

The Story of Noah's Drunkenness: A Critical Historical Study of Genesis 9:18-27

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Abstract: Noah was an Old Testament figure described in the book of Genesis who lived righteously and was blameless among his contemporaries, he lived in association with GOD. In the midst of moral decline and human evil at that time, Noah was not affected, in fact he was chosen by GOD to build the ark because GOD wanted to destroy the earth which was full of violence. Noah was originally a righteous and blameless person (Gen. 6:9) but was sued in the passage, Noah was even drunk and naked. Such behavior is inversely proportional to Noah's character as a righteous and blameless person. It's not just a shift in character, being drunk and naked triggers other actions from everyone who sees it. On the other hand, it is also necessary to re-examine what kind of actions Ham took, which triggered Noah to curse Canaan and this is strengthened by verse 24, when Noah woke up from his drunkenness and "heard what his youngest son was doing", indicating that there were deviant actions committed by Ham. Starting from here, it will be revealed why Ham "saw his father's nakedness" amidst Noah's drunkenness. The story of Noah's drunkenness which will be described in this article includes the life of Noah and his children after leaving the ark and the curses and blessings that Noah conveyed to his descendants.

Keywords: Noah, drunkenness, kinship.

INTRODUCTION

The Old Testament tells of several figures and describes their lives. These figures lived in pre-historic times, the era of the patriarchs, the era of Jacob and his descendants, the era of Israel's exodus from Egypt, the era of the judges, the era of the monarchy, during the exile and post-exilic period, the prophets and other figures. Each figure at a certain time or era has its own characteristics and life which tend to be different from one another. Of the many figures based on that era, this article will examine one figure from the pre-historic period, namely Noah. Noah was an Old Testament figure described in the book of Genesis who lived righteously and was blameless among his contemporaries, he lived in association with GOD. In the midst of moral decline and human evil at that time, Noah was not affected, in fact he was chosen by GOD to build the ark because GOD wanted to destroy the earth which was full of violence. In Genesis 6:1-9:17 it is clear that Noah played an active role in carrying out GOD's commands, but in chapters 9:20-27 it is as if there was a moral shift. Noah, who was originally glorified by the author of Genesis, is challenged in this passage. Noah was drunk and naked in his tent, something that was taboo in Israelite tradition.

The story of Noah's drunkenness which will be described in this article includes the life of Noah and his children after leaving the ark and the curses and blessings that Noah conveyed to his descendants. The choice of the word "story" in the title of the article is not about the entire story of Noah (Gen. 6:1-9:29), but specifically Genesis

9:18-27. So the word "story" which should be understood as a story about a person's history and life as a whole does not have the same meaning in this article. Because the writing specifically contains about Noah's drunkenness, not the history and life of Noah as described in the Book of Genesis (Murray, 2008). So, the word "story" refers to the incident of Noah's drunkenness itself and its impact. On the other hand, the fragmentation of Genesis 9:18-27 is basically not in accordance with the Biblia Hebraica Stuttgartensia (BHS).

Extract the passage from Genesis 9:18-27 to see the impact of Noah's drunkenness on his descendants. Therefore, verses 18-19 are actually not directly related to verses 20-27, but have the same characters and verse 18 is an introduction to answering the controversy over verses 21 and 24, while verses 28-29 contain Noah's age after the flood and his death. . Noah's death was not related to his drunkenness, therefore verses 28-29 do not need to be linked to the passage. On the other hand, verses 28-29 provide information about Noah's death as well as the genealogy of Adam's descendants. So, the text only provides certain information and does not need to be reinterpreted. The same deduction was also made by Claus Westermann who explained that verses 18-19 are not directly related to verses 20-27, but relate to the same character and different events. He rejects the views of K. Budde, R. Smend and W. Eichrodt and firmly admits that the Yahwist displays a difference from other narratives of crime and punishment. He ignored verses 28-29 and there is a

tendency that Noah's death was not part of the story that he was drunk, but the story of Noah as a whole or more precisely, Gerts, (2017) calls it the toledot or story of Noah. Toledo formula with overlapping systems and structures based on cross-references.

