

Chapter 9 – The New Covenantal Order

I. The Restatement Of The Creation Mandate (1-7)

A. God's Stipulations For The New Creation (1-4)

NOTE: Verses 1-4 use the same structure as God's declaration in Genesis 1:28-30. God blesses, decrees man's dominion, provides man's sustenance.

1. Man is Again Given The Adamic Command (1)

- a. God Blesses Noah and his family just as he first blessed Adam and Eve
- b. They are to Multiply and Replenish the Earth
 - i. The purpose of God continues in the family of Noah
 - ii. The "seed" of the woman is still (promised in Genesis 3:15) will still come – now through Noah
 - iii. We will see the "blessing" pass from Abraham, to Isaac, and Jacob, etc.
- c. Creation and Civilization have begun again

2. Man's Dominion Over Creation Re-Defined (2)

- a. Before the flood, God gave Adam and Eve dominion to subdue and rule
 - i. The idea at the beginning was Adam and Eve were to name, care for, and steward the animals as God's vice-regent
 - ii. Man's dominion over creation was one of guarding and keeping
- b. After the flood, Man's dominion is described as decidedly adversarial
 - i. He will still have dominion over creation but that rule we be from fear
 - "into your hand are they delivered"
 - This implies dominion and subduing
 - ii. The relationship between Noah and the animals (the same ones that were on the ark with him) would now be adversarial
 - iii. God will put the fear and terror of man into creation (and it won't help that man will be given the animals for food)

3. Man is Given Provision For Food (3)

- a. Just as the plants were first given to Adam for food, now God gives man the animals
- b. Perhaps this is part of the reason the animals will fear humans – they will now be hunted for food

- i. Perhaps the vegetation is not yet sufficiently grown to provide Noah's family with food (at least until harvest season)
 - ii. Perhaps this is God's gracious provision of life for man (just like God killing the animal to clothe Adam and Eve)
 - iii. Likely that God gave the animals as food (without the blood) to foreshadow the need for sacrifice and the reality of sin
- 4. Man is Given The Requirement of Obedience (4)
 - a. As Adam was forbidden to eat from a single tree, Noah (and subsequent generations) is forbidden to eat the blood of animals
 - b. The blood is equated with the life of the animal – and all life belongs to God
 - i. Man must realize that life is sacred and belongs to God.
 - ii. This is the first of many texts that forbid the consumption of blood (Lev. 3:17; 7:26-27; 17:10-14; Deut. 12:15-16, 20-24; and even in Acts 15:29)
 - "The prohibition does not require that no blood at all be consumed, but only that the blood must be drained. Ritually speaking, the draining of the blood before eating the meat was a way of returning the life force of the animal to God who gave it life. This offers recognition that they have taken the life with permission and are partaking of God's bounty as his guests." – John Walton
 - iii. Blood is equated with life which is why it belongs to God. We will see this later in Lev. 17:11 – *"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."*
 - Blood (Life) will be given for atonement of sin
 - The blood is drained from the sacrifice in the tabernacle and placed upon the altar
 - A life is taken and substituted for the sinners life (Wages of sin is death). The sinner forfeits his life by sinning, but substitution is made by the shedding of blood. (Hebrews 9:22 - *And almost all*

*things are by the law purged with blood;
and without shedding of blood is no
remission.)*

- A picture of Christ's perfect sacrifice

- iv. Humans are not to eat animals as they eat each other – to disrespect or devalue life is to dishonor the life-giver

B. God's Law To Protect Life (5-6)

1. God institutes the *Lex Talionis* (Law of Retaliation)

- a. God has killed all humanity in judgment – mankind may think that Life is not important to God
- b. God institutes a law that prevents civilization from descending into the violence that characterized life before the flood
 - i. Remember Lamech's boast of murder in Gen. 4:23-24?
 - ii. God ensures that creation will never again descend into violence without consequences

2. Human Life Belongs To God (5)

- a. God says "I will require..." He is the justice bringer – Life belongs to Him - His law will be satisfied
- b. God will require the life of animals that take human life
- c. God will require the life of men who kill other people
 - i. Animal's blood may be shed but not eaten
 - ii. Man's blood must not be shed at all

