

Through the Bible - Genesis 8-9

by Chuck Smith

God's covenant with Noah marked a new beginning for humanity, including the command to be fruitful and multiply, and the permission to eat meat.

Scripture: Genesis 8:1-9

Topics: "God's Covenant", "Respect for Life"

Description

Chuck Smith discusses Genesis chapters 8 and 9, emphasizing God's remembrance of Noah and the significant changes in the earth's geography following the flood. He explains how God initiated a new covenant with Noah, symbolized by the rainbow, promising never to destroy the earth with a flood again. Smith highlights the importance of respecting life, as seen in God's instructions regarding blood and capital punishment, and the call for humanity to be fruitful and multiply. He also addresses the implications of Noah's actions and the curse on Canaan, clarifying misconceptions about race and God's intentions. Ultimately, the sermon reflects on God's faithfulness and the establishment of a covenant relationship with humanity.

Transcript

The eighth chapter begins with the words,

And God remembered Noah (Gen 8:1),

Let me tell you this, God never forgot him. It is important that we realize that in the Bible, there are terms that are used for God that are anthropomorphic type terms; in other words, describing God in human language. Really it's impossible to do but we don't have anything else. We don't have the divine terms to describe God's divine character. Thus, we must define or describe God's actions and God's character in all that we have human language, but there's no way that human language can really portray the truth of God. And so we just have to do the best we can using terms that are familiar with us to describe the activities or the actions of God because we really don't have any other terms.

Paul when he was caught up into heaven said, "I heard things that would be unlawful for me to try to describe"(2 Corinthians 12:4). In other words, there isn't language that can do it justice. Anything I would try to describe would be so much less than what it actually was. It'd just be a crime. I'm not going to even try and describe it because it'd be a crime to try to reduce it to human language.

Now we do oftentimes experience the weakness of human language. Looking at the surf of Waikiki, how do you describe it? Looking at an Arizona sunset. Looking at the Grand Canyon. Looking at the marvels of God's creation we're bound with human language, but oh my, how beggarly it is to adequately describe the glory, the beauty, the sensation that you feel within. And so we have to do our best with what we've got.

And so "God remembered Noah." Not that He ever forgot Noah, but now the activity of God with Noah picked up again so that God was really watching over that ark for all of those days that it was floating there upon the water. God remembered Noah, began His activity with Noah once more.

and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters asswaged (Gen 8:1);

And so for the first time, probably there began the strong wind current. Prior to the flood, with all of the waters suspended in the atmosphere, there was much less water surface upon the earth at that time. The earth was probably, as a result, far more jungle-like everywhere. There wouldn't have been the arid desert regions. There would have been a more of an earth-water kind of a balance and would have meant that there would have been actually a much greener effect. This water suspended in the atmosphere kept a moderate climate around the world. There weren't ice caps at the Polar Regions. In fact, the Polar Regions were jungles also.

But now that this moisture blanket has been removed, and there is not nearly the amount of moisture in the atmosphere as there was prior to the flood, there was the beginning then of the ice caps and the beginning of the glacial movements. And with the development now of the ice caps at the Polar Regions and the hot zone of the equator, you have then the making for these wind currents that began. And so God caused a strong wind.

Now winds can be developed by the heat and the cold areas, the contrast between them, something that didn't exist before the flood. Prior to the flood there weren't really violent windstorms at all. There could not have been. The climate was moderated to the extent that any breeze at all would have been just a very gentle breeze of air movement, but not great violent winds. And now the wind blowing and the water receding, actually draining off into ocean beds. Now as it was doing this, the earth, as the pressure of the water begins to settle in the lower areas, the seabed, the crust of the earth began then to have tremendous pressures and there were these great uplift movements.

So Mount Everest and the Himalayas began to push upward. The Andes began to push upwards. And there is evidence of this movement there in the mountain ranges of these upward thrusts as there were these tremendous pressures being created by the weight of the ocean, settling in some areas and pushing and thrusting upwards, great volcanic action, volcanic action around the world at this particular time. The development of the mountain ranges; the establishing of the sea in their present order, and of course, the dramatic geographical changes that took place then after the flood.

