

Continuing in Genesis 9, we will review our discussion of the Noahic Covenant and the aftermath of the Genesis flood. This 'Noahic' dispensation is more radically different from the others. This one involves not only a new arrangement but mankind and the Covenant deals with the natural realm also. This is the beginning of our era, a post-flood era; we are in a later dispensation, but in terms of the natural realm I think we are still under the Noahic Covenant.

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We have already looked at Directions of the Dispensation that God issues including human government, murder, some natural things. And then the portion we are in, 9.8-17, the Dedication of God or what God announces that He is going to do in the future that involves the natural realm—He is not going to bring another flood like the one described in chapters 6-8, we can be assured that there will not be destruction. That involves the discharging of the covenant, verses 8-11. Then last time we focused on the Display of the Covenant: God made a visible display of it in terms of the rainbow.

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;

This is the sign of the covenant, that is a way for people to be reminded. The Abrahamic and Mosaic covenants have a sign. Last time we stressed the parties, which I am making between Me and you and every living creature that is with you, for all successive generations. The ‘you’ includes the family of Noah, but also includes all of the living creatures *ne'-fesh*. It is a long range covenant and verse 13 goes back to the ‘sign’:

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

So it includes the earth as well.

I described what a ‘covenant’ is all about, a legally binding contract with parties and stipulations that is a legal document. They can be agreements between individuals, pacts within families or treaties among nations. There are examples of all of these in the OT.

***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

The unusual ones are where *God* enters into a covenant and this is the first one we have in the Bible. But in general a *ber-eet'* or contract/covenant in its stipulations specifies behavior that is to be complied with by the parties. This one is an *unconditional* one in that God is the one that will be able to accomplish what the stipulations include, the preventing of another flood so mankind cannot enter and most of the covenants in the OT are *unconditional*. We will see another in chapter 15 as we continue through that chapter.

That is a *ber-eet*' and God mentions it in 6.18 and in 9.9 we have the introduction of the covenant which is mentioned in verses 11, 12 and 13, and again in 15-17.

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.

'This is the sign of the covenant which I am making between Me and you'. Remember the repetition, over and over, of the parties: God making it between Him and the family and every living creature.

#### Covenant Parties

- |                      |            |
|----------------------|------------|
| 1. God -             | 9.9, 11-13 |
| 2. Noah and family - | 9.9, 12    |
| 3. Descendants -     | 9.9        |
| 4. Animals-          | 9.10-12    |
| 5. Earth -           | 9.13       |

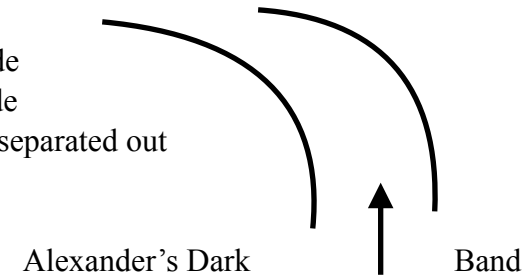
We have summarized the parties and the verses where they are mentioned: God, Noah and the family, Descendants, animals and then in verse 13 He includes *the natural realm*. And I think that is at the heart of the Noahic Covenant; I think it gives us some insight into how to handle particularly historical science and what happened in the past.

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.

Verse 14: when I bring a cloud, a description of the sign, that the bow will be seen in the cloud. We talked about rainbows where white light comes from the sun y enters into droplets of water. So there is physics or optics involved. And, as it enters into a droplet, the light is *refracted* and then reflected inside. Then it is refracted out and spreads out in the refracting process.

- > White light in
- > Refracted inside
- > Reflected inside
- > Refracted and separated out



When you see a double rainbow, the dark band in between them is called Alexander's Dark Band.

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 we talked about verse 15: I will remember My covenant. God does not forget; when the Bible talks about God remembering, the emphasis is *God taking action*. He, in fact, maintains it moment by moment.

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.

Again He reiterates: between Me and you and every living creature of all flesh. So we can add verse 15 to the list of parties:

### Covenant Parties

1. God - 9.9, 11-13
2. Noah and family - 9.9, 12, 15
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 stipulation that God is going to fulfill, as He legally binds Himself, is never again shall the water become a flood to destroy all flesh.

And, I made a few comments: that in order for God to fulfill that, He has to sovereignly control all the processes of earth. I gave one example of how He controls astrophysics, but other areas could be used as examples as well in order to fulfill what He has not only promised, but bound Himself to.

