

## The Bible in Context Ep 20: Noah's Exodus and His Family's Fall

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00:00

Welcome back to The Bible in Context. Hey Nate. Great to be here. So what did we go over last time? Yeah, so we compared the boat to the temple and the heater. Yeah, that's right.

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And so we also talked about some of the dates about whenever the boat lands being likened to the Feast of Booths and showing Yahweh's provision as Noah's kind of going through this wilderness and the waters recede basically on New Year's Day, on Exodus Day. So Noah kind of comes through this Exodus. So we're going to talk about that a little more in this episode or next. So

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Noah gets off this boat and he's on a mountain and then he offers a burnt offering next. And that's significant. So he offers an offering that will atone, that will purify him, and that will also establish communion with Yahweh. And again, this is on a mountain. We should remember that we started off with the original temple being in the mountain of Eden, in the Garden of Eden.

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So here we have again this priestly cleansed chosen one dwelling in a mountain temple like setting. And I know we talked about how the boat is the temple. Here in a couple of minutes we're going to talk about how this mountaintop acquired the temple imagery as well. Because what Noah does is he gets off and he plants a garden on this mountaintop. So again, garden top, mountain, cleansed, elect one, temple imagery. It's just the same story we're playing.

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and repeat. I like that you put that in your little sermon note. That's great. And so after he offers the sacrifice, he gets a covenant with Yahweh and Yahweh gives his rainbow as a sign of this covenant, the covenant that he will never again destroy all life through the flood. Now, when you think of rainbow, what do you think of? What's going on here? Why does he give pretty lights in the sky?

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Yeah, I mean, the more I've studied this, the more... I mean, I think there's a number of different images that it could potentially be trying to communicate. I think that one common image that I think a lot of people think of is that it's kind of like a bridge up into the sky connecting God and humanity.

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But I think it's really interesting that the Hebrew word for bow is used here. And it's the same word that's used for a weapon, like a bow and arrow. And I think that the image that is meant to be seen here is this is God hanging up his weapon of death and destruction. And every time we see it, it's a reminder that the weapon is still hung and not in use. Yeah.

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Sometimes you'll see whenever kings have claimed victory, they'll take their bow and hold it out backwards to those who've surrendered. And so it could be that as well. You got the bow facing away from heaven. So it's kind of like the battle's over. He's declaring it's over by hanging up his bow or turning it backwards, however you want to take that. But he's putting down his weapons.

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And so I think that's more significant than even just thinking that it's pretty lights in the sky that remind us of his covenant, but it's like we're looking at God's weapon and he's stopped using it. Yeah. And so actually before Noah gets this covenant, this sign in the clouds, he's actually given a law. And I think it's worth bringing up this law just because...

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Throughout the Torah you see this pattern of Israel messing up and then getting a law about what they just did. And into the New Testament you see Paul say that without transgression there would be no law. Well, here you have a law about the shedding of the blood of man. But what happened in the last story? Cain murders Abel. So if that never took place, this law might not have been the first law.

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It was his blood that was crying out from the ground. And so the connection between shedding the blood and the emphasis on blood, even here in this passage, that represents life.

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I think is another connection back to the Cain and Abel story. Yeah, absolutely. This law is a direct response to what happened in the previous iteration of humanity. Right, right. And it's right after that, right after he gives that law, he gives this blessing, right? And you be fruitful and multiply, increase greatly on the earth and multiply in it. And so we have just this...

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repeat of the creation story going on here right after that. Yeah, so just like the creation story, the parallels actually continue into so verse 20 and onwards in chapter 9 where we see that he became a man of the soil, he planted a vineyard, now we've got Noah, the elect man in the garden on the mountaintop and then the parallels continue with a fall regarding nakedness and fruit. He drinks the wine, the fruit

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And so this all kind of comes together in another Exodus cycle. And so before we go on to talk about Noah's fall, I want to walk us through just a few steps of this Exodus cycle to just highlight the second Exodus within the book of Genesis. So again, this starts out with dark waters.