So while Noah was there sitting atop Mount Ararat, there were all kinds of activities that were taking place in the geographical surface of the earth around him, as you have the settling of the seas and these upward thrusts of the mountains. Again, I might suggest the little book, *Earths in Upheaval* by Emmanuel Villakosky where he thoroughly documents the upward thrust of the Andes as having taken place about five to six thousand years ago. Where he documents the upward thrust of the Himalayas taking place about the same time as the Andes were going upwards. And his book is an excellent documentary of the

upward thrust of the mountain ranges within historic times. And so you might find that very interesting indeed.

We have found in the Andes the remains of cities that are now high up in the Andes where the people grew corn and so forth in areas that are far above the level of growing corn. And the indication is that the people were living at a lower altitude. But with this upward thrust, they were thrust so high in this upward thrust that no longer could they cultivate and develop the area in the same type of agriculture. And they finally just left the area and moved to lower climate. And there's plenty of evidence for these things. And these are part of the upheaval of the earth after the flood period.

The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained (Gen 8:2);

And so the deluge is over. And now drying out time.

And the waters returned from off the earth continually: and after the end of the hundred and fiftieth day the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat (Gen 8:3-4).

The mountains of Ararat are the highest mountains in that region. They go up to seventeen thousand feet, which means that they are higher than anything in the continental United States except for McKinley up in the area of Alaska.

Now here is another interesting thing, Noah went into the ark on the seventeenth day of the second month, and now it is the seventh month and also again the seventeenth day when the ark rested. And so it had been laboring in this great ocean of flood. Now it is settled and resting. It is believed that the ark has been discovered. There are several books on the subject about the fourteen thousand-foot level at Mount Ararat. There have been a lot of stories concerning it dating back historically to the time of, or even before Marco Polo. But Marco Polo does also mention it in his writing.

But the interesting thing is that five months equaling a hundred and fifty days shows that originally the year was calculated at three hundred and sixty days a year, twelve thirty-day months. And in all of the ancient-type records and calculations, they all calculated the year at a three hundred and sixty-day year. Now of course, we in our modern calculations know that the earth revolves around the sun every three hundred and sixty five days, nine hours, fifty-six minutes and four six hundredths of a second, I think is what it's supposed to be, or nine and six hundredths of a second. And it's right on time. Every time it makes its orbit it, you know, you can set your watch to it.

Now this five and a quarter days in just ten years will show your seasons completely out of kilter. So they could not have made a mistake of five and a quarter days in their calculation of the earth's rotation, or else their whole seasons would have been out in just a few years' time. So in calculating the year at three hundred and sixty days, they were probably accurate in their calculation. That was probably the length of the earth's orbit around the sun in those days.

But the change of the earth's orbit around the sun was probably about the time of Joshua when, as the Scriptures record it, God caused the sun to stand still. And from that time, historically the calendars began to change and they began to calculate the year at three hundred and sixty five days, putting in their leap years. Some of the nations adjusted in other ways for awhile but ultimately all of the calendars began to

move towards the three hundred and sixty five-day year. Some would adjust for a holiday at the end, they still calculate the thirty-day years and then put a little holiday at the end of no time, while they were waiting for these five and a quarter days to catch on.

But it is interesting that Biblical prophecy is predicated on the original three hundred and sixty-day year. Again, Emmanuel Villakosky in his book, *Worlds in Collision*, thoroughly documents the three hundred and sixty-day year in the Egyptian, Indian, Chinese records, Babylonian--of course, is Babylonian calendar carried on the three hundred and sixty-day year for a long time--the Incas, but there has been that change of the earth's orbit.

And of course, it is his theory that the change was wrought through the introduction of the planet Venus into our solar system. And he accounts that for the plagues of Egypt and then later on, when it returned again and was then caught in its own orbit around the sun that it created a change in the earth's orbit at that time. And that there were great happenings upon the earth.

Joshua describes how God threw rocks from heaven at their enemy and he believes that that was caused by debris from the planet Venus that was scattered upon the earth. And he believes that the long day was actually caused by this near approach to Venus and he has a very interesting theory that has come into recent attention again by the scientific world.

