

We have completed the narrative of the Flood and I have been emphasizing the different *stages* that even the Biblical text gives us. And we have given a mix of some of the scientific things that we can study even today that confirm what the Biblical text teaches.

Flood Stages and New Environment

- A. Causes of Flood - *geological upheaval*
- B. Inundation Stage - *new continents*
- C. Recession Stage - *barren lands, climate changes, ice age*
- D. Stabilization - *dinosaur extinction*
 - 1. Replenishing of Earth
 - 2. Diminishing Catastrophes

So in these flood stages, chapter 9 deals with a new environment after the flood, but that new environment is a result of things that happened during the Flood. We talked about the *causes* of the Flood and the geological upheaval—it is more of a tectonic catastrophic event than an actual climatological event, although both were involved. But Baumgardner’s model emphasizes the geological upheaval and with the waters and tsunamis we have the *inundation* stage and as a result of a combination of geological upheaval and flood waters along with the tsunamis we have new continents that are different from the pre-flood environment.

And then after the flood waters peak, there is a *recession* stage where the lands are left barren; everything is stripped off the surface. Then there was a *replenishing* later in a very rapid replenishing, but before that there was an *ice age* and probably a climatological changes which are at least hinted at if not actually stated in chapter 8.

And then after a time we have a *stabilization* stage where things start to become more and more what they are today in *our*

environment, so not as many catastrophic and tectonic events but we still have movements of tectonic plates at very slow rates: we still have volcanos that erupt but not so often; we still have weather situations but probably not as drastic as what we had during and shortly after the flood.

But the entire environment was so different that is probably why dinosaurs did not continue to exist; there is plenty of evidence of their existence before the flood because they are in the fossil record but the same creatures are not to be found or at least we do not know of many of them. And the earth is rapidly replenished, and the diminishing of these catastrophes as part of the *stabilization*.

Concerning the context, we are in the early history of civilization, its decline and destruction—the flood itself—and now I call it the dispensation of Noah and it is actually where it begins with Noah where everything is new and different. Verses 1-7 deal with God’s directions concerning the new environment, so I call it ‘Directions of the Dispensation’. We have the Dominion Blessing, verses 1-4 and now with 5-7, I call it the Protections that God implements in this new dispensation and some of them are new as well.

C. Early History of Civilization	4.1-9.29
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a) Protections	9.5-6

Last time we got to the protections themselves, the first:

9.5 “Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man’s brother I will require the life of man.

So accountability will be part of this new environment—stated very clearly here. And the accountability deals with societal issues. But as a kind of summary of last time is the Noahic Mandate, this new era that begins with a new command that we saw in verses 1-4, a repeat of the Creation Mandate that was given to Adam and Eve, so it is a continuation...

Noahic Mandate

- > Fruitfulness
- > Diet change
- > Respect for Life
- > Capital Punishment

We have a definite *change in diet* which is part of this Noahic Mandate, and it indicates that God is taking steps to encourage the *Respect for Life*. And one of these steps, in verse 6, is *Capital Punishment*. This, from our perspective, deals with the safeguards for society—God is implementing things that protect the culture in general.

And we spent quite some time looking at the whole issue in bringing it home where today it has lost favor in a lot of cultures, and I think, as a result, there are some problems in the cultures that have abandoned capital punishment. And as a review of that:

9.6 Whoever sheds man’s blood, By man his blood shall be shed, For in the image of God He made man.

Whoever sheds man’s blood—a kind of exhortation or command—by man his blood shall be shed. That’s the statement about Capital Punishment.

Capital Punishment

1. Crime
2. Objections
3. Biblical Basis

We also talked about the crime itself, it is very specific and definite and today we see lots of objections to the whole idea. One is the barbaric nature of it. We answered several of the objections—6 or 7 of them. Then we focused on a *Biblical Basis* for Capital Punishment, leading up to today.

Biblical Basis

1. Foundational Imperative
2. Mosaic Law

The first thing that I mentioned was this imperative here in verses 5 and 6 is foundational in the beginning of this new era—just as foundational as what was given to Adam and Eve. So unless it is overturned or rescinded somewhere in Scripture we can assume that it is still applicable every generation until God intervenes and rescinds it. It is very foundational along with being fruitful.

We continue with a very broad diet even though during the Mosaic period the nation of Israel there were some restriction, but in the NT God made all foods clean.

