

Genesis 9:18-29

- The Flood Account (Genesis 6-9) and the Table of Nations (Genesis 10-11) is interrupted by an account of Noah and his three sons.
- Or, the Flood Account (Genesis 6-9) is bracketed by references to Noah and his three sons:
 - Genesis 6:9-10 -
 “These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. And Noah had three sons, Shem, Ham, and Japheth.”
 - Genesis 9:18-19 -
 “The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. (Ham was the father of Canaan.) These three were the sons of Noah, and from these the people of the whole earth were dispersed.”

Genesis 9:18 – **The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. (Ham was the father of Canaan.)**

2526 [e] wə-ḥām	8035 [e] šēm	8392 [e] hat-tē-ḇāh,	4480 [e] min-	3318 [e] hay-yō-ṣə-’îm	5146 [e] nō-ah,	1121 [e] ḇə-nê-	1961 [e] way-yih-yū
וְחָם	שֵׁם	הַתְּבָה	מִן־	הַיּוֹצֵאִים	נֹחַ	בְּנֵי־	וַיְהִי
and Ham	Shem	the ark	of	who went out	of Noah	the sons	And were
Conj-w N-proper-ms	N-proper-ms	Art N-fs	Prep	Art V-Qal-Prtcp-mp	N-proper-ms	N-mpc	Conj-w V-Qal-Conseclmpf-3mp

3667 [e] kə-nā-’an.	1 [e] ’ā-ḇî	1931 [e] hū	2526 [e] wə-ḥām	3315 [e] wā-yā-ḇet;
כְּנָעַן:	אָבִי	הוּא	וְחָם	וַיֵּפֶת
of Canaan	the father	was	and Ham	and Japheth
N-proper-ms	N-msc	Pro-3ms	Conj-w N-proper-ms	Conj-w N-proper-ms

1. Notice the early mention of Ham’s son Canaan.
 - a. Canaan will be mentioned 4 more times in these eleven verses, or a total of 5 times.
 - b. The genealogies have not even started to be listed yet.\
 - c. It is as if these four descendants of Noah are important, 3 sons, one grandson: Japheth, Shem, Ham, Canaan
 - d. Genesis 10:6 will tell us that Canaan was the fourth and youngest son of Ham:
 - i. Cush
 - ii. Mizraim (Egypt)
 - iii. Put
 - iv. Canaan
 - e. Ham is Noah’s youngest son; Canaan is Ham’s youngest son.

9:19 – **These three were the sons of Noah, and from these the people of the whole earth were dispersed.**

776 [e] hā-’ā-reṣ.	3605 [e] kāl	5310 [e] nā-ḇə-ṣāh	428 [e] ū-mē-’ēl-leh	5146 [e] nō-ah;	1121 [e] ḇə-nê-	428 [e] ’ēl-leh	7969 [e] šə-lō-šāh
הָאָרֶץ:	כָּל־	נִפְצָה	וּמֵאֵלֶּה	נֹחַ	בְּנֵי־	אֵלֶּה	שְׁלֹשָׁה
the earth	all	was populated	and from these	of Noah	the sons	these [were]	Three
Art N-fs	N-msc	V-Qal-Perf-3fs	Conj-w, Prep-m Pro-cp	N-proper-ms	N-mpc	Pro-cp	Number-ms

1. “from these the people of the whole earth were dispersed” could also be translated “from these the whole earth was populated”

9:20 – Noah began to be a man of the soil, and he planted a vineyard.

3754 [e] kā-rem.	5193 [e] way-yiṭ-ṭaʾ	127 [e] hā-ʾā-dā-māh;	582 [e] ʾiš	5146 [e] nō-ah	2490 [e] way-yā-ḥel
כַּרְם:	וַיִּטֵּעַ	הָאֲדָמָה	אִישׁ	נֹחַ	וַיִּחַל 20
a vineyard	and he planted	of the soil	a man	Noah	And began [to be]
N-ms	Conj-w V-Qal-ConseclImperf-3ms	Art N-fs	N-msc	N-proper-ms	Conj-w V-Hifil-ConseclImperf-3ms

1. This ground had been cursed by the LORD, but is now producing in accordance with Lamech’s prophecy, prayer or hope:
 - a. Genesis 3:17 -
“cursed is the ground because of you; in pain you shall eat of it all the days of your life.”
 - b. Genesis 5:29 -
Lamech “called his name Noah, saying, “Out of the ground that the LORD has cursed, this one shall bring us relief from our work and from the painful toil of our hands.”
2. This verse could also be translated as:
“Noah, a man of the soil, was the first to plant a vineyard.”
3. Just as the first creation began with Adam in a garden, this second start (or, second “creation”, second “Adam”) also begins in a garden or vineyard.
4. Adam ate fruit in the Garden of Eden and realized his nakedness.
Noah drank wine from the vineyard and became naked.
5. The effect of Adam and Noah’s eating and drinking would affect future generations.

