

ABOARD NOAH'S ARK

By Mike Burnham

A. Read Genesis 6:5...In verses 1-2,11-12 a new stage has been reached in the progress of evil, with God's bounds overstepped again. Prior to the flood, mankind reached a high of sin and rebellion toward God. The whole earth was filled with violence and the thoughts of man became only evil continually. The wickedness of man was universal. Scholars have estimated that the world's population in Noah's day at about 2 1/2 billion. Verse one indicates that a population explosion took place at that time.

The sin condition of Noah's world must be considered in view of the first son of Adam, Cain (Gen 4). Abel, Cain's brother, was a steward of sheep, and Cain was a tiller of the ground. Farming is not evil, but Cain intended to produce something from it for his own glory. God rejected Cain's offering but accepted Abel's offering. Cain became angry and jealous and murdered his brother. Instead of repenting, he left the presence of the Lord and dwelt in the land of Nod, meaning "land of wandering." Cain continued in his evil and self-righteousness. The Bible calls this ""the way of Cain" (Jude 11).

Lamech stands at the top of the Cainite development, and in Genesis 4:19-24, he looks back upon the past, and exalts the height it has reached. He congratulates his wives on being the mothers of such sons that gave him brass and iron instruments, probably of a warlike kind, which he now had at his command to execute at will deeds of retaliation and slaughter, verses 23,24. Thus the history of the Cainites began with a deed of murder, and

here it ends with murder.

Adams third son, Seth (appointed), in contrast to the evil family of Cain, "called upon the name of the Lord", (Gen. 4:25,26). In Genesis 5:1,3 a fresh start is made of the genealogical chain that links together Adam and Christ. It was as if his progeny before this were not to be included in his genealogical chain. Abel, the child of grace was murdered and Cain, in a spiritual sense, was considered as not existing as Adam's seed. Adam, therefore, is here distinctly placed at the head of a spiritual offspring--- himself and Eve, the first link in the grand chain of blessing. There were again two seeds taking root and bringing forth fruit after its kind. As the descendants of Seth multiplied, this God-fearing family continued to worship the Lord, (Gen. 5:18-24).

The godly lineage of Seth saw the daughters of Cain's lineage and saw that they were beautiful and instead of looking at the spiritual kinsmanship, they had an eye only to the pleasure of sense. The union between the family of Cain and the family of Seth produced destructive results. The children born to them followed the example of Cain's side of the family. They were the "giants" of verse 4. In the Septuagint the Hebrew word is translated "robbers, attackers, bandits, tyrants." Their children became "mighty men" which were of old men of renown (Gen. 6:4). Feats of daring and of shedding blood, man's road to renown.

Verse 6 is what is called an anthropomorphism, in which human characteristics are ascribed to the eternal God. God did not repent in the sense of changing His mind. Rather, God acted in a manner consistent with the changed situation. From man's point of view, it appears that God

changed in mid-course. To communicate in terms that man could understand, God said that He repented (had an afterthought).

Verse 7...God announced that He would destroy "both man, and beast and the creeping thing, and the fowls of the air. He further explained, "the end of all flesh is come before me;...I will destroy them with the earth" (Gen. 6:13). God's judgment would cleanse the earth of its society, its products and its influence.

When we look at our world and especially in our nation today, we see a parallel leading up to Noah's world, and when this happens Christ said His coming would be soon thereafter (Matthew 24:36-39). The world is quickly going away from "calling upon the name of the Lord." The world, like Lamech, are saying, "we no longer need to look up in feebleness to God for protection, we can provide more amply for it ourselves with all our technology and world peace. But just as people were carrying on business as usual when the flood came, eating (to gnaw greedily, gluttonously) and drinking (not a single act but habitual), marrying and giving in marriage, and pursuing their pleasures, so will people be doing the same when calamities come and the King returns. In Noah's day the people probably had 120 years warning, watching Noah building the ark, yet did not heed the warning. Neither will those on the earth now (2 Peter 3:3-7). Never has there been a time in the history of the world when the prophecies of God and the coming wrath of God have been preached in such abundance to so many people as today. We, as God's people, need to be watchful. Our redemption cometh nigh.

