

Noah and De-Creation

Review of Three Primary Covenants:

- Covenant of Grace – Inaugurated in Genesis 3:15 – the promise is the Lord is going to send one who will crush the head of the serpent, Satan.
- Covenant of Works – Condition: perfect obedience Promise: Life
- Covenant of Redemption – an agreement before time between the Persons of the Trinity to plan and carry out the redemption of the elect

Noah

Goal: What is the purpose of the Noahic Covenant? What does it say about God? What's the "deal" with the rainbow?

Summary of Noahic Covenant: Universal, unilateral, non-redemptive covenant made with all humanity (Genesis 9:9 "you and your offspring") and every living creature.

- It's a non-redemptive covenant. This Noahic Covenant is not a new way to be saved. (That was already established in Genesis 3:15. . . the Lord is going to send one who will crush the head of the serpent. On the basis of trusting God. . . that's the means by which anyone is saved.)
- It promises stability to the creative order – no more worldwide floods, seasonal cycles will be preserved (Genesis 8:22; 9:11 – 17), and establishes the principles of God's common grace (God's general benevolence sustaining the world for all people, believer, and unbeliever alike).
- The rainbow serves as a "sign" of this non-redemptive promise of God, symbolizing God's restraint in judgment.
- Though non-redemptive (it does not directly save or forgive sin), it provides the stable context for redemptive history to unfold confirming and restoring the pre-flood order of common grace that was temporarily suspended during the flood.

Genesis 4

- Genesis 4:8ff Cain kills Abel. God pronounces a punishment upon Cain, exiles him from the family, brief genealogy of Cain's line.
- Genesis 4:19, 23 – 24 ongoing degradation of the line of Cain – Lamech was far more vicious than Cain. (Sadly, vv. 23 – 24 is a song "post the fall" celebrating how vicious he is.) (Reminder: First song: God sang over creation; second song, Adam sings over his wife.)
- This is now the line – the "seed" – of the serpent which is growing more and more wicked. They do not love the Lord.
- Genesis 4:25 – 26: Now we have the second line of people – those who love, worship, and follow the Lord. The "seed of the woman."

Genesis 5

- Genealogy of Adam through the line of Seth. Notice the contrast between the line of Seth – walking in the ways of the Lord – and the line of Cain which is becoming increasingly vicious.

- Genesis 5:6 – 24 Enoch “walked with God, and he was not, for God took him.” He was a righteous man. (Elijah was the other person who didn’t die.)
- Genesis 5:29 Lamech (Noah’s father) makes a statement of faith. . . maybe this one (i.e., Noah) will bring us relief from the curse. Noah’s name means “rest.”

Genesis 6

Genesis 6:1 – 4 Three interpretations of “sons of God and daughters of man”

- Oldest one – these are angels who intermarried with human women. [Why this isn’t a good explanation: As of yet, angels have not been mentioned in Scripture. This doesn’t fit the context. Also, nowhere in Scripture do angels marry. Verse 3 – the Lord is angry at man, not angels.]
- “sons of god” were tyrannical kings who took to themselves peasant women, created harems, introduced multiple wife marriages [Not persuasive . . . Moses would’ve simply said they were kings. Also, the Old Testament never views kings as deities.]
- “sons of God” descend from the line of Seth, “daughters of men” descend from the line of Cain. . . unequally yoked between those who loved the Lord and intermarried with those who did not.
 - Best explanation of the three. Genesis 4 – 5 emphasizes two lines. Now they are beginning to intermarry. Even in this “pure” line, there is infiltration; there is compromise.
 - Another strong OT theme is the “sonship” of those who follow the Lord are called “sons of God.” Examples: Exodus 4:22, 23 “Israel is my firstborn son. . . Let my son go . . .” Psalm 2: 7 “You are my son. . .”
 - Prohibition against intermarriage between believers and unbelievers throughout the Pentateuch. . . the whole OT. Genesis 6:1 – 4 passage illustrates “looks what happens.”

Genesis 6:5 – 7 The context for the flood.

- What if these two lines mix? What about God’s plan of redemption?
- “God is grieved. . . God is sorry.” This is an anthropomorphism: using the language of humanity – God speaking in human terms – so we can understand it better. Reminder: God is omniscient. God cannot learn. This is not saying He didn’t know this would happen. Moses is communicating God’s disgust.
- Genesis 6:8 A glimmer of hope! First time “favor” is used in the OT. Sometimes translated as mercy or grace. God says: on this man I will show mercy, grace. . . and I’m going to spare him and his family.
- **The Noahic Covenant** is a **picture of judgment** on man, animals, and the earth. It is also a **picture of preservation**.

Genesis 6 and 7 is like watching Genesis 1 and 2, but in reverse.

What caused the flood? The water came from the sky and the ground. (Genesis 7:11)

Table 1: The De-Creation of the Earth

Creation Element	Genesis 1 – 2 Description	Flood Reversal (Genesis 6 – 9)
Separation of Waters	God separates waters above (sky) and below (seas), revealing dry land (Genesis 1:6 – 10).	Waters above and below collapse: heavens open, and fountains of the deep burst, submerging land (Genesis 7:11 – 12, 17 – 19).
Creation of Life	God fills the earth with living creatures – birds, fish, animals, and humans (Genesis 1:20 – 25; 2:7)	All life outside the ark perishes – birds, livestock, beasts, and mankind (Genesis 7:21 – 23). The “de-creation” of the earth.
Spirit/Breath of Life	God’s Spirit hovers over the waters. He breathes life into humanity (Genesis 1:2; 2:7).	Everything with the breath of life in its nostrils dies (Genesis 7:22).

