
Genesis 8–9

I. “God Remembered Noah” – Anthropomorphic Language (8:1)

- “God remembered Noah” does **not** mean God forgot him
 - Explanation of **anthropomorphic terms**:
 - God’s actions described in human language because we don’t have “divine vocabulary”
 - Human language is **too limited** to fully describe God or heaven
 - Paul’s experience in heaven: heard things **indescribable** in human words
 - Even in creation (Grand Canyon, sunsets, oceans) our language feels weak
 - So “God remembered Noah” = God’s **active dealing** with Noah resumes, not that God was ever inattentive
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II. Post-Flood Climate & Geological Upheaval (8:1–5)

- **Wind** begins to blow over the earth
 - Likely the **first major wind systems** after the flood
 - Before the flood:
 - Water canopy in the atmosphere
 - Climate moderated (no polar ice caps)
 - Earth likely lush and jungle-like worldwide
- After the canopy is gone:
 - **Ice caps** form at the poles
 - Difference between hot equator & cold poles creates **wind currents**
 - Violent storms become possible for the first time
- Geologic changes as waters settle:
 - Water drains into ocean basins
 - Crust of the earth under new pressure causes:
 - **Uplift of mountain ranges** (Himalayas, Andes, etc.)
 - Massive **volcanic activity**
 - Evidence of once-low regions now high:
 - Ancient cities and fields in the Andes at altitudes too high for corn

now

- Reference to **Immanuel Velikovsky, *Earth in Upheaval*** documenting uplift of mountains ~5–6k years ago
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III. Ark Timeline & 360-Day Year (8:3–14)

- Waters recede; ark rests on the **mountains of Ararat** (approx. 17,000 ft)
 - Ark entered: **2nd month, 17th day**
 - Ark rested: **7th month, 17th day**
 - Five months = **150 days** ⇒ implies a **360-day year** (12 × 30-day months)
 - Ancient records (Babylonian, Egyptian, Chinese, etc.) used a 360-day year
 - Today: ~365¼ days → seasons would quickly slip if ancients miscalculated, so they were likely right *then*
 - Suggestion:
 - Earth's orbit changed later (possibly around the time of **Joshua's long day**)
 - Velikovsky's theory: planet Venus' near pass altered orbits; debris & effects seen in Joshua's battles
 - Biblical prophecy often uses this **360-day "prophetic year."**
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IV. Raven, Dove, & Dry Ground (8:6–19)

- Noah opens the window after 40 more days
 1. Sends out a **raven** – goes to and fro until land dries (likely perching on floating carcasses/objects)
 2. Sends out a **dove**:
 - i. First time – finds no rest, returns
 - ii. Second time (after 7 days) – returns with an **olive leaf** → Noah knows waters have abated
 - iii. Third time (after 7 more days) – dove does **not** return
 - Noah waits for God's **explicit word** before leaving the ark
 - Ground dry in month 1, day 1 of Noah's 601st year
 - But they don't leave until **month 2, day 27** when God says, "Go forth"
 - Total time in the ark: about **370 days** (ten days over a year)
 - Implied challenges: food storage, animal care, sanitation, confinement
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V. Noah's Altar & Burnt Offering (8:20–22)

- First act after leaving the ark: **builds an altar** unto the LORD
 - Offers of **every clean animal and bird** (clean animals came by sevens)
 - Burnt offering:
 - Later under the Law: offering of **full consecration/dedication** to God
 - This is Noah's act of **commitment and worship**
 - The LORD's response:
 - Smells a "sweet savor" – delight in Noah's worship (likened to barbecue imagery)
 - Declares:
 - Will not again **curse the ground** in this global way
 - Will not again **destroy all living things** by flood
 - **Realistic view of man**: "The imagination of man's heart is evil from his youth"
 - Because of **sinful nature**, even from early life
 - God *knows* we are but dust and weak, yet doesn't excuse sin—He makes **provision** for us
 - Establishes the **ongoing cycles**:
 - Seedtime and harvest
 - Cold and heat
 - Summer and winter
 - Day and night
 - These will **not cease** while the earth remains
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VI. New Start: Command to Multiply & Fear from Animals (9:1–3)

- God blesses Noah and his sons:
 - "Be fruitful and multiply, and fill the earth" (restart of humanity, echo of Adam)
 - Creation order reset:
 - The **fear and dread** of man placed on animals
 - Man given **dominion** over beasts, birds, and fish
 - Diet changes:
 - Before: **vegetarian** (plants, grains, fruits, nuts)
 - Now: **meat is permitted**
 - "Every moving thing that lives shall be food for you, even as the green herbs"
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VII. Blood Prohibition & Respect for Life (9:4–7)

- Command: **do not eat flesh with the blood in it**
 - Meat must be **thoroughly bled**, not strangled
 - Later codified in the Mosaic Law
 - Reaffirmed for Gentiles in Acts: avoid blood and things strangled
 - Reasons:
 - **Spiritual**: life is in the blood; blood is sacred – all pointing forward to **Christ's shed blood**
 - **Practical**: likely sanitary health benefits
 - Important clarification:
 - This **does not** forbid **blood transfusions**
 - Critique of Jehovah's Witness interpretation:
 - Calls refusal of transfusions a **tragic twisting of Scripture**
 - Shares example of a woman who refused transfusion and died, leaving children
 - God's strong emphasis on **respect for life**:
 - He will require a reckoning for human blood
 - Leads directly into **capital punishment**
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VIII. Institution of Capital Punishment & Human Government (9:5–7)