NOAH FOUND GRACE IN THE EYES OF THE LORD

B. VERSE 8...The case of Noah embodied some new elements of a typical kind, which gave to it the character of a distinct stage in the development of God's work of grace in the world. It did so in connection with the flood, which had a gracious as well as a judicial aspect, and, by a striking combination of opposites, brought prominently out the principle, that the accomplishment of salvation necessarily carries along with it a work of destruction. This was not absolutely a new principle at the period of the flood. It had a place in the original promise. By giving to the prospect of recovery the peculiar form of a bruising of the tempter's head, the Lord intimated, that somehow a work of destruction was to go along with the work of salvation and was necessary to its accomplishment. The conviction of some approaching crisis of destruction had become so deep in the time of Enoch, that he gave utterance to the prophecy ascribed to him in Jude 14,15. The struggle would soon end in a manifestation of God for judgment against the apostate faction, and, by implication, for deliverance to the children of faith and hope.

By the time Noah was born wickedness had increased and it appeared manifest to the small remnant of believers that the era of retribution or deliverance, must be at hand. This is indicated by the name itself of Noah (comfort, rest), and with the reason given for its adoption (Genesis 5:28,29). In their words we at least hear the groaning of the oppressed, the sighing of righteous souls vexed on account of the unrestrained wickedness of those who had corrupted the earth; while at the same time, not despairing, but looking up in faith, and even confident that in the lifetime of that child, God would somehow avenge the cause of His elect. Their hope was not in vain, for salvation did come in connection with the person of Noah and it came in the way of an overwhelming visitation of wrath upon the adversaries. By the time of the flood, out of a possible 2 1/2 billion people, the Bible does not reveal anyone being a child of God other than Noah.

"But Noah found grace in the eyes of the LORD." The unmerited favor of God expressed toward man is called grace. Man is not worthy of any favor from God due to his awful sin condition. The psalmist expressed his awe of the grace of God when he wrote in Psalm 8:4; "What is man, that thou art mindful of him?"

The grace of God was present in Noah's world before Noah found it. The Hebrew word which is translated "found" is [matsa]. It means to discover something which existed before it was found. Noah discovered the grace of God when he placed his faith in the Lord. God did not save Noah because of good works, but because of his faith (Genesis 6:9,22). Noah believed God's words and that is what man must do today (1 John 5:9-12). God had always saved those who placed their faith in the merits of His grace rather than in their works.

Genesis 6:9...."Noah was a just man." The Bible presents two kinds of justification. Paul wrote of justification by faith for salvation (Romans 5:1). James wrote of justification by works for a testimony of salvation (James 2:24). Pauls' is justification in the eyes of God, while James' is justification in the eyes of men. The context shows Noah's justification was in the eyes of men. Noah was a just man because with good works he gave evidence of his salvation, his trust in the Lord. Though most of the descendants of Seth had mixed with the descendants of Cain, Noah had kept his lineage pure from the defilement of Cain's family and their wickedness, as shown in the statement, "Noah was perfect in his generations."

Noah was undoubtedly different from the world of his day. Perhaps he

was not popular or appreciated by others. However, God gave him a great commendation by listing him in the roll of the faithful (Hebrews 11:7).

The grace of God makes faith possible. Without grace faith would have no meaning or purpose, for faith is man's response to the grace of God. Grace demands faith; faith depends upon grace. Because of the grace of God, we may express faith in the Lord and receive eternal life (Romans 6:23; Ephesians 2:8).

God chose to preserve a man of faith, not a man of good works. In this manner, the preservation of the human race was completely by grace through faith and not by the merits of Noah.

Genesis 6:14-16....Noah was about 580 years old when God told him to build an Ark and 600 years old when God told him to get into the ark (Gen. 6:3; 7:6). I wonder what Noah's expression was when God told him to build a box 450 feet long, 75 feet wide, and 45 feet high. A cubit measured the distance from the elbow of a man to the end of his middle finger, about 18 to 21 inches. God did not leave the building of the ark to Noah's whims. He gave Noah a complete set of instructions concerning the materials, the form and the manner of building the ark. The wood was to be gopher wood. The gopher tree was from the cypress family of trees and possessed a heavy resin to protect from water and decay.

Noah was to seal the spaces between the wood with pitch, inside and outside. The pitch was a tar-like substance usually called bitumen, possibly made from the resin of the gopher tree. The Hebrew word is translated other places "atonement", meaning to cover, to reconcile, to satisfy, to be at one (Exo. 29:36; Rom. 5:11). The pitch protected Noah and his family from

the judgment of God because they were covered. Jesus offered His own blood for the sins of others and when God looks down upon us, who have received Jesus Christ by faith as our Savior, He sees the blood of Christ covering us, an atonement for our sins and the basis of our forgiveness and reconciliation to God. Because of the blood of Christ, God looks upon us as our Father, not as our Judge. The wrath of God is turned away by the blood of Jesus Christ just as the pitch turned away the flood waters.