There is also a Babylonian version of another similar story, known as the Atramhasis Epic, which was written no later than the 17th century BC. The original version of the Atramhasis Epic contains a complete story about the flood in around 1245 lines. Another version also exists from Sumer around 1600 BC and various versions were rediscovered before the 7th century BC, but it is broadly similar to the Epic of Gilgamesh. The versions of the Epic of Gilgamesh and the Epic of Atramhasis are similar to Genesis 6-9 although there are several differences and different details, but the flood story in several traditions, times and places proves that the flood story has occurred in the past and P has its own story. P or Post-P writes the story of the flood whether it is influenced by the stories around it or adopted, but tries to explain Noah's activeness in carrying out GOD's commands during that event.

In the version of the Book of Genesis, the heroic figure in the flood story is Noah (6:1-9:17). After the flood waters receded, Noah and the entire contents of the ark came out. Noah came out of the ark and offered sacrifices to the LORD. After that, in chapter 9:20 Noah became a farmer and had a vineyard. He enjoyed the fruits of his garden and got drunk, naked in his tent. Noah's drunkenness triggers his "nakedness," a term in ancestral narratives associated with disgrace or unnatural things (MacArthur, 2008). This can be seen in the story of Adam and Eve when they ate from the tree of the knowledge of good and right. They are aware that they are naked and the word naked is closely related to curses.

Genesis 1-11 describes the story of the creation of man and the fall of man into sin which triggered the severance of man's relationship with GOD and can be divided into two categories of creation, namely the first creation when GOD spoke and all creation "came to pass" and the second when GOD regretted and abolished all creation. through the flood. And after the flood, new life began again through the salvation of Noah and his family along with the animals included in the Ark (Gen. 6). Then, 9:18-27 contains a story about Noah getting drunk which is thought to have come from source "Y". Where the story of Noah begins with GOD

conveying His intention of annihilation to Noah. "I have decided to end the life of all creatures, because the earth has been filled with violence because of them, so I will destroy them together with the earth" (Gen. 6:13). At the beginning of the story, God appears as the patron who controls the story. It doesn't stop there, Genesis 7 tells the story of clean and unclean animals being put into the ark and those that didn't get into the ark perished and the ark was tossed about by the flood waters. Then chapter 9:1-17 tells that the LORD blessed Noah and his sons. Even GOD himself promised Noah that the flood would not destroy the earth again (Gen. 12). From the series of stories about Noah, chapters 6:1-9:17 describe Noah who was glorified by Yahwists, but it is not only Noah's goodness and participation that is told, chapters 9:18-27 challenge the character of Noah himself.

Genesis 9:20-27 tends to redact texts that recognize the social and cultural relations of society. He sews and arranges words in such a way to form a story that intersects with various cultures and traditions. Yahwist presents it through information that explains each other and appears from Noah who became a farmer, namely a vineyard farmer and enjoyed the results of his vineyard (Good, 2011). It doesn't stop there, Yahwist shows a shift in morality between the characters in his story. Noah was a good and blameless man who walked with the LORD (Gen. 6:9-10), but in verse 21 it is stated that he was drunk and naked. From here, a conflict emerged that seemed to trigger a significant moral shift and raised many questions. Why did the Yahwist structure it this way and how strong was its influence in assembling and building the theology in the text? What do you want to convey through the passage and how does culture or immoral behavior undermine Noah, who should have been a pious and blameless person, or is there something else you want to mention regarding Noah's drunkenness and the curse that Canaan received?

