

We continue in Genesis 9, talking about Early History of Civilization, the decline, destruction—the flood—and the new ‘dispensation’ or economy of God dealing with mankind has a lot of things that are different or new. Some of it has to do with the changes that God made to the entire creation itself. We will talk about our creation and how that affects our study of science.

C. Early History of Civilization	4.1-9.29
1. Decline of Civilization	4.1-6.8
2. Destruction of Civilization	6.9-8.22
3. Dispensation of Noah	9
a. Directions of Dispensation	9.1-7
b. Dedication of God	9.8-17
1) Discharging of Covenant	9.8-11
a) Parties to Covenant	9.8-10

Under the Dispensation of Noah: directions, re-issuing of old commands with Noah and the family at the focus. Then we have the ‘dedication’ of God: his saying that He is not going to bring another flood. Then in verses 8-11 we have the discharging of the Noahic Covenant. We saw the parties to the covenant, 8-10:

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.

God spoke to the entire population; it includes the wives—after the flood, Noah, 3 sons and 4 wives = 8 persons. And now God makes this dedication or declaration or announcement concerning a covenant. Notice: Now behold, I Myself do

establish My covenant with you. God is the first party. He is speaking to Noah and the sons and wives. This covenant includes God Himself, and that is most important; He is not only the initiator, since it is a covenant, He is the primary party to it, and He describes it as *His* covenant, emphasizing the unconditional aspect of it, and other aspects in terms of Him being the initiator.

with you, referring to the families. And thirdly, and with your descendants which includes *us*, all of the descendants—everyone that has come from Noah and the 3 sons. We will see how those are divided when we get to chapter 10.

These, then, are the parties to the Covenant:

Covenant Parties

1. God - 9.9
2. Noah and family -
3. Descendants -

A ‘covenant’ is ‘*ber-eet*’ in Hebrew: a particular contract, it is a legally binding contract, so it has legality in it, with certain statements, one being to identify parties. An analogy would be your entering into a bank mortgage, you and the bank representative sign it as being the parties.

It can be between individuals or like a treaty; there are examples of these in the OT: a treaty between nations, for example. One of the important aspects is that it specifies behavior that is expected of the parties, or that they agree to. This is far more than just a promise; it is a legally binding contract.

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

We already saw, in 6.18 that God *predicts* that He is going to have a contract. Then in 9.9 an announcement after the Genesis flood, and we will see at least 8 mentions of a *ber-eet*, 11-13, 15-17

Characteristics

1. Decreed

It is *decreed*, it is what God determines, and He probably decreed it even before the foundation of the world, but it does have all the authority of God decreeing things. There are certain things that theologians describe as decreed, and I would include *covenants* amongst them. I Myself do establish My covenant with you suggests that it is a *decree*.

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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 in verse 9: with your descendants after you which are included on the slide.

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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.

And verse 10: there are other parties, it continues: and with every living creature...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. Now this is a very, very unusual covenant; I don't know of any other covenant that includes ‘creatures’. This is very specific and I think it is indicating some things in terms of God establishing a legal contract that includes the natural realm and particularly other creatures, other than humans. I think one of the main emphases of the Noachic Covenant and one of the distinctions that makes it unique with an aspect of specifying as parties to it *creatures* other than humans.

Covenant Parties

- | | |
|----------------------|------|
| 1. God - | 9.9 |
| 2. Noah and family - | |
| 3. Descendants - | |
| 4. Animals - | 9.10 |

So the Noachic Covenant includes not only God, Noah and the family and their descendants, but in verse 10 it includes *animals* as parties to the covenant. We will see reiterating of the parties over and over beginning in verse 12.

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|----------------------------------|----------|
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| b) Stipulations of Covenant | 9.11 |

And in verse 11, the stipulations of the covenant in which God binds Himself to accomplish. We say it is *unconditional* because man cannot perform anything relating to what verse 11 is telling us.

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.”

