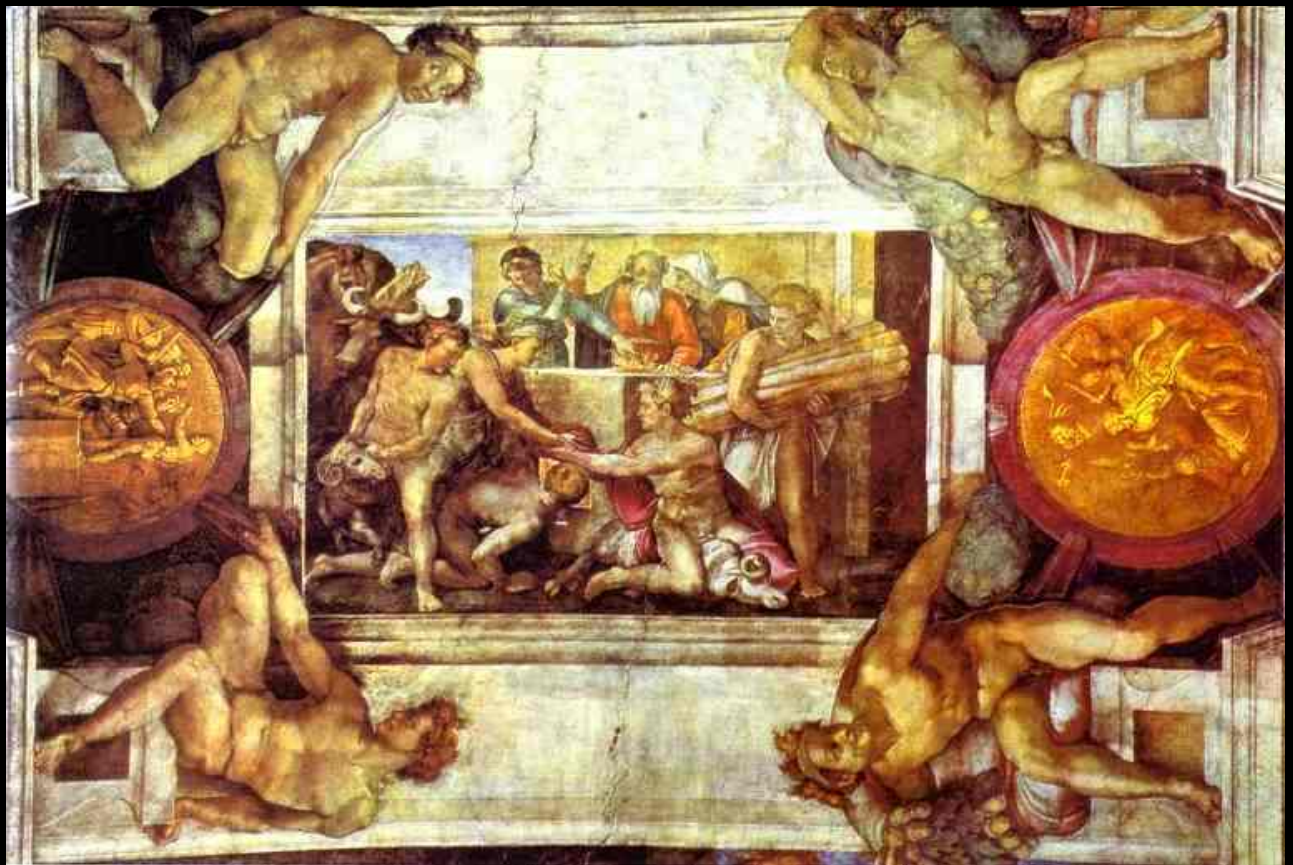


Pentwater Bible Church

The Noahic Covenant

Genesis Message Twenty-Eight



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Review:

THE INHABITANTS LEAVE THE ARK GENESIS 8: 15-19

As we have seen the very day that the ark rested on Ararat and the inhabitants of the ark were released. Christ was resurrected on the 17th of Nisan, which is the same day the ark rested and life began after the Flood. His sacrifice gives those who believe a new beginning when we are born-again!

So finally after being in the ark for 378 days and water covering the entire earth for 371 days the earth is dry and God breaks His silence to Noah by telling him to “go forth” from the ark. Previously God brought Noah into the ark by inviting him in (Come thou). Now He commands him to “go forth” into the world. He induces them to leave on their own accord. There is a NT compliment to this with Christ telling us to “come” to Him when we need rest (Noah) and comfort when we are heavy laden (Matthew 11:28). Its corollary is the Lord Jesus telling us to “go into the world” to preach the gospel (Mark 16: 15). He brings us to Himself for rest and comfort in His security. He also tells us to go and do the work He has ordained for us to fulfill His plan for the earth. We are blessed to have been chosen to do for Him what He asks. The Hebrew, Beresheis Rabbah (31: 12) from the fourth century AD provides significant insight through the sequence that God led the inhabitants in and out of the ark. We must keep in mind that each word and their sequence (syntax or arrangement) are important to the student of Scripture so that we can learn what God is communicating to us. God led them in the ark to maintain the separation of the sexes to prevent births in the ark, as they would be in for more than a year. When He had them go out of the ark it is a sequence bringing the men and women together thereby encouraging relations for propagation. Due to the fact that God tells Noah to bring forth the animals and all other living things so they can multiply on the earth it is highly reasonable to accept that God had them refraining from multiplying while in the ark.