Noah was originally a righteous and blameless person (Gen. 6:9) but was sued in the passage, Noah was even drunk and naked. Such behavior is inversely proportional to Noah's character as a righteous and blameless person. It's not just a shift in character, being drunk and naked triggers other actions from everyone who sees it. On the other hand, it is also necessary to re-examine what kind of actions Ham took, which triggered Noah to curse Canaan and this is strengthened by verse 24,

when Noah woke up from his drunkenness and "heard what his youngest son was doing", indicating that there were deviant actions committed by Ham. Starting from here, it will be revealed why Ham "saw his father's nakedness" amidst Noah's drunkenness. It could be that they want to challenge the patriarch or show superiority and at the same time emphasize who the youngest child is mentioned in paragraph 24 (Bergsma, 2005).

Human behavior tends to change according to the influence received. Even flawless people tend to deviate when it comes to their glory days. When humans have lived abundantly and settled down, a new lifestyle or culture will emerge. And without any doubt, Genesis 9:18-27 indicates that the moral shift experienced by Noah's children. Noah, drunk and naked, gave curses and blessings to his descendants stating that every action must have its own consequences. The passage begins with Noah becoming a farmer and planting a vineyard to show a drunken Noah and ends with the curse placed on Canaan. For the first time, Noah's occupation is mentioned as a farmer, even though in the previous chapter, namely the story of man's fall into sin and the story of Cain and Abel, GOD had cursed the land.

On the other hand, the story of Noah's drunkenness has similarities with the story of man's fall into sin and the story of Cain and Abel. Where the story of Adam-Eve and Noah is related to the fruit of the tree (Gen. 3:6, 9:21), Adam and Noah cultivated the land (Gen. 2:15,9:20), Adam was cursed (Gen. 3:17 -19) and Noah cursed (Gen. 9:25), Adam and Noah felt ashamed because they were naked (Gen. 3:7, 9:22-23). If you also look at the use of vocabulary in this story, this similarity will become even clearer. The story of Adam and Noah uses the word *betokh* (in the middle, Adam *betokh* garden and Noah *betokh* tent; Adam and Eve knew (*yada*) they were naked (Gen. 3:7), and Noah knew (*yada*) what his youngest son was doing (9:24). The use of the word Noah knew what his youngest son was doing is different from the word used when Ham told (*nagad*) to his brothers (Methews, 1996).

Apart from that, it is necessary to look again at why we present a moral shift by showing Noah's character drunk and naked at the end of Noah's story. It is as if Noah is depicted as a good person and played an active role during the flood, but still has defects at the end of his story. Starting from here, the text of Genesis 9:18-27 is still hotly

debated today. There are several different opinions, some opinions support each other, explain each other, but there are also opinions that contradict each other. Some experts relate the text to sexual perversion, Noah's drunkenness as a medium to curse Canaan, to show superiority in the family and there are also those who explain it as a criticism of the sins committed by Ham.

Experts have their own focus points and backgrounds in interpreting the passage in Genesis 9:18-27. And in this article, the expert views used are broadly Walter Brueggeman, Gerhard von Rad, Frederick W. Basset and Claus Westerman and several other expert views that support or reject their interpretation. These experts were selected based on their views written in their respective books in different years of the 20th century. Apart from that, the selection of expert views was influenced by the lack of information obtained by the author during the current Covid-19 pandemic and only these books were available at the STT HKBP Pematangsiantar Library. On the other hand, their thoughts were considered in the world of the Old Testament and had a more prominent influence among other theologians. Some of their views reject or support each other's interpretations and some also explain other views which increasingly explain what the text really means.

In this introduction, the expert views used are not based on the views of Walter Brueggeman, Gerhard von Rad, Frederick W. Basset and Claus Westerman, as they will be explained in detail in chapter 2. There are those who relate the story of Genesis 9:18-27 instead of talking about a shift in values. Noah's morals, but more incidental to Ham's act of telling about his father's nakedness (Kidner, 2008). This is what is contrary to the Fifth Law and led Canaan to receive the curse from Noah. On the other hand, the picture of Shem receiving the blessing of continuing the descendants of Israel as God's people and Canaan as a nation that Israel conquered when it came out of Egyptian slavery.