I establish My covenant with you; Noah is a party to it but he cannot perform the stipulation. Notice again: ‘all flesh shall never again be cut off by the water of the flood’. So that is part of what God will do. The main element of the covenant is expanded here, neither shall there again be a flood to destroy the earth. That is the main issue. God binds Himself to never again bring a flood—a *ma-bul*—to destroy the earth, referring to chapter 7 and 8 where the universal, world-wide flood is described. Obviously this is an argument against a local flood because there have been many of them and God would not ever violate His covenant and all of the local floods—if the Genesis flood were a local one, then God would have violated this covenant. There has never been a world-wide destructive flood as described in chapters 8 and 9.

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b) Stipulations of Covenant	9.11
2) Display of Covenant	9.12-17

Now, in verses 12-17, the Display of the Covenant; it will be very visible, so everything points to the physicality of it, even the display, which we would call the *sign* of the covenant.

9.12 God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations;

No one will ever be able to say they never saw it because it will be so visible: This is the sign of the covenant which I am making between Me and you,...

9.12 God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations;

13 I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.

...emphasizing ‘every living creature that is with you’.

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And, it is going to be a long-range covenant for all successive generations. There is another phrase that we will see later on that speaks of its *eternity*, using a word that would be translated in that sense.

9.12 God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations;

13 I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.

The description of the sign: I set My bow in the cloud, and it shall be for a sign of a covenant. The word ‘bow’ there in another context can refer to a warrior’s bow, as in a ‘bow and arrow’ and this bow is, however, is a bow of *peace*, in that it does not bring war or involve warfare, but in fact it is God using the shape, I guess, to communicate that He has entered into this covenant and we should be reminded of it. And, by the way, we need to *re-claim* the rainbow as a Biblical symbol; it has kind of been taken by the culture and perverted, but the rainbow is a description of what God has done in time and continues to do. After a rainstorm it is set in a cloud; it is a sign or symbol. Later on, for example, the Abrahamic Covenant has a sign, as do some of the others.

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13 I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.

Now: between Me and the earth. He goes beyond the living creatures and mankind but between God and the natural realm, you might say, broad-based, the planet.

Covenant Parties

- | | |
|----------------------|---------|
| 1. God - | 9.9 |
| 2. Noah and family - | 9.9, 12 |
| 3. Descendants - | 9.9 |
| 4. Animals- | 9.10-12 |
| 5. Earth - | 9.13 |

So we can add to our list. God has been mentioned 4 times already, then the reference to ‘you’, Noah and the family again in verse 12 and the animals re-iterated in verses 11 and 12 again, and then, at the end of verse 13, the earth. So there are 5 distinct

parties to the covenant, 4 besides God who is the main one who will accomplish the stipulation of the covenant—since none of the animals nor the inanimate earth, nor are we able to do so. It is totally on the part of God to complete—one of the reasons we described it as un-conditional.

9.14 “It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud,
15 and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.

A little more description and it is very visible, very physical; it involves the elements, water, the atmosphere. So again we cannot over-stress the physicality of it and I think that brings lots of implications in terms of the whole physical realm. I think it is overlooked or not noticed by most commentators. I think it gives us one of the elements of the development of a Biblical foundation for Science itself—because it deals with the natural realm which science studies.

A rainbow is not only beautiful, but an interesting phenomenon in terms of how it is produced and there is lots of physics involved in it, particularly optics, but it is produced by physical phenomenon.

- > White light in coming essentially from the sun, obviously strikes the whole earth, but when it involves little droplets, it enters them and is refracted...
- > Refracted inside reflected in a way, but better, refracted inside the droplet...
- > Reflected inside then it is reflected inside, almost like it is bouncing around inside each of the droplets, and then:
- > Refracted and separated out it is refracted and spread out; and the spreading out and this refracting causes the various colors.