### Characteristics of the Noahic Covenant

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

We saw that the Noahic Covenant is decreed, is unconditional, universal—just as the flood was universal; it is gracious—God did not have to give a covenant and He goes beyond promises in

giving a covenant, and we noted last time that it is physical, having the physical realm in view.

I also gave an overview of the distinction that we have from secular science which stresses the stability of the laws of nature and constants, unchanging laws. And it emphasizes arriving at truth in the natural realm, but secularists, non-believers, have a low view of God. And what they would describe as religion or Scripture—and any data from those sources—as opinion and not truth. You need to do experiments and use the laws of science to verify truth—in the secular thinking.

### Secular Science

Unchanging Laws of Nature

TRUTH

god and religion

opinion

And we did kind of an introduction to science and described God as Only eternal and infinite; this is the Biblical world view in contrast to secular thinking. Only God is Truth,

### Only God:

> Is Eternal -

> Is Infinite -

> Is Truth -

> Is Self-existent - dependent and upheld

> Is immutable - constants temporary as He desires

> Is Sovereign - servant to Creator

### The Universe:

created beginning and transformation

limited in all ways

reflection of truth

dependent and upheld

constants temporary as He desires

servant to Creator

Only God is self-existent while the universe is dependent and upheld. Only God is immutable, not the constants which are temporary—some have changed not only as a result of the Fall, but also the Genesis Flood. Constants are temporary only under the sovereign will of God, the creation being His servant.

The contrast is a Biblical world view; we start with God as Creator, Genesis 1, and He is sovereign over the creation.

**Biblical View**

Creator and Sovereign Lord



Temporarily Constant  
and dependent creation

Constants are used by God to produce stability within Eras, but He can change them if He wants to—in fact miracles are examples of God changing the natural realm to accomplish His purposes, so they are dependent on *Him*. So they are temporarily constant and dependent on a sovereign God.

**Science - Foundation**

1. God's creation - not evolution
2. Finite and temporal - not eternal
3. Very good creation - not entropy
4. Reveals God- not purposeless

We also started a beginning of a foundation, the emphasis that Scripture will give us in doing science, and things that we keep in mind. Going into the sciences it is fundamental to start with God as *creator*, that the natural realm that we study is *His creation*.

The secular world starts with evolution; that's their idea of origins, but we have a different view based on *revelation*, the Biblical world view of God as creator. And, we have indications that it has a beginning, so it is temporal; and if you read other Scriptures you learn that it also has an end, 2Peter 3.10, for example. Also it is *finite*, described that way in the Genesis account.

But it is also described as a creation that was *very good*, which is an aspect that we have to factor in as well. This indicates that there was a radical change that took place. We are no longer

living in that very good creation which gives us the idea that the natural realm has changed—that the world we live in is different today from what it was before *sin* entered and if it is different today, then we can't project back or it validates uniformitarian thinking.

The purpose of the creation is to *reveal God*. That is important and every scientist should be confronted with the revelation of God and he should be the first one to recognize that the only actual explanation for many things he is observing in the natural realm suggest that there has to be a *creator*. Romans 1 tells us that, but also that the creation has *purpose*; God has built purpose within the creation. So that is another foundation stone that we can add to the Biblical Foundation for Science.

**General Revelation**

Romans 1.19 *because that which is known about God is evident within them; for God made it evident to them.*

*20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.*

I have highlighted the many words in this passage, Romans 1, 19 and 20, that emphasize the understanding of this revelation. That is, the revelation is *known*. God has made it known and it is about Him within the creation which we will see in the later part of the passage.

And, what is known about God is evident. It is not obscure; it is evident and it is internal, that is, it is recognized within them. And I think it starts with conscience, but it could take other forms as well—that mental perception of better explanations other than just simply naturalistic ones.

And, if that is not enough, God made it evident. It is evident, and the *means*, God *made* it evident to emphasize it. Certainly

God is capable of making Himself known to every individual that has ever walked the face of the earth.

And, if that is not clear enough, ‘since the creation of the world’, since Genesis 1, since the creation of Adam and Eve, including every human being, ‘His invisible attributes, His eternal power and divine nature’ from which you can learn something about God. And, there is another little phrase, have been clearly seen, so it is observable; the scientist can *see* it, but he has to have eyes *looking for it*. Then another word, being understood; it penetrates, it enters the thinking, the mind and it’s understood, and the *means* through which God does the revelation: ‘through what has been made’, that is, through the creation, the works that God has created in 6 days, as we saw in chapter 1. And it makes man *accountable* so that they are **without excuse**.