3. Taking A Life Forfeits One's Own Life (6)

- a. The punishment for killing man is that his life is forfeit by man
- b. Notice that the crime is dishonoring and destroying the image of God
 - i. Even after the fall, man still bears God's image
 - ii. The image is corrupted because of the fall but it is still there
 - iii. Today, all mankind has value in God's eyes because we are still created in God's image

C. God Restates Mankind's Mandate (7)

- 1. God closes the section by restating man's mandate
- 2. The mandate is the same for us today – only we are to spread God's image through multiplying disciples by the gospel

II. The Establishment of The Noaic Covenant (8-17)

A. From now on, God will relate to mankind through covenants

B. God Decrees a Covenant with Creation (8-11)

1. The Initiation of the Covenant (8-9a)

- a. It is God who decrees the covenant He will make
- b. The Noahic covenant is God's promise with no stipulations on mankind

- c. God is emphatic – “I – behold – I establish...”
 - d. It is God alone who pronounces and promises this covenant
 - e. God also calls it “My” covenant
- 2. The Recipients of the Covenant (9b-10)
 - a. This covenant is for Noah and his “seed” which includes the entire human race that descends from Noah
 - b. This covenant also applies to all the animals and the creation itself – all the animals that came out of the ark with Noah
- 3. The Promise of the Covenant (11)
 - a. Notice the future tense “I will establish my covenant”
 - i. From v. 11-17 is the actual establishment of the covenant
 - ii. V. 11 – I will establish my covenant (immanent future)
 - iii. V. 12 – the covenant I make (“am making”) (present)
 - iv. V. 17 – the covenant I have established (past)
 - b. The promise: God will never again cut off all life, nor destroy creation with a flood
 - c. Even though sin is still a reality, and will still plague man’s relationship with God – God will never again bring universal judgment by flood
- C. God Provides a Sign of the Covenant (12-15)
 - 1. Covenants are often accompanied by a sign
 - a. Abrahamic Covenant – circumcision
 - b. Israeli Nation (Exodus) – Sabbath (see Ex. 31:16-17)
 - c. Noahic Covenant – a bow in the clouds
 - 2. The Bow is Set as a Sign (12-13)
 - a. The rainbow is often used describing the presence of God
 - i. Eze. 1:28 - As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.
 - ii. Rev. 4:3 - And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.
 - b. The word here is simply “bow” – which is also used describing a hunting or war bow

- i. Gen. 27:3 - Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;
 - ii. Gen. 48:22 - Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.
 - iii. Gen. 49:24 - But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob;
 - c. Although we are clearly seeing a rainbow here – some commentators interpret this sign as God hanging up his war bow in the sky, no longer to be used against creation.
 - i. It is possible that there is merit to this view
 - ii. The bow is always pointed upward toward God – possibly showing that God will bring wrath on Himself instead of man (i.e. by dying on the cross)
- 3. The Sign is Seen When The Clouds Come (14)
 - a. Imagine how Noah's family would feel every time storm clouds rolled in – (Is God angry? Is this judgment again?)
 - b. When the clouds come, they would see the rainbow as the covenant sign of promise that the rain would never again flood the earth
- 4. The Sign Points To God's Promise (15-16a)
 - a. The rainbow is a sign that points to a greater reality
 - b. The reality is the promise which the rainbow symbolizes
 - c. God says that he will "look upon" the rainbow and remember the covenant with creation
 - i. This reminds us of God "seeing" that all the imaginations of man's heart was only evil continually in chapter six
 - ii. Now instead of looking at man's sinfulness and bringing wrath, He will look at the bow and remember the covenant
 - d. This covenant is "everlasting" which means it is still binding today – God has not relented and will never again destroy the creation with a flood
- D. The Formal Binding Declaration of the Covenant (16b-17)
 - 1. God ends the section with a formal decree
 - 2. Notice that God changes his language from "I" and "my" to saying "that I may remember the everlasting covenant"

between God and every living creature of all flesh that is upon the earth." (16b)

3. By changing to the third person – God is formally declaring the covenant between God and creation