It was further explained by Bill T. Arnold who saw the word *drunk* as an insert, because Noah was not only a farmer, but he was an expert in raising grapes. Because the main focus of the story is not on his drunkenness, but the risk of such drunkenness, the difference in Ham's response to Noah's drunkenness (9:22) is inversely proportional to the actions of Shem and Japheth (9:23). Where Ham "sees" and "tells", while Shem and Japheth try to "cover" and "not see". Ham's

actions contradict the Aqhutu Ugarit myth which emphasizes holding a drunk person's hand and carrying it when it is full of wine (Arnold, 2020). Additionally, Ham also failed to honor his father and this was a serious offense according to Ancient Northwest Semitic culture and Israel's traditional law (Exodus 20:12; Deuteronomy 5:16).

This is different from the view of E. A. Speiser who sees Genesis 9:18-27 as an introduction to the genealogy of the nations. Noah's children lived out the curse or blessing he had given (Speiser, 2008). This event leads to the mention of Noah's descendants in the next chapter. This is suspected by the discovery of several odd things in the passage but it is left as it is. The first text condemns Canaan, even though the one who saw the nakedness and told about it was Ham. But in verse 24 it is stated that the perpetrator was Noah's youngest son. Even though Ham is mentioned second in verse 18. On the other hand, if Ham wanted to criticize Ham's attitude of disrespecting his father, why was Noah's curse directed at Canaan (9:25)? And why is Ham referred to as the youngest son in verse 24, when verse 18 lists him as the second of the three? Does this combine two different traditions or was Canaan himself the one who saw Noah in the tent?

Apart from that, the story of Noah's drunkenness can be seen from two sides, namely that Noah was really historically drunk or this story is doctrinally correct and deliberately created and contains spiritual and moral truth. This is based on the cultural background at that time. Is it really a true historical story that triggered Noah's curse and blessing which will give birth to a new culture or is the story a reminder and criticism of the actions of Noah and his children whose lives were adulterous? The story of drunkenness is as likely to occur as the story of the flood. Where archaeologists, especially C. Leonard Woolley, a modern British archaeologist, discovered a 3 meter pile of river mud at the site of an ancient settlement. The former piles are thought to originate from 3000 BC or 2800 BC, but this layer is not universal, because excavations were also carried out in Obeid, 6.5 km from Ur, Mesopotamia, Syria, Palestine and Egypt but none of these mud layers were found (Vos, 1991). This is also strengthened by the stories or traditions of other peoples such as Gilgamesh and Atramhasis which tell about the flood at a similar time.

Looking at the background of the book and the problems in the text of Genesis 9:18-27 draws attention to re-examining this passage and using the views of several Old Testament scholars who have long presented or discussed the text. Apart from that, it feels like the text is worth reviewing since the story of Noah is told at length in the Old Testament. The story is quite complex and begins with Noah's life amidst an evil society until the peak of problems during the flood. It doesn't stop there, it is told again in chapter 9:18-27 that Noah's sons came down from the ark. They lived sedentary and a new problem arose, namely Noah was drunk and naked. Noah's drunkenness and nakedness backfired, triggering sins in both Noah and his descendants. Noah's behavior resulted in harsh violations and laws against Canaan. He was cursed and became the most despicable servant among the brothers. The text undermines family law where the family should be the support and teacher. On the other hand, it was the feeling of interest in Ham's actions towards his father that triggered Canaan to accept the curse. What kind of mortal sin does the text refer to when Ham "saw the nakedness" of his father? And what the author of Genesis 9:18-27 really wanted to convey by presenting Noah's drunkenness and nakedness at the end of Noah's story.

RESEARCH METHODS

The method used to study the text is a qualitative (literature) research method using a critical historical approach, namely text criticism, editorial criticism, form criticism and verse-by-verse interpretation. Critical history is related to anthropological, religio-historical, literary, sociological, archeological and theological systems (Sitompul and Beyer, 2004) and reaches reliable original texts through text reconstruction during the editing and canonization of the Bible. Through this method, the interpreter studies the text and recognizes errors that occur, complements, inserts, maintains and even writes less or too much. This article specifically examines Genesis 9:18-27 concerning "The Story of Noah's Drunkenness" through qualitative (literature) research methods using a critical historical approach, namely text criticism, editorial criticism, form criticism and verse-by-verse interpretation. Noah's drunkenness in Genesis 9:18-27 shows the negative impact of other people seeing disgrace or impropriety and affecting his subsequent life.