The Greek word means that they are without an excuse, inexcusable. They cannot give reasons to God saying that He did not make it evident to them, that the revelation was too obscure, because it can be clearly seen and, in fact, God knows the *conscience* and knows that they understood the revelation but they rejected it—which is in the rest of this Romans passage. All of mankind stands condemned because they have rejected in general the revelation that God has made. That is the purpose of the creation; God has built within it a revelation of Himself. So you need to take that into account in your study of science. Science should drive us to God and should in fact stimulate a desire to know Him, and bring us to conclusions concerning Him. That is an important element in the study of science.

### Science - Foundation

1. God’s creation - not evolution
2. Finite and temporal - not eternal
3. Very good creation - not entropy
4. Reveals God- not purposeless
5. Sovereign control - not chance

There are other passages starting with Genesis 1 where God is sovereign creator, but he also is sovereign in *controlling* the natural realm. And this is where the Noahic Covenant begins to come in, because it is establishing a dispensation where God has set things in motion such that we can have stability to be able to *do* science. So God is sovereignly in control; things do not happen randomly, it is not by chance.

Just to give an example of the sovereign hand—one of them is so clear if we look at Psalm 104. Also Psalm 147 has similar passages.

### Sovereignty

1. Climatology - Psalm 104.3 *He lays the beams of His upper chambers in the waters; He makes the clouds His chariot; He walks upon the wings of the wind; 4 He makes the winds His messengers, Flaming fire His ministers.*

Several descriptive phrases that are poetic, but the essence of the poetry is that God is sovereignly in control of all the aspects of climatology.

147.8 *Who covers the heavens with clouds, Who provides rain for the earth, Who makes grass to grow on the mountains.*

2. Hydrology - Psalm 104.10 *He sends forth springs in the valleys; They flow between the mountains;*

104.13 *He waters the mountains from His upper chambers; The earth is satisfied with the fruit of His works.*

The whole hydrological system, not just climatology, but a kind of subset of that science is hydrology, so God is sovereign over hydrology.

3. Botany - Psalm 104.14 *He causes the grass to grow for the cattle, And vegetation for the labor of man, So that he may bring forth food from the earth,*  
Psalm 104.16 *The trees of the LORD drink their fill, The cedars of Lebanon which He planted,*

Botany, even agriculture. And He planted the cedars of Lebanon and the implication is that He fills them with sap as well.

4. Optics - Psalm 104.20 *You appoint darkness and it becomes night, In which all the beasts of the forest prowl about.*

Again zoology is involved in that, but also specifically optics, another science.

5. Biology - Psalm 104.21 *The young lions roar after their prey And seek their food from God....27 They all wait for You To give them their food in due season.*

Psalm 147.9 *He gives to the beast its food, And to the young ravens which cry.*

So biology broadly or zoology and the others above.

6. Physics - Romans 8.18 *For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.*

*19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.*

*20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope*

*21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.*

*22 For we know that the whole creation groans and suffers the pains of childbirth together until now.*

Paul, in Romans 8 talks about the Fall, and talks about the reversal of the Fall, so you can include physics and other sciences as well.

This is just a sampling, several from just one Psalm, and you can find other passages that indicate that God is sovereign over the natural realm. The Noahic Covenant shows that God even bound Himself legally to deal with the natural realm so that nothing within the natural realm is going to have the cataclysmic flood event that was just described in the narrative.

The Noahic Covenant along with the results of the fall of man and the aftermath of the Genesis Flood tell us that in science uniformitarianism is a faulty assumption and those that try to reconstruct ancient events, particularly creation people, that project present events *back*. I think that you can't go beyond the Genesis Flood, and certainly you can't go back before the fall of mankind, because the natural realm has experienced these radical changes. When we were in Genesis 3 I mentioned that all of zoology, anthropology, biology, botany, physics, geophysics were affected as a result of the fall, and those were just examples from the text itself that gave us indication that the pre-fall world was radically different, described 'very good' in contrast to the post-fall environment with evil that has affected the natural realm as well.

