

Châm

The Proverbial Lesson to the Whole World

When Châm saw his father's nakedness he went out to tell it to his brothers. Châm was insubordinate of heart, always expecting authority to fall. So he got his chance to show what was in him — he revealed his father's fault, and this proved that he was not at all in subjection to his father's authority. His subjection to his father was merely *eye service* or *lip service*. His submission was only half hearted. So when the opportunity presented itself he seized it to expose his father. There was a satanic principle working in him.

So in Châm's son his offspring was cursed to bond-slavery, an indentured servitude for this entire age, from the flood to the end of the age. Châm's descendants' only hope of recovery was through submitting to their masters from the heart, not just giving eye or lip service (1 Pet 2:18-19; Eph 6:5-9; Col 3:22-23), but wholeheartedly serving.

After the flood our Father gave hope to mankind to be obedient to the addition to the second covenant in Gen 3:16-19,22, that is, Gen 9:1-7, that there would be no half-hearted submission to anyone in authority in the world. But Châm retained his sin of having a problem with authority, submitting outwardly but still retaining his hidden rebellion. So afterward Châm's descendants would be under the rod (curse), and those who received it learned submission to authority and loved their masters and were prepared for the eternal age where many of them will be kings among the nations. Châm would have to struggle harder (Job 14:14) than Shem or Yapheth in many ways, but would have the hope of a greater reward in the nations.

Masters were tested as well, to be as Eph 6:8-9. The greater responsibility fell on the masters, rather than the slaves, to be found worthy of the nations or the Kingdom.

Today many among the Edah seem to be as Châm, due to their lack of love shown by how they enjoy criticizing elders and brothers, and take great delight in disclosing their faults. Châm had neither love nor respect or subjection. He was a manifestation of rebellion, and his descendants today without the oversight of Shem will grow more and more like Châm of old (as in South Africa) and the inhabitants of the land of Canaan whom God commanded to be destroyed.

Num 12 records how Miriam and Aaron spoke against Moses. They did not *know* authority (they knew *about* it, but didn't *know* it), since the knowledge of authority seals mouths and settles matters and many problems (doesn't it, children and youth?). Though Miriam spoke against Moses, her words were restrained, therefore she could finally, after being leprous and sent outside the camp, find repentance and be restored. When Miriam turned white with leprosy she was ostracized and took it as discipline.

But some rebellious people were not restored to fellowship because they did not or could not repent. Korah and his company went over the waterfall. So we see two degrees of rebellion. Some can be disgraced with shame but finally be restored, while others are swallowed up by Sheol, like Korah and his followers, for they have no fear or restraint (Heb 6:4-6; 10:26-31).

Those in Num 16 not only spoke against Moses, but also openly censured and rebuked him severely. The root of their complaint was that God had not elevated them as Moses and Aaron. It was Satan's sin of pride (1 Pet 5:5-7). The situation was so serious that Moses could do nothing but fall on his face. The Apostle Peter mentioned those who despise authority (2 Pet 2:10-12). The symptom of this despising is in speaking against authority or uttering rebellious words.

Like Attracts Like (2 Kng 2:23-24)

A person will naturally mix with those like him, and fellowship with those of a kindred nature. The rebellious and the carnal are joined together. Our Father looks upon

them as equals. The rebellious and the carnal are so bad and willful that they are not afraid to revile the dignitaries (2 Pet 2:10), i.e., those in authority. But those who know our Father tremble to do so.

It is the desire of the mouth to speak reviling words, but had one known our Master and received His Spirit he would repent and abhor himself because he would know how much He hates it. Mt 12:34-37 — This implies that there is a difference between words and thoughts. A thought can still be covered, but once it comes out, everything is laid bare before all. All rebellious ones have trouble with their mouths (Jms 3:11). Those who cannot control their mouths cannot control themselves (Gal 5:19-24).

As 2 Pet 2:12 says, these people are as creatures without reason, born as mere animals to be destroyed (2 Pet 2:9-22). So it is with hundreds of the rebellious ones we have lived with over the years. Those as 2 Pet 2:12 are counted as mere animals because they are so insensitive. Authority being the most essential and obvious thing in the entire Bible, reviling against it constitutes the worst sort of sin — Satan's sin.

Our mouths should not speak inadvertently. As soon as we receive the Spirit of our Master our mouth will be under restraint. We dare not rail against authority. Meeting our Master's authority creates in us an awareness of authority.

2 Cor 10:4 — Unless these strongholds are destroyed we will never be set free (Jn 8:36), for Satan imprisons us by strongholds of reasoning so that we are behind so many defensive lines that we are unable to be set free. Only the authority of our Master Yahshua can set us free (Mt 28:18). Only through Him and His authority over these strongholds of the evil one in our flesh can we ever take every thought captive to obey Messiah.

To know authority our reasoning must be overthrown by *using* His authority. Then we can know it, but first we must do it by His persuasion. Once Satan's strongholds are destroyed no more reasoning can remain, and our thoughts can be taken captive to obey our Master. Once we know His authority we can have confidence at the Judgment

(Mt 12:37). But until we do take every thought captive (by our will) we will approach the throne fearfully, even now (Heb 4:16), never having found mercy (Pr 28:13).

Reasoning is our justification to blame someone else.

“Let the words of my mouth and the meditations of my heart be acceptable to You” (Ps 19:14; 2 Pet 2:10-12; Eph 5:6; Mt 12:34).

So why didn't God just forgive Châm? Why did He curse his descendants as well? Why didn't God just forgive Adam and Eve? Why would we have to go to death ourselves? Do we see a good purpose in it? Do we see our Father's judgments as good?

Jn 8:51; Rev 2:11; 3:4-5; Jms 5:19-20; 1:14,15,21; 2 Cor 5:10; Dan 12:2; Rev 20:5; 1 Jn 5:16-17