9:21 – He drank of the wine and became drunk and lay uncovered in his tent.

168 [e] ʾa-ho-lōh	8432 [e] bə-ṭō-wk	1540 [e] way-yiṭ-gal	7937 [e] way-yiṣ-kār;	3196 [e] hay-ya-yin	4480 [e] min-	8354 [e] way-yé-šet
אֹהֶל:	בְּתוֹךְ	וַיִּתְגַּל	וַיִּשְׁכַּר	יַיִן	מִן	וַיִּשֶׁת 21
his tent	within	and he was uncovered	and became drunk	the wine	of	And he drank
N-msc 3ms	Prep-b N-msc	Conj-w V-Hitpael-ConseclImperf-3ms	Conj-w V-Qal-ConseclImperf-3ms	Art N-ms	Prep	Conj-w V-Qal-ConseclImperf-3ms

1. Is part of the point of the story to contrast the obedient, righteous Noah of 6:5-9:17 with the drunk naked Noah of 9:18-29?
 - a. Accusations against Noah do not seem to be in this story.
 - b. The Scriptural memorials of Noah are always of the righteous, prayerful Noah and never of the drunk, naked Noah:
 - i. Isaiah 54:9 -
“To me this is like the days of Noah, when I swore that the waters of Noah would never again cover the earth. So now I have sworn not to be angry with you, never to rebuke you again.”
 - ii. Ezekiel 14:13-14 -
“Son of man, when a land sins against me by acting faithlessly, and I stretch out my hand against it and break its supply of bread and send famine upon it, and cut off from it man and beast, even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their own lives by their righteousness, declares the Lord God.”

- iii. Ezekiel 14:19-20 -
 “if I send a pestilence into that land and pour out my wrath upon it with blood, to cut off from it man and beast, even if Noah, Daniel, and Job were in it, as I live, declares the Lord God, they would deliver neither son nor daughter. They would deliver but their own lives by their righteousness.”
- iv. Hebrews 11:7 –
 “By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith.”
- v. 1 Peter 3:20 -
 “They formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.”
- vi. 2 Peter 2:5 –
 “If he did not spare the ancient world, but preserved **Noah**, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly.”
- vii. Matthew 24:38-39 -
 “For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.”

2. Wine was not forbidden in Israel:

- a. Psalm 104:14-15 –
 “You cause the grass to grow for the livestock and plants for man to cultivate, that he may bring forth food from the earth and wine to gladden the heart of man, oil to make his face shine and bread to strengthen man's heart.”
- b. Judges 9:13 –
 “But the vine said to them, ‘Shall I leave my **wine** that cheers God and men and go hold sway over the trees?’ “
- c. Proverbs 31:6 –
 “Give strong drink to the one who is perishing, and **wine** to those in bitter distress; let them drink and forget their poverty and remember their misery no more.”

3. Nazirite vow included abstaining from wine for a period of time.

4. Scripture consistently condemns drunkenness:

- a. Proverbs 20:1 -
 “**Wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise.**”
- b. Proverbs 23:29-35 –
 “Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who tarry long over wine; those who go to try mixed wine. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. In the end it bites like a serpent and stings like an adder. Your eyes will see strange things, and your heart utter perverse things. ...”

- c. Isaiah 5:11 -
“Woe to those who rise early in the morning, that they may run after strong drink, who tarry late into the evening as wine inflames them!”
- d. Hosea 4;10-11, 18 –
*“They shall eat, but not be satisfied; they shall play the whore, but not multiply, because they have forsaken the Lord to cherish whoredom, wine, and new wine, which take away the understanding...When their **drink** is gone, they give themselves to whoring; their rulers dearly love shame.”*
- e. Galatians 5:19-21 –
“Now the works of the flesh are evident:...Envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.”
- f. Ephesians 5:18 –
“And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,”
- g. Romans 13:13 -
*“Let us walk properly as in the daytime, not in orgies and **drunkenness**, not in sexual immorality and sensuality, not in quarreling and jealousy.”*