### Science - Foundation

1. God's creation - not evolution
2. Finite and temporal - not eternal
3. Very good creation - not entropy
4. Reveals God- not purposeless
5. Sovereign control - not chance
6. Radical changes - not uniformitarian

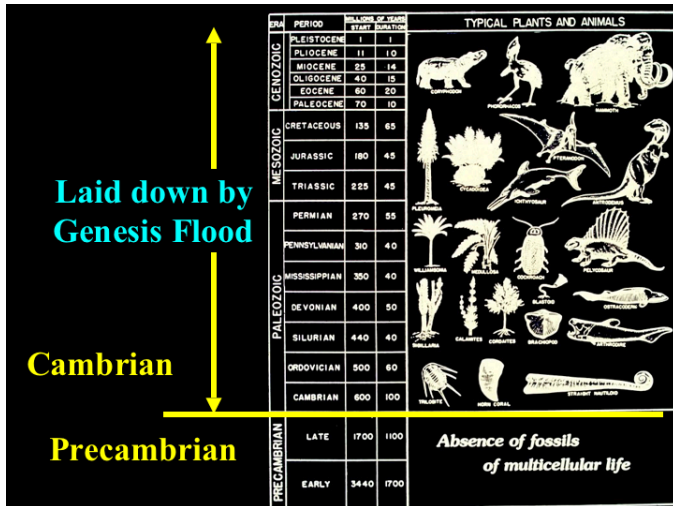
Similarly we have already seen some radical changes as a result of the flood so here is a list of some of them that we can observe.

### Physical Effects

- > Geophysics - geologic column

The entire geological column was not in existence; so the entire surface of the earth is radically different in the post flood environment from what it was before the Genesis flood—all of the tectonic effects that we talked about with the description of the 'fountains of the deep' and the geologic upheaval of the flood.

We have the conflict with secular science. This is a part of the geologic column that we don't contest; we see that there are places of the earth where these layers do exist. The secularist identifies them with the fossils that are contained in them, but we interpret the data better: that the Genesis Flood laid down all of these layers that are sedimentary rock that contain fossils, down to the Pre-Cambrian basement rock that, from a Biblical perspective was created on Day 3. So we have a different interpretation. But the point I am making here is the world we live in, the surface or crust of the earth is different; we can conclude that all of this layering, all over the world, is a result of the Genesis flood. This includes oil deposits, coal deposits, etc. because all of that is contained within the upper layers of the geological column.

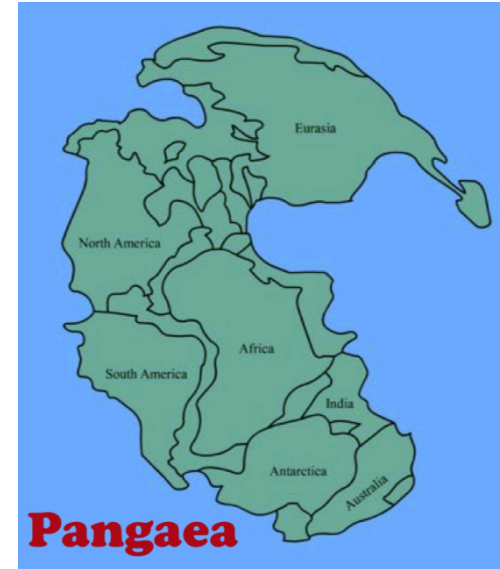


**Physical Effects**

- > Geophysics - geologic column
- > Tectonics - continents

So tectonics and the continents, perhaps from one land mass, that some may describe as Pangaea, to the continental layout that we have today. Let me remind you that we talked about the mid-

Atlantic Ridge that separates the Americas from Africa and Europe and eventually Asia, that we think was part of the Genesis flood. So the post-flood world is different; it experienced 'continental sprint' during the flood event and now we just see tiny incremental movements of these plates.



**Physical Effects**

- > Geophysics - geologic column
- > Tectonics - continents
- > Zoology - fear of man
- > Climatology - seasons, ice age
- > Oceanography - boundaries
- > Orogeny - high mountains
- > Physics - constants changed
- > Anthropology - longevity

So geophysics is different, tectonics is different, even zoology —now I said that the text is not totally clear, but it almost seems

in Genesis 9 that maybe with the animals something was possibly built in, (I'm not being dogmatic on this one.), that is different from the pre-flood world—that *fear* that is described in Genesis 9. It is just a hint, just a possibility.

Now climatology: There are hints, at the end of chapter 8, to seasons and maybe for the first time we have seasonal changes; again this is not as clear. But there is evidence for an ice age which would be a radical difference in terms of climatology after the post-flood world.

