GENESIS CHAPTER 9 PART I

HISTORICAL REDEMPTIVE REVELATION

The flood was a sign of the consummation of the kingdom, the finale of redemptive history. It introduced a new world that now is, the world that is another phase in redemptive history. The survivors in the ark were the redeemed mankind, symbolizing the elect glorified mankind who will be brought through the final cataclysm as heirs of the eternal kingdom. Noah was the proleptic type of Christ, who will build his church that the gates of hell shall not overpower, even as the deep waters could not submerge the ark because of God’s grace and God’s atonement and God’s accomplishment to merit her righteousness through Jesus Christ.

Genesis chapter 9 may be divided into two parts of revelation after the flood.

PART 1 – GOD’S RENEWED COVENANT OF COMMON GRACE WITH MANKIND (GENESIS 8:21 - 9:17)

There are 3 stages in this revelation

1. THE PURPOSE OF GOD IN THE NEW ORDER OF AFFAIRS IN THE RE-CREATION (GENESIS 8:21-22)

   And the LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done. While the earth remains, Seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:21-22)

   • There will be regularity of nature’s great fundamental processes while the earth remains. This implies a final end to the earth (Genesis 8:22).

   • Because “the imagination/intent of man’s heart is evil from his youth” (Gen. 6:5, 8:21), judgment is inevitable. Genesis 6:5 describes the culmination of evil that called for the flood judgment. Genesis 8:21 describes the natural state of evil in the human heart (cf. Romans 3:23, 6:23). The solution is the regeneration of man’s heart which is necessary for a good conscience. God’s plan is the death and resurrection of Christ to provide new life for his elect. (1 Peter 3:18-21, 2 Peter 2:4-5). The spirit baptism, symbolized by the ark and its occupants’ survival through the flood, is the regeneration made possible by the resurrection of Jesus Christ. Water baptism is the physical sign (symbol) of this regeneration, but not
the **attestation** of this spiritual reality which is a sovereign act of God, not by the work or will of man (see John 3:5-8, 1:12, 13).

2. **GOD’S PLAN TO SAFEGUARD HIS REDEMPTIVE PLAN (GENESIS 9:1-7)**

A **RESUMPTION OF THE CREATION ORDINANCE IN THE PRE-FLOOD ACCOUNT.** (Genesis 9:1-2)

Compare Genesis 1:28-30 with Genesis 9:1-2:

- Creature fruitfulness in the propagation of race is the blessing of God (1:28; 9:1)
- Dominion over the earth and its creatures is restored (1:28; 9:2).
- Providence of sustenance continues (1:29-30; 9:3).

Compare Genesis 4:15 with Genesis 9:5-6

- More details are given in Genesis 9 of the ordinance of taking another person’s life. Romans 13:3-4 indicates that the state/king is God’s way of judicial authority. Families form a state.

- The dignity of life is involved in the continuity of the creation ordinance of common grace cultural order. Man is made in God’s image. Animals are to have dignity in their proper use for food by man in a thankful manner, and not in the frivolous killing or toying of animals. The godlikeness of man is indicated in the phrase, “the fear of you” in the animal kingdom. Man’s civic role is to be God-like in his dominion over the creatures and in the cultural mandate. God instituted protection of life from man and from animals. Animals are naturally and instinctively afraid of man. Man is to have proper reverence for life as a sacred thing even in the eating of animals, not like wild beasts devouring each other. Hence the Leviticus law prohibiting the consumption of blood and the injunction in the New Testament church (Genesis 9:3-6; Leviticus 7:26, 27, Acts 15:20).

- Authority of the state and the power of the sword had been perverted in the period between Cain and the flood. This authority still existed after the flood judgment. The *Lex talionis* concerning the murder of man made in the image of God decrees the capital punishment. The instrument of execution of this divine ordinance falls upon the state/rulers that bear the sword. This is because man is made in God’s image, and it protects society (Genesis 9:6).

God re-established this anew by a formal covenantal stipulation after the flood and confirmed it with the sign of a rainbow.¹

¹ Meredith G. Kline, *Kingdom Prologue*, [OR: Wipf and Stock Publishers, 2006], pp. 263-265
3. **THE NEW ORDER CONFIRMED IN THE FORM OF A *BERITH* (COVENANT). THIS IS THE COMMON GRACE BESTOWED ON ALL MANKIND FOR A PERIOD OF TIME (GENESIS 9:8-17).**

- The sign of the rainbow is God’s reminder and man’s reminder of the institution of the new order (9:12-15).

