



# 16 | GENESIS 9

## JESUS AND GOD'S RAINBOW

*Though God is at war with rebellious humanity, God has put up his battle bow in the patience of common grace, so that people will repent, surrender to him, and worship him.*

### Outline

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### Call to Worship

*Psalm 18:1-3 | I love you, O LORD, my strength. <sup>2</sup>The LORD is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold. <sup>3</sup>I call upon the LORD, who is worthy to be praised.*

### Songs

*Is He Worthy?*

*I Stand Amazed in the Presence*

*Turn Your Eyes*

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### Announcements

**WELCOME:** We are glad you are here! Be sure to grab a Welcome Packet if you are visiting with us.

## Introduction

In wrath God remembers mercy. Thus far in the book of Genesis, we have seen that our federal head, Adam, has failed. God brought judgment against the human race in a worldwide flood. But now, in Genesis chapter 9, **God is going to hit the “reset” button**. Noah is now restarting **a new humanity**. We will also see in this chapter, **Noah as the new head of the human race will fail. His children fail**. And we are waiting for the true promised Son, **a new federal head, the Lord Jesus Christ to come**.

### COME THOU FOUNT OF EVERY BLESSING

God is ever merciful. It reminds me of the story of the author of the famous hymn, **“Come Thou Fount of Every Blessing”**. In 1755, **Robert Robinson** had gone to a Whitefield sermon drunk, and ready to mock him, but instead, he was gloriously saved out of a life of sin. Shortly after that, at the **age of twenty-three**, Robinson wrote the hymn:

*Come Thou fount of every blessing  
Tune my heart to sing Thy grace  
Streams of mercy never ceasing  
Call for songs of loudest praise!*<sup>1</sup>

Sadly, it is said that **Robinson** not long after this, **wandered** far from those streams and, like the Prodigal Son, journeyed into a life of carnality. One day he was traveling by stagecoach and sitting beside a **young woman engrossed in her book**.

His very hymn was quoted in the book she was reading. She asked him what he thought of it. “Prone to wander Lord, I feel it, prone to leave the God I love.” Bursting in tears, Robinson confessed, **“Ma’am, I am that poor unhappy soul who wrote that hymn**, and I would give a thousand worlds, if I could enjoy the feelings I had then.” Although greatly surprised, she reassured him that the “streams of mercy” mentioned in his song still flowed. Mr. Robinson was deeply touched. Turning his “wandering heart” to the Lord, it is said that **he was restored to full fellowship**. In 1762, he became pastor of St Andrew's Street Baptist Church, where he remained until his death in 1790 serving the Lord there almost 30 years.<sup>2</sup> God is a merciful God. **There are always “streams of mercy never ceasing”** from our infinitely merciful God.

Today, we are going to witness some of God's spectacular “streams of mercy.” We are going to see how God gives **the sign of the rainbow to show his common grace** and **mercy** to all mankind and animals. This a grace that he will not again destroy humanity with a flood. This is a common grace that will extend humanity to the time of Jesus' first coming, when the Messiah will live and die vicariously for anyone who will trust in him.

Make no mistake—**the rainbow does not mean that God somehow tolerates sin**. God is still at war with sin. And sinners are still the enemies of God. But just as the door of the ark was open for sinners to enter in and find shelter and forgiveness, so **the rainbow reminds us of God's common grace** and his call to all sinners everywhere to repent. And today we can say that like Noah's door to the ark was open, the **arms of Christ are open to receive sinners**.

## MEANING OF THE RAINBOW: GOD'S BOW OF WAR

What is the meaning of God's rainbow? The **rainbow in the clouds** (9:13) pictures **God's battle-bow**, used in the flood-storm to shoot his **arrows of wrath on the earth**. Rainbow is

<sup>1</sup> Robin Robinson, “Come Thou Fount of Every Blessing” from *A Collection of Hymns Adapted to Public Worship* (London: Buckland & Co., 1758).

<sup>2</sup> Kenneth W. Osbeck, 101 Hymn Stories (Grand Rapids, MI: Kregel, 2012), 52. Originally recorded in S. W. Christophers, *Hymn-Writers and Their Hymns* (New York: Anson D. F. Randolph, 1867), 294. See also George Dyer, *Memoirs of the life and Writing of Robert Robinson* (London: G. G. and J. Robinson, 1796). Certainty about this story cannot be attained since it first appeared in the 1867 Hymn Stories book by Christophers. Robinson makes no mention of this story in his memoirs.

the sign that God has put his battle-bow up and has suspended his wrath in place of mercy and peace. The rainbow is a sign that God as the divine warrior will **govern rebellious mankind with forbearance for a season**.<sup>3</sup> We are going to find out today that God has put up his “bow” from destroying humanity and from destroying all animal life and bird life. Whenever you see a rainbow, **you should say, there's mercy for me!** There's space to repent! Turn to Christ!