Table 2: the Re-Creation of the World

[Sidenotes: Genesis 8:1ff (God “remembered”: anthropomorphism) Phrase means God is about to act. “God made a wind blow over the earth. . .” [Wind and spirit are the same Hebrew word.] Hope is not lost. God is going to “re-create.”

Aspect	Creation Story (Genesis 1 – 2)	Re-Creation Post Flood (Genesis 8 – 9)
Divine Action on Waters	God separates the waters above and below creating the expanse (Genesis 1:6 – 8). A wind [or Spirit] from God moves over the waters (Genesis 1:2)	God sends a wind over the earth, causing the floodwaters to recede and separate (Genesis 8:1)
Appearance of Dry Land	God gathers the waters, allowing dry land to appear and naming it “earth” (Genesis 1:9 – 10).	The waters recede, mountains become visible, and dry land gradually appears (Genesis 8:3 – 5; 13 – 14).
Vegetation and Plant Life	God commands the earth to bring forth vegetation, plants, and trees (Genesis 1:11 – 12).	An olive branch with fresh leaves appears signaling the return of vegetation (Genesis 8:11). God later reaffirms provision of plants for food (Genesis 9:3).
Birds and Animals	God creates birds, sea creatures, and land animals, blessing them to multiply (Genesis 1:20 – 25).	Birds are released (dove returns with an olive leaf), and animals exit the ark to multiply on earth (Genesis 8:6 – 12, 17 -19).

Humanity's Role and Blessing	God creates humans in His image, blesses them to be fruitful, multiply, fill the earth, and have dominion over creation (Genesis 1:26 – 28).	God blesses Noah and his sons to be fruitful, multiply, and fill the earth; animals are placed under human authority (Genesis 9:1 – 2, 7). This is a “re-set button!”
Provision of Food	God gives plants and fruits as food for humans and animals (Genesis 1:29 – 30).	God expands food provision to include animals (with restrictions on blood), alongside plants (Genesis 9:3 – 4).
Overall Theme	Establishment of order from chaos, culminating in a good creation.	Restoration of order from the chaotic judgment, leading to a renewed world with preserved creation.

In the New Testament, the flood narrative is referred to:

(by Jesus) Matthew 24:38 – 39 The flood is a picture of the coming judgment.

(by Peter) 2 Peter 3:6 – 7 Once again, the flood is a picture of the coming judgment “and destruction of the ungodly.”

1 Thessalonians 4:16 – 17 Believers will be caught up in the air; the earth is cleansed with fire; the judgment seat occurs; we will be brought “down” to inherit the new heavens and the new earth.

Genesis 8:20 – 22. Common grace – mercy – is extended to both the wicked and the righteous.

“Common grace secures a period of delay from final, eschatological judgment where both the elect (the offspring of the woman) and the nonelect (offspring of the serpent) coexist in the stability of the natural world order, though now groaning under the weight of sin (Romans 8:19 – 22), until the arrival of the new heavens and new earth and the permanent theocratic kingdom of God,” – Miles Van Pelt

“God’s providential preservation of all life throughout the span of human life until the final eschaton is known as God’s “common grace – the Creator’s indiscriminate goodwill by which “He causes the sun to rise on the evil and the good, and sends rain on the righteous and unrighteous,” (Matthew 5:45). – Bruce Waltke

“I will preserve the earth and not give mankind what they are owed, because I am going to keep My promise that one is going to come who is going to conquer evil and save My people.”

Rainbow

- Covenants in the Old and New Testaments have “signs” (symbolic reminders) Examples: circumcision (sign of the Abrahamic Covenant); Sabbath (sign of the Mosaic Covenant)
- Genesis 9:12 – 13 The word used for “rainbow” [bow] is a warrior’s bow, a weapon. “My weapon of judgment is ‘hanging on the wall.’ I will not do again what I just did . . . as long as the earth endures. . . there is a time when it will not . . .until that judgment, I will not again wipe man off the earth.”
- God is going to keep His promise (Genesis 3:15) that He will conquer evil in the final eschaton when judgement occurs and the last enemy – death – is put under Christ’s feet.

The Offspring of the Serpent Survived

- Genesis 9:22ff Noah curses Ham [the father of Canaan]; blesses Shem and Japheth
- The sin of Ham: “nakedness of the father:” euphemism for his wife. Ham committed maternal incest.
- Leviticus 18:7 “You shall not uncover the nakedness of your father’s wife; it is your father’s nakedness.” NIV: “Do not have sexual relations with your mother.”
- Miles VanPelt: This suggests that Canaan is the offspring of this incest.
- Who came from Canaan? The Canaanites, the Philistines, the Assyrians, the Babylonians – the arch enemies of the people of God.
- What’s the point? The offspring of the serpent has survived the flood.

The Seed of the Woman Re-emerges

- Genesis will continue to trace the line of Shem.
- Many years later, Abraham, a descendent of Shem, is born.