9:22 – **And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside.**

5046 [e]	1 [e]	6172 [e]	853 [e]	3667 [e]	1 [e]	2526 [e]	7200 [e]	
way-yag-gêd	'ā-bîw;	'er-wat	'êt	kə-na'an,	'ā-bî	hām	way-yar,	
וַיֹּגֵד	אָבִיו	עֶרְוַת	אֵת	כְּנָעַן	אָבִי	חָם	וַיֵּרָא 22	
and he told	of his father	the nakedness	-	of Canaan	the father	Ham	And saw	
Conj-w V-Hifil-ConseclImperf-3ms	N-msc 3ms	N-fsc	DirObjM	N-proper-ms	N-msc	N-proper-ms	Conj-w V-Qal-ConseclImperf-3ms	
						2351 [e]	251 [e]	8147 [e]
						ba:hūs.	'e-hāw	liš-nē-
						בְּחוּץ:	אָחָיו	לְשְׁנָיִם
						outside	his brothers	two
						Prep-b,Art N-ms	N-mpc 3ms	Prep-l Number-mdc

1. The interpretations of this passage throughout history has had several possibilities:
 - a. Homosexual activity or incest has little support from the ancient days.
 - b. Is this a euphemism for castration? Castration was an option in rabbinic literature
 - i. One situation in ancient mythology tells of a son (a god) castrating his father (a god) in an attempt to usurp his position.
 - c. Ham may have slept with Noah’s wife (incest) in an attempt to usurp the family authority, in this case “King of the World”, from Noah
 - i. The son produced in this act would have been Ham’s son Canaan.
 - ii. Many examples of usurping authority of the King are found in royal Akkadian text from Ugarit describing this very thing
 - iii. Like Reuben (son of Jacob and Leah) in Genesis 35:22:
“While Israel was living in that region, Reuben went in and slept with his father’s concubine Bilhah, and Israel heard of it.”

and, Absalom in 2 Samuel 16:21-22:

“Aithophel answered, ‘Sleep with your father’s concubines whom he left to take

care of the palace. Then all Israel will hear that you have made yourself obnoxious to your father, and the hands of everyone with you will be more resolute.' So they pitched a tent for Absalom on the roof, and he slept with his father's concubines in the sight of all Israel."

- d. Ham may have been trying to help repopulate the depopulated world as did Lot's daughters in Genesis 19:30-38
2. "to uncover the nakedness of _____" means to have heterosexual relations:
 - a. Leviticus 18:6-19
 - i. Leviticus 18:7 -
"you shall not uncover the nakedness of your father" prohibits having relations with one's mother
 - b. Leviticus 20:11 –
"If a man lies with his father's wife, he has uncovered his father's nakedness; both of them shall surely be put to death; their blood is upon them."
 - c. Leviticus 20:17-21 –
*"If a man takes his sister, a daughter of his father or a daughter of his mother, and sees her nakedness, and she sees his nakedness, it is a disgrace, and they shall be cut off in the sight of the children of their people. He has uncovered his sister's nakedness, and he shall bear his iniquity. ..You shall not uncover the nakedness of your mother's sister or of your father's sister, for that is to make naked one's relative; they shall bear their iniquity. **If a man lies with his uncle's wife, he has uncovered his uncle's nakedness**; they shall bear their sin; they shall die childless. If a man takes his brother's wife, it is impurity. He has uncovered his brother's nakedness; they shall be childless."*
 - d. Ezekiel 16:36-37 –
"Thus says the Lord God, Because your lust was poured out and your nakedness uncovered in your whorings with your lovers, and with all your abominable idols, and because of the blood of your children that you gave to them, therefore, behold, I will gather all your lovers with whom you took pleasure, all those you loved and all those you hated. I will gather them against you from every side and will uncover your nakedness to them, that they may see all your nakedness."
3. This all would seem to suggest that Noah was drunk and asleep when Ham had relations with Noah's wife. She may have conceived and gave birth to Canaan.

9:23 – Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, and they did not see their father's nakedness.

