

THE MESSIANIC PROPHECIES

Chapter Four

Reproducing Faith

As we look at the genealogical history of humanity, we see a rather discouraging and sad scenario. We discover very few spiritual success stories, yet these are the substance of the history of the *genealogy of faithfulness*. The reality of human history is a testimony of *almost* complete failure. The only reason we can use the word *almost* is that God gives us the testimony of these few successes in faithfulness. It almost every case, even these few successes have dirty little smudge marks from disobedient children of faith as they mar the pages of sacred history. The vast majority of the history of humanity, even after every *new beginning*, is that of repeated failures in personal holiness, failures in personal separation from worldliness, and syncretism with corrupted views of God and His Lordship. The history of humanity in every dispensation (each *new beginning*) is actually a *history of degeneration*. This degeneration is the result of the failure of the people of each *new beginning*, the *remnant of faith*, to reproduce a living faith in the next generations in their own children and grandchildren. This pattern repeats itself in generation after generation of families. The reason - people who receive God's free gift of salvation given "by grace" and received "through faith," but never submit to His Lordship over their lives by voluntarily submitting their wills to His will. Are they saved? Yes, God gives them salvation. Will they reproduce another generation of faith in their own children and grandchildren? They will not, if they do not learn the *Principle of Priority*—GOD'S WILL FIRST IN EVERY DECISION OF LIFE!

¹ Now faith is the substance of things hoped for, the evidence of things not seen. ² For by it the elders obtained a good report. ³ Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. ⁴ By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. ⁵ By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. ⁶ But without faith *it* is impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. ⁷ By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Hebrews 11:1-7).

God occasionally refers to believers as “righteous.” In cases like Lot, it is difficult for us to understand what God means. We would certainly not consider Lot “righteous” when we look at his lifestyle. God uses the word “righteous” in two different ways.

1. Imputed God-kind righteousness (before the Cross), which comes by trusting in Messiah/Christ (imparted righteousness after the Cross in the indwelling of the Holy Spirit, II Peter 1:4 – “divine nature”)
2. Practical man-kind righteousness, which describes a person that seeks to live according to God’s commandments and offers the appropriate sacrifices for his failures

God’s use of the word “righteous” in Genesis 7:1 seems to refer to the latter of the two different ways God uses this word. Although God had imputed His righteousness to Noah “by grace through faith” because Noah was a believer in the Promised One, Genesis 7:1 obviously refers to apparent practical righteousness in the life of Noah. Salvational righteousness that comes as a gift to the believer “by grace through faith” should manifest itself in practical outcomes of living righteousness. This is the intention of the oft repeated phrase in Scripture, “The just shall live by faith.” Faith that saves should also live unto God’s glory (II Corinthians 5:15, “And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”)

“⁴ And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. . . .⁵ And Noah did according unto all that the LORD commanded him” (Genesis 7:1 and 5).

It is important to reiterate God’s twofold plan of redemption. God’s twofold plan of redemption is the redemption of lost souls and the redemption of humanity’s lost dominion. It is to this twofold plan of redemption that God connects Himself with His covenant Name – Jehovah. We might call God’s twofold plan of redemption His *Kingdom Restoration Plan*.

The Edenic Covenant put Adam in the position as the human sovereign over God’s earthly Kingdom (creation). Adam’s sovereignty was directly under God’s Sovereignty as revealed by God’s one commandment responsibility given to Adam – “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Genesis 2:17). Adam’s willing obedience to God’s commandment made him a voluntary subject of God’s Sovereign Lordship. Shortly after Adam is given this commandment, God takes a rib from Adam and creates Adam a “help meet” (an aid or helper).

“¹⁸ And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.¹⁹ And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.²⁰ And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him” (Genesis 2:18-20).