Today, **rebellious sinners have hijacked the rainbow** saying **God tolerates the most wicked** of sin. The rainbow **does not** mean that God tolerates sin. In **Noah's day, God acted** with his almighty hand against sin in the ancient world. The human race was wiped off the earth. But in the midst of the clouds of judgment we see God's amazing grace and blessing abounding.

Key thought: Though God is at war with rebellious humanity, God has put up his battle bow in the patience of common grace, so that people will repent, surrender to him, and worship him.

God has hit the reset button, and he's starting over. There is now a renewed humanity with **Noah as the new federal head**. And we see life renewed on the earth once again.

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## 1. BLESS GOD FOR MULTIPLICATION (9:1-7)

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What mercy we see in this rainbow. God's mercy begins with life being restored on earth.

Genesis 9 brings us back to the **first chapters of the Bible**, when we have a federal head and a command to be fruitful and multiply. Life as everyone knew it ended with the flood. But because of God's grace, life on earth goes on.

**Noah is like another Adam now**: man's history begins anew in him and his family. Genesis 1:28–29 are echoed here. **God establishes his covenant with Noah** as the new head of the human race. He begins by blessing Noah.<sup>4</sup>

### GOD'S BLESSING FOR YOUR FAMILY

Noah, like Adam, receives the blessing of God and is told to be fruitful and multiply.<sup>5</sup> That means Noah and all of us are to **raise up families**. **We are to bless God for blessing us with our family!**

Genesis 9:1-2 | And God blessed Noah and his sons and said to them, **“Be fruitful and multiply and fill the earth.”** <sup>2</sup>The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered.

If the first verse sounds familiar, that's because it's a repeat of what God said to Adam and Eve in Genesis 1:28. This is Eden all over again. God commissions Noah and his family to spread out across the earth and **re-establish human civilization**.<sup>6</sup> Noah is now the head of the

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<sup>3</sup> Meredith G. Kline, *Genesis: A New Commentary*, ed. Jonathan G. Kline (Peabody, MA: Hendrickson Publishers, 2016), 42. Wenham disagrees, “Though the Bible sometimes uses imagery like this to describe divine wrath (e.g., Deut 32:23, 42; Hab 3:9–11; Ps 18:15 [14]) there is no reason for taking Gen 9 this way.” Gordon J. Wenham, *Genesis 1–15*, vol. 1, Word Biblical Commentary (Dallas: Word, Incorporated, 1987), 196.

<sup>4</sup> Rousas John Rushdoony, *Commentaries on the Pentateuch: Genesis* (Vallecito, CA: Ross House Books, 2002), 77.

<sup>5</sup> Gordon J. Wenham, “Genesis,” in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 67.

<sup>6</sup> Ray Pritchard, “Living Under the Rainbow: Judgment First, Then Mercy Genesis 9:1-17,” Sermon preached in September 1, 2002 at Calvary Memorial Church in Oak Park, Illinois. See also Wenham, *Genesis 1–15*, vol. 1, 192.

reconstituted human race. He and his family are told to develop the culture of the reset creation by having **big families**: “be fruitful and multiply and fill the earth!”

#### DEWEY'S HUMANIST MANIFESTO

Do you realize that **our culture is dying in the USA**? Do you know why? People don't want to have children. People have believed the lie of the **humanist manifesto** influenced by John Dewey. In 1916 Dewey famously wrote “The Democracy of Education” and “The School and Society” which promoted the public educational system, taking schooling away from the parents and giving authority over children to the state. He **rejected “docile compliance” with parents** and teachers but wanted the student to create his own world.<sup>7</sup>

#### MARGARET SANGER

Margaret Sanger, a racist who believed in the population reduction of minority ethnicities, founded the “**Birth Control League**” in 1921. It's now deceptively called **Planned Parenthood**. It should be called **Premeditated Infanticide**. Her stated goal was to “exterminate” the African American population.<sup>8</sup>

She infamously said, “The **most merciful thing that the large family** does to one of its infant members is to kill it.”<sup>9</sup> The founder of the pro-abortion movement understood that **infanticide in or out of the womb is murder in its most evil form**.