7926 [e]	5921 [e]		7760 [e]	8071 [e]	853 [e]	3315 [e]	8035 [e]	3947 [e]
šə·kem	'al-		way·yā·śī·mū	haś·śim·lāh,	'et-	wā·ye·peṭ	šēm	way·yiq·qah
שְׁכֶם	עַל-		וַיִּשִׂימוּ	הַשְּׂמֵלָה	אֶת-	וַיִּפֹּת	שֵׁם	וַיִּקַּח 23
the shoulders	on		and laid [it]	a garment	-	and Japheth	Shem	But took
N-msc	Prep	Conj-w V-Qal-ConseclImperf-3mp		Art N-fs	DirObjM	Conj-w N-proper-ms	N-proper-ms	Conj-w V-Qal-ConseclImperf-3ms

6440 [e]	1 [e]	6172 [e]	853 [e]		3680 [e]	322 [e]	1980 [e]	8147 [e]
ū·pə·nê·hem	'ā·bī·hem;	'er·wat	'ēt		way·kas·sū	'ā·hō·ran·nīt,	way·yē·lē·kū	šə·nê·hem,
וּפְנֵיהֶם	אֲבִיהֶם	עֲרֹת	אֶת		וַיִּכְסֹּוּ	אֶחָרָתִית	וַיֵּלְכוּ	שְׁנֵיהֶם
and their faces	of their father	the nakedness	-		and covered	backward	and went	of the two of them
Conj-w N-mpc 3mp	N-msc 3mp	N-fsc	DirObjM	Conj-w V-Piel-ConseclImperf-3mp		Adv	Conj-w V-Qal-ConseclImperf-3mp	Number-mdc 3mp

	7200 [e]	3808 [e]	1 [e]	6172 [e]	322 [e]
	rā·'ū.	lō	'ā·bī·hem	wə·'er·wat	'ā·hō·ran·nīt,
	וַיִּרְאוּ:	לֹא	אֲבִיהֶם	וְעֲרֹת	אֶחָרָתִית
	they saw	not	of their father	and the nakedness	[were] backward
	V-Qal-Perf-3cp	Adv-NegPrt	N-msc 3mp	Conj-w N-fsc	Adv

1. Two groups of humanity are seen here:
 - a. Those who like Adam and Eve sense shame before God in their nakedness. Even God clothed Adam and Eve to cover their nakedness.
 - i. Adam and Eve
 - ii. God
 - iii. Shem
 - iv. Japheth
 - b. Those who unlike Adam and Eve sense no shame before God
 - i. Ham
2. Shem and Japheth would not look on sin, shame, nakedness

9:24 – **When Noah awoke from his wine and knew what his youngest son had done to him,**

6213 [e]	834 [e]	853 [e]	3045 [e]	3196 [e]	5146 [e]	3364 [e]
'ā·śāh-	'ā·šer-	'ēt	way·yē·da'	mī·yē·nōw;	nō·aḥ	way·yī·qeš
עָשָׂה	אֲשֶׁר-	אֶת	וַיַּדַּע	מִיַּיְנוֹ	נֹחַ	וַיִּיקָץ 24
had done	what	-	and knew	from his wine	Noah	And awoke
V-Qal-Perf-3ms	Pro-r	DirObjM	Conj-w V-Qal-ConseclImperf-3ms	Prep-m N-msc 3ms	N-proper-ms	Conj-w V-Qal-ConseclImperf-3ms

6996 [e]	1121 [e]	
haq·qā·tān.	bə·nōw	lōw
הַקָּטָן:	בְּנוֹ	לוֹ
younger	his son	to him
Art Adj-ms	N-msc 3ms	Prep 3ms

9:25 – he said,

**“Cursed be Canaan;
a servant of servants shall he be to his brothers.”**

251 [e] lə·e·hāw. לְאֶחָיו׃	1961 [e] yih·yeh יִהְיֶה	5650 [e] ‘ā·bā·dīm עֲבָדִים	5650 [e] ‘e·bed עֶבֶד	—	3667 [e] kə·nā·‘an; כְּנָעַן	779 [e] ‘ā·rūr אָרוּר	559 [e] way·yō·mer וַיֹּאמֶר 25
to his brothers	he shall be	of servants	a servant		Canaan	Cursed [be]	And he said
Prep-l N-mpc 3ms	V-Qal-Imperf-3ms	N-mp	N-msc		N-proper-ms	V-Qal-QalPassPrtcpl-ms	Conj-w V-Qal-ConseclImperf-3ms