God’s purpose in giving Adam the authority and responsibility of naming each animal that God created was to reveal to Adam that God have given him *lordship* over His creation. The primary responsibility of Adam’s *lordship* was to *lead* all those under his authority into voluntary obedience and submission to the will of God. This is the most difficult of all tasks in spiritual leadership. True spiritual leadership understands the necessity of appealing to the will to obey through faith and love.

False spiritual leadership tries to *force submission* upon those under you in authority through fear and bullying. That leader may get a *form of submission*. He will also generate a *spirit of rebellion*. The person submitting his will may end up having a negative view of *lordship*, rather than positively view. Most such subjects will seek to escape from that kind of *lordship*. We certainly cannot expect to reproduce a living faith that voluntarily submits to the Lordship of Christ and obeys because of faith and love rather than fear. There must be a transition in the lives of our children to voluntary submission to authority. Children respond to a faith that believes what God wants and who obey because they have learned to love God and trust Him with their lives. Anything less will lead your generations into the pathway of degeneration.

“For God brought the animals to Adam, to show him the creatures which were formed to serve him, that He might see what he would call them. Calling or naming presupposes acquaintance. Adam is to become acquainted with the creatures, to learn their relation to him, and by giving them names to prove himself their lord. God does not order him to name them; but by bringing the beasts He gives him an opportunity of developing that intellectual capacity which constitutes his superiority to the animal world. ‘The man sees the animals, and thinks of what they are and how they look; and these thoughts, in themselves already inward words, take the form involuntarily of audible names, which he utters to the beasts, and by which he places the impersonal creatures in the first spiritual relation to himself, the personal being’ (Delitzsch).”¹

¹ Keil, Karl and Delitzsch, Franz, *Keil and Delitzsch Old Testament Commentary*, 1866, SwordSearcher Software 6.1

This statement is important in understanding the creation of Adam's "help meet." Adam *names* her "Eve." **The importance here is that Eve becomes the human model of subjection to *lordship*.** The role of subjection was not punishment for Eve's deception and disobedience. **It is perhaps the highest and most noble model of spirituality in the Word of God carrying with it the most horrible of consequences when ignored.** The wife retains the responsibility of being this model of submission to *lordship* throughout time. There is a chain of command in God's order of *lordship* – God is first in the chain of command. The next in order is the Messiah or Jehovah Incarnate. The next in the chain of command is the man as a husband and then the woman as a wife. The children are under the authority of all in the chain of command.

"But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God" (I Corinthians 11:3).

²¹ Submitting yourselves one to another in the fear of God. ²² Wives, submit yourselves unto your own husbands, as unto the Lord. ²³ For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Ephesians 5: 21-23).

We certainly cannot underestimate the extenuating influence of the failure of any woman of any generation in her role of modeling submission to *lordship*. This failure is a failure in what is necessary in the process of reproducing the Kingdom model of *Lordship* that existed prior to Eve's deception and humanity's fall in Adam's willful disobedience. Husbands model God's love to their children in His appeal to faith and loving obedience. In other words, fathers do not kill disobedient wives or disobedient children. Fathers love with a *longsuffering appeal* to their family to believe and trust. With the discipline of children, the father must constantly present an appeal to faith in God and loving obedience.

Wives model submission to God's Lordship by voluntarily submitting to the decisions of her husband in loving trust. Her model is intent upon reproducing faith and trust, manifested through submissive, loving obedience, in the lives of her children. When the husband forces the wife to submit, rather than appealing to her to submit, this dynamic produces rebellion and the desire to escape in the lives of their children.