But here in Genesis, five months, a hundred and fifty days. So the years were calculated at this time at a three hundred and sixty-day year. And as I say, all prophecy in the Bible is predicated on that three hundred and sixty-day year which is interesting because that really puts us out to just about the year six thousand at the present time.

And the waters decreased continually until the tenth month: and in the tenth month, on the first day of the month, were the tops of the mountains seen (Gen 8:5).

So the water is now draining off. They are beginning to settle in the--in the sea beds, and of course there begins this upward thrust of the mountainous regions and the tops of the mountains are now beginning to come into view above the water by the tenth month.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. So he sent forth a dove to see if the waters were abated from the face of the earth; And the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: and then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet or waited another seven days; and again he sent forth the dove out of the ark; And the dove came to him in the evening; and, lo, in her mouth there was an olive leaf that was plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet another seven days; and sent forth the dove; which returned not again unto him any more. So it came to pass in the six hundredth and first year (Gen 8:6-13),

That would be the six hundred and first year of Noah's life. He entered the ark in the six hundredth year of his life and so this would be the six hundredth and first year of Noah's life.

in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry (Gen 8:13).

But still he did not come out.

For in the second month, on the seventh twenty-seventh day of the month, was the earth dried. And God spake unto Noah, saying, Go forth out of the ark, thou, and thy wife, thy sons, thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all the flesh, both of fowl, and cattle, every creeping thing that creepeth on the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And so Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, every fowl, whatsoever creeps on the earth, after their kind, went forth out of the ark (Gen 8:14-19).

So they were in the ark for ten days over a year or three hundred and seventy days. Oh, I imagine they were stir crazy by that time. They're in the ark for three hundred and seventy days, so it causes you to realize really a little bit of some of the problems that must have existed. Taking all of those animals in, you would have taken food supplies for all of those animals and there are just a lot of sanitation things that had to be taken care of during that period of time. So I imagine when we get to heaven Noah would have quite an interesting story to tell us.

And Noah built an altar unto the LORD; and he took of every clean beast (Gen 8:20),

Now you remember he took the clean beast by sevens, that is seven pairs of the clean beast. The others just one pair of each but of the clean or domesticated type animals he took seven pairs. And so "Noah built an altar unto the LORD; and he took of every clean beast,"

and every clean fowl, and he offered a burnt offering on the altar (Gen 8:20).

Now later on when we get into Leviticus and we discover the various types of offerings, we find that the burnt offering was the offering of dedication or sacrifice or commitment unto God. There was the peace offering, which was the communion offering, the fellowship. There was the sin offering, but the burnt offering was one of consecration to God. And so the first thing that Moses did, I mean Noah did in coming out of the ark was to establish now this commitment to God, the burnt offering, the offering of consecration, commitment.

And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done (Gen 8:21).

"The LORD smelled a sweet savour." In other words, the Lord smelled that meat barbecuing. God likes the smell of barbecued meat. So do I. But God's declaration and God's evaluation of man "that the imagination of man's heart is evil from his youth". Isn't that something? Why is that? That's from youth, imagination of the heart is evil. It is because we have been born with a sinful nature, so from our youth, the wicked imaginations.

Now the Bible speaks about God in His dealing with us and it says, "He knows our frame; that we are but dust" (Psalm 103:14), an understanding that we are but dust. Knowing our weaknesses He has made provisions to make us strong. We're never to just excuse ourselves and say, "Well, my imaginations are wicked from my youth and I'm just dust". And so I just, you know, will give in to my fleshly impulses and so forth. Never. The fact that God knows we're but dust and He knows that the imagination of our minds are evil continually, it doesn't mean that then God condones the evil. But he has made the provisions that we

might have a spiritual birth and that we might enter into that power and dimension of power that He has for us.

And while the earth remains, there will be seedtime and harvest, cold and heat, summer and winter, day and night shall not cease (Gen 8:22).