The earth does not need population reduction. Elon Musk recently said, “**Population collapse due** to low birth rates” is one of the greatest risks to the survival of humanity.<sup>10</sup> According to God's creation mandate repeated here in Genesis 9, **we need more large families** who love God on the earth, not less.

We as Christians have **biblical manifesto**: “Be fruitful and multiply!” We are given the earth as a place of feasting. We are to have dominion and authority over all things and use them for the glory of God.

It's an amazing thing to realize **those who have lots of children will have the greatest influence in the earth**. That's a sociological fact. Family is central in God's plan to bless the earth. Even though our children are born sinners, they are a **gift from God**. They are made in his image and to be loved and cherished.

*Psalm 127:3* | Behold, children are a heritage from the LORD, the fruit of the womb a reward.

What a blessing that our church promotes a culture of “**family**” **in our society**. One of the best “amens” a preacher can get is the cry of a child in the sermon. Jesus said, “**Let the little ones come unto me**, for of such is the kingdom of heaven” (Mt 19:14).

What a great blessing to **encourage your children to sit** with you in family worship in the **church services** as soon as they are able.

How we need to encourage a culture of multigenerational godliness in the church. Praise God for your family!

<sup>7</sup> John Dewey, *The School and Society* (Chicago: University of Chicago Press, 1915), 18.

<sup>8</sup> From Sanger, “We don't want the word to go out that we want to exterminate the Negro population.” From Margaret Sanger's December 19, 1939 letter to Dr. Clarence Gamble, 255 Adams Street, Milton, Massachusetts. Original source: Sophia Smith Collection, Smith College, North Hampton, Massachusetts. Also described in Linde Gordon's *Woman's Body, Woman's Right: A Social History of Birth Control in America* (New York: Grossman Publishers, 1976).

<sup>9</sup> Margaret Sanger, *Woman and the New Race* (New York: Truth Publishing Company, 1920), 68.

<sup>10</sup> Bibhu Pattnaik, “Elon Musk Warns of Population Crisis in U.S.,” *Yahoo! Finance*, April 22, 2023, <https://finance.yahoo.com/news/elon-musk-warns-population-crisis-175727396.html/>

## GOD'S BLESSING FOR YOUR FOOD

Now **for the first time eating meat was allowed** and encouraged. Now God adds one significant permission: Humans are given permission to use animals for food. Evidently before the flood, everyone was a vegetarian. But **now it is permissible to hunt animals for food** and to raise animals for meat.<sup>11</sup>

**Genesis 9:3-4** | Every moving thing that lives shall be food for you. And as I gave you the green plants, **I give you everything.**<sup>4</sup> But you shall not eat flesh with its life, that is, its blood.

Notice what God says. It's beautiful, "I give you everything." Eat. Celebrate. **There is so much to thank God for!** We are called to rise up and eat and enjoy. We are to partake of the fruit of the earth. Food is a wonderful way to glorify God. Be hospitable. Don't just feed family and friends. Edify and teach them. Show them your love.

The application here is easy. Do you take time to eat with your family? Do you open your home to friends? When's the last time you had a church family to your home? Is your home a place of open arms and hospitality for God's people?

**Food and fellowship is a primary way you build relationships** in your family and friends and church. **Deuteronomy 6** specifically mentions that we are to **teach our children when we sit down at the table to eat.** This is the pathway to God's blessing. Enjoy God's provisions together with your family and God's family.

## GOD'S BLESSING FOR FLOURISHING

Now **God orders the death penalty** for the crime of murder. This is God's blessing of **human flourishing.** All human life is to be treated as precious and protected. God says that both **animals and men will be held accountable** for the taking of human life. The idea that punishment must match the crime is fundamental in Old Testament law (Exo 21:23–25) and modern standards of justice and fairness as well.<sup>12</sup>

**Genesis 9:5-7** | And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man. <sup>6</sup>“Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image. <sup>7</sup> And you, be fruitful and multiply, increase greatly on the earth and multiply in it.”

**God's image is in all men.** It is precious. This is why respect is required for all people. Consider how we ought to respect people from the cradle to the grave.

**Bless God for law enforcement,** for **judges,** and for **righteous politicians.** God has raised them up to protect the dignity of life.