The window appears to me to be an opening built into the upper part of the ark having its own door (cf 8:6). The roof was to be built 1 cubit higher in the center sloping down to the top of the sides so the rain could run off.

Then God told Noah how He was going to destroy all flesh, Genesis 6:17. It's believed that the rain and evaporation cycle did not exist before the flood. God had removed half the water from the earth and had placed it in outer space as a covering or canopy around the earth and its atmosphere (Gen. 1:6). Some believe the weather was probably fair and approximately 72 degrees all around the earth.

C. Genesis 7:1....God called Noah, his wife, his three sons and their wives to enter the ark. The Lord said "come". The word "come" is a word of grace. No man deserves to come into the blessing of the Lord, but by His marvelous grace He calls unworthy sinners.

The ark is a picture of the care and protection that is available to all who are in Christ Jesus. Genesis 6:21 tells us that God supplied all their need and that of the animals also. The call into the ark should not be portrayed as a picture of salvation in itself, as Noah would later leave the

ark. The entrance into the ark came after Noah was saved and as a result of his faith. The fact that God has chosen to reward His servants is another blessing wrought through His marvelous grace. The ark is a type of the richness of God's blessings available to those in Christ Jesus.

God also preserved a remnant of every species of living creatures: seven males and seven females of every clean beast, one male and one female of every unclean beast, and seven males and seven females of the fowl entered the ark (Gen. 7:2,3). It appears that every creature upon the earth was included along with man. The fish would survive in the flood waters. If the flood wasn't universal, why worry about the fowls of the air? Or the other animals, for that matter.

Noah had seven days to get his family, the animals, and the fowls situated in the ark before the flood came (Gen. 7:4). Noah didn't have to go after the animals or the fowls, they came to him in the ark (Gen. 7:7-10,15). Then the LORD shut the door on the ark assuring the safety of those inside and thereby doomed the rest of the world to His judgment (Gen. 7:16). Notice the contrast between the two names of God. It is Elohim (God) who commands Noah about the animals. God, conveys the thought of a Holy, Transcendent Being, omnipotent, and eternal, one on whom everything depends. It is the LORD (Jeh-o-vah) who said "come" verse 1, and who closed the door of the ark. LORD is God's personal name for Himself, first given to Moses (Exo. 3:14-15). It means "the self-existent, self-sufficient and self-sustaining One. It carries the thought of a marvelously kind, loving, forgiving, and patient, though also awesomely stern God, committed to His covenant people (Exo. 34:6-7).

As the flood waters began to rise, there was no doubt panic among the people on the earth. Judgment day had arrived. But Noah and his family rested in peace in the ark, assured of God's care. An obedient Christian can have peace even in the presence of a great storm. The peace of God is a peace which passes all understanding (Phil. 4:9). In troubling times God's peace will keep the mind and heart of His people. The ark floating on the waters was a visible sermon through all time of God's ability to save them who place their faith in Him and that He is the only safe refuge in times of trouble.

"SOURCE OF THE FLOOD"

Genesis 7:11,12....The Bible reveals two sources of water for the flood. The first was the "fountains of the great deep." "The deep" refers to the water trapped under the earth's crust from creation, when God divided the waters in Genesis 1:6,7. The word "great" apparently emphasizes the depth of the water. God "broke up" the earth's crust and released the water contained there. The early earth also appeared to be enveloped with a vapor canopy which God released from above.

Forty days and forty nights the flood was upon the earth (actually, counting the time the waters set on the earth after the flood came and the time it took for the water to evaporate because of the wind (Gen. 8:1) and the land to dry up was little over a year or 371 days (Gen. 7:24; 8:13,14)). The water reached a depth of 15 cubits or 23 feet above the highest mountain (Gen. 7:17-20). A depth, more than sufficient, to destroy all of breathing creation off the face of the earth. The largest segment of earth's population ever to experience the judgment of God at one time (Gen. 7:21-

22).

Genesis 8:1...."And God remembered Noah". We may find it difficult to endure some things which God allows, but we should remember that God neither forgets those that belong to Him, nor does He forsake them. As we endure hardship and temptation, we can be assured that God has the end in sight and under His omnipotent control and that all things work together for good to those who love the Lord (Romans 8:28). Though the flood was a devastating event for the world, Noah found that all things, even a flood, can "work together for good to them that love God."