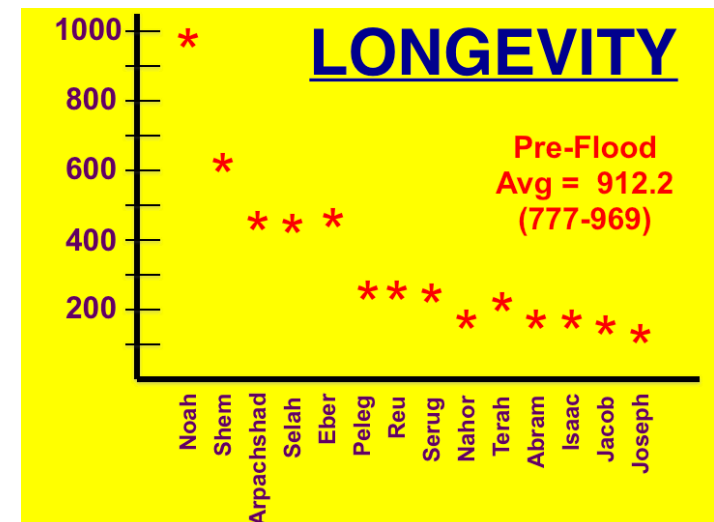
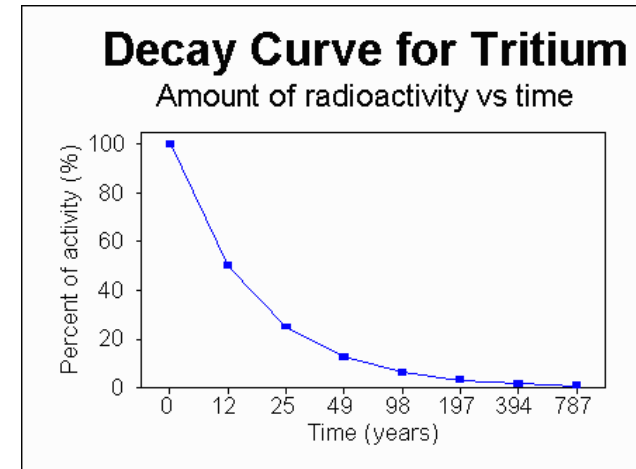
Oceanography would be totally different because we have a different probably level of salt and different composition of the oceans and certainly different boundaries, and different ocean floor.

Similarly, orogeny. We talked about the building of mountains. The post-flood mountains are much higher than any of the pre-flood mountains because of some of the things that we saw.

Even physics where possibly constants were changed. In fact the RATE group of scientists did some research and published it around 2005. One of the conclusions they came to was that radiometric dating probably was changed and that the radiometric constants today are probably different than pre-flood and there were probably some radical changes during the flood. That is just one example. The secularist believes that radiometric half-life's are constant, but here is one example of the possibility of constants changing.

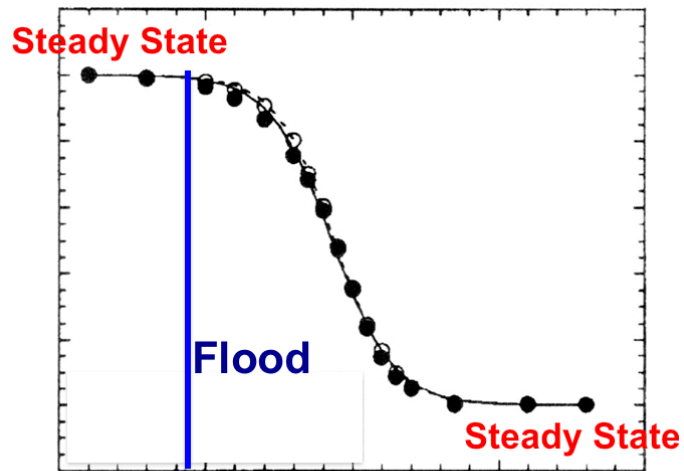
The point I am making is that the post-flood world is different from the pre-flood world. These are just some examples of the natural realm being changed. And another indication from the Biblical text is anthropology—mankind. The length of life spans, the longevity, we will see in chapter 11—that there is a drastic change that indicates very different conditions and something very radical happened during the flood to make such changes.

If you have a little science background, let me illustrate what the exponential decay curve is like. Tritium, for example, decays at an exponential rate, and this is what an exponential curve looks like in general. You can measure these things in physics in different processes; they behave in an exponential curve rate of decay. And if you plot the ages of the decline of the patriarchs listed in Genesis 11, you see that it tracks something like or close to an exponential decay rate in terms of the decrease of the ages.





The pre-flood average, excluding Enoch because he didn't die, is 912.2 years. That is the span; the youngest was 777 and Methuselah was 969. On a graph, if you have a steady state in terms of these processes that we know about today, and you have a radical change from that steady state which would be like the flood, then it returns to a stable *condition*. And we would say that in the Noachic covenant as God enforces it we have one more consistent but is drastically different from the pre-flood world.