Here the fabric of human government is instated. "Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image" (8:6). The state is reinstated in terms reflective of the original charter of the city (*cf* 4:15). The focus is again on its judicial function as God's servant, bearing the sword as an agent to punish the wrongdoer (*cf* Rom 13:1–4; 1 Pet 2:13, 14).<sup>13</sup>

<sup>11</sup> Pritchard, "Living Under the Rainbow," Sermon. See also Victor P. Hamilton, "Genesis," in *Evangelical Commentary on the Bible*, vol. 3, Baker Reference Library (Grand Rapids, MI: Baker Book House, 1995), 18.

<sup>12</sup> Gordon J. Wenham, "Genesis," in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 67.

<sup>13</sup> Meredith G. Kline, *Genesis: A New Commentary*, ed. Jonathan G. Kline (Peabody, MA: Hendrickson Publishers, 2016), 42.

We are called to love and **protect the preborn**. Abortion is the murder of children. There is no place for it if we want God's blessing. Consider Gianna Jessen's story. Gianna was intended to die before she was born, just another one of the 1.2 million abortions each year in the United States. Instead of death, though, Gianna was bathed in a burning saline solution, but she overcame to enter the world. Two months premature and weighing just two and a half pounds, she spent her first couple of months in a hospital. Eventually, she entered the foster care system. Today she speaks on behalf of the preborn to demonstrate that all people are precious, especially those who should be most protected, in the womb.

We are called to protect life by making sure there is the **best care in nursing homes** and homes for the disabled.

We are called to protect life by **exposing the trafficking of women and children**. Men we can do this in the very least by never viewing pornography and standing against the porn industry in all its forms.

We can even demonstrate our respect for the dignity of all people by **how we treat people**. Are you driving for the glory of God? Are you engaging in conversation with people, putting them first—not just talking about yourself?

We are called to love and protect life in all stages. Never take a life. Jesus says, even if we call our brother or sister a bad name or an insult, it's like murder in your heart. Let's love each other and even our enemies. Let's do good even to those who hurt us. Never return evil for evil, but always return good for evil.

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## 2. BLESS GOD FOR MERCY (9:8-17)

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When you see the rainbow, remember that God in wrath remembers mercy. And this mercy is not just seen in the **multiplication of our families**, but in God's **promise of mercy to all creation**.

The great storm was over. The sun finally struggled to shine through the dense clouds as it emerged from the clouds, it is very likely, that this is when the rainbow came into existence. God pointed to the rainbow and said it would be a sign of mercy between him and the earth. Every time the rainbow appears, it speaks to mankind of God's forbearance and all-embracing love.

### GOD'S COVENANT OF PROMISE

God makes a covenant of common grace with Noah and the world. He promises to preserve all humanity and animals until the end of time. God's promise is a covenant of common grace.<sup>14</sup>

**Genesis 9:8-11** | Then God said to Noah and to his sons with him,<sup>9</sup> "Behold, I establish my covenant with you and your offspring after you,<sup>10</sup> and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth."<sup>11</sup> I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth."

This grand covenant is *universal, autonomous, and unconditional*.

It is **universal** because it **encompasses not only every human being** (good or evil) but every **living creature** on the planet.

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<sup>14</sup> Rousas John Rushdoony, *Commentaries on the Pentateuch: Genesis* (Vallecito, CA: Ross House Books, 2002), 82–83.

It is **autonomous** in that **God alone is the sole initiator**. He twice calls it “my covenant” (vv. 8, 11). It does not require any assent, action, or ratification from mankind—not even acknowledgment.

It is **unconditional** because there will never be another cosmic destruction by water no matter what we earthbound sinners do. The covenant is the self-motivated promise of God's unconditional mercy throughout human history.<sup>15</sup> Redemption, not destruction, is God's covenant to all mankind.

## GOD'S SIGN OF PROMISE

The rainbow gives a new promise—a new **covenant** with all humanity: **the storm is over, and you did not get wiped off the face** of the earth as you deserve. God promises to give **mercy** to the human family. There is mercy in the rainbow. It's not a mercy that tolerates sin since that's not mercy at all. That's hatred for the soul. Mercy is giving us time on earth to repent, even though we don't deserve that time. God promises to preserve humanity. They then can repent and turn to the Lord! What a promise.

Human beings forget promises very easily. We may forget, but God never forgets. We may regard the rainbow as “another natural fact,” or utilizing it as a symbol of rebellion, but God will not forget the meaning of the rainbow (9:15–16). God told Noah that the rainbow was a sign of the covenant.<sup>16</sup> A sign means it's an outward symbol that points to something greater, namely God's mercy and patience with mankind. He put a sign in the sky we can see at times after it rains.

**Genesis 9:12-17** | And God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: <sup