Now this was God's declaration. It's getting nighttime so God's word is still true. They just recently planted the seeds and the beans are starting to come up across the street. Seed time. The wheat that they planted, the winter wheat crops are about ready to harvest. So there's seedtime, harvest. Now there is the cold and the heat. Of course, here in Southern California we get mixed up sometimes and we get cold in May, and it gets warm in July, in January. But basically we have our seasons--summer and winter, day and night, planting and harvesting. The cycles of God, the covenant of God.

Chapter 9

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and fill the earth (Gen 9:1).

And so the commandment that was given to Adam at the beginning is now given to Noah because we're starting all over again with the race of men. That race that began with Adam was wiped out with the exception of Noah and his three sons with their wives. And so now we're starting over again to fill the earth, multiple, fill the earth.

Now the commandment is to fill the earth but in a little while, we're going to find them sort of congregating in one area and the plains of Shinar. So God there brought the change of languages in order to create the division and cause them to go ahead and fill the earth, instead of just trying to populate one area.

And the fear of you and the dread of you shall be upon every beast of the earth, upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fish of the sea; and into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green vegetables have I given you all things. But the flesh with the life thereof, which is the blood thereof, ye shall not eat (Gen 9:2-4).

Now prior to the flood, man was a vegetarian. God said unto Adam, "All of the green herbs are yours. All of the vegetables are yours for food, the grain, the vegetables and the nuts, the fruit, they were comprising the food of man prior to the flood. But now after the flood period God has also given man meat in his diet. And so God declares that man can now eat meat but there is to be a thorough bleeding of the meat. And of course this is something that was codified under the law when God spoke to Moses. And interestingly enough, one of the only parts of the law that was commended to the Gentile church that they keep themselves from things that were strangled. That is, when you strangle an animal the blood remains in the flesh. And so the way of butchering was to cut it so that the animal would then bleed. The blood would bleed out of it and then they were to eat it.

Basically, this is probably for sanitary reasons as well as a spiritual connotation. The life of the flesh being in the blood and that recognition of the importance of blood for life which was all looking forward ultimately to Jesus Christ and His blood that was to be shed, His life that was to be given for our sins. And so the high respect for blood and the equating of blood with life. And so there was to be that thorough bleeding of the animal before it was to be eaten.

Now no way can you interpret this nor later on under the law where God commands them not to drink the blood, no way can you interpret this as to be a prohibition of blood transfusion. That is a, just a complete twisting of scripture. But it is a tragic twisting of scripture because it takes hundreds of lives every year. People last year were shocked because Jimmy Jones took a group of people down to Guyana and at his instigation they committed suicide or were murdered. And the whole world was shocked that people in a religious frenzy and fervor would go to such extremes as to commit mass suicide and murder that way. And yet because the Jehovah Witnesses refuse to have blood transfusions they are dying many of them every year because of a foolish interpretation and unscriptural interpretation of the Scriptures. I do not see much difference between Guyana and what is happening except that one was many people at one time; the other is many people over a period of time. Many more people actually but over a period of time.

I have a letter in my office from a heartbroken mother whose daughter had an operable tumor but because of her religious beliefs would not allow the doctors to operate. And the doctors, that is, she would not allow blood transfusion and the doctors would not because of the operation, the type of the operation they would not operate without having at least the privilege of using the blood and having it as a standby. And so in her refusal to have the blood transfusion, the doctors refused also to operate and she died a couple of months ago. I have the tragic letter from her mother, the heartbreak of the three little children that were left behind because she thought that she was following God's law, which in fact is just a misinterpreting of God's law by these people. And thus gave her life for religious reasons which was totally unnecessary.

But here we find God prohibiting the eating of meat with blood, that is, the meat that had been strangled, meat that had not been thoroughly bled and then they say it is one of the things that carried over into the church in the book of Acts when they decided what part of the law. But notice this is before the law was ever given, this antedates the law, and as I say, it's because God wants to give man the respect for life, and that's the whole idea, the respect for life.

For as we go on, God said

Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he him (Gen 9:5-6).

So here at the beginning now of a new civilization, God is establishing capital punishment. If a man sheds another man's blood, by man shall his blood be shed. This is the beginning of human government. And it is the basic foundation upon which human government was to be established.