Satan, a fallen angel created to be under the *Lordship* of both God and man, interjected himself into this chain of command by stealing Adam's *lordship* over God's created Kingdom. Satan accomplished this act of grand larceny, not by directly approaching his sovereign in Adam, but through deception of Adam's

subject in Eve. Eve relinquished her voluntary subjection to Adam when she disobeyed the chain of command and ate of what God forbade. Eve directly disobeyed God when she disobeyed the instruction given to her by her husband through the chain of command. Eve was unfaithful to both her husband and God. **Unfaithfulness reproduces after its own kind.**

Adam was not deceived. He willfully and directly disobeyed God. Satan used Adam's love for Eve to get Adam to disobey God. Satan's insurrection against God's ordained chain of command seeks to get God to curse God's created order in His chain of command by cursing all of creation, including the souls of all humanity. **Unfaithfulness reproduces after its own kind.**

We must constantly remind ourselves that God's plan of redemption has a twofold purpose. God wants to redeem the lost souls of sinners by their individual *decisions* to trust in His promised Redeemer. Secondly, God wants to restore humanity's order of dominion in God's Lordship through the individual decisions of "born again" people to willingly and lovingly submit to His commandments. This is the *historic pathway of faith* unto the final destruction of the original creation. This *historic pathway of faith* is distinctively Messianic.

The important thing to understand is that the *restoration* of the Kingdom order of *lordship* after the fall would necessitate *individual* redemption of lost souls through faith in God's promised Redeemer-Jehovah incarnate. Then the *restoration* of the Kingdom order of submission could be restored through those redeemed as they voluntarily submit to the Lordship of God through obedience to His revealed will. **It is in this latter aspect of the restoration of the Kingdom order of lordship where parents create the reproduction of a life of faithfulness to God (submission to His Lordship) in the lives of their children.**

Jehovah is the covenant Name of God used by the redeemed to signify their understanding of God's Lordship. This is the Name of God used by faithful believers. Although unfaithfulness to God's Lordship is the predominant reason why faith is not reproduced in succeeding generations of believers, there are other factors that must be understood and explained:

1. There is a predominant influence of deception by satanic forces of evil upon both the lost and the redeemed.
2. The lust of the flesh, the lust of the eyes, and the pride of life are dominating influences upon both the lost and the redeemed.

The pride of life is the predominant reason for humanity's rebellion against the Lordship of Christ and their refusal to believe and trust Him. This prideful rebellion extends to every other authority in a person's life and is the source of almost every other human failing including division and the atrocities of war.

The difficulty in reproducing real faith is manifested in the typology of Israel's exodus from Egyptian bondage. Deliverance from bondage (salvation) was just the beginning of their journey to real faith. God spent the next forty years trying their faith and purging out unbelief before the nation of Israel could trust God to deliver them into the Promised Land. The tragedy of most believers is that they can trust Christ to deliver them from their condemnation, but cannot trust Him enough to live totally yielded to His will. They have saving faith, but they never cultivate living faith. "The just shall live by faith" is a constant reminder throughout Scripture. It is a constant reminder because the "just" constantly fail to "live by faith."

It is in the arena of faithfulness to what a believer professes to believe that parents reproduce the Kingdom order of *lordship* in their *succeeding generations* in the arena of faithfulness. When they fail to reproduce faithfulness, their next generations become *seceding generations* in the arena of faithfulness. In other words, their descendants *withdraw* from the community of faith in varying degrees of unbelief and unfaithfulness.

God's Kingdom on Earth is restored by degrees. This occurs when "whosoever" believes the Gospel of the Messiah and is "born again." Then, as "born again" believers, each person voluntarily submits to the Lordship of Christ in obedience to God's covenant commands. Understanding all of this helps explain why God's judgments follow man's failures at the close of every dispensation. Believers miserably failed in reproducing the chain of command in the Kingdom order of *lordship* and every descending generation *secedes* from God's Kingdom order into humanity's order of kingdoms, where kings replaced God as the ultimate Sovereign. This is where we find ourselves again shortly after the Great Flood in the *seceding* generations of Noah.

Although our emphasis in these studies up to the time of the Great Flood has been upon the history of the *regeneration* (those saved "by grace through faith"), the main backdrop of all of this is the history of *degeneration* (see Larkin's chart-Degeneration) in the first two Dispensations (*Innocence*-Genesis 1:28-3:13 and *Conscience*-Genesis 3:23-7:23). Genesis chapter eight begins the third Dispensation – *Human Government*. The history of degeneration is the history of the failure of the redeemed to evangelize and generate faith and obedience in the lives of their own descendants. Instead, generation after generation *seceded* from the community of faith.