"BAPTISM, A TYPE OF THE FLOOD"

When we look at the outward results produced by the flood, they appear to have been twofold. On the one side preservation, on the other destruction. This is the principal we talked about earlier, [the accomplishment of salvation or deliverance necessarily carries along with it a work of destruction.] The object of the flood was to save Noah and his family (1 Peter 3:20).

But saving them from what? Not from the violence and desolation of the waters; for instead of being saved "by" the water, according to Peter's statement, they would have been saved "from" the water. From what then was he saved? From that which, before the flood, formed the real element of danger---the corruption and violence of ungodly men. It was this that brought God's people to the verge of destruction.

For Noah, the water and the ark were essentially connected together; it took both to make up the means of deliverance. They separated him from

the seed of evil-doers---engulfing them in ruin and sustaining him in life. In the same sense, we might say of the Red Sea, that the Israelites were saved by it; for though in itself a source of danger, yet, as regarded Israel's position, it was really the means of safety (1 Cor. 10:2). To the Egyptians it was a means of destruction.

In 1 Peter 3:21 baptism is spoken of as a saving, in consequence of its being a purifying ordinance, which implies, as in the deluge, that the salvation be accomplished through means of destruction. The flood waters not only destroyed but cleansed the world of sin. That destruction is of the old man (Romans 6:6), and the very foundations of evil. The prince of this world was judged and cast out (John 12:31), and principalities and powers were spoiled (Col. 2:15). Christ at once destroys and saves----saves by destroying.

In the personal experience of believers, as symbolized in baptism, there is a re-enacting of what took place in the world by means of the flood. There is the same twofold process, salvation and destruction. There is a salvation (deliverance) reaching its accomplishment by means of a destruction, the crucifying and burying of the old man together with Christ, pictured in going under the water, and at the same time a rising, through the resurrection of Christ, to the new and heavenly life, pictured in coming out of the water (Romans 6:4-6). And this new life in Christ, symbolically cleansed, satisfies the demands of a pure and enlightened conscience. There has been a killing and a newness of life, a new beginning. The perishing of an old world of sin and death, and the establishment of a new world of righteousness and life everlasting. Noah, too, was brought through to a new life in a new world cleansed of sin. The old world being buried in the water of the flood, Noah was raised above the judgment of God, which is death, by the water (thereby saved by water) to a new life, a new beginning

(Genesis 9:1). But to Noah, and all who followed him, the earth was still a place of corruption and death. It wasn't long before Noah fell to temptation. As high as Noah stood compared with those who had gone before him, he was, after all, but the representative of an imperfect righteousness, and the heir of a corruptible and transitory inheritance. Though it had been sanctified, this sanctification was only by water. Another agency was required to purge out the dross of its earthliness, and render it a home and an inheritance fit for those who are made like to the SON or God (2 Pet. 3:7-13). So also is Baptism, though a purifying ordinance, only water. Real and total purification of our souls and our bodies requires the same agency as the earth, our Lord Jesus Christ. The flood and baptism are figures (types) of the true purification to come.

Genesis 8:5-12....Five months or 150 days after the flood started the flood waters had decreased so that the ark rested upon Mt. Ararat. Knowing the ark was touching land once again must have been encouraging to everyone in the ark (verse 4,5).

Noah sent forth a raven that flew back and forth and returned to the ark to rest (Genesis 8:6,7). It finally disappeared indicating to Noah that there was land and food for the raven. He then sent out a dove (Genesis 8:8-12). The olive leaf told Noah that there was a restoration of peace between God and the land and no doubt brought joy to those inside the ark.

We speak of the patience of Job, but the patience of Noah was just as phenomenal (Genesis 8:13-19). Though Noah removed the covering he did not stir from the ark for almost two months until he received the express permission of God. Waiting on the Lord is hard for us as I imagine it was for Noah and his family. But life would be a lot better if we would learn to wait and watch for the leading of God's providence to direct us. Even the animals had the sense to not be impatient and went out in an orderly fashion.

I'll bet the command of God to "Go forth out of the ark, was welcome

news to Noah and his family. The ground was not muddy, it was dry. When God commands His servant to go, the conditions will be right. Noah viewed dry land, free of any evidence of the previous inhabitants. The bodies and produce having either decomposed or buried under the sediments. This was probably why the water lasted a hundred and fifty days after the rain quit, to give time for the decomposition of all that wasn't buried.