RESULTS AND DISCUSSION

1. Curses and blessings are confronted with the community's kinship system

Curses and blessings are juxtaposed in Genesis 9:18-27 in contrast to other narratives. This was triggered by the presence of Noah in a piece of the story of his drunkenness and Noah's character is different from other characters told in the Old Testament. The story of Noah was told in pre-historic times, which basically did not "know GOD" like a nation. Therefore, it is too early to associate the passage with servants of Yahweh.

Curse in the Old Testament comes from the word *arur* from the root word *arar* (*rra*) meaning curse. As explained in chapter VI, the relationship between the curser and the cursed will be separate and the cursed person will come out of the same community as the curser. The Old Testament shows the position of the curser as higher than that of the cursed. This is seen in Genesis 4:11, after Cain killed his brother, he was rejected from fellowship with the LORD and driven out of the fertile land. According to Joshua 9:23, after Joshua discovered the Gibeonites' deception, he demoted them from vassal status to slave status. This is what confirms that those who are condemned are no longer part of the community that condemned them. Likewise, in Genesis 9:25, Noah cursed Canaan which shows the break in the relationship between Noah and Canaan as well as Canaan being in the lowest position, the slave of the slave. On the other hand, people who do not receive blessings are indirectly cursed. This is seen in the story of Esau who was lower than Jacob who had been blessed by Isaac.

The same is true of the concept of blessings aimed at certain people. The blessing in the Old Testament begins in Genesis 1:28 "Be fruitful and multiply; fill the earth and subdue it, have dominion over the fish of the sea and the birds of the air and over all the stars that move along the earth." Such a blessing formula is also repeated in chapter 9:1,7; but it is different from verse 26. In the Old Testament, blessings were addressed to certain people in a specific and concrete series. The blessings that have been given cannot be postponed or withdrawn. This can be seen in the story of Jacob. When Isaac accidentally blessed Jacob, the blessing could not be withdrawn and given back to Esau (Mowley, 1956).

Based on the explanation above regarding curses and blessings, it can be linked to the community kinship system, specifically the Toba Batak culture

based on its customs. Literally, the term curse is not found in Toba Batak culture, but there are several terms that have the same meaning, for example *bura* (Panjaitan, 2010). *Bura* is a noun which means curse, while *burabura* is a curse. The use of the word *bura* is usually said by someone as a form of deep annoyance towards that person. And usually the person who is cursed has done something fatal and doesn't deserve to be forgiven again. Meanwhile, the word blessing is translated in Toba Batak language with the word *pasupasu*. The word *pasupsu* is often used in the daily lives of Batak people. Even in the kinship system, it is believed that *Tulang* (mother's brother) gives *pasupasu*.

2. Living in a family

Family is the most valuable palace. Such expressions are often heard or spoken spontaneously which show the importance of a family and the kinship system that exists. The family is the first and smallest organization that can foster and become the first place of education in life. Talking about family cannot be separated from guiding and establishing a sense of vigilance. Because no one knows the mindset of each family member. Therefore, the level of awareness must be built from an early age. Education in the family is needed from an early age. The Pentateuch recommends "teach it to your children again and again and talk about it when you sit at home, when you lie down and when you get up" (Deut. 6:7). To make it clearer, this subchapter will be divided into two large parts which relate to teachings on church provisions and relationships within the family.