“¹ And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. ² And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand

are they delivered.³ Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things” (Genesis 9:1-3).

Shortly after the Great Flood, we find God making men into hunters and into meat eaters. The implication of Genesis 9:2 is that God put within the animal kingdom an instinctive fear of man. Before the Great Flood, animals and humanity co-inhabited the Earth as companions. After the Great Flood, animals and humanity co-inhabited the Earth in fear of one another. Animals with instinctive fear of man also have instinctive defense mechanisms against man and other animals. The very scent of man in the nostrils of the beasts would arouse their instinctive defense mechanisms whereby life began to be lived under the dominating principle of the *survival of the fittest*.

After the Great Flood, many animals became ferocious beasts. When God put within these animals an instinctive fear of man, this was an act of grace on God’s part. Since animals produced more quickly than humans did, man would have become the hunted rather than the hunter and humanity would quickly have become extinct.

“The fear of you and the dread, etc. - Prior to the fall, man ruled the inferior animals by love and kindness, for then gentleness and docility were their principal characteristics. After the fall, untractableness, with savage ferocity, prevailed among almost all orders of the brute creation; enmity to man seems particularly to prevail; and had not God in his mercy impressed their minds with the fear and terror of man, so that some submit to his will while others flee from his residence, the human race would long ere this have been totally destroyed by the beasts of the field.”²

THE SACRO-SANCTITY OF LIFE

Genesis 9:4-6 gives us God’s perspective on the sanctity of life. In fact, we might use the term *sacrosanct* when it comes to God’s view of human life. Human life is sacred to God. Human life is under the perfect administration of God. That is the emphasis in this text as God begins to give man authority to adjudicate immediate judgment through human government upon those who take another person’s life. Therefore, human government in the adjudication of the crime of murder is a sacred responsibility.

“⁴ But flesh with the life {*soul*} thereof, *which is* the blood thereof, shall ye

² Clarke, Adam, *Adam Clarke's Commentary on the Bible*, 1826, SwordSearcher Software 6.1

not eat.⁵ And surely your blood of your lives {*souls*} 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 the life {*soul*} of man.⁶ Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Genesis 9:4-6).

The word "life" in Genesis 9:4 is from the Hebrew word *nephesh* (neh'-fesh). In Genesis 2:7, this same word is translated "soul." The application of the Genesis 9:4-6 is that man is not to kill other human beings or to eat flesh that comes from a being that has a soul. God forbids human cannibalism. All other flesh could be eaten. God would hold both animals and other humans accountable for the taking of a human life. The soul "is the blood" (Genesis 9:4). The sanctity of life is in the sanctity of the eternal soul. This statement causes the speculation that the soul is in human DNA. All of the details of the reproduction of a person's body, soul, and spirit are contained in his DNA.

There is also an implication in Genesis 9:4-6 of a higher responsibility regarding the human soul. There is also the *evangelism responsibility*. Proverbs 11:30 says, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." Evangelism is bringing a lost soul to place faith in the Promised One of the Messianic prophecies. To fail to try to bring lost acquaintances to saving faith in Christ is the grossest of human failures in moral responsibilities.

"¹⁶ And it came to pass at the end of seven days, that the word of the LORD came unto me, saying, ¹⁷ Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. ¹⁸ When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. ¹⁹ Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. ²⁰ Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. ²¹ Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul" (Ezekiel 3:16-21).

"¹ Again the word of the LORD came unto me, saying, ² Son of man, speak to

the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: ³ If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; ⁴ Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. ⁵ He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. ⁶ But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. ⁷ So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. ⁸ When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand. ⁹ Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 33:1-9).