So, within in the spectrum of white light, based on all this refractive action, it ends up with this beautiful bow. Was this the first rainbow? I don't know if there is enough in the text to conclude that; so creationists think that this may have been the very first sight of the rainbow, but it is possible that there might have been the same kind of action before the flood. Some creationists believe that this was the first rain with the flood.

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15 and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.

But at least the rainbow now has new significance which is the main point—to remind mankind, even though God says He will remember, it is really for *our* remembrance to be reminded of the Genesis flood and to be reminded that we are under a sovereign God that has the creation under His control, and He has bound Himself to never bring a genesis *ma-búl* flood again.

In 15 God says, I will remember My covenant. We mentioned before that we know that God doesn't forget. It is an anthropomorphism and it conveys the idea that God is taking *action*. In an Exodus passage, God ‘remembers’ the Abrahamic Covenant and tells Moses that he is remembering it, and by remembering, even though 400 years have passed, that now He is going to enter into relationship with this generation of Israelites, and He is going to take action. He is working in the creation to accomplish what is stipulated in the covenant. So remembering it is essentially God effecting it, or accomplishing what He has specified within it. In this context He is continuing to take the steps that He has implemented in terms of preventing another *ma-bul*.

9.14 “It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud,
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between Me and you and every living creature of all flesh. So He re-iterates the animals again. The emphasis is on the creatures and mankind; He has already mentioned the earth earlier.

This then adds verse 15 as a mention of the animals.

Covenant Parties

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|----------------------|-------------|
| 1. God - | 9.9 |
| 2. Noah and family - | 9.9, 12 |
| 3. Descendants - | 9.9 |
| 4. Animals- | 9.10-12, 15 |
| 5. Earth - | 9.13 |

9.14 “It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud,
15 and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.

Then the last of verse 15: the stipulation is repeated: never again shall the water become a flood to destroy all flesh. For God to effect or accomplish this, that means He has to control all the processes of nature—including electrons, protons, atoms, molecules, but on the big scale we can visualize it. Think about the orbit of the moon. How is the moon important in terms of the oceans? The moon causes the tides.

So the gravity of the moon, from the particular location in its elliptical orbit, in a particular time will cause tides, that is, the gravitational pull will bring water into the land and cause a tidal action. And, astrophysicists will tell you that it doesn't take too

much distance further to diminish the tides or too much distance closer to the earth to cause gravitational pull and greater movements of the water and high tides.

So, if the moon were not kept in its orbit it could come close enough so that the tides would override all of the continents and essentially flood all of the land masses. But God has promised that never again shall the water become a flood to destroy all flesh. That is just one example. There are other examples where God is controlling not only the orbits of the moon but of all of the heavenly bodies and He is dealing with things on the atomic and subatomic level as well to *maintain* a physical environment that is predictable, one that we can study and run experiments and come up with similar outcomes, things we can predict because God is controlling all of these aspects of the physical nature.

The only thing mentioned here is the flood, because that was of immediate concern, but God has to control the *entire* physical realm. And I believe that the Noahic Covenant is one that involves the earth—it is a party, the animals, and certainly mankind. In other words, it is on the whole planet and maybe even beyond the planet that God has established *stability* which is what science is dependent on: stability and predictability.

And we talked about the *decree* that God has established in terms of the covenant, about the unconditional aspect that only God can accomplish, and we mentioned that it is universal in that God speaks of successive time, and He is going to use another phrase later on.

Characteristics

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

And we also mentioned that God does not have to enter into covenants, but He does so by *grace* to give double, triple, quadruple assurance to this new generation that God is in control of the physical realm and it is not going to run amuck like it did in His bringing of the Genesis flood.

And then we can now add the physicality of the covenant which involves the natural realm.

Now this is a good place to put what I describe as a Biblical Foundation for science. I think the Noahic covenant establishes a stable environment such that *our* environment is different from a pre-flood world, but it is a stable one and the Bible predicts a time when changes will be made, but until that time comes, we are living in an environment in which science can be carried out.