Then we looked at the Mosaic Law that definitely supports Capital Punishment. I gave you a list of just some of the major crimes that take Capital Punishment:

Mosaic Law

- | | |
|---------------------|-------------------|
| 1. Murder - | Exodus 21.12 |
| 2. Kidnapping - | Exodus 21.16 |
| 3. Rape - | Deuteronomy 22.25 |
| 4. False prophecy - | Deuteronomy 13.1f |

5. Juvenile delinquency - Deuteronomy 21.18-21
6. Idolatry - Leviticus 20.2
7. Adultery - Leviticus 20.10
8. Homosexuality - Leviticus 20.13
9. Witchcraft - Exodus 22.18

All of these pertain to the nation of Israel and were not necessarily applicable outside the nation of Israel. But I think there are principles there that these are obvious sins and heinous crimes and should be punished, regardless of the culture.

Biblical Basis

1. Foundational Imperative
2. Mosaic Law
3. NT - Matthew 15.4, Romans 13.1-7

There is a clear Biblical support of it at least in terms of the nation of Israel, in fact an *expansion* of the capital punishment requirement in the Noahic days. Then we looked at the NT and saw that Jesus spoke of it in the 1st Century, and then the key passage is Romans 13.1-7.

Capital Punishment

1. Crime
2. Objections
3. Biblical Basis
4. Implementation

And we concluded by saying that since it is not rescinded it is applicable; and we said that governments, nations, would be wise in implementing it because of its foundational nature in the time of Noah and *not being rescinded* ever since.

We do not have a clear statement about how it can be implemented, but most theologians see the basis of it in 9.6 with the little phrase By man his blood shall be shed, that is, it is not

something that God is going to intervene to accomplish, but in fact He is instructing that man *deal* with the issue. This is after Noah, and we have nations and cultures and society; the best way of dealing with the issue is through human government.

9.6 “Whoever sheds man’s blood, By man his blood shall be shed, For in the image of God He made man.

I think we have the foundation and most conservative theologians see a basis for human government.

Noahic Mandate

- > Fruitfulness
- > Diet change
- > Respect for Life
- > Capital Punishment
- > Human Government

In Genesis chapter 1, especially, we took a look at Biblical foundations, and there are several that we could look at. This is the one for *human government*.

Government - Fundamento

1. Creation Mandate - not of man
2. Hindrance of Dominion - not ideal
3. Established by God - not culture
4. For restraint of evil - not social good
5. ...

To put together a Biblical Foundation we have to go back to chapter 1 where we have in the Creation Mandate, though it doesn’t speak of government, it lays a rather long-term (we have only Adam and Eve) mandate to *subdue and rule the earth*. We know that is the basis for man ruling and, in general, as Scripture works itself out, we see the development of how that rulership

takes place. Certainly it is individual but in marriage there is a chain of command with authority and rulership there and within broader families you see that there is patriarchy and how the rulership expands and later, when we have nations, we have governments. So the idea of ruling, I think, lays the whole concept of government, because it is through government that nations are *governed* or ruled.

And just like the mandate is hindered as a result of sin, so we have hinderances to the dominion, so we live in a culture that is not ideal, affected by the sin of Adam and Eve—we still live in that same environment. One of the emphases that we make in that passage is that the *sin nature continues*, 9.1-4 as well.

And, we have to say that government is established by God, not culture. I take this passage as God speaking in the context. We will see God giving more dirección as we move further into Scripture. So human government is God's idea and not man's.

We have seen from this passage that the main function of government is for the restraint of evil, and not necessarily social good which I think our government has degenerated to that being the major focus and thought of human government today. But the *main* function based on this passage and others is to restrain evil and to protect the culture. As we move further in we will see that there are other aspects of the foundation for government.

Divine Institutions

- > Social Conventions
 - arbitrary
 - changing
- > Divine Institutions
 - God built
 - consequences

In our culture Divine Institutions are viewed more like social conventions, that is, whatever society decides in terms of what is good. And when you take that attitude, that opens the door to all

kinds of weird things in, for example, defining things so that nowadays you can't even define a 'woman'—in the culture. So if you view divine institutions as simple 'social conventions'—whatever the society accepts and adopts, that is 'okay'—they are arbitrary and can be whatever the society decides upon. And, as society changes, they can change. That is the prevailing attitude today.

So you can change marriage: you don't have to have a man and a woman, you can have multiple partners... maybe some day you will be able to marry your pet! That is the worldly, unbelieving view of institutions.

Divine Institutions are built by God and He specifies notes not only their definitions but their stipulation in terms of what makes them work, and that is the difference between the unbelieving world and those that hold to a Biblical viewpoint. And one of them that we see here is that God is the one that lays the groundwork for government—and then further revelation will build upon it.

And when you violate His institutions, there are always consequences—which is missing from a worldly view and I think we are dealing with some of those consequences in the culture we live in today.