The whole point I am making that the physical realm was affected—in this list of physical effects above—and the text itself is giving some of these indicators. So in that 2Peter 3 passage that we started to look at last time, I mentioned that Peter is making the point... Peter is actually defending the 2nd Coming of Christ against a group of people that have a *uniformitarian* view of the creation in the 1st Century! And he says,

2 Peter 3.3 *Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, 4 and saying, “Where is the promise of His coming? ...*

In other words, you disciples are talking about this radical 2nd Coming idea. Where is it? Where is the promise of His coming?

*...For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.”*

At least they had a creation viewpoint. But they were saying that everything has been the same. That is uniformitarianism, which says that nothing radical has intervened. Peter is giving them examples of radical changes. And he starts with creation.

*5 for when they maintain this — that is their viewpoint — it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water;*

That is Genesis 1, especially verse 2 where it talks about the earth and the Spirit of God hovering over the waters and the deep. Then God separating the land...and talking about the heavens and the earth, concluding that the earth was very good. He doesn't mention the Fall, but he seems to at least hint at it, and from what we know—that we we have a cursed earth, but what he says,

*6...the world at that time...*

That would have been the time of the Noachic Flood, and they would have been in a post-Fall world even though he doesn't make that point. And in verse 6:

*6 through which the world at that time was destroyed, being flooded with water.*

He is talking about the Genesis Flood, being flooded with water. Then he is anticipating...but talking about the present time:

*7 But by His word the present heavens and earth...*

That is, the earth that existed in the 1st Century, this is a post-flood world under the Noachic Covenant. There will be a radical change to this *present* heavens and earth that we live in, and we live 2000 years after Peter. Then he goes on:

*8 But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.*

In other words, God works on a different time table than we operate on, and verse 9,

9 *The Lord is not slow about His promise, as some count slowness, ...*

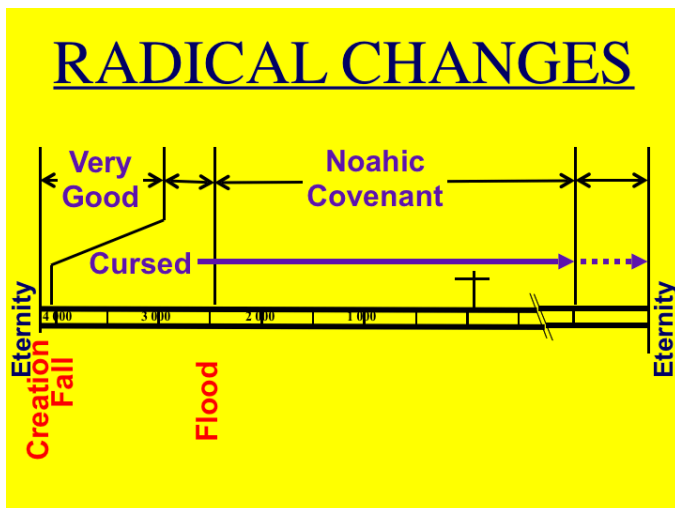
So he is defending the 2nd coming and then talks about a future, radical, changes—some of which will take place at the 2nd coming.

### 2Peter 3.3-13

- > Creation - very good 'earth formed out of water'
- > Fall - cursed 'world at that time'
- > Flood - Noahic covenant 'present heavens and earth'

So we can put together a time line of Biblical history of radical changes. We had an original creation that was very good, we have a fall that affected the *entire* creation, the remains no longer being a very good one, but a cursed one.

Then we have another major event, the flood where we have some more radical changes taking place, and God promises that He will establish a stable environment—and notice that the timeframe goes past the time of the crucifixion or the 1st Century, and in fact the break in the time line suggests that even future from our day there is going to be another event that Peter describes.



But there will be a period of stability when we can *do* science, where God is sovereignly controlling the natural realm and we can't project back anything beyond, that is, *before* the Noahic Covenant and the Flood because that is a different world, a different natural realm. And certainly we cannot go beyond the Fall and predict anything.

What God is telling us in Genesis 1 is His viewpoint of a very good creation under which we no longer live, so we can't project present day *science* to try to interpret that passage. Let the text stand on its own. God is *maintaining* the creation and He maintains it through the timeframes,

Colossians 1.17 *He is before all things, and in Him all things hold together.*

He, referring to Christ, verse 16...*all things have been created through Him and for Him.* He is the Creator and before all things and in Him all things hold together. So He is sovereignly holding every electron in its orbit, the moon and the planets in their orbits around the sun, and even our sun in the galaxy—He is holding everything together, and if that is not enough, in Hebrews 1.3, also referring to the Son,...