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that are being driven back by the breath of God. In chapter eight, verse one through three, we see the wind, which in Hebrew is the same word for spirit, ruach, that is driving the waters back. So again, we have the sea, the cosmic waters being restrained with the breath of God. And then we have in Genesis eight, one, Yahweh remembers Noah in the midst of the sea, just like in Exodus chapter two, he remembers Israel in the midst of their oppression.

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Then we have the dry lands appear. I'm not gonna go through all the verses because I don't wanna just read a big list of numbers, but I'm gonna try and just show you some of the elements that are present between the creation story, the flood story, and the Exodus of Israel story. So in creation and the flood and in Israel's Exodus, you have dry land appear, because remember in Exodus 14, the dry land beneath the Reed Sea appeared.

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Noah and his family and all the animals coming out of the ark Israel comes out as a mixed multitude with great possessions from their neighbors and They are a new humanity. They are given a new destiny as a kingdom of priests or with Adam He is the actual first human and then we have Noah who just passed through this literal recreation of the entire cosmos

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Then you have him in this cosmic temple, this ark that represents the temple, and then this mountaintop garden, just like the Garden of Eden, and just like Israel is going to build a tabernacle after their exodus. And then if you remember, in that temple garden, Adam is rested in that garden. He is nuachd, and Noah's name is built off the word nuachd, and he is brought to this garden. And then also you have Israel. They are rested, nuachd, in the land of Israel, in Canaan, in God's land.

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Then we see just like Adam and Israel are set up as priests to the nations, we have Noah doing this priestly sacrifice and determining between clean and unclean animals. He's blessed to be fruitful and multiply and he is commissioned to have dominion over the beasts just like Israel and Adam are commissioned to have dominion over the beasts in the land. He is then given a command to not murder.

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which falls in line with Adam's command to not eat of the tree of the knowledge of good and evil, and then also Israel's command to obey the Torah, which is set before them as to do good or to do evil in Deuteronomy 30.15. And then after that, there is a rebellion. Adam and Eve eat the fruit, Noah eats the fruit, and something happens which we're going to talk about, and then also

you see just all throughout Israel's history, from the golden calf until the exile, there is rebellion, rebellion, rebellion.

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And then that ends for them with their fruitfulness being frustrated and in exile east. So, that was a lot. Yeah, so I mean you've got all these patterns and all these parallels between.

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everywhere from Genesis 1 really and Adam and Eve and the creation story to where we're at right now and a lot of these patterns obviously go through the Exodus and then all the way to Christ, a culminate really in Christ and I think it's significant that we see over and over God giving humanity a new start and a new opportunity to show their allegiance to Him and Him alone and you come to the New Testament and

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Jesus through the Holy Spirit when people trust in Him and find their allegiance in Christ, they're called a new creation also. And so the pattern continues with us today even. Yeah, absolutely. We're the culmination of creation until we...

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I guess go through our final event of new creation whenever all things are completely made new and the sea is no more, darkness is no more, and just all those great things. Yeah, so we're still in that already not yet, but we're obviously in a very special season of the Holy Spirit making us new and we await for the culmination of it all. Yeah, the final age has at least begun. Yes.

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family's fall following Adam and Eve's fall. So yeah, let's talk a little bit about that because you know, the way this is typically read is Noah he

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gets drunk and falls asleep naked. His son comes in and looks at him, thinks it's funny, and he goes and tells his brothers. They laugh about it, and Noah gets mad that he's being made fun of, essentially. And so he decides to curse his grandson. This is about to get PG-13, by the way, if you've got kids in the car. Yeah, it's a lot more nefarious than that. Ham is more than childish, and Noah is, he doesn't have as short of a fuse as you might think from a surface reading.

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The key phrase we need to look at here is the phrase, to see the nakedness. Ham goes in and sees the nakedness of his father. Now again, on a surface reading that just sounds like Ham went in and he saw his dad sleeping in the nude. But let me read a verse from Leviticus 18 verse 7 and I think it will show what's really going on here.

