

# Continuing Sin and Continuing Promise

To Read:

1. Galatians 6
2. 1 Peter 4

## Introduction

### A. This morning we are finishing our study of the flood in Genesis 6-9

1. As we have gone through the flood narrative, I've separated it into four main topics
2. Sin and Judgment
3. Salvation and Re-Creation
4. Covenant and Promise
5. Continuing Necessity and Continuing Promise

### B. Review

1. Five weeks ago we examined three truths about the hideousness of sin and four truths about the severity of God's judgment as demonstrated in the flood
2. Four weeks ago we started looking at Salvation and Re-Creation and saw how the plan of salvation is also demonstrated in the flood and points us to the work of Christ
3. Three weeks ago, we continued the theme of Salvation and Re-Creation and saw that not only the plan but also the purpose of salvation is demonstrated in the flood and calls us to live out these purposes in our lives as well
4. Two weeks ago, we finished the theme of Salvation and Re-Creation by considering carefully one last purpose of salvation demonstrated in the flood - we are to be obedient people
5. Last week, we covered the third topic and saw how the flood introduces us to the covenants of God

### C. This week we are looking at our fourth and final topic from the flood narrative - continuing necessity and continuing promise

1. In fact, we've finished all of the story of the flood already, but the story of Noah doesn't end with the story of the flood
2. There is one more small story inserted right at the end of Noah's story that we need to consider
3. This last story in Noah's account is kind of depressing because the great salvation typology of the flood seems to be for naught and sin again comes to the forefront
4. So, as we finish Noah's story, we need to consider how this story fits into the flood account and what we are to learn from it

**D. Genesis 8:21, 9:18-27** - *And when the LORD smelled the pleasing aroma, the LORD said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done... 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. Noah began to be a man of the soil, and he planted a vineyard. He drank of the wine and became drunk and lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. 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. When Noah awoke from his wine and knew what his youngest son had done to him, he said, "Cursed be Canaan; a servant of servants shall he be to his brothers." 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." After the flood Noah lived 350 years. All the days of Noah were 950 years, and he died.*

### E. Proposition and Outline

1. Proposition - The end of the flood account calls us to understand all of the flood as a type of God's salvation and to look forward to a greater salvation from sin and God's wrath
2. Outline
  - a. Three observations from the passage that we can apply to our lives
    - i. Noah the righteous fell into sin
    - ii. Ham's actions mocked Noah's shame
    - iii. Shem and Japheth's actions covered Noah's shame
  - b. One final point tying this story into the larger flood narrative and the rest of redemptive history

## I. Noah the righteous fell into sin - sin is a danger even to the righteous

Genesis 9:20-21 - *Noah began to be a man of the soil, and he planted a vineyard. He drank of the wine and became drunk and lay uncovered in his tent*

### A. Across the flood account, the fact that Noah is righteous before God and has been saved by God from the flood is strongly emphasized

1. Genesis 6:9 - *These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.*
2. Genesis 6:18 - *But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you.*
3. Genesis 7:1 - *Then the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation.*
4. We could also consider all the times that Noah was described as obeying God
5. So, Noah clearly is a picture of the saved one - the one who has been saved from God's wrath, has been declared righteous by God and lives out his righteous standing before God in obedience