1. “Cursed be Canaan” are Noah’s first words recorded in Scripture!!
2. Is this curse, like Lamech naming Noah:
 - a. An immediately functioning curse or blessing?
 - b. A prayer?
 - c. A prophecy?
 - d. A wish?
3. It is seen in Scripture that the character, lifestyle and decisions of one individual anticipate the future character, lifestyle and decisions of their future descendants.
 - a. Jacob = Israelites
 - b. Esau = Edomites
 - c. Jacob/Esau relationship = Israel/Edom relationship
 - d. Lot
 - i. Ammon = Ammonites
 - ii. Moab = Moabites
 - e. Joseph/Judah = Northern Israel (Ephriam)/Southern Judah
4. Here we see the character of a father manifesting in his descendants:
 - a. The wickedness of Ham = Canaan = Canaanites of Sodom and Gomorrah –
 - i. Genesis 10:15-20 -
*“**Canaan** fathered Sidon his firstborn and Heth, and the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites dispersed. And the territory of the Canaanites extended from Sidon in the direction of Gerar as far as Gaza, and in the direction of **Sodom, Gomorrah, Admah, and Zeboiim**, as far as Lasha. These are the **sons of Ham**, by their clans, their languages, their lands, and their nations.”*
 - ii. Genesis 18:20-21 -
*“Then the Lord said, “Because the outcry against **Sodom and Gomorrah** is great and **their sin is very grave**, I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know.”*
 - iii. Genesis 19:5 (5-9) -
*“[the **men of Sodom**] called to Lot, ‘**Where are the men** who came to you tonight? Bring them out to us, that we may know them.’ ”*
 - b. Shem = Israel = Joshua’s Generation enslaving the Canaanites in the land of Canaan
 - i. Joshua 16:10
“However, they did not drive out the Canaanites who lived in Gezer, so the Canaanites have lived in the midst of Ephraim to this day but have been made to do forced labor.”
 1. Joshua is from the tribe of Ephraim
 - c. Shem = Israel = Kings of Judah enslaving the Canaanites in the land of Canaan
 - i. 1 Kings 9:20-22 -
*“All the people who were left of the **Amorites**, the **Hittites**, the **Perizzites**, the*

*Hivites, and the Jebusites, who were not of the people of Israel— their descendants who were left after them in the land, whom the people of Israel were unable to devote to destruction—these **Solomon drafted to be slaves, and so they are to this day. But of the people of Israel Solomon made no slaves.***

5. “Cursed” is the one or the group that does not acknowledge (confess, recognize, repent) of their sin.
 - a. In Genesis 12:3 the Lord says “all peoples on earth will be blessed” through Abraham.
 - b. It is not simply because of which family you are born into. It is your response to sin.
 - i. Accept sin
 - ii. Reject sin
 - c. The way of blessing and out of the curse is seen in Abraham’s life in Genesis 15:6 - “*Abraham believed the LORD, and he credited it to him as righteousness.*”

9:26-27 – **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.”**

3926 [e] lā-mōw. לְמוֹ:	5650 [e] 'e-bed עֶבֶד	3667 [e] kə-na'an כְּנָעַן	1961 [e] wī-hī וַיְהִי	8035 [e] šēm; שֵׁם	430 [e] 'ē-lō-hē אֱלֹהֵי	3068 [e] Yah-weh יְהוָה	1288 [e] bā-rūk בָּרוּךְ	559 [e] way-yō-mer וַיֹּאמֶר	26
unto him	the servant	Canaan	and may [be]	of Shem	the God	Yahweh	Blessed [be]	And he said	
Prep 3mp	N-ms	N-proper-ms	Conj-w V-Qal-ConjImperf.Jus-3ms	N-proper-ms	N-mpc	N-proper-ms	V-Qal-QalPassPrtcpl-ms	Conj-w V-Qal-ConsecImperf-3ms	

168 [e] bə'a·ho·lê-	7931 [e] wə·yiš·kōn	3315 [e] lə·ye·pet	430 [e] 'ē-lō·hīm	6601 [e] yapt	27
בְּאֶהְלֵי-	וַיִּשְׁכֵּן	לְיַפֶּת	אֱלֹהִים	יַפֶּת	
in the tents	and may he dwell	Japheth	God	May enlarge	
Prep-b N-mpc	Conj-w V-Qal-ConjImperf-3ms	Prep-l N-proper-ms	N-mp	V-Hifil-Imperf.Jus-3ms	

shakan or shaken = "to settle down", "to abide", "to dwell"

3926 [e] lā-mōw.	5650 [e] 'e-bed	3667 [e] kə-na'an	1961 [e] wī-hī	8035 [e] šēm;
לְמוֹ:	עֶבֶד	כְּנָעַן	וַיְהִי	שֵׁם
unto him	the servant	Canaan	and may be	of Shem
Prep 3mp	N-ms	N-proper-ms	Conj-w V-Qal-ConjImperf.Jus-3ms	N-proper-ms

1. It is important to note that this verse begins with a NEW INTRODUCTION: “**He also said.**”
 - a. This marks these words of blessing off from the curse on Canaan.
 - b. These were spoken at a different time and a different circumstance.
2. Shem is not blessed, but the LORD, YHWH, the God (Elohim) of Shem
 - a. Just like Ham’s action sent a curse to Canaan
 - b. Shem and Japheth’s actions send a blessing to YHWH
3. YHWH is blessed or given credit for Shem and Japheth’s action

4. Japheth is blessed with the prayer, prophecy of “enlarge”, and would be spoken to:
 - a. Genesis 10:2-4 –

“The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. 3 The sons of Gomer: Ashkenaz, Riphath, and Togarmah. 4 The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim. From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations.”