Divine Institutions

1. Marriage - heterosexual
2. Family - fruitfulness
3. Government - capital punishment

The Divine Institutions that we have looked at are:

Marriage: we developed the idea that the Biblical marriage is heterosexual, the primary distinguishing feature from those in our culture.

Family: one of the distinguishing features is fruitfulness, and the importance of family. God instituted these in the early chapters of Genesis.

And now, in chapter 9, we have the basis for human government. The main element, in fact the only element of it, is capital punishment.

9.6 “Whoever sheds man’s blood, By man his blood shall be shed, For in the image of God He made man.”

The basis for capital punishment is that everyone is created in the image of God. Here it is very broad, but this is reinforcing the NT also. All believers, all men, are in the image of God; For in the image of God He made man. That is the basis for it. That is, you are actually attacking the image of God and God Himself when you destroy a human life.

Capital Punishment

1. Crime
2. Objections
3. Biblical Basis
4. Implementation
5. Purpose

This is just another note on the preciousness of life and in this case *human* life. We saw life being precious from the early verses that included the animals, but now, more specifically man created in the image of God is the basis of capital punishment. We might say that capital punishment has the ultimate *purpose* of protecting human life. This can be in contrast to what we have already seen, in Genesis 6—the reason for the flood.

And Genesis 6 seems to give us the outcome of great violence in the culture, the degenerating of the culture. Cain murdered his brother. Lamech bragged about his murders. It appears that the degeneration of the culture results in very violent and destructive behaviors in terms of human life. So the purpose of capital punishment is to protect man who was created in the image of God, which, eventually, is protecting human society itself.

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a) Protections	9.5-6
b) Procreation	9.7

And that leads to procreation, so he is going re-emphasize what was stated in verse 1, “Be fruitful and multiply, so the re-issuing of the Creation Mandate for emphasis.

9.7 “As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it.”

Now, in this new dispensation, with Noah as the head we have the command repeated—with the outcome being to Populate the earth abundantly and multiply in it.

9.7 “As for you, be fruitful and multiply; Populate the earth abundantly and multiply in it.”

So now humans are to replenish the earth; we already saw that animals would replenish, and there is evidence that animals re-populated very rapidly and spread throughout the world and continue to the day that we live. And plant life: there is no mention of it but we can assume that plants re-populated at an even greater rate than animals do, so the earth is replenished rather quickly. Society will be built and we will see in chapters 10 and 11 that nations come about. But even before nations we have a large population.

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b. Dedication of God	9.8-17
1) Discharging of Covenant	9.8-11
a) Parties to Covenant	9.8-10

The next part is Dedication of God; He is dedicating something or initiating something here and committing to something in a very strong way, 8-17. This involves a Covenant that God ‘discharges’, 8-11. The first thing that is mentioned are the parties to the covenant.

First I want to talk about ‘covenants’ and their importance. I don’t know that most believers, and many churches, emphasize covenants as being important. Probably the reason that they are not emphasized is because their significance is not brought out. Now verse 8 is a sentence that goes through verse 10:

9.8 Then God spoke to Noah and to his sons with him, saying,
 9 “Now behold, I Myself do establish My covenant with you, and with your descendants after you;
 10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth.

It is introduced by God speaking to Noah and to his sons with him. This kind of reminds us of verse 1 where the whole passage has an emphasis of Noah and his sons—remember, this is the

entire population so these words apply to mankind in general. Obviously Noah is called out because he is the head but his sons are included. But everything in the chapter pertains not only to Noah but to the whole human race.

9.8 Then God spoke to Noah and to his sons with him, saying,
 9 “Now behold, I Myself do establish My covenant with you, and with your descendants after you;
 10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth.

Verse 9 is the introduction to this first covenant and it states Now behold, indicating that this is important. Then God says, I Myself do establish My covenant with you. This is God establishing something, acting, moving. This is not man-initiated. Noah does not ask for God to honor a promise or to, in some way give assurance.

God intervenes and states very clearly that He Himself will establish a covenant with Noah and his 3 families, all 8 people. But we will see that it is a long-term covenant, far-reaching, as we will see later, that it involves all generations, so it includes *us* because we are descendants of Noah and of one of the 3 families of Noah. So let us take a look at the concept of the covenant.

ber-eet'

> A legally binding contract

This Hebrew word is quite common in the OT and was common in many cultures even going all the way back to Noah—the concept of the covenant. There is no mention before, in pre-flood culture, but the idea is very common in the OT: such as in Abraham’s day, chapter 15. It is almost identical to the concept of a *contract* in our culture. This is a legally binding legal document, and that is what a *ber-eet'* is, so we are talking about

an official document much like a contract. And we will see that there are parties, just like entering in a contract with a bank: it has stipulations and parties which is what a *ber-eet'* is all about. We might ask the question:

Why does God Enter into Covenants?