At the instant of conception, a baby instantly becomes embryonically a body, soul, and spirit as contained in the merging of the DNA of the father and mother. At the instant of conception, a baby becomes an *eternal soul*. A baby's heart begins to form within the first three weeks of gestation, when it then begins to pump its own blood. Up to that point, the mother's blood flows through the umbilical cord and *feeds* the growing infant in the womb. The point is that the infant is a living human being at the point of conception. End that life and God will require you to answer for that soul in judgment. The sovereignty over life and death is directly under God's authority. Only God has the authority to end a life.

When any person takes another person's life, even the life of an innocent baby in the womb, he usurps God's sovereignty and puts himself directly under God's judgment. God makes other human beings responsible for adjudicating the taking of another person's life under human government—"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Genesis 9:6). This is the first commandment in Scripture where God institutes *human government* and the judicial responsibility for adjudication of a crime against another human and sin against God. This does not translate into a person taking such a crime against another as his personal responsibility in some kind of *vigilante justice*. If human governments fail to enforce God's commands, God judges those governments in *time*. God judges souls in *eternity* (outside of time).

Genesis chapter nine gives the details of the Noahic Covenant. The Scofield

Reference Bible gives us seven elements of the Noahic Covenant.

“The Noahic Covenant. The elements are:

1. The relation of man to the earth under the Adamic Covenant is confirmed Cmt. on Ge 8:21
2. The order of nature is confirmed (Ge 8:22)
3. Human government is established (Ge 9:1-6)
4. Earth is secured against another universal judgment by water (Ge 8:21; 9:11)
5. A prophetic declaration is made that from Ham will descend an inferior and servile posterity (Ge 9:24-25).
6. A prophetic declaration is made that Shem will have a peculiar relation to Jehovah (Ge 9:26-27). All divine revelation is through Semitic men, and Christ, after the flesh, descends from Shem.
7. A prophetic declaration is made that from Japheth will descend the ‘enlarged’ races (Ge 9:27). Government, science, and art, speaking broadly, are and have been Japhetic, so that history is the indisputable record of the exact fulfilment of these declarations.”³ (Slight formatting changes)

THE SACRO-SANCTITY OF HUMAN SEXUALITY

In Genesis 9:18-27, God gives us the details of Noah’s failure in moral turpitude that brought forth the outcomes of further spiritual degeneration in the descendants of Noah. We also find here the beginnings of dispersal into the world in the descendants of Noah because divisions within the family due to personal failures. This reveals the physical outcomes of generations *seceding* from the generations of faithfulness to God and from submission to His Lordship.

“¹⁸ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan. ¹⁹ These *are* the three sons of Noah: and of them was the whole earth overspread. ²⁰ And Noah began *to be* an husbandman, and he planted a vineyard: ²¹ And he drank of the wine, and was drunken; and he was uncovered within his tent. ²² And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. ²³ And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father’s nakedness. ²⁴ And Noah

³ Scofield, C.I., *The Scofield Study Bible*, Oxford University Press, Inc. note on Genesis 9:1, page 16

awoke from his wine, and knew what his younger son had done unto him.²⁵ And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.²⁶ And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant.²⁷ God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant” (Genesis 9:18-27).

Although Adam and Eve invented clothing after they had fallen into sin, and after they understood the shame of sin in their nakedness before God, God *defined* proper covering of the body. Genesis chapter 3 gives us both the inadequacy of man’s values regarding covering our sexuality as well as defining God’s *correction* of those values.

“⁶ And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.⁷ And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons {*loin cloths to cover their lower extremities*}.⁸ And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden” (Genesis 3:6-8).

Obviously, God ordained body covering or clothing to cover *nakedness*. The word *nakedness* is a critical word to defining what modesty is, or literally defining what is essential to God’s definition of clothing that is adequate to cover *nakedness*. Clearly, according to Genesis 3:21, what Adam and Eve concocted did not satisfy God’s expectations. I think it is also important to point out that God expected Adam and Eve to cover themselves with His provided clothing in their public exposure BEFORE there were even any other human beings on planet earth.