Now we, this past week, have just heard another outcry because a man who had been guilty of shedding another man's blood. His life was taken by the hand of man, and there was this great outcry again in our country because of this. I do not understand why these same people aren't crying out against Khomenei or against the horrible things that the Russian government is doing, or the millions of lives that were destroyed by the Khymer Rouge in the Cambodian extermination of population. I cannot be sympathetic with them when they are so inconsistent as they talk about the inconsistencies of our judicial system. If they are going to be truly inconsistent, they should be just as concerned about those that the communists are killing, as they are those that are being put to death because they themselves are guilty of murder.

But like it or not, agree with it or not, capital punishment was instituted by God as the basis of human government. Now the way that man has kept the law certainly is not just. But it doesn't take away from the fact that this is the basic foundation and principle of human government.

And you, [the Lord said] be fruitful, and multiply; and bring forth abundantly in the earth, and multiply therein (Gen 9:7).

So the commandment to man to bring fruit abundantly, to multiply in the earth. And it is interesting that those who are trying so loud or so loudly against capital punishment are the same ones who endorse so strongly many times abortion. That doesn't make sense. It's just the opposite of what God said. God said multiply. God said, "if a man takes another man's life, or sheds another man's blood, by man shall his blood be shed." And so they are just really going against, opposite to what God has said. They're crying against capital punishment and yet they are crying out for abortion. Really there's some bad inconsistencies there.

And God spake unto Noah, and to his sons with him, saying, And I, behold, I will establish my covenant with you, and with your seed after you (Gen 9:8-9);

So now God is beginning to establish a covenant with man, and this is the beginning of God's covenant relationship with man. Now God established a covenant later with Abraham that he would be the one through whom, he would be the father of the nations, through whom the Messiah would come. Later God made a covenant with the nation Israel under the law. The covenant always establishes the basis of man's relationship with God.

So here is a righteous, holy God, here is a sinful man. Here is an infinite God and a finite man. How can you ever get the two together? How can a finite sinful man become one with an infinite, holy God? There has to be some basis by which man's sin is put away in order that he might become one with a righteous, holy God.

In the Old Testament as God established the covenant with the nation Israel, there were the provisions that the sin offerings whereby their sins would be covered in order that they might have a fellowship with God. But that covenant failed, not because God wasn't faithful, but because man wasn't even faithful to that covenant relationship. And so God said, "A new covenant will I make, not written on the tables of stone, but I'll write it on the fleshly tablets of their hearts" (2 Corinthians 3:3).

Now if the first covenant was adequate and sufficient, there would have never been need for a new covenant. But even Jeremiah who lived under the old covenant saw that it was not and could not work because of man's continued disobedience and unfaithfulness. So God established a new covenant, not predicated upon man's faithfulness but predicated now upon God's faithfulness. So we have a covenant relationship with God through Jesus Christ and it's based upon the faithfulness of God of putting away my sins if I'll just simply believe and trust in His Son.

Now the old covenant based upon man's faithfulness to keep the law failed because man didn't keep the law. Because it was predicated upon man, man's faithfulness failed. Thus, the new covenant cannot fail because God cannot fail, and it's predicated upon God's faithfulness, Who is faithful and Who will keep His promise and will keep His covenant that He has made with us through Jesus Christ. But this is the beginning; really, of the covenant relationships with God and man and God established this covenant with Noah after he came out from the ark.

And God in this covenant declared that

neither shall all flesh be cut off any more by the waters of a flood; neither shall there be any more a flood to destroy the earth. And God said, This is the token of my covenant [the sign] which I make between me and you and every living creature that is with you, for perpetual generations: for I will set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature and of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth (Gen 9:11-17).

And so the rainbow. Prior to the flood there had never been a rainbow because there had never been rain. But now God has set a rainbow, that beautiful rainbow in the clouds caused by the prisms, water, raindrops, the sun hitting them. But they are God's covenant to man that the earth will never again be totally destroyed.

Now it isn't a promise that there would not be localized flood. For there are localized floods. But the earth itself will never be destroyed by a great deluge, by a great flood the entire earth and all flesh. And that is God's promise, the rainbow is the sign of God's promise that the earth will not again be destroyed by a flood. The earth is to be destroyed but not by a flood, by a dissolving of the atoms, actually, described by Peter.