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It says, you shall not uncover the nakedness of your father, which is the nakedness of your mother. She is your mother. You shall not uncover her nakedness. You shall not uncover the nakedness of your father's wife. It is your father's nakedness. And there's another verse in Leviticus 20 that says the exact same thing as this. The point here is, when Ham saw his father's nakedness, he was not just looking at his dad in the nude. He was having intercourse with his father's wife.

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Yeah, and that was a fairly typical thing back then. Yeah, it actually happens quite a bit in the Bible and actually happens again in Genesis. The next place is actually with Reuben in Genesis 35. It says that he takes Bilhah, which is Jacob's wife, and sleeps with her. And we're not told explicitly why, but we'll see as we go through the story.

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why it falls in line with the same action. Ruben was continually trying to be a leader and he was continually ineffective. And so for him, this was a power grab. In this culture, whenever you take the matriarch, essentially you're...

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asserting your dominance within the family and making your claim to power within the family. And you see this again with Absalom in 2 Samuel 16 where he goes and whenever he drives David out of Jerusalem, he goes and gets all of his father's concubines and sets up a tent on top of David's house and makes sure that all of Israel can see it and sleeps with all of his father's concubines to show like, hey, I've taken the royal harem, I am now the big guy.

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Right. We were talking about this last night during our Bible study and somebody said, it's kind of like a dog marking his territory. Yeah. I'm the new top dog.

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Right. Yeah, and I mean, we joke about this and obviously this is very disturbing. Yeah. And it's meant to be disturbing. This is not normal. This is not good behavior. This is not acceptable in the Lord's eyes by any means. But the Bible doesn't just show us the good stuff. It shows us all the brokenness of humanity and all of its ugliness and it doesn't shy away from that at all, which I think is somewhat unique about the Bible too. I don't know if other sacred scriptures are nearly as

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as um...

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graphic about how broken humanity is. Well, yeah. I mean, a lot of other myths or sacred texts or whatever, it's more about exalting the heroes, exalting the deities or whatever, and less about showing really how crappy humans continue to be and how God just continues to work with

them through that. Yeah. Well, and that's the nature of historians. I mean, you tend to write history how you wish it would have been.

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But that's why I think the Bible is so, there's just so much wisdom in the Bible and it seems so much more authentic because it doesn't, if this is not inspired by God, I can't imagine humans writing this in such a way that makes humanity look so bad. Yeah, go from a few chapters ago where we were the image of God, his royal representatives to this now. Yeah, and it just gets worse from here. Right, yeah.

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Yeah, I think you actually kind of see the difference in this between Kings and Chronicles, where Chronicles is all about David being a hero and it kind of takes out all of his bad qualities and shows him as a good guy because it's written at the very end of the Hebrew Bible. So in your English Bible, you probably have Kings and then Chronicles and you wonder why the heck am I reading these stories over again after I just read them. In the original Hebrew Bible, the way it was structured, Chronicles was kind of a summary

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reminder at the very end of the Old Testament. And so it's, everybody already knows the book of Kings essentially. Now let's read Chronicles and just remember David was the messiah figure. Yeah, interesting. That's kind of the point there. But we're supposed to still remember him from Kings where it's like he's still fallen down. He's still... Yeah, they didn't remove Kings out of the history and the scripture. So you do have that kind of glamorized picture in scripture as well.

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you know the author of Genesis and the compiler of the Tanakh, the Hebrew Bible, wants us to realize like before I paint the ideal human, let's just remember who you are. Right, right. Everything is not all right in the world. And so yeah, Ham here, he is really doing something very...

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grotesque and terrible to make a claim to power within his family. And he's trying to have his own firstborn son through the matriarch of the family. And that really explains why it makes sense for Noah to curse Canaan instead of Ham. Ham is never cursed. Right. And Noah is cursed. It's only Canaan. Because Canaan was essentially the firstborn son Ham was after to make his claim for authority.