We could also say that, because of the Noahic Covenant we can do science. There is a Biblical view and a secular science. Keep in mind that Secular Science has moved away from its Biblical roots. Modern science in the time of Newton, Faraday, Boyle and many of the early scientists mostly were Bible-believing believers, that is, they had a commitment to Jesus Christ.

They believed that the Bible was inspired, that it was without error and they came to passages like the Romans 1 that talks about *God revealing Himself in the creation* and, in their thinking, they thought that if they could study the natural realm they could understand something about God because of passages like Romans 1 and also Psalm 19: *The heavens declare the glory of God*, so if you study astrophysics you ought to be able to see something of God reflected in His creation.

But secular science has abandoned that root idea and has separated itself not only from Scripture but from God and used the laws of nature and constants as unchanging. Now from their perspective and their observations these laws do, in fact, seem to be unchanging. But the Bible gives a different picture and a

Biblical world view gives us other insights that go against this idea that I would like to develop.

So, in the secular world, the thinking is that science is the probably the best means that man has come up with in obtaining or finding truth, and particularly truth of the world and truth of the natural realm, but it is not the *only* means and secular science has abandoned other means. They would say that science is the best means and I would say that it is the best means that man has found, but there are other means as well.

Secular Science

Unchanging Laws of Nature

TRUTH

god and religion
opinion

So they have a low view of God, religion and the Bible; hence the un-capitalized words here. They would say that issue of God, the Bible, those are man's *opinions*. But if you want truth and you want to understand the world and these laws of nature, you have to do science.

But the *Bible* gives us insight in that it *describes the God of the Bible as the only eternal one*:

Only God:

- > Is Eternal - created beginning and transformation
- > Is Infinite - limited in all ways
- > Is Truth - reflection of truth
- > Is Self-existent - dependent and upheld
- > Is immutable - constants temporary as He desires
- > Is Sovereign - servant to Creator

Now many secular scientists believe that the universe is eternal and infinite. But the Bible tells us that the universe is created and therefore has a beginning which goes against secular science, and the case I am going to make is that the natural realm

has also experienced some *transformations*. And there are at least 2 that have already taken place: one is the fall of man that had an effect on the natural realm—that physical aspect included zoology was changed, anthropology, biology, geophysics was changed, physics itself was changed, and all those categories have changed.

So the creation has experienced radical transformations, and the Genesis Flood brought another occasion where another radical transformation took place. We will indicate some of these between pre-flood and post-flood worlds. Keep in mind that we are living in a *post-flood world, environment and natural realm*. It is stable because of the Noahic Covenant, but that doesn't mean that it has always been this way. It is not eternal. In fact we are living in a fallen world, a post-flood world. And it will experience a future transformation which we will talk about later.

The universe is not infinite. Some scientists think that the universe or time is infinite but the creation is in fact, as the Bible describes it, limited in all ways. So only God is eternal, infinite, absolute Truth—all truth finds its source in Him. Jesus says, '*I am the way and the truth...*' John 14.6, *No one comes to the Father except by Me*. So truth can be found in the creation, but we can also look for evidence of God in the creation into which God has built things that we can find that are a reflection of Him and Truth.

Only God is eternal, infinite, Truth, and only God is self-existent. And even most scientists know that in the created realm there is a lot of dependence on different processes and aspects of the creation. Some might say that it is self-existent, but we know from Scripture that the creation is dependent, and Hebrews 1 and Colossians 1 speak of God *upholding* the universe. Only God is self-existent.

Only God is immutable; so constants are only temporary in terms of eras, timeframes. There is a pre-fall timeframe where I think the world, the universe, the constants or some of them may have been different than what they are today. In the period between the fall and the flood some of the constants may have

been tweaked or changed and certainly after the flood there is evidence—there is a research project that seems to indicate that there were some pre-flood constants that were modified and are different *after* the flood. So constants are not immutable, laws of science are not immutable. Only God is immutable. Constants are temporary as God specifies and desires, and the Noahic Covenant has set that constancy, that stability that we experience today, after the Genesis flood.