Noah's first act upon leaving the ark was the building of an altar (Genesis 8:20). This is the first mention of an altar in the Bible. God later gave Moses instructions concerning the building of an altar (Exo. 20:24-26). The altar was not to represent the effort of man, but only what God has supplied by His grace unto His glory. Therefore, no tool was to be used since all man's works are polluted and for his own glory. The altar represented a time for recognition of God and what He had done. Noah would remember how God protected him and his family and give praise where it was due, to God. If ever there was an occasion for the exercise of grateful and adoring sentiments, this was it. Noah's offering pleased God because it acknowledged His power and grace only in the deliverance of Noah and his family, and because it was an offering supplied by God and not by the hands of Noah.

Burnt offerings or ascending offerings, alludes to the ascension of the smoke of the burnt offerings to heaven. The burnt-offering, was distinguished from all the other sacrifices, in that it was for those who were already standing within the bonds of the covenant, and without any sense of guilt that would separate them from the covenant. It was not that there was no consciousness of sin in the offeror, for he was required to lay his hand on the head of the victim (with which confession of sin was always accompanied), and it was expressly said "to be accepted for him, to make atonement for him" (Lev. 1:3,4). The guilt for which atonement was required to be made was those short-comings and imperfections which always are a part of the life of the servant of God, and mingle even with his best services,

making them and him unworthy. The offering was an act of devotion and a surrender and consecration of the offerors person and powers to the service of God and to atone for the unworthiness of both he and his service to make them acceptable to God. The pouring out of the blood at the base of the altar and the consumption of the whole offering pictured God's pardon and acceptance.

"And the LORD smelled a sweet savour"

God accepted the offering and on account of the sacrifice accepted the devotion and dedication of Noah and his family to the service of the LORD. This sacrifice, of course, was a type of the true sacrifice to come of God's Anointed. God's acceptance and mercy is expressed in the form of a covenant.

We too have an altar (Heb. 13:10). Our altar is Christ, supplied by God's grace unto His glory, and our sacrifice is Christ, supplied by God's grace unto His glory, the innocent dying in place of the guilty, and a sweet savor to God (Eph. 5:1). Our sacrifices are acceptable to God because Christ is our burnt offering, (1 Pet. 2:3). And God has expressed His acceptance of our offering by a covenant (Heb. 10:16-18).

"NOAH AND HIS SEED RECEIVES A COVENANT"

God would never again destroy the earth with a flood (Genesis 8:21; 9:8-11). This doesn't mean that man would not be destroyed by flood in certain localities, but that another such world-wide flood would never overtake the human race.

This covenant was as unconditional as it was undeserved and would last as long as the earth remained and the seasons and day and night would not cease their orderly continuance, as they must certainly have done during the year of the flood. It's hinted here (by the time limit) that the present system of nature on the earth may be expected to give place to another and

a higher order of things in the future when a new heaven and a new earth come into being (2 Pet. 3:13; Rev. 21:1).

"NOAH'S SIGN"

The sign or token of the covenant was the rainbow (Genesis 9:12-17). The sign was well suited to fulfil the prime function of all covenant-signs, which is reassurance. Set against the dark clouds it is a sign of grace showing mercy and judgment. When we see the rainbow, God also sees it and remembers His covenant with Noah and all flesh upon the earth (Gen. 9:16). The whole tone of these verses is to accommodate our need of simple reassurance. God doesn't forget but for our peace of mind he says He will remember. The covenant, being universal, the sign was also universal, a sign seen from every continent.

Notice the rainbow belongs to God, it is His (Gen. 9:13). If there was no rain before the flood and atmospheric conditions were different than this might be the first rainbow.

TRADITIONS OF THE FLOOD

Traditions of the flood are found on almost every continent. There's the Babylonian, Egyptian, Indian, Grecian, and North, Central and South American accounts. All tell of a great flood, with few being saved in a boat, taking on animals two by two, and landing on a mountain top. But here, the similarity ends as they have their own Gods and Noah's, etc. The main conclusion that may be drawn from all these accounts of the flood is that it embodies the recollection of a fact in which all mankind was concerned.