NOAH’S OBEDIENCE GENESIS 8: 18-19

This text is immediately followed with Noah’s obedience to God’s commands. The animals then responded to God’s leading and they left the ark in groups of their like kind (families). They would start propagating and filling the

earth immediately. All living things on the earth are direct descendants of the inhabitants of the ark. Noah's family began civilization anew at God's command. This would usher in a new divine period (dispensation) on the earth called human government.

The animals were without fear and therefore docile, they easily propagated and filled the earth. Some could not adapt to the new weather and became extinct. This will change in chapter nine.

THE OFFERING AND BLOOD SACRIFICE GENESIS 8: 20-22

The Flood destroyed the Garden of Eden where those men who chose God could meet with His Shekinah Glory. The visible presence of God was not there any more so as to receive offerings. Now mankind would use the altar, which is first mentioned in these verses in the Bible. Noah uses the clean animals permitted for sacrifice. When the Mosaic Law would come (Cir. 1445 B.C.) the term clean would include objects, food, and people. Noah sacrificed to God and God found the sacrifice to be pleasing. The Bible uses anthropomorphisms attributing human characteristics to God so we can understand His will. The Bible says Jehovah "smelled the sweet savor." He said that he would never again curse the earth for man's sake nor smite every living thing. The imagination of man's heart is evil from his youth. This affirms the original sin seen entering through the Fall in the garden. Mankind is born with the sin nature, it is not learned. Since this came from the essence of God (His heart) it has additional affirmation that this will not happen again in this manner.

This passage closed with an affirmation that now that weather is here and as long as this cycle exists the cycle of life will continue. This is what Jeremiah refers to as the covenant of seasons (Jeremiah 31: 35-37 and 33: 17-26). This cycle will continue until the Millennium where the weather patterns will change somewhat. In the Millennium God will bring the Jews back *one by one* to the boundaries, which He gave to Abraham. The aspect of this that pertains to us here is the increased productivity of the land/crops, which comes about by a weather change not a weather cycle change (*Isaiah 30: 23-26*). The Land will be well watered, produce abundant food and have a major (Seven fold) increase in light. All physical infirmities will be healed. The speed has been significantly faster closer to the creation than it is now. This will be the reason for food production increase and life longevity in the Millennium (*Isaiah 65: 20*). This will continue until the end of the Millennium when God will bring in a new Heaven and earth.

Today's Message

Genesis 9: 1-7 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear

of you and the dread of you shall be upon every beast of the earth, and upon every bird of the heavens; With all wherewith the ground teemeth, and all the fishes of the sea, into your hand are they delivered. Every moving thing that liveth shall be food for you; As the green herb have I given you all. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood, the blood of your lives, will I require; At the hand of every beast will I require it. And at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: For in the image of God made he man. And you, be ye fruitful, and multiply; Bring forth abundantly in the earth, and multiply therein (ASV 1901).

This section begins with an announcement of God Blessing Noah and his sons. Noah was indeed blessed for he essentially became the sole man through whom all the earth's people groups would descend. Just as in Adam the world would be populated so to in Noah would all the earth come from his seed. God blessed Noah and his family with a covenant. The covenant is initiated with God's words, "*and said unto them.*" The covenant with Noah reduced personal liberty by the instituting of human government. The new beginning made it necessary to implement obligations for order on the earth. Just because God destroyed all mankind except one family it did not mean that he did not hold human life sacred. Humans were given the duty of avenging blood for blood in the post-deluvian world. (Genesis 9:6) After the flood, God made it a duty of men, and sometimes of beasts, to repay murder with the punishment of God-ordained retribution in kind. The provisions of this covenant are still in effect. They have not been nullified. Therefore the essence of this covenant was to stabilize nature through laws to provide a guard against wickedness.

THE COVENANT HAS FIVE PROVISIONS.

1. The earth is to be filled with humanity
2. The fear of man is imparted to the animal kingdom
3. All living animals become food for humans
4. God implements a prohibition of consuming blood
5. The implementation of capital punishment

1. THE EARTH IS TO BE FILLED WITH HUMANITY

God declares that the earth's population was to be replenished through Noah and his sons. Noah becomes the new representative head of humanity like Adam was. Noah himself would have no more offspring. The covenant will

begin to be carried out through his sons. We can see the inclusion of them in verse one affirming their role in repopulating the earth.