3. Church teachings on drunkenness and respect for parents

The teachings of the HKBP Church firmly condemn drunkenness. This can be seen in the HKBP Confession article 14 regarding food, the congregation is invited to avoid excess food. Departing from these teachings, the HKBP forbids congregants from drinking excessively because it will damage their bodies and spirituality. This becomes increasingly clear in the explanation of the Law of Strategy (Ruhut Parmahanion dohot Paminsangon) HKBP. The Strategy Law or more often called RPP HKBP condemns drunkenness and the use of narcotics and other addictive substances which will damage the physical and spiritual development of the congregation. The church takes firm action against drunkenness that occurs in the congregation, and they will even be expelled from the congregation. These regulations serve as a guide and role model for the

congregation in living their lives. On the other hand, the existence of church regulations regarding this prohibition is based on the Bible which condemns such actions. Not only the Israelite tradition in the Bible, Mesopotamian and Babylonian society also condemned drunkenness. Hammurabi's law, specifically the 110th law, strictly forbids priests from getting drunk, opening taverns or inns. And drunkenness was considered unclean and a reproach to the purity of the Babylonian people. Therefore, everyone who is drunk will be punished by death.

Apart from that, the Church in the world, especially the Lutheran sect, follows Martin Luther's understanding of respecting parents. Martin Luther or more often known as Luther expounded on the ten Words (Law) in Martin Luther's Catechism. Parents are understood as representatives of God (Luther, 2018). This view is born from the understanding that GOD has given special honor to the position of father and mother. So respect is not only expressed through polite, humble, appreciative attitudes, but also by upholding and considering their position as high under GOD. The honor that parents have will not be lost if their way of life fails, because GOD's will has created and established a provision (Luther, 2018). That's why GOD said, "You must obey me as your father and I am responsible for you." Furthermore, respecting parents is GOD's command. Luther explained how to respect parents. Departing from this description and faced with Ham's carelessness in exposing Noah's nakedness, either to make fun of Noah or for other purposes, shows that such an act should not be done by a child. Ham has denounced his parents and at the same time violated the 5th law of the law regarding respect for parents. Because there is a consequence that the child will receive if he respects his parents, namely a long life in the land that the LORD your God is giving you. GOD promises a long life and residence to everyone who honors his parents. Canaan received the curse and Shem and Japheth received the blessing as a consequence of responding to this 5th commandment. Where Canaan became the most despicable servant of his brothers because he had violated the LORD's command and mocked Noah, while Shem and Japheth received blessings as a reward for their actions in covering Noah's nakedness.

Respect for parents is firmly taught at the HKBP Church which is based on the 5th Law of the Torah "Honor your parents so that you may live

long in the land that the LORD your God has given you". The HKBP RPP regulates how the congregation obeys the Torah Law that GOD gave to Moses. The curse that Canaan received is difficult to understand, because it was Ham who saw Noah drunk, but it was the one who received Canaan's curse. It is likely that Ham's curse shifted to Canaan in accordance with the Pentateuch Law that subsequent generations bear the sins of previous generations. On the other hand, Noah's drunkenness in the passage shows that after the second creation story, human evil remained and peaked in chapter 11, as is the case with the formula for the story of human creation, chapter 3 as the beginning of man's fall into sin and its peak in chapter 6: 1-8 (Bandstra, 2009).

4. Relationships in the Family

The description of Noah's family becomes a picture of an ideal family during the preparation and progress of the Flood. However, the ideal collapses when the family has a scandal. Things like this also tend to appear in today's families. Many families are built on love and affection, but do not last long, but there are also families formed on interests, but can survive. So, an ideal or strong family foundation may not survive when a storm hits the family. A family can be destroyed when there are problems or conflicts that cannot be resolved, when conflicts arise within the family. Conflict triggers the breakdown of relationships or even between parents and children or vice versa, someone breaks off the relationship. So it is recommended to establish good communication which can minimize conflict (Morgan, 2019).