"NEW DECREES"

Genesis 9:1-7

In Noah the human race is to begin anew. Verse one starts off, "And God". God is used instead of LORD because in verses 1-17 Deity is

represented in His relations to His creatures. He is presented as the Omnipotent Creator, upon whom everything depends.

Although some of the decrees are the same as those charged to Adam (1,7), sin has darkened the scene. The image of God remains (6) and man is still heavens viceroy, but his regime will be largely one of fear and dread (2), his fellow-creatures are now his food (3), and violence will cover the earth once again (5,6).

Notice the words, "and subdue it," which had a place in the Adamic blessing, are omitted here. The obvious reason is that the world dominion originally assigned to man in Adam had been forfeited by sin, and could only be restored through the woman's seed, Christ, to whom it had been transferred at the fall (Eph. 1:22; Psa. 8:6).

Verse 2....The normal condition of the lower creatures will be one of instinctive fear and dread of man, causing them to avoid rather than seek his presence. "Into your hands" probably refers to the animals being placed entirely at man's disposal.

Verse 3....Another apparently new development was the permission to eat flesh (i.e. Gen. 1:29). Though many believe that God renewed the grant to eat animals here, it is based upon supposition, for it cannot be proven by scripture. "That liveth" might indicate that animals that died of natural causes or had been killed by other beasts could not be eaten.

Verse 4....But there was a restriction put upon this grant. This verse appears to say that the animal must be dead, and the blood drained before any part of it could be eaten. Why? Perhaps to teach man that the life of the animal, which is in the blood, belonged to God, who gave it, and not to man. It also prepared man to appreciate the use of blood in sacrifice. Belonging to God, it could be seen as His atoning gift to sinners, not theirs to Him (Lev. 17:11-14).

Verse 5,6...Another restriction is introduced. Though the blood of beasts might without fear be shed for necessary uses, the shedding of the blood of man willfully and without cause, by either man or beast, was strictly prohibited. It is required by God that they who are guilty of such are to be slain by man as God's instrument and agent. Here is the formal institution of civil government. Upon man is laid the obligation (the command) of instituting a civil constitution suited to his present fallen condition to protect himself.

The reason for the command of capital punishment is because God made man in His own image (v-6). If all life is God's, human life is supremely so. Being in the image of God, man is a moral being, capable of judging right and wrong, and he is endowed with reason and will. In contrast, animals are not moral beings, but instinctive beings and a lower life and therefore can be slain with impunity, but not with un-necessary pain.

NOAH AND HIS THREE SONS AND THEIR DESTINIES

Verse 18,19....The three sons of Noah are mentioned as the heads of the nations into which the family of man developed. The son of Ham, Canaan, appears to be mentioned to draw attention to the point of the story to be told, the marring of Ham's inheritance. Verses 20-22....Noah's drunkenness was sinful and led to further shame. The sin of Ham obviously lay not in seeing what perhaps he may have come upon unexpectedly, but in rejoicing in what he saw. The word "saw" means to gaze upon with satisfaction. He not only "told" Shem and Japheth about their father, but evidently told them with malicious purpose. We can only speculate what went on in Ham's mind, but whatever it was it was extremely disrespectful to his father. This, I believe, is shown by the way his brothers honored Noah by not looking upon him (Gen. 9:23).

Verses 24-27....Becoming fully conscious of his condition, Noah knew

something was wrong, and probably by making inquiries as to the garment covering him found out about the dishonor his son Ham had brought upon him.

Noah's curse fell upon Canaan. Ham's punishment rested on a particular line of his posterity, not upon Him or his other sons, Cush, Mizraim, and Phut (Gen. 10:6). The curse on Canaan has no relationship to black people since they descended from Phut, not from Canaan. The Canaanites were servants to Joshua, David, Solomon, Alexander the Great, and the Romans.

According to history and anthropology, the earliest civilizations of note were founded and carried to the highest technical proficiency by Hamitic peoples.

Concerning Shem....v-26. Here is a reference to the special favor bestowed upon Shem's descendants, beginning with Abraham, and ending in the Bethlehem manger.

Concerning Japheth....v-27. Since 539 B.C. with the defeat of the Babylonians by Cyrus the Great, no Semitic or Hamitic race has succeeded in breaking the world supremacy of the Japhethic race.

The threefold contribution of Noah's sons:

Ham: Technical proficiency. Responsible for man's physical well-being.

Japheth: Application of philosophy; development of the scientific method. Responsible for man's mental well-being.

Shem: Religious insights. Responsible for man's spiritual well-being.