- There is the covenant (*berith*) of day and night certainty (Genesis 8:21-22). God uses this certainty in his surety for keeping of his promises (Jeremiah 33:25). Isaiah 54:9 cites God’s covenant (*berith*) oath to Noah as surety of his promise of covenantal loving kindness (*hesed*) and compassion for the redeemed:

  "For this is like the days of Noah to Me; When I swore that the waters of Noah Should not flood the earth again, So I have sworn that I will not be angry with you, Nor will I rebuke you. "For the mountains may be removed and the hills may shake, but my loving kindness will not be removed from you, and my covenant of peace will not be shaken," Says the LORD who has compassion on you."

- The rainbow is shaped like an archer’s bow. The word for bow is “*qesheth*” the Hebrew word for an archer’s bow. The war bow is mentioned in God’s arsenal of warfare against his enemies dispatching his arrows of lightning (Genesis 49:24, Psalms 7:11-13, 18:14, 64:7, 77:17, 144:6, Habakkuk 3:11, Zechariah 9:14). However, in the sign of the rainbow, the bow is not raised vertically and drawn taut in the face of the foe, but is suspended in a horizontal position, with the arrow actually pointing upwards. This is the Ancient Near Eastern stance and representation of kings returning in peace with their bows loosen, and hanging at their sides. This is the sign of the divine warrior with his weapons laid aside, returning from the path of judgment against rebellious mankind, and prepared now to govern them with forbearance for a season.  

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GOD’S COVENANT OF COMMON GRACE WITH ALL MANKIND

All mankind are blessed with common grace, which God ordained and provided for the fulfillment of his redemptive plan. So there is a period of time when God’s plan of redemption will be carried out, and then the consummation of the final judgment for the unregenerate and the fullness of blessings on the redeemed. This common grace will be in effect as long as the earth remains. God gave guarantee by a solemn covenant, confirmed by the rainbow sign, that earth will not suffer another flood that terminated the old world. The common curse will be tempered by common grace. It is God’s providence for the relative stability of the order of nature and its regular cycle of life-supporting processes.

CHRIST’S COVENANT OF GRACE WITH HIS CHURCH, THE ELECT.

The redeemed people of God who are in the covenant of grace with Christ will inherit the world to come in its fullness at the consummation. The goal of redemption is the fulfilled promise of the restoration consummation of the paradise order. The sign of the Sabbath is the prophetic symbol of the consummated cosmic blessing which will culminate in the new heaven and earth. The Sabbath day is a day of the celebration of this coming eternal blessedness (Hebrews 4:9-11).
GENESIS CHAPTER 9:1-17 - DISCUSSION QUESTIONS

THE PURPOSE OF GOD AFTER THE FLOOD IN THE NEW ORDER IN THE RECREATION (GENESIS 8:20-22)

1. After the flood, what did God decreed to do (Genesis 8:20-21)? What was the reason (cf. Romans 3:23, 6:23)? What is the solution (1 Peter 3:18-22)?

   a.
   b.
   c.

   The reason _____________________________________________________________

   The solution __________________________________________________________

2. Look up Genesis 9:9 and 9:11. There is a clause being repeated in these verses. What is it? Look at the tense used. Note the time and place in relation to the flood. Who is God addressing? Why the repetition?

GOD’S PLAN TO SAFEGUARD HIS REDEMPTIVE PLAN (GENESIS 9:1-7)

3. Peter compared baptism to which event in history? (1 Peter 3:20-21) What kind of baptism is Peter referring to in this passage? Did Peter clarify in verse 21 what he was talking about? What event in Christ’s work has made this possible?

4. In the recreated world after the flood, God instituted certain ordinances to safeguard his redemptive program. What are they?

   a. Genesis 9:1, 7
   b. Genesis 9:3-6; Leviticus 7:26, 27, Acts 15:20 (What do you suppose is the rationale behind these instructions?)
   c. Genesis 9:6

NEW ORDER CONFIRMED IN A COVENANT (BERITH)

5. How did God establish his promise to carry out his decree? (Genesis 9:9)

6. Who are the parties involved in his promise? (Genesis 9:10)

7. Why the rainbow? (Genesis 9:12-16)