And, only God is sovereign over the creation. The creation is a servant to the Creator; it is designed that way and God has built it that way so that He accomplishes His purposes using the creation and particularly mankind within the creation. It is a servant; He is sovereign over it and He can intervene to modify on a short-term basis any law of science or any constant, and we have examples of that in Scripture—we call those miracles.

That is the beginning of the contrast between the secular view of science and the natural realm with the Biblical world view. So from a Biblical perspective we see God as creator of the natural realm; therefore He knows everything about it and He is going to communicate to us some aspects of it in His Word. And because His Word is inspired and inerrant we would expect that there not be any conflicts between what God reveals and what we can discover in science. So we should not *fear* science; in fact we should *love* it because it is going to reflect something of God Himself. And that sovereign creator/Lord has created a universe and built constants and laws within it—and, by the way, He is the Law-giver. You might ask the unbelieving, secular scientist when he talks about laws of science, ‘Who is the law-giver? Where did these laws come from? You might point him to the Creator.

The laws are temporarily constant and dependent on the Creator, and the Noahic Covenant that He has established. And He exercises His sovereign will over that Creation.

Biblical View

Creator and Sovereign Lord



Temporarily Constant
and dependent
Creation

Science - Foundation

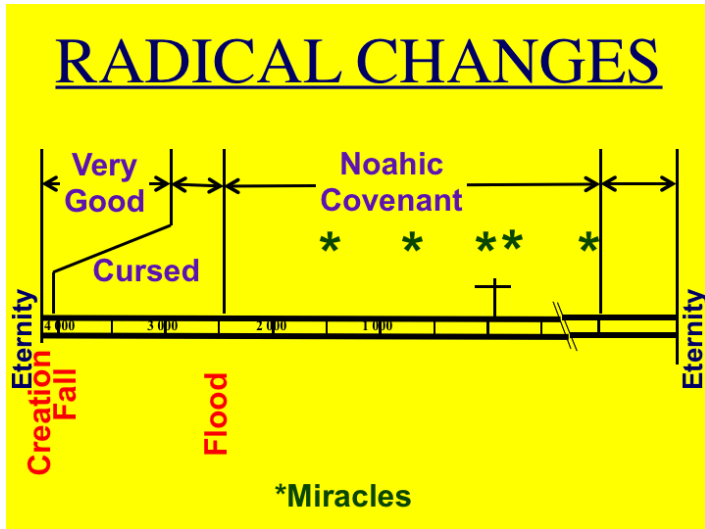
1. God’s creation - not evolution which is man’s substitute to try to explain things by leaving God out. And there is probably *no* scientific evidence that actually supports evolution. It doesn’t even rise to the level of a theory. It’s more of a philosophical *idea* to try to get around God as creator.
2. Finite and temporal - not eternal, as we have just said.
3. Very good creation - not entropy. We are not living in that same creation, so something happened—a least a couple of events as we indicated. 2 Peter 3.3-13 tells us about this:

2Peter 3.3-13

- > Creation - very good ‘earth formed out of water’
- > Fall - cursed ‘world at that time’

The passage refers to the creation which was ‘very good’, describing it being ‘formed out of water’, exactly what we have in Genesis 1.2. 2Peter 3 doesn’t describe the fall, but it kind of implies it—the fall with a curse when it refers to the ‘world at that time’, before the flood—we have been studying the time leading up to the flood. And the passage does describe the flood as another major event. Here is evidence of Radical Changes, of which we will see more. These radical changes can be plotted on a time line, starting with eternity, a very good creation, then a fall that introduced a cursed creation—in which we are living right

now. We are beyond the cross and before the break in the timeline, in a period that anticipates a future transformation, a radical change.



We can do science today because of the Noahic Covenant!