### B. Yet, even Noah fell into sin - though he was saved he was not immune to the dangers of sin

1. Did Noah sin? As we look at these verses, there is not much told to us about what happened with Noah, so from a simple reading of the text, we could argue whether Noah had sinned or not
  - a. We know drinking alcohol is not strictly forbidden in Scripture - Scripture upholds it as a pleasant and joyous substance and also as a health benefit in certain cases
    - i. 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.*
    - ii. 1 Timothy 5:23 - *No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.*
  - b. But, Scripture also warns strongly against the abuse of alcohol leading to drunkenness
    - i. Proverbs 23:20-21 - *Be not among drunkards or among gluttonous eaters of meat, for the drunkard and the glutton will come to poverty, and slumber will clothe them with rags.*
    - ii. Ephesians 5:18 - *Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit.*
  - c. I think from these verses alone we can probably assume that Noah had sinned - he did not control his intake of wine and became drunk instead of using it moderately
2. I think there is a stronger line of thought that should quell arguments about Noah's sin, though
  - a. The description of what happened when Noah became drunk is very important I think - it says he uncovered himself, that is, he made himself naked
  - b. Honestly, I don't know exactly what that means - some would see it as innuendo for other things, others think he just became naked in his tent - I lean toward the latter, personally, but who knows
  - c. I don't think it is very important what exactly it means, though, because the text doesn't tell us, what the text does do is tie it back to something that has already happened in Genesis
    - i. Adam and Eve seem to be first aware of the effects of sin in Genesis 3:7 - *Then the eyes of both were opened, and they knew that they were naked.*
    - ii. And God calls attention to their nakedness in Genesis 3:9-11 - *But the LORD God called to the man and said to him, "Where are you?" And he said, "I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself." He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"*
    - iii. The first picture of salvation comes as God covers their nakedness in Genesis 3:21 - *And the LORD God made for Adam and for his wife garments of skins and clothed them.*
    - iv. So, nakedness is a picture of being uncovered and shamed by sin and clothing is a picture of salvation as we are clothed with the righteousness of Christ
  - d. Considering Genesis 3, the fact that Noah becomes naked shows that Noah's actions here were tied to sin - Noah became uncovered and shamed because of his sinful actions
3. So, Noah the righteous falls into sin and shame again after the flood
  - a. Despite the fact that he was righteous and was saved, Noah was not immune to the dangers of sin
  - b. Although not much is said in the text, it appears that Noah simply didn't guard himself well
  - c. He planted a vineyard - a good thing to do, he was following the command to care for the ground
  - d. But, he overlooked the danger in the world because of sin and he allowed himself to misuse God's good gifts and to shame himself in sin - After the flood, he should have understood the dangers of sin and carefully guarded himself from sin, when he doesn't he falls right back into it

**C. Application: We, as Christians, should be careful to guard ourselves against sin - it is still a real and present danger in this world**

1. If Noah is a type of the believer then we should learn from Noah's mistake and understand that sin is still a real and present danger to us
  - a. Now, as I've said several times as we've gone through this series, we can't disconnect any one of the messages from the whole
  - b. So, as I say that sin is still a present danger to the Christian, I am not denying any of the truths we have considered in the re-creation of salvation and the necessity of obedience in salvation
  - c. Because we have been re-created and because we are called to obedience, sin no longer holds us in its dominion - it is not our master anymore
  - d. But, just because it is not our master does not mean that it is not a danger to us, in fact, the only reason I point out that it is still a danger is because it isn't our master, we can fight against it and guard ourselves from falling into sin
2. So, unlike Noah, we should be careful to guard ourselves against sin
  - a. We must keep continued vigilance against the deceitfulness of sin - listen to all the verses in the New Testament that call the Christian to continued vigilance against sin
    - i. Matthew 16:6 - *Jesus said to them, "Watch and beware of the leaven of the Pharisees and Sadducees."*
    - ii. Matthew 26:41 - *Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."*
    - iii. Luke 12:15 - *And he said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions."*
    - iv. I Corinthians 16:13 - *Be watchful, stand firm in the faith, act like men, be strong.*
    - v. Galatians 6:1 - *Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.*
    - vi. I Timothy 4:16 - *Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.*
    - vii. Hebrews 3:12-14 - *Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin. For we have come to share in Christ, if indeed we hold our original confidence firm to the end.*
    - viii. Hebrews 12:4 - *In your struggle against sin you have not yet resisted to the point of shedding your blood.*
    - ix. James 4:7 - *Submit yourselves therefore to God. Resist the devil, and he will flee from you.*
    - x. I Peter 5:8-9 - *Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world.*
    - xi. II Peter 3:17 - *You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability.*
    - xii. II John 8 - *Watch yourselves, so that you may not lose what we have worked for, but may win a full reward.*
  - b. And then, by the power of the Spirit, we must fight against the power of sin in our lives
    - i. I Corinthians 10:12-13 - *Therefore let anyone who thinks that he stands take heed lest he fall. No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.*
    - ii. Romans 8:9-15 - *You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. So then, brothers, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"*
  - c. So, let's learn from Noah not to let our guard down against sin, but to keep continued vigilance and to constantly fight against it as long as we are in this world - We could be deceived about sin's power or simply complacent about it, instead we must be vigilant against it