- > He did not need to reveal His Will
- > His Character is Enough
- > His Word is Sufficient
- > He does not need to make Covenants
- > Unique significance of History

We will see that there is an Abrahamic covenant, the Mosaic, a Land covenant, the Dividic Covenant in 2Samual 7, and in Jeremiah and Ezequiel we have a *New* covenant. There are several that God enters into.

Why did He do this? Just because of who He is, He did not need to reveal His will at all; He could have allowed that mankind just progress without any revelation, and, even if He did reveal Himself, He didn't have to enter into a covenant. And, in fact, just trusting in the Character of God—He had proven Himself to not only be honest, but holy and all of the attributes that we attribute to Him.

And, that revelation that He did give, that is sufficient. He did promise in chapter 8 that He would not bring a flood again, but He goes even further than making a promise. That is one of the points of a covenant: they are more than just a promise. God is actually condescending, you might say, to something that was common in that day: people entered into contracts and God not needing to actually does so Himself. So He has no need to make a covenant, but he does so for a lot of reasons and I think it is because of what He is going to do in history. These are not only unique in terms of history, but the significance of them I think is very far-reaching.

Albright writes:

“Only the Hebrews, so far as we know, made covenants with their gods or God.” —WF Albright

That is a pretty strong statement. I don't totally agree with part of what he says, but the essence is accurate: there are no covenants between Babylonians, Egyptians, Assyrians or Philistines with their gods, so the Jewish people are unique in that they have covenants with their God. What is the little flaw of this statement of Albright's? It is not the Hebrews who initiated the covenants; it is God Himself that initiates them with them. It is unique and important in God laying out what He is going to do.

Mortgage

- | | |
|-------------------|--|
| 1. Parties - | you and bank |
| 2. Stipulations - | loan amount, interest rate, payments, fees, repossession, etc. |
| 2. Term - | 15 year |
| 4. Signing - | _____ |
| | your name bank official |

Using the analogy, you enter in a mortgage; or if you bought a car recently and you are still making payments—that's a contract. And there are parties to a contract; in the case of a mortgage you enter into a contract with a bank, yourself and the bank.

The mortgage has stipulations: the loan amount, interest rate, payments, fees, repossession, etc. That is a contract or a *be-reet'*.

It also has a term, the number of years; and then you sign as does the bank representative. A *ber-eet'* is the same thing:

ber-eet'

- > A legally binding contract
- > An Agreement, Pact, Treaty
- > Specifies behavior to be complied with
- > 8x - 6.18, 9.9, 11-13, 15-17

In Scripture there are many different agreements: between 2 individuals, like Abraham with Abimelech, or a family or tribe may have a pact with another tribe, or a treaty between nations. You are legally bound; it specifies the behavior to be complied with.

Now most of the covenants that God enters into are *unilateral* in that that the stipulations are simply what God is going to do, or they are *unconditional* like the Noahic, and it does not matter what Noah does. Noah cannot default or nullify the contract. The Mosaic covenant is very different; there are stipulations required of Israel who very often violated the stipulations of the Mosaic Covenant. In this one very specific behavior is to be complied with and both parties will be involved.

We had the promise in 6.18 that God would enter into a covenant:

6.18 “*But I will establish My covenant with you; and you shall enter the ark--you and your sons and your wife, and your sons’ wives with you.*”

Similar wording, God establishing or signing ‘my covenant with you’. So even before the flood came, God already made a *promise* that He would enter into a covenant. And now in chapter 9 He is establishing what He promised.

I mentioned that it was common in that culture, and it was not uncommon for an invading nation, then dominating it, but oftentimes the king (per documents that archaeologists have uncovered) made Suzerainty Covenants. Some that God enters into are like Suzerainty Covenants in that they have that form where the *ruler or king* will enter into a covenant with the *subjects*, and he will demand certain things of them and he will promise certain things, such as certain freedoms or provisions. So the parties are the Suzerain or king or leader with the vassals; this

gave a legal basis for dealing with the vassals—basically a means of controlling them in the secular nation situation.

Similarly God, as the ultimate king of kings or sovereign, also chose to enter into a covenant with mankind. And He is the ultimate benefactor, the ultimate good God that makes provision for man and you see only goodness coming out of the Noahic Covenant. And it gives assurance that God is legally binding Himself to perform certain stipulations, and man is simply the beneficiary. It is similar to the unbelieving world’s contracts, but with the difference in that God is holy and God is good and provides for His ‘subjects’.