2. THE FEAR OF MAN IS IMPARTED TO THE ANIMAL KINGDOM

Up to now the animals coexisted with humans in relative peace. Now God puts the fear of man within their nature. He includes the beasts of the earth, the fowl of the air, all that crawls on the ground and the fish of the sea (Genesis 9: 2). Excluded are the cattle and the domesticated animals. They would not have an inner fear of mankind. This aspect of the covenant was necessary because they are becoming food for man and need to not be needlessly slaughtered, as some are prone to do. Now they will naturally fear man and generally avoid him to preserve their lives. Nevertheless God gives dominion to man over the animal kingdom. Because of the dominion man is required to provide responsible stewardship over the creatures of the earth. We see similar provisions in the Adamic Covenant with one large exception. That is the command Adam was give to subdue the earth is no given to Noah. Satan has usurped this at the Fall in the Garden of Eden. This relationship with the animal kingdom will continue until the Great Tribulation. During that future time the animal kingdom will turn on mankind in an adversarial relationship. They will assist the Lord in the destruction of twenty-five percent of the world's human population.

Revelation 6:8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and the beasts of the earth.

Following the Great Tribulation is the inauguration of the Messianic Kingdom where the animal-human relationship will revert back to its Edenic state. The knowledge of God will permeate throughout the entire world, causing man and animals alike to all live peaceably together in harmony.

Isaiah 11: 6-8 6 And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den.

3. ALL LIVING ANIMALS BECOME FOOD FOR HUMANS

Adam was a vegetarian. Noah now is able to eat two classes of foods, meats and vegetables. So now in addition to every living plant (green herb) mankind can eat all animals, which are now fit for food. Until this time the animal kingdom provided clothing, dairy products and were used for sacrifices. There are no limits on which of them Noah could eat. Later in the Mosaic Covenant (Cir. 1444 B.C.) God will apply prohibition to certain classes of the animal kingdom for human food.

4. GOD IMPLEMENTS A PROHIBITION OF CONSUMING BLOOD

Because God declares the life is in the blood he says that humans must not consume it. The Hebrew word for life is *nefesh* נֶפֶשׁ. It is also the same word for soul. In God's animal creations the meat of the animal is for consuming but the blood is for Him and Him alone. Later in Mosaic Law He will make a distinction between the two.

Leviticus 17: 6-12 6 And the priest shall sprinkle the blood upon the altar of Jehovah at the door of the tent of meeting, and burn the fat for a sweet savor unto Jehovah. And they shall no more sacrifice their sacrifices unto the he-goats, after which they play the harlot. This shall be a statute forever unto them throughout their generations. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt-offering or sacrifice, and bringeth it not unto the door of the tent of meeting, to sacrifice it unto Jehovah; that man shall be cut off from his people. And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

In the Old Testament, the blood of man or beast is equated with its life, and the loss of blood is equated with death. In the sacrificial system, the blood was given back to God by being poured out at the base of the altar. The power of the blood was in its atoning for the sins of the people; innocent blood being spilled to cover the sins of the guilty. This principle reached its final fulfillment in the death of Christ and the shedding of his blood; an innocent man giving his life for

a guilty world. The power of Christ's shed blood brings forgiveness and sanctification; it establishes peace with God and is the only foundation for man's restored fellowship with God (Hebrews 10:18,19; 1 Corinthians 10:16; Revelation 7:14). Christ's blood justifies all who come to him (Romans 3:25,26). God clears us of all guilt when we confess our sins (1 John 1:7-10) and the power of his shed blood gives us a clear conscience before God (Hebrews 9:14). This prohibition continued until the Church age. However, to cause a Jewish brother to not stumble it was best for the Gentile believers to continue to avoid it (food sacrificed to idols which still had undrained blood) in the Jews presence (Acts 15: 29). Many of the Gentiles came out of paganism and the practice of drinking blood was commonplace. It was associated with the demonic world and as such any connection to the netherworld must be avoided. The early Christians refused to drink blood, at least through the second century (Ante-Nicene Fathers, Vol. IV, p. 192). Pagan offenses utilizing blood were still prominent, including the gladiator's drinking of his victim's blood. Such a climate would prevent Christians from allowing themselves the liberty to eat blood; for they did not desire to be classed with pagans. This same prohibition given to Noah was incorporated in the Mosaic Law (Leviticus 3: 17, 17: 10-14,7: 26-27; Deuteronomy 12: 15-16, 12: 20-24).

5. THE IMPLEMENTATION OF CAPITAL PUNISHMENT

Here God implements capital punishment for premeditated murder. It is to be applied to both humans and animals. This is corresponding to God's implementation of divine retribution bringing the Flood. He now allows man the authority to punish another human with death. It is this act that begins the era of human government. Later, the Mosaic Law would provide other reasons for capital punishment. For now, it is only as punishment for murdering another human being. It also applies to an animal that turns on a human and kills him. This is simply divine retribution imparted to mankind for retribution of murder. Capital punishment is not to deter others from the same activity. It is a punishment for the evildoer. God does this because we are made in His image and as such he will not tolerate murder. Again man's authority does not extend to the earth for that belongs to Satan for now (Luke 4: 6; John 12: 31; II Corinthians 4: 4).

NEXT WEEK: THE COVENANT'S TOKEN; THE CURSE OF CANAAN

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