## II. Ham's actions mocked Noah's shame - mocking is a significant sin

Genesis 9:22, 24-25 - *And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside... When Noah awoke from his wine and knew what his youngest son had done to him, he said, "Cursed be Canaan; a servant of servants shall he be to his brothers."*

### A. Although Noah's sin is the first we come to in this passage, the bulk of the passage focuses on Ham's sin

1. Ham goes into the tent, looks at his father's nakedness and then he mocks it and calls his brother to mock
2. Noah's sin was wrong before God, but Ham's sin was spiteful - he mocked his father and he mocked sin
3. Instead of honoring his father, Ham chose to intensify his father's shame
4. Instead of seeing his father's shame and being sobered by the danger of sin, Ham chose to laugh at sin
5. And Ham's sin brings a significant curse against his line
  - a. One issue in this passage that many try to deal with is why the curse against Canaan is so severe
  - b. Was Ham's sin severe enough to warrant such a severe rebuke?
  - c. As we consider this, I think the severity of the curse calls us to see how severe Ham's sin really was
  - d. These may be things that we discount as minor sins, but Noah, and by implication God, doesn't consider them minor at all - they are reasons for great rebuke
  - e. Right now I just want to consider the fact that Canaan was cursed - we'll come to the content of the curse in our last point this morning - but what do we learn from the severity of the curse of Canaan

### B. The severity of the curse against Canaan demonstrates the significance of the fifth commandment

1. As we consider Ham's sin against Noah, the first thing I notice is that it is a blatant breaking of the fifth commandment in Exodus 20:12 - *"Honor your father and your mother, that your days may be long in the land that the LORD your God is giving you."*
  - a. Far from honoring his father, Ham mocks his father - it is the exact opposite of what God desires for how children should act toward their parents
  - b. Ham finds Noah's sin to be an occasion for laughter at Noah's expense
2. Now, someone might point out that the fifth commandment comes around 1000 years after the story of Ham - so how can this story be pointing us to the significance of the fifth commandment?
  - a. As we can recall from our introduction to Genesis, it is most likely that Moses wrote the book of Genesis along with the rest of the Pentateuch - thus the giving of the fifth commandment to Moses and the recording of this story happen in close proximity to each other
  - b. We also should recall that the first purpose of Genesis was to explain the history of the Israelites to those who were about to enter the land - so that they would understand the significance of the promise and the covenant that they were entering into
  - c. So, the story of Ham was an excellent case study of the fifth commandment recorded for those who received the fifth commandment
3. So, the purpose to the first readers of the text would be to point them to the significance of the commandment they were just given - honoring your father and mother is really important, consider Ham
  - a. And, I think its purpose is still that today - we see that the New Testament clearly calls us to continue observing the fifth commandment in the same way
  - b. Ephesians 6:1-3 - *Children, obey your parents in the Lord, for this is right. "Honor your father and mother"—which is the first commandment with a promise— "that it may go well with you and that you may enjoy long life on the earth."*
  - c. So, as we consider the curse of Canaan, we should understand that the fifth commandment is no laughing matter - honoring our father and mother is an important and significant commandment

### C. The severity of the curse against Canaan demonstrates the danger of laughing at sin

1. I think there is a second lesson in Canaan's curse though, because Ham does not merely dishonor his father, he dishonors his father while he is laughing at sin
2. Ham saw his father's sin - we don't know if he could have avoided it or not - maybe he accidentally came into the tent while Noah was uncovered or maybe he intentionally did it, we don't know
3. But, we do know what he did next - he went and got his brothers, he wanted to share the laugh with others - he was not sober-minded in the face of sin - he scoffed at it
4. So, the curse against Canaan also calls us to see the great danger of laughing at sin
  - a. Proverbs 14:6 - *One who is wise is cautious and turns away from evil, but a fool is reckless and careless.*
5. Ham fit the definition of the fool who was reckless and careless in the face of evil