- Foundational principle:
 - "Whoever sheds man's blood, by man shall his blood be shed"
 - Reason: man is made **in the image of God**
- This is the **beginning of human government**
 - The basic foundation is **justice for murder**
- Contemporary reflection:
 - Modern outrage over executions vs silence on mass killings in other regimes
 - Whether people like it or not, capital punishment is **instituted by God** here
 - Acknowledgement: human systems apply it imperfectly, but the principle stands
- Contrast with **abortion**:
 - Those loudest against capital punishment often loudest for abortion
 - This is opposite of God's order:

- God: **protect innocent life, punish murderer**
 - Modern view often flips that
 - God repeats the command:
 - Be fruitful and multiply; fill the earth (people will later resist this at Babel)
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IX. The Noahic Covenant & the Rainbow Sign (9:8–17)

- God establishes a **covenant with Noah** and his descendants:
 - Never again will all flesh be cut off by **waters of a flood**
 - Never again will there be a **global flood** destroying the whole earth
 - The **sign** (token) of the covenant:
 - **Rainbow** set in the clouds
 - Prior to the flood: no rain → no rainbows
 - Function of the rainbow:
 - A visible reminder of God's promise:
 - To God: "I will remember my covenant"
 - To man: assurance God won't again destroy the world by water
 - Clarifications:
 - Local floods can and do happen
 - The earth **will** be destroyed later, but **by fire** (atomic dissolution, as Peter describes), not by flood
 - Heavenly connection:
 - In Revelation, John sees a **bow around the throne** like an emerald
 - Likely ties to God's **new covenant** in Christ under which we stand
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X. Noah's Drunkenness, Ham's Sin, and the Curse on Canaan (9:20–27)

- Noah becomes a farmer; plants a vineyard; drinks wine and becomes **drunk**, uncovered in his tent
- Possible question about fermentation differences before/after flood, but nothing solid scientifically
- **Ham's response:**
 - Sees (lingering, gazing upon) his father's nakedness
 - Attitude: **disrespectful**, rebellious, delighting in his father's shame
 - Tells his brothers in a **mocking, dishonoring** way
- **Shem and Japheth's response:**
 - Take a garment, walk backward, cover Noah without looking

- Show **respect and modesty**
 - Noah wakes, realizes what happened
 - Pronounces **curse on Canaan**, Ham's son, not on Ham directly:
 - "Cursed be Canaan; a servant of servants shall he be"
 - Shem: blessed of the LORD; Canaan servant to him
 - Japheth: enlarged and dwelling in the tents of Shem; Canaan servant to him
 - Likely prophetic based on **observed character traits** in Canaan and his line
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XI. Refuting the Racist Misuse of the Curse

- Strong rejection of the old false teaching:
 - The curse on Canaan does **not** mean he became black
 - It does **not** justify treating black people as an inferior or servant race
 - This interpretation was:
 - Unsound, **unscriptural**, and **tragic**
 - Used historically (even by groups like early Mormonism) to justify racial injustice
 - Biblical truth:
 - Skin color has **nothing** to do with closeness to God or destiny
 - In Christ there is **neither Jew nor Greek, bond nor free** – all are one
 - Acknowledges:
 - Because of this misuse, some black communities have reacted against Christianity
 - That's heartbreaking, because they're reacting to **distorted Church history**, not to Christ Himself
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XII. Critique of the Historic Church & Call to Stay Flexible

- Many things in Church history to be **ashamed** of:
 - Treatment of Jews
 - Treatment of people with darker skin
 - Introduction of idolatry
 - Adoption of Babylonian religious practices
 - Various unscriptural doctrines
- "Historic Church" is **not** the standard for truth
 - We must go back to **Scripture**, not tradition, as the authority

- Rejects the idea that doctrines must be in historic Church teaching to be valid (e.g. rapture, spiritual gifts)
 - Call to:
 - Approach Scripture **fresh**, without heavy presuppositions
 - Remain **flexible**, open to the Spirit's leading
 - Avoid hardening into **rigid traditions** that resist needed change
 - Warning for the future:
 - Don't fossilize current patterns as "the only way" for the next generation
 - Stay "new wineskins" – open for what God wants to do next
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XIII. Who Is Canaan Really? & Genealogical Continuity (9:28–29)

- The curse on Canaan relates specifically to:
 - The peoples descending from Canaan who settled the **land of Canaan**:
 - Amorites, Jebusites, etc.
 - These are the nations later displaced when God gives the land to **Abraham and his descendants**
 - Noah lives 350 years after the flood; his son Shem lives into the time of Abraham
 - Genealogical continuity:
 - Adam → Noah's father (overlap)
 - Noah's father → Noah
 - Noah → Shem
 - Shem → Abraham
 - Suggests that the **stories of creation, the garden, the flood** could have been passed along with very few "links" in the chain, not distant or detached
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If you want, I can now:

- Turn this into small-group discussion questions
- Or convert it into a teaching handout / fill-in-the-blank outline for a Bible study or class.