“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them” (Genesis 3:21).

The word “coats” is from the Hebrew word *k@thoneth* (keth-o'-neth), which refers to a *robe* or *full body covering*. This extended from the shoulders to at least below the knee. We can support this understanding by the way God defines the clothing of the priesthood of Israel to avoid uncovering their nakedness as they moved around in the Tabernacle/Temple in the administration of their duties. It is important to point out that this was to protect the priesthood from exposing their

nakedness to other priests - all males. Women were not allowed within the Inner Court of the Tabernacle/Temple.

“⁴⁰ And for Aaron’s sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. ⁴¹ And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest’s office. ⁴² And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: ⁴³ And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him” (Exodus 28:40-43).

God defines covering a person’s nakedness by the clothing He prescribes. “Coats” refers to robes that covered the body from the shoulders to at least below the knee. As the priests moved around the Tabernacle/Temple climbing stairs, bending over, sitting down, or lifting things, in order to insure a *second level* of protection against the exposure of their nakedness, God directed “linen breeches” to worn. To insure that a man never exposed his nakedness in any way, those “linen breeches” were completely to cover the loins and the thighs. The thigh is the part of the leg just above the knee and extending to the loin. Therefore, the “coat” and the “breeches” define nakedness to be **any public exposure** of the skin of the upper body to the neck and the lower parts of the body to the knee.

As we read Genesis 9:20, we understand that Noah decided to become a farmer. The word “husbandman” literally means *a man of the ground* or *man of the earth*. However, the emphasis of the text is upon just one of the things that Noah cultivated-grapes. The purpose of this emphasis is that Noah had purposely *sown the seeds* that would lead to his own self-indulgence and the corruption and downfall of his son Ham. **Sin corrupts in manifold extensions beyond our finite comprehensions.** The purpose of this text is to emphasize the desperate need of a life of holiness and self-sacrifice that goes beyond the mere beginnings of a new life “in Christ.” Noah’s sin was threefold with extensions that manifested themselves far beyond Noah’s comprehensions:

1. Selfish self-indulgence for the sake of pleasure
2. Selfish over-indulgence leading to intoxication (drunkenness lowers moral inhibitions-Adam and Eve had moral instincts regarding their sexuality manifesting themselves in guilt, shame, and by seeking to cover themselves)

3. Selfish carelessness leading to the corruption of moral instincts and the corruption of the sacrosanctity of sexuality through immodesty

The point of Genesis 9:21 and 22, in Noah's carelessness, is that of exposing himself. In doing so, he also shamed himself and disgraced himself before his son.

“The sin of Ham—‘not a trifling and unintentional transgression’ (Von Bohlen)—obviously lay not in seeing what perhaps he may have come upon unexpectedly, but

1. in wickedly rejoicing in what he saw, which, considering who he was that was overcome with wine, - ‘the minister of salvation to men, and the chief restorer of the world,’ - the relation in which he stood to Ham, - that of father, - the advanced age to which he had now come, and the comparatively mature years of Ham himself, who was ‘already more than a hundred years old,’ should have filled him with sincere sorrow . . .
2. in reporting it, doubtless with a malicious purpose, to his brethren. **And told his two brethren without.** Possibly inviting them to come and look upon their father's shame.”⁴

God has a reason for the phrase “Ham, the father of Canaan” in Genesis 9:22. The implication is not that Noah curses Canaan for Ham's failure. Noah is speaking as a prophet. Ham cursed and corrupted his own son Canaan with Ham's corrupt character. Noah is merely speaking prophetically of the outcomes of that corruption in future generations. Again, sin corrupts in manifold extensions beyond our finite comprehensions. Once sin corrupts, it continues to corrupt generation after generation. Sin always brings those it corrupts into slavery!

⁴ *The Pulpit Commentary*, Published circa 1890. Edited by H.D.M. Spence, D.D., Joseph S. Exell, M.A.