! For more are the children of the desolate Than the children of the married woman,*" says the Lord. 2 "*Enlarge the place of your tent, And let them stretch out the curtains of your dwellings; Do not spare; Lengthen your cords (绳子), And strengthen your stakes (橛子).* 3 "*For you shall expand to the right and to the left, And your descendants will inherit the nations, And make the desolate (荒凉的) cities inhabited.*" **This is a prophecy that the tents of Israel would be enlarged and the Gentiles people would come into dwell with the people of God. And this was fulfilled in the days of our Lord Jesus Christ, who came to gather all the nations to Himself.** That is why the Apostle Paul in Romans 6:16 said that "*Salvation to the Jews first, then to the Greek (meaning Gentiles).*" It is because it has always been God's plan to enlarge the tent of Shem, so that the descendants of Japheth might come in to share the nourishing of the original olive tree (Romans 11). You see, it is by grace that the Lord has chosen to dwell among Shem instead of Japheth, only to make numerous the descendants of Japheth, the Gentiles, so that not only the descendants of Shem may enjoy fellowship with God, but the Gentiles also!

**But is it then all hopeless for the Canaanites, who were cursed by God as we see here in this text?** Remember Rahab? The prostitute? And what happened to her? She was a Canaanite, but she became part of the covenant of God's people in the days of Joshua. So, this means that they could still come into the tent of Shem

by grace. And if you think about it, that's what the Lord did to you and I, who were the Hamites, who were supposed to be left outside, but He has drawn us into His tent of salvation, so that we might become the Shemites to be in the dwelling of God. What a wonderful Savior!

**And having known this beautiful truth, this should cause us to not only rejoice in the Gospel, but just as the Great Commission has called us, this should cause us to be evangelistic!** Our task as the Shemites is to call out to the Japhethites and even the Hamites of the world to come in and live in our tents! How can we not call out to those who are still in the darkness when we know that the only place of blessing is among the church of Christ? Let us therefore, go, go and invite those who are outside of the tent to come into the tent of salvation, so that we shall one day proclaim together with one voice, "Blessed be the Lord, the God of Shem!" Amen.

Let us pray.