...He upholds all things by the word of His power...

Col 1.17 *He is before all things, and in Him all things hold together.*

Hebrews 1.3...*upholds all things by the word of His power.*

So He is in sovereign control of the natural realm.

And we can add to our Foundation of Science:

### Science - Foundation

1. God's creation - not evolution
2. Finite and temporal - not eternal
3. Very good creation - not entropy
4. Reveals God- not purposeless
5. Sovereign control - not chance

6. Radical changes - not uniformitarian
7. Upheld by Christ - not constants
8. Controlled by His Word - not law
9. Revelation interprets - not rationalism

There will be changes in the future, too: your body will no longer be subject to the law of gravity—in fact the law of gravity may be modified in some ways. Your resurrection body is not going to have any influence by all of the decaying processes, so constants are constants only through particular eras and we could also say that there are other verses saying that everything is controlled by His *Word*, not law, Hebrews 1.3, *upholds all things by the word of His power*. You need to ask the unbeliever, If laws of science exist, who is the lawgiver? From the Biblical perspective, we would use Hebrews 1.3 and say that constants are upheld and laws of science are upheld by His power, not ours.

### 2Peter 3.3-13

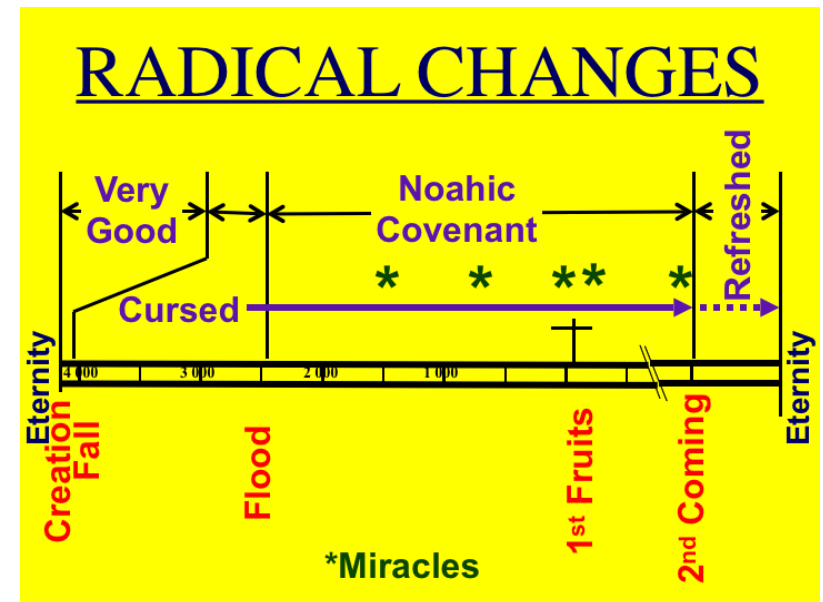
- > Creation - very good 'earth formed out of water'
- > Fall - cursed 'world at that time'
- > Flood - Noahic covenant 'present heavens and earth'
- > New Heaven and Earth - glorious  
after 'judgment and destruction'

And also, to finish the 2Peter 3 passage, there is going to be a New Heaven and a glorious New Earth after *another* judgment, that will be even greater than the Genesis flood, by fire, not by water. And the ultimate destruction of 2Peter 3.10 *But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.*

So we can add to our little chart, Jesus is the 1st Fruits of this new world and will have resurrected people and there will be radical changes at the 2nd Coming. And the Millennial Kingdom

is described in Isaiah 65, 11 and other passages as being radically different than the world we live in today. There is a passage, Acts 3 where I think Peter is actually offering Israel an opportunity to still accept the Messiah. Now this is after they have crucified the Messiah and the Messiah has risen from the dead. It seems that after his sermon—and remember that the Jews are the ones that are being converted and he is addressing the unbelieving Jews:

Acts 3.19 *“Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;*



I think what he is saying is if Israel repented as a nation, en mass, and if they accepted the Messiah, even after the death and resurrection, that He would return and establish the Millennial Kingdom in the 1st Century. Now they didn't...then the verse continues:

3.20 *and that He may send Jesus, the Christ appointed for you,*

In other words, if they repented—which they didn’t—Christ would return. Then:

3.21 *whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.*

That period of restoration I think is this 1000-year period that Christ establishes when, in fact, He returns and even part of the curse is lifted. There is still *death*, during the Millennial Kingdom, but other aspects are lifted, indicated by the dotted lines on the chart.