**D. Application: We should not be given to mocking like Ham, but must honor all to whom honor are due and be sober-minded toward sin**

1. Unlike Ham, we should honor those to whom honor is due
  - a. The command to honor in the Bible is no light commandment, so we should be diligent to honor those whom God calls us to honor - but what does honor mean?
    - i. Honor means first to respect - to honor someone means to respect them rightly - we respect their position, their authority, their character, their person, and/or whatever ought to be respected about them
    - ii. Honor even means to exalt - to honor someone can mean to point out their good qualities to others, to call attention to that which is good about them
    - iii. And honor means to imitate - since we respect someone and can point out their good qualities we seek to imitate them as a form of honor
  - b. We've already briefly considered that we must honor our fathers and mothers - so we should be diligent to respect, to exalt and to imitate our parents as God has called us to
  - c. We are called to honor all authorities that are placed over us
    - i. I Peter 2:17 - *Honor everyone. Love the brotherhood. Fear God. Honor the emperor.*
    - ii. I Timothy 6:1 - *Let all who are under a yoke as slaves regard their own masters as worthy of all honor, so that the name of God and the teaching may not be reviled.*
  - d. We are called to honor our fellow believers
    - i. Romans 12:10 - *Love one another with brotherly affection. Outdo one another in showing honor.*
  - e. We are called to specially honor specific classes of believers as well
    - i. Those who risk their lives for Christ - Philippians 2:29-30 - *So receive him in the Lord with all joy, and honor such men, for he nearly died for the work of Christ, risking his life to complete what was lacking in your service to me.*
    - ii. Those who serve as elders in the church - I Timothy 5:17 - *Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.*
    - iii. Widows in the care of the church - I Timothy 5:3 - *Honor widows who are truly widows.*
    - iv. Husbands are to honor their wives - I Peter 3:7 - *Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.*
  - f. As we consider the story of Ham, we should see how serious the commands to honor are in Scripture, so we should be diligent to show honor to all of these people
2. On the flip side, unlike Ham, we should be sober-minded in the face of sin
  - a. We shouldn't mock other's sins but should examine ourselves
    - i. Matthew 7:1-5 - *"Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.*
  - b. We shouldn't mock other's sins but should humbly confront them
    - i. Galatians 6:1 - *Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.*
  - c. We shouldn't laugh at sin in general but must be sober-minded - that is, when we see sin, we should recognize its danger and its sadness and its judgment and humbly guard our mind against it
    - i. I Peter 5:8 - *Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.*
    - ii. I Peter 4:7 - *The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers.*
    - iii. I Peter 1:13 - *Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.*
3. Ham failed to do both of these things, he failed to honor those to whom honor was due and he failed to be sober-minded in the face of sin and the stiff curse calls us to understand how important both of these things are

### III. Shem and Japeth's actions covered sin

Genesis 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.*

#### A. As we continue in the passage we see that though Ham tried to draw Shem and Japeth into his sin, Shem and Japeth's actions are the exact inverse of Ham's

1. Shem and Japeth do not merely not join Ham in mocking their father's sin
2. Instead they join together to honor and to cover their father
3. They went to great lengths to show honor to their father - they turned their faces backwards so that they would not see their father's shame
4. They also worked to remove Noah's shame - they covered his nakedness so that his shame would not continue

#### B. Also, in contrast to Ham and Canaan, Shem and Japeth and their descendants receive a blessing from Noah

1. Just as the curse called us to see how significantly sinful Ham's actions were, the blessing calls us to consider how good Shem and Japeth's actions were
2. Shem and Japeth's actions are not merely not Ham's actions
3. They are actions that should be considered, actions that should be imitated, actions that received a blessing from Noah and from God

#### C. Why were Shem and Japeth's actions so good? When Shem and Japeth covered their father's sin, they were imitating God's actions toward Adam and Eve