Now it is interesting that when John sees the throne of God, there is a rainbow about the throne of God, or a bow about the throne of God likened to an emerald. So there in heaven about the throne of God is again a bow, which speaks of God's covenant that He has made with man, a reminder of God's covenant. Of course, that one in heaven is probably a reminder of that new covenant that is ours through Jesus Christ because we will be standing there with God on the basis of this covenant relation that He's established through Jesus.

And the sons of Noah, that went forth of the ark, were Shem, Ham, Japheth: and Ham is the father of Canaan (Gen 9:18).

Now that's just thrown in. Canaan wasn't his first son, he was probably his fourth or fifth son but it's just thrown in because he was actually Ham's youngest son. But he is going to, for some reason or other, come under a curse of Noah. And so it is mentioned the relationship here Canaan is brought in as Ham's son.

Now these are the three sons of Noah: and of them was the whole earth populated. And Noah began to be a husbandman, that is, he planted a vineyard: and began to till the soil. And he drank of the wine, and was drunken; and he was uncovered within his tent (Gen 9:19-21).

Now there are some people who try to excuse Noah and say, "Well, prior to the flood there wasn't any fermentation and so Noah was sort of taken by surprise". But there is nothing scientifically at all that would cause us to believe that the conditions were any different prior to the flood as after the flood or that any of the atmospheric conditions after the flood would have caused a fermentation. That's only speculation, we don't know for sure. At any rate, Noah got drunk and was lying uncovered in his tent.

And Ham, the father of Canaan, saw the nakedness of his father, and he told his two brothers without (Gen 9:22).

Now the word "saw the nakedness of his father" is a little more intense in the Hebrew. Actually he was gazing upon and the whole undertone of the thing is that he was in rebellion against his father. And he more or less delighted to see his father in this condition and went out and told his two brothers in such a way as to bring a reproach and disrespect upon his father Noah.

And Shem and Japheth took a garment, and laid it upon both of their shoulders, and they went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness (Gen 9:23).

The respect for him.

And Noah awoke from his wine, and he knew what the younger son had done to him. And he said, Cursed be Canaan; a servant of servants (Gen 9:24-25)

Now notice he didn't say cursed be Ham. But he goes down to this youngest son of Ham and said, "Cursed be Canaan, a servant of servants"

shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. And God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant (Gen 9:25-27).

Now why would Noah curse Canaan when it was actually Ham who did it? Much of prophecy, which this is a prophecy, is predicated upon observation of human characteristic and just knowing what the ultimate effect of that kind of a characteristic will bring. You can look at people with certain basic human characteristics and you can more or less tell what's going to happen to their lives.

There are little kids as they're growing up you say, "Man, he's you know going to come to no good in his life". You can tell by their reactions to authority, by their attitudes and all that hey, they're going to get in trouble. They have a rebellious attitude towards authority. And you can, you can pick out characteristics and by the characteristics that are there, you can more or less make a determination of what their future holds.

And Noah no doubt has observed in Canaan many of the characteristics of his father by which he knew that these characteristics would lead to this kind of a future. Now it is totally unscriptural, totally unfounded that weird interpretation of the scripture that was held by many people for so long that the curse was that Canaan became black, and thus that the black people were a subservient race.

Now this was held by the Mormons until recently. A Mormon could not--a black man could not become a priest in the Mormon Church. And it was a common view, a tragic view, an unscriptural view. It was an unscriptural tragic interpretation. There's no basis for that at all. God has created all of us equal. And the color of my skin has nothing to do with the character and the condition of my heart. Nor does it make me any closer to God or any farther from God, nor does it categorize me to a certain destiny because my skin is white and I have no hair. That is a tragic interpretation of the Scriptures that caused a great deal of horrible attitudes towards a race of people, treating them as servants, as sub-par.

I am so grateful that that ridiculous interpretation has finally been filed away except in the minds of a few rednecks. And that we've come to the beautiful realization that hey, we are all brothers and in Christ Jesus "there is neither Jew nor Greek, Barbarian, Scythian, bond or free: but Christ is all, and in all" (Colossians 3:11).