 - i. Gomer
 - ii. Magog
 - iii. Madai
 - iv. Javan
 - v. Tubal
 - vi. Meshech
 - vii. Tiras
 - viii. And, all the “coastland peoples”
 - b. 1 Chronicles 1:5-7 –

“The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. 6 The sons of Gomer: Ashkenaz, Riphath, and Togarmah. The sons of Javan: Elishah, Tarshish, Kittim, and Rodanim.”

 - i. Gomer
 - ii. Magog
 - iii. Madai
 - iv. Javan
 - v. Tubal
 - vi. Meshech
 - vii. Tiras
5. Is YHWH or Japheth to dwell in the tents of Shem?
6. The word “**dwell**” is **shakan** or **shaken** in Hebrew and means “to settle down”, “to abide”, “to dwell”
 - a. This is the word used for:
 - i. Exodus 24:16 – the Glory of the LORD **resting** on Mount Sinai
 - ii. Exodus 25:8 – the tabernacle being a sanctuary for the LORD to **dwell in**
 - iii. Exodus 29:45 – the Lord **dwelling** among the sons of Israel
 - iv. Exodus 40:35 – the cloud of the Glory of the Lord **settling** on the tabernacle
 - b. This word is used more than 150 times in the Old Testament and majority of the references are to the Glory of the Lord
 - c. This word is where the word “Shekinah” as in the “Shekinah Glory” comes from.
 - d. This word **shakan** would make YHWH the subject of the clause identifying who is dwelling in the tents of Shem.
7. But, the context of this verse is the three sons.
 - a. Canaan is to be the servant of Shem and Japheth
 - b. Shem’s God is blessed and Shem has the tent
 - c. Japheth is to expand and be enlarged, but yet live at peace with Shem

9:28 – After the flood Noah lived 350 years.

8141 [e]	2572 [e]	8141 [e]	3967 [e]	7969 [e]	3999 [e]	310 [e]	5146 [e]	2421 [e]	
šā-nāh.	wa-hā-miš-šîm	šā-nāh,	mê-'ō-wt	šə-lōš	ham-mab-būl;	'a-ḥar	nō-ah	way-ḥî-	
שָׁנָה:	וַחֲמִשִּׁים	שָׁנָה	מֵאוֹת	שְׁלֹשׁ	הַמַּבּוּל	אַחַר	נֹחַ	וַיֵּחִי	28
years	and fifty	years	hundred	three	the flood	after	Noah	And lived	
N-fs	Conj-w Number-cp	N-fs	Number-fp	Number-fsc	Art N-ms	Adv	N-proper-ms	Conj-w V-Qal-ConseclImperf-3ms	

1. A third of Noah's life is lived after the Flood
2. The information in 9:28-29 could have come after 5:32, but instead the Flood account becomes part of the genealogical account of Seth's family line leading through Shem to Abraham.

9:29 – All the days of Noah were 950 years, and he died.

	4191 [e]	8141 [e]	2572 [e]	8141 [e]	3967 [e]	8672 [e]	5146 [e]	3117 [e]	3605 [e]	1961 [e]	
פ	way-yā-mōt.	šā-nāh;	wa-hā-miš-šîm	šā-nāh,	mê-'ō-wt	te-ša'	nō-ah,	yə-mē-	kāl-	way-yih-yū	
פ .	וַיָּמָת:	שָׁנָה	וַחֲמִשִּׁים	שָׁנָה	מֵאוֹת	תְּשַׁע	נֹחַ	יָמֵי	כָּל-	וַיֵּחִי	29
-	and he died	years	and fifty	years	hundred	nine	of Noah	the days	all	So were	
Punc	Conj-w V-Qal-ConseclImperf-3ms	N-fs	Conj-w Number-cp	N-fs	Number-fp	Number-fsc	N-proper-ms	N-mpc	N-msc	Conj-w V-Qal-ConseclImperf-3mp	