1. This brings us back to Genesis 3 again - in Genesis 3:20, God covered Adam and Eve's nakedness
  - a. *And the LORD God made for Adam and for his wife garments of skins and clothed them.*
2. As we studied several weeks ago in Genesis 3, this action by God was an important part of the protoevangelium - the first announcement and demonstration of the gospel
  - a. God's clothing of Adam and Eve announced that He would cover their sins
  - b. No longer would they stand naked and ashamed before Him
  - c. But they would be covered by a foreign righteousness that was provided by God through sacrifice
3. When we come to Genesis 9 and see a very similar set of actions, we need to contemplate the link between them
  - a. We see that there was sin that resulted in nakedness and shame
  - b. We see that there was a covering provided by someone else
  - c. As we draw the parallels, we see that Shem and Japeth were imitating what God had done for Adam and Eve
  - d. They weren't doing exactly what God had done for Adam and Eve, they couldn't promise Noah a foreign righteousness to cover him, but they were imitating it, they were living out what they saw God doing, they worked to cover Noah's sin
4. Shem and Japeth were imitating God - we could even say they were living out the gospel
  - a. Ephesians 5:1 - *Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.*
  - b. A major part of living out the gospel is imitating what God has done for us - God has clothed us with Christ's righteousness, so we should be clothing each other in the small ways that we can
  - c. Shem and Japeth's actions were good because they imitated God's actions toward sinful man

**D. Application: Like Shem and Japeth we should look to cover sin in our midst as part of living out the gospel**

1. We cover sin by loving one another and therefore refusing to take offense at others' sins
  - a. In the point above, we considered I Peter 4:7 as it called us to be sober-minded toward sin, not laughing at it, but listen to what follows after
  - b. I Peter 4:7-8 - *The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers. Above all, keep loving one another earnestly, since love covers a multitude of sins.*
  - c. Unlike Ham, we are to be sober-minded, but like Seth and Japeth we are to cover sin in our midst
  - d. The first way we cover sin in our midst is by refusing to be offended at each other's sins - this is what Peter calls us to in I Peter 4:8
    - i. I Corinthians 13:5 - *[Love] is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.*
    - ii. Proverbs 10:12 - *Hatred stirs up strife, But love covers all transgressions.*
  - e. And, like Shem and Japeth, this is in imitation of what God has done for us
    - i. Colossians 3:12-13 - *Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.*
  - f. So, we should work to cover sin in our midst by laying down our right to be angry when other's sin against us and instead forgiving them in imitation of Christ
2. We cover sin by refusing to allow sin to reign in our brothers' and sisters' lives and lovingly confronting it
  - a. Covering sin doesn't stop there, though, consider James 5:19-20
    - i. *My brothers, if anyone among you wanders from the truth and someone brings him back, let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.*
    - ii. We don't stop at not taking offense at sin, we refuse to allow sin to conquer our brother and sister in Christ
    - iii. We lovingly confront them and call them to repentance and obedience
  - b. Galatians 6:1-2 - *Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ.*
  - c. I John 5:16-17 - *If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life---to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that one should pray for that. All wrongdoing is sin, but there is sin that does not lead to death.*
  - d. II Timothy 2:24-26 - *And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.*
3. So, like Shem and Japeth, we don't laugh at other's sins, we cover their sins because Christ covered our sin
  - a. In the face of sin, we should live out the gospel like Shem and Japeth did

#### IV. Sin continued after the flood - a better salvation is necessary and promised

Genesis 9:24-28 - *When Noah awoke from his wine and knew what his youngest son had done to him, he said, "Cursed be Canaan; a servant of servants shall he be to his brothers." 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." After the flood Noah lived 350 years. All the days of Noah were 950 years, and he died.*

##### A. As I close this morning, I want to consider why the glorious account of salvation from the flood ends with this depressing reminder of sin?