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son who was going to have authority over the family, he's now a curse. He's a slave. He was trying to make a name for himself in a sense, right? Yeah, exactly. Noah turns that on its head after the curse. Which is very similar to what happens back in the fall in chapter 3 with the serpent. The serpent was, in a sense, doing the same thing, trying to grab authority away from

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listen to him rather than the voice of God and the same kind of curse comes on the serpent where he's put into, he was reaching for a very high position but God lowers him to crawl on his belly all the days of his life and eat dirt all the days of his life. Yeah well I mean yeah just the fact that this is a curse. Canaan's actually cursed and where Adam and Eve they're never cursed in the garden, it's the snake and the land that are cursed. So

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in this, Ham and Canaan are automatically put into the slot of the seat of the serpent. Right. Did you want to talk about how these three... So we got...

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Ham, Shem, and Jephth here and they're kind of giving these... do you want to talk about the curses a little bit more or do we want to move on from that? I just think it's a little interesting. No, I think we should. And it's worth mentioning here too that another point for what Ham did being an innuendo for him trying to sleep with his father's wife rather than just being a literal reading is that it says that Canaan is to be the servant of his brothers.

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in chapter 9 verse 25. And then in verses 26 and 27 it says he's to be the servant of Shem and the servant of Japheth. Well, those could be two separate statements. One about Canaan being the servant of Shem and Japheth and one about Canaan being the servant of Ham's other children.

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Or it could be saying that Shim and Japheth are Canaan's brothers. I do want to bring up one more thing because I didn't realize until recently that this is a very contested view. Some people die hard like this is heresy for some reason. Really? Yeah. I've only seen it from a few people, but I wouldn't say they were people who know their hermeneutics very well, but still it looks kind of like... Yeah. I was surprised that there are...

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like scholarly guys that I follow and I trust that were on both sides of this. Oh yeah. Yeah. And so they were more respectful to each other, but they were. Yeah, very, very much so. Um, so yeah, well, it doesn't surprise me that there's some people out there that are disrespectful when it comes to the Bible with anything. Yeah. But yeah, they, um, uh, part of the

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Argument is that Shem and Japheth, they go in and cover Noah's nakedness. So obviously it must be literally naked Noah. Well, I just want to point out that with that, covering the nakedness of their father, it continues to use that phrase, their father's nakedness, the nakedness of Noah, their father's nakedness. It never just says they covered Noah. Within this literary frame, it's keeping with that same innuendo. So this whole time, it very well could be referring to Noah's wife instead of Noah.

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I think that makes the most sense. I don't I don't know how I would need to study this deeper But you know we're talking earlier about how gosh I'm trying to remember what verse it is when it talks about the tent What tent ham ham went into what verse is that? Oh in his tent verse 21 So he drank of the wine and they became drunk and lay uncovered in in the word his there if you go to some of the older Hebrew manuscripts before the Maserites

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came in and made their adjustments and added all their vowel letters and everything. The original word is her tent. And so again, I've only heard that from one source and I haven't been able to confirm that.

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with anything else and I don't have a copy of the Hebrew before the Masoret text was made. That's true though, that's pretty, I think kind of confirming. Yeah, I think so too. And even without that I think there's enough other evidence to make it pretty clear that this is what's going on. Yeah.

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Yeah, so after Ham does this, Noah offers these blessings and curses to his sons accordingly. And through this, we see that Shem is basically placed on top of this. He is going to be allowing Shem to dwell in his tents. Shem is going to be a blessing to Japheth. And so I think in this, we kind of see what will become Abraham's blessing of...

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Shem is going to be a blessing to the nations. Through this, at the very least, Shem becomes the elect son through whom the firstborn promise flows through. And again, we have a younger son who becomes the firstborn. And so in that we see this theme that we mentioned before as well of the two goats motif. If you don't remember that, you can go back and listen to the Canaan Abel. Here's another thing with their names.

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So the name Shem means name. So the god of name.

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which I think... Yeah, gives name and a name essentially, just like he promises Abraham. He says to Abraham, I'm going to give you a name after Babel tried to take a name from themselves. Right. Failed. So now name is the firstborn. Yeah, and the word or the name Jephth is very similar to the Hebrew word enlarge. And so may God enlarge, enlarge. And I think you see God's blessing in that too and through the table of nations in the next chapter.

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Even though Jephthys is kind of the shortest of the three, the idea of God.