Now because of this attitude, unfortunately, among many black people there has become an attitude of sort of a backlash against the church, against Jesus Christ and against Christianity because it was sort of held in Christian circles these concepts for a time. And that is tragic indeed because it was holding back then a great number of these people from knowing the love of God and the power of God's spirit in being able to change their lives and give them love, enjoy the peace that God would have for them.

There are many things in history and many things in the history of the church for which I am greatly ashamed. I do not try to defend church history. I cannot understand why some people seem to love to hold up the historic church as the criteria for doctrinal truth, as though the historic church was so correct. The historic church is an abomination. Their concepts were an abomination to God, their practices, their introduction of pagan idolatry. All of these things are a part and a parcel of the historic church.

That is why I am glad that as for myself, I am not identified with the historic church. We can start all over afresh and just seek for the true scriptural patterns without having to be bound or restricted or identified with the mistakes and the evils of the historic church. It's neat to have a fresh start. Thus, when I look at the historic church I blush with shame. I don't try to defend it, it was wrong. It was wrong in its treatment of the Jew. It was wrong in its treatment of those people who had darker colored skin. It was wrong in its introduction of idolatry. It was wrong in its introduction of the Babylonian system of religion. It was wrong in so many areas of the interpretation of the Scriptures.

So why should I reject the glorious blessed hope of the rapture of the church just because it wasn't a part of the historic church teaching? There is a lot of the historic church teaching that I reject totally as being false and unscriptural. So the fact that the historic church did not teach the rapture doesn't affect my believing one iota. There's a lot of things that they didn't teach or practice that I do believe. And I believe in such as the gift of the Holy Spirit in the lives of the believer, which is not a part of the historic church if you want to get technical. So to me, these guys who are arguing all the time against the rapture and using as their chief tenet, well, it isn't a part of the historic church doctrine. Well, if you want to follow historic church doctrine, that's your problem.

I'm glad to take a fresh look. I'm glad to come at the Scriptures without presupposition. I'm glad to just let the word of God speak to me and speak to my own heart directly and plainly and openly without coming with a presupposition that would prejudice my interpretation. I'm glad for the chance to start over fresh. I'm glad for the new wineskin to hold the new wine of God's spirit that He is seeking to pour out in these days. I'm glad that we're not bound in traditions of the past. God help us to keep from developing our own traditions. God keep us in a free flow. God keep us flexible. God keep us open so that the skins don't get hard and tight and rigid.

And should the Lord tarry, and I sleep with my father, and the day should come when someone sees a need within the church and they suggest a new way to reach out and touch lives, and if someone says, "Well, Chuck didn't do it that way", I'll tell you, I'm going to be breathing over your shoulder haunting you because we're not trying to establish ways; we're only seeking to follow the movement of God's Spirit in these days. Let's stay flexible. Let's stay open. God is working in a beautiful way now and we love it and

we rejoice in it.

But it doesn't mean that we will always be following the same patterns of worship that we are presently. But we just want to be open to however God leads and to remain open.

So the curse was passed upon Canaan and Canaan actually was the father of those nations that established the land of Canaan; the Amorites, the Jebusites and so forth. Those who established in the land that became known as the land of Canaan, which land later Abraham came to and was given as God's promise to Abraham and to his seed. So Canaan actually was the father of those people and not the black African races though the African continent was populated by the other descendants of Ham.

And so Noah lived after the flood three hundred and fifty years (Gen 9:28).

Which means that he lived almost to the time of Abraham. And his son Seth did live contemporary; in fact, Seth lived for seventy-five years after almost as long as Abraham did really. He lived for seventy-five years after Abraham had left Haran. So it means that he lived just about contemporaneously with Abraham himself. So you see that you're really not far removed as far as the story goes from Adam.

For Adam lived unto the time of Noah's father. And so could have passed on the story of creation, the garden and all to Noah's father. Noah himself passing it on to Shem, his son, who lived to the time of Abraham and related the whole thing to Abraham. So you don't have the story too far removed from Abraham.

Source: <https://sermonindex.net/speakers/chuck-smith/through-the-bible-genesis-8-9/>

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