Characteristics

1. Decreed

One of the characteristics of a covenant is that it is decreed. God is the one that specifies it, enters into it, announces it—decrees certain behaviors that He is going to carry out as the ultimate King of Kings. Since He is the initiator of it He is the number one and primary party to the covenant.

9.8 Then God spoke to Noah and to his sons with him, saying, 9 “Now behold, I Myself do establish My covenant with you, and with your descendants after you;

10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth.

He says, ‘I Myself do establish My covenant with you’. The ‘you’ includes Noah and his sons, but he would include the wives as well, and they are parties as well—the recipients of what God has stipulated that He will do.

And with your descendants after you, so all that come from the 3 sons, and from Noah. That would include *us*, a very, very far-ranging covenant.

9.8 Then God spoke to Noah and to his sons with him, saying,
 9“Now behold, I Myself do establish My covenant with you, and
 with your descendants after you;
 10 and with every living creature that is with you, the birds, the
cattle, and every beast of the earth with you; of all that comes out
of the ark, even every beast of the earth.

Then verse 10 goes beyond that: notice there are other parties:
every living creature that is with you, the birds, the cattle, and
every beast of the earth with you; of all that comes out of the ark,
 even every beast of the earth. This is a covenant that involves
creatures as well. In fact later on we will see that it is one that
 includes, I think, the entire natural realm. I will touch this later on
 in the text. These are the recipients of the blessing of what God is
 stipulating, included in the contract. Very interesting and unique.

Universal Language (*kol*)

1. All living creatures - *ne'fesh* 9.10, 12, 15-16
2. All beasts - *khah-yah'* 9.10 (2x)
3. All that comes out of the Ark (10)

Again there is repetition of the word every/all: *kol*. All
 beasts: *kol*. All...out of the Ark: *kol*. The word *kol* repeated
 frequently. Also we have seen ‘creatures’: *ne'-fesh*. In terms of
 its broad scope, and of what is going to come, new generations
 and creatures: it is a broad, long-range contract that God is
 entering into. And it has the same universal language with *kol*—
 including all living creatures, *ne'-fesh* repeated in verses 12, 15
 and 16. Now the outcome of the universal flood is that God is
 going to deal with all of humanity, so *it* actually supports the idea
 of a universal flood as well. It includes all that comes out of the
 Ark which is all that *exists*.

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| a) Parties to Covenant | 9.8-10 |
| b) Stipulations of Covenant | 9.11 |

Then we have some of the stipulations stated in verse 11.
 More will be stated later on.

9.11 “I establish My covenant with you; and all flesh shall never
 again be cut off by the water of the flood, neither shall there again
 be a flood to destroy the earth.”

He repeats I establish My covenant with you; A second
 characteristic is that it is unconditional.

Characteristics

1. Decreed
2. Unconditional

We will add to that later—there are other indicators that it is
 unconditional.

9.11 “I establish My covenant with you; and all flesh shall never
again be cut off by the water of the flood, neither shall there again
 be a flood to destroy the earth.”

Then the repetition *all flesh* with *kol* (all) again. all flesh shall
never again be cut off by the water of the flood. That is the

stipulation. There will never be another *ma-bul'*: the water of the flood. There is an article, the water, the unique flood which we already saw.

Universal Language (*kol*)

1. All living creatures - *ne'fesh* 9.10, 12, 15-16
2. All beasts - *khah-yah'* 9.10 (2x)
3. All that comes out of the Ark (10)
4. All flesh - *bah-sahr'* 9.11, 15 (2x), 16-17

And we can add to that, all flesh = *bah-sahr'*. It is also 2 times in verse 15 and in 16 and 17, reiterating this universal aspect of the Noahic Covenant and somewhat supporting the universal nature of the flood itself. So we could say that it is a *universal* covenant as well, affecting virtually all creatures. We will add to that also.

Characteristics

1. Decreed
2. Unconditional
3. Universal
4. Gracious

And, we could say that is *gracious*. God does not *have* to enter into a covenant; in fact God does not *have* to *save*, but He was gracious in saving and now He is gracious in entering into a covenant.

9.11 “I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth.”

Then neither shall there again be a flood to destroy the earth. That is the main and all encompassing stipulation and only God—this adds to the unconditional aspect, man could not prevent a

flood—only God can accomplish this stipulation. That indicates its unconditionality.

Characteristics

1. Decreed
2. Unconditional
3. Universal
4. Gracious
5. Physical

And we could say that it has some physical characteristics as well.

God's covenants are grace upon grace upon grace (grace³)!