Through the passage, we are reminded to remain vigilant and alert, even if we are family, flesh and blood, but that does not rule out the possibility of not doing good. The family caused many disputes. And even among the Batak tribe, especially the Toba Batak, the Dalihan Na Tolu system is starting to be questioned. Because the components in the system no longer maintain family relationships, but are only limited to needs. And in fact, there is a tendency in the dongan tubu (clan) to have disputes. Therefore, the family system becomes questionable. On the other hand, we are reminded of how a family is built and educated in Christ, but humans themselves have changing needs and nature. Sometimes he is good and submissive, but it could be that at certain times he is subject to his desires and the temptations that come, which will lead him into deviation. Families can basically be plural and individual depending on family

problems on family variability and flexibility (Morgan, 2019).

To anticipate the things above, it is necessary to pay attention within a family so that communication can be maintained well. Parents should be role models at home, not be a source of problems or struggles in the family. Because the family will remain harmonious and harmonious if each member carries out the rules and regulations that have been mutually agreed upon. Therefore, learn from this passage which is understood as a picture of vigilance in the family. Parents have the right to reprimand their children when they do things that are not good. Parents will be ignored by children when the child sees their parents' behavior as inappropriate. As a concrete example, a father will be reluctant to reprimand his child not to indulge in promiscuity or use a cell phone excessively, when the father tends to get drunk or is addicted to games or other things that use the cell phone. Because when the father reprimands, the child will say "dad can do it, why can't we?" On the other hand, if the father at home lives an orderly and disciplined life, then the children will be reluctant to respect him and do it.

Nowadays, many children pay little attention or even ignore their parents. Many children who are already married and successful are reluctant to take care of their parents who are already vulnerable and old. They prefer to go to a nursing home or employ nurses to take care of and provide for their parents' needs. It is as if the child feels troubled by the presence of parents who are already vulnerable and helpless. Therefore, you may often hear the expression "parents can care for three or four children, but three or four children cannot care for their parents". This expression describes that parents care for their children from the womb until they grow up without feeling burdened, because they realize that children are entrusted by God. Meanwhile, the child feels burdened to care for his parents because he works and has a new family.

5. Living as a Christian Family

The family is the oldest organization in society and from an early age Christians were encouraged to start a family. The Old Testament, specifically the creation story, ends with the short statement "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh" (Gen. 2:24). This text is still vague when it comes to marriage as the beginning of a family, but it is important to know that the relationship between parents and children is left

behind to form a new relationship (Anderson, 1985).

Guernsey, (1985) offers two important things for building social relationships in the family. He advocates understanding the environment and culture that develops around them and how psychological influences will influence individual growth as a person. Psychology is needed to understand the family as a unit so that the gap between the views of one family member and the others individually in the family can be minimized. Psychology helps reduce tension and uncover what family members really need.

Apart from understanding the two things above, tensions in Christian families are influenced by a lack of understanding of the Bible and its theology. Parents tend to be busy with work and other activities so that children are entrusted to study at school from an early age to learn science without providing the child with a religious background. Ironically, schools today tend not to teach religious knowledge which can help children's spiritual growth. So children only focus on secular knowledge and ignore religion. This causes the distance between children and parents to begin to erode and the church as a place of fellowship begins to empty. To overcome the problems above, it is necessary to understand that the family as a small social unit must be imperative and any tensions that occur must be faced together.

The nature of human existence is determined by spiritual orientation, so the development and maturation of personal life simultaneously influences spiritual growth. Good spiritual formation is building human growth and determining what religion to believe in (Anderson, 1985). Spiritual development is not limited to religious education that teaches good and pious ways of living, but understanding and believing in Jesus in one's life. There is greater emphasis in Christian theology on viewing Jesus who has become flesh as an affirmation of authentic humanity.

CONCLUSION

Genesis 9:18-27 tells of Noah's drunkenness after he and his wife, children and their wives left the ark and became grape farmers. He worked the land and had a vineyard to enjoy and as a trigger he got drunk and lay naked in his tent. Then Ham saw and told Shem and Japheth outside the tent. Shem and Japheth did not see their father's nakedness, but covered him with a cloak and turned their faces

away. After that, Noah woke up from his drunkenness and realized what they had done and cursed Canaan to become ebed immortal, while Shem and Japheth received the blessing.

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