1. I've mentioned this a couple of times before in this series, but as we go across Scripture, we see that this is the continual pattern in redemptive history
  - a. We start with a great picture of salvation such as the flood but we end with a saddening picture of continuing sin
  - b. The account of Seth's godly line ends with the prelude to the flood and the sinfulness of mankind
  - c. The account of Noah's salvation from the flood ends with Noah and Ham's sin
  - d. The account of the Exodus from Egypt and entry into Canaan ends with apostasy in Judges
  - e. The account of the crowning of David and Solomon ends with Solomon's apostasy and the increasing apostasy of both kingdoms and their eventual destruction
2. Why does Scripture continually portray this pattern for us? To point us to Christ
  - a. Each time we see a picture of salvation, there could be a temptation to view the picture as worthy in itself - we could misunderstand the flood as having truly dealt with sin, we could misunderstand the Mosaic covenant as being the final covenant of salvation, we could misunderstand the crowning of David to be the end of God's purpose for His people
  - b. But, as each of these pictures ultimately fails, it points us forward to something better
    - i. The pictures are not meant to be ends in themselves they are meant to point us forward to the final act of salvation
    - ii. These stories of sin at the end of each of these pictures help us to understand that fact and prepare us to look to something better but also embedded in each of these final stories is a pathway to the next step in redemptive history
    - iii. In other words these stories both point forward and prepare the way forward to Christ
3. So, these stories help us to see the great typological nature of the Bible and not to get caught up in each story but to see how that story points forward to the end

##### B. How do the curse and the blessings fit into this typology?

1. Since the curse of Canaan and the blessing of Shem and Japheth occur in this section, we would expect them to fit strongly into this typology
  - a. As we consider the curse and the blessings we will see that they are both typological of the final act of salvation and also preparatory for Abraham and the next step in redemptive history
2. The curse and the blessings prepare the way forward to the promise to Abraham
  - a. This will be a little bit of preview for the next major section of Genesis, but as we look forward to Abraham we see that he receives two promises from God
  - b. Abraham is promised a land and Abraham is promised a son
  - c. The curse and the blessing both prepare for these promises
  - d. The curse of Canaan prepares the way for Abraham, a son of Shem, to enslave and dispossess the Canaanites, the sons of Canaan
  - e. The blessing of Shem prepares the way for Abraham, a son of Shem, to be called by God as the next major character in redemptive history and to receive the promise of land
  - f. And the blessing of Japheth prepares the way for Abraham and his descendent to be a blessing to all the families of the earth
  - g. So these curses and blessings are landmarks that point us forward in the story - the flood isn't the end of the story, we need to continue on to Abraham and the next section
3. The curse and the blessings point us forward to salvation in Christ
  - a. The curse and the blessings don't only point us one step forward, though, they are also typological themselves and point us forward to what will happen in Christ
  - b. Just as the curse of Canaan provided a land for Abraham to inherit, so Christ has provided a land for us to inherit and all evildoers will be destroyed from it
    - i. Psalm 37:9, 22 - *For the evildoers shall be cut off, but those who wait for the LORD shall inherit the land... for those blessed by the LORD shall inherit the land, but those cursed by him shall be cut off.*



- c. Just as the blessing of Shem prepared the way for the calling of Abraham, we see that Jesus Christ is truly the descendent of Shem that has been called by God to fulfill His redemptive purposes
  - i. Galatians 3:16 - *Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ.*
- d. And just as the blessing of Japeth prepared the way for Abraham to be called as a blessing to the nations through His descendants, we see that Jesus Christ is truly the descendent of Abraham in whose tents all the sons of Japeth and the rest of the families of the earth can dwell
  - i. Galatians 3:7-9 - *Know then that it is those of faith who are the sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." So then, those who are of faith are blessed along with Abraham, the man of faith.*

**C. Application: We should see Christ in all of Scripture**

1. As we see these great typological themes across Scripture, we should learn to read all of Scripture as about Christ
  - a. This guards us against misunderstanding the Old Testament and getting carried away like the Judaizers
  - b. This guards us from turning portions of the Bible into mere moralistic teachings
  - c. This guards us from discounting portions of the Bible or considering some parts of the Bible as less important than others
  - d. This keeps us focused on the meaning of the whole Bible, to point to salvation in Christ
2. I mentioned five weeks ago as we started the story of the flood that I wanted to see it as full of types of Christ and salvation and it is only right to do so - our understanding of the flood should focus on Christ
  - a. The flood was not merely one instance of God's wrath
  - b. The ark was not merely one instance of God's grace
  - c. Noah was not merely one person who obeyed God
  - d. All of these things point us forward to Christ
3. So, let's train ourselves to read Scripture this way, to be diligent to see how each passage points forward to Christ and how each passage prepares the way for Christ