Miracles at different periods are just examples of the sovereign control that God has over the creation and He can intervene to modify, change and use the creation in a means that just brings glory to Him.

So that is a Biblical view of science. But another foundation stone: We need to go to Scripture and we have gone to some passages that give us an interpretation of the natural realm, not just simply the mind of man, rationalism, the experimentation we can endeavor to perform...we need Revelation to interpret the natural realm along with the 8 Foundation stones.

9.16 “When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.”

Again, ‘God remembering’ is that He is going to take action, maintaining a stable universe. It is written for *us*, but we looked at it anthropomorphically, as we stated last time, and put in terms that we could relate to. It is as if God remembers, even though He doesn’t forget. He is omniscient; he doesn’t learn because he has all knowledge, eternally. But He adds another element to this

Covenant: He calls it the *everlasting* covenant. This is not necessarily eternal; I think it is modified at the 2nd Coming, but it is going to last a long time, and I think we are still under it and it will be in effect until the 2nd Coming.

We can also add to our list of the Characteristics of the Noahic Covenant.

### **Characteristics of the Noahic Covenant**

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

Not only is it decreed, unconditional and universal, but it is gracious, physical and *Permanent* in terms of a timeframe or era, a long period of time, ‘everlasting’. And the Hebrew word there could be translated ‘eternal’, but it also could be ‘a long period of time’ or ‘everlasting’.

9.16 “When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.”

We are reminded again of the *parties*, so he reiterates this over and over and every one of the passages emphasizes that God is the primary party; it is between *God* and and every living creature of all flesh that is on the earth. So we can add verse 17:

9.17 And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

And in our list here we have God as the primary one in every one of the verses: 9, 11-13 and 15-17.

### Covenant Parties

1. God - 9.9, 11-13, 15-17
2. Noah and family - 9.9, 12, 15
3. Descendants - 9.9
4. Animals - 9.10-12, 15-17
5. Earth - 9.13

The other party includes Noah and his family, their descendants, the animals and the earth or natural realm.

Here are a few more passages:

Jeremiah 31.35 *Thus says the LORD, Who gives the sun for light by day And fixed the order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar; The LORD of hosts is His name:*

Notice that God is the one who gives not only the optics but the sun which is the one that affects this fixed order. I think this is an allusion to the Noahic Covenant, and it is given to give assurance to Israel, even though they are going to go into captivity; God is not going to abandon them. And notice the sovereignty: *Who stirs up the sea so that its waves roar*—might be an allusion to the flood...

Jeremiah 31.36 *“If this fixed order departs From before Me,” declares the LORD, “Then the offspring of Israel also will cease From being a nation before Me forever.”*

*If this fixed order*—a Biblical way of describing laws of nature that the secularists use. *departs From before Me*, that is, if

the Noahic Covenant fails, *“Then the offspring of Israel also will cease From being a nation before Me forever.”*

Remember that Jeremiah is describing their destruction, in fact chapter 31 talks about the New Covenant, so he is giving assurance; they are going to be judged, but it won't be eternal; in fact just as the 'fixed order' follows the patterns of the Noahic Covenant so also will all of the promises eventually come about for the nation of Israel. This is kind of re-iterated in Jeremiah 33.25:

Jeremiah 33.25 *“Thus says the LORD, ‘If My covenant for day and night stand not, and the fixed patterns of heaven and earth I have not established,*

The Lord says, *If My covenant for day and night...that's the Noahic Covenant, more specific, stand not*, that is, if I violate it, and *he fixed patterns*—another way of describing the stability of *heaven and earth I have not established*, so He is the One that establishes them,

Jeremiah 33.26 *then I would reject the descendants of Jacob and David My servant, not taking from his descendants rulers over the descendants of Abraham, Isaac and Jacob. But I will restore their fortunes and will have mercy on them.’”*

*then I would reject the descendants...But I will restore their fortunes and will have mercy on them.* So in the midst of their judgment He gives them assurance that they will be restored and it is as *sure* as the laws of nature that would be the Noahic Covenant.

Job 38.33 *“Do you know the ordinances of the heavens, Or fix their rule over the earth?”*

I think Job is alluding to the Noahic Covenant again.

We can do science today because of the Noahic Covenant!  
And God is sovereign not only over the natural realm but He is sovereign over our lives as well, and just as Israel is as secure as the laws of nature, so also also are *we* secure in our Lord.