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allowing humanity to continue to be fruitful and multiply, even though they're obviously still very rebellious is significant. Yeah, yeah, he wants humanity to grow and then through the elect son come back to Yahweh. Yeah, so it's not that he's given up on the other nations or the other families, but he's, as we'll see in the Tower of the Bible, he's handing them over to what they want. Yeah, yeah, definitely.

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So yeah, Shem, he becomes the, in this Elect Brother sense and in this Two Goats motif, he becomes the goat for Yahweh from the Day of Atonement. And let me run back through these steps real quick for that motif just so we're re-familiarized with it. So, in this motif there's a younger brother who is elected as the firstborn. He bears the promise of the seat of the woman. Then there's an older brother who acts with jealousy against the elect and he usually does something terrible.

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from God, he is exiled out into the wilderness, and then he is multiplied into nations who later in Israel's history will become hostile to Israel. Then the elect brother is usually brought into Yahweh's dwelling and sometimes the elect brother is associated with an offering. Now we actually don't see a lot of the steps.

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of that motif in this narrative because this narrative is so short and so full of just innuendos and things like that. So what we do see though, here we have a younger brother, Shem, who is given the firstborn blessing. He's given the promise of the seat of the woman. Then we have Ham, who's not the older. The younger. Yeah, Ham is the younger one trying to grab the authority of the blessing and the birthright, I guess, of the firstborn. Yeah.

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jealousy that is characteristic of the goat for Azazel, brother. Now we don't see that he is given protection or exiled, but in Genesis 10, we do see that he becomes a father of many nations and what are some of those nations? It's the promised land nations. Well yeah, them, it's Canaan, but then we've also got Philistia, we've got Egypt, we've got Babylon, not Assyria. Oh yeah, the bad cities.

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all of Israel's major enemies throughout the rest of their history come from Ham. So that's just the characteristic that really puts him into this slot. Whereas Shem, he is chosen and then he's not brought into Yahweh's dwelling, but

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his family will be later and he is given a blessing of exaltation over his brothers. Right. And then he's not associated with an offering like Cain was, or sorry, Abel. Like Abel was, but there

is something really interesting about what he does after Ham does his thing. So Ham and Japheth, they put a garment on their shoulders and then they walk backwards into the tent and lay it on Noah's nakedness. And

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Whenever you see the phrase to put something on someone's shoulder in the Old Testament, it has the connotations of bearing a burden. If you just highlight the word shoulder in the Bible and look it up in all the places that it occurs, you can read through that and kind of see that connotation there. And so Shem and Japheth work together, and both of these sons are blessed, but I think Shem is the one that needs to be highlighted here in our discussion because of his elect status.

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nakedness just like Yahweh covers Adam and Eve's nakedness after they eat of the fruit of the tree of the knowledge of good and evil to reinstate them in their priestly status. So here

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Shem is doing the work to help reinstate Noah in his royal representative status before he gives the blessings that he gives on his sons. So I think he's playing a restorative role, kind of an atoning role for his father in this moment as the elect son. I got distracted looking at shoulder. Yeah, and I wouldn't say that thing about the shoulder. It's like a...

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you know, anytime you see someone put something on the shoulder, it's like a one for one, swap it out for like, they bore the burden of symbolically this. But I think it does have those connotations, like why, as sparse on detail as this narrative is, why tell us that they put it on their shoulder? Yeah, so I think after talking about Noah getting off into this garden, mountain, this kind of recreation, this new Garden of Eden, and then he and his family have gone through this Exodus and then we've kind of talked about this fall and how the story is going

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through Shem as the chosen seed. I think we've kind of wrapped up Noah's story and at least talked about the essentials of what's going on in this narrative so that we can continue on to the next narrative which is going to be the Tower of Babylon.

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I'm gonna keep calling it the Tower of Babylon even though that's probably confusing to everybody, but I'm sticking with it. I'm sure we can make the connection to why the Tower of Babylon is in Babylon. Awesome, looking forward to it. In fact, there's a ten-shinar that helps. Yeah. It's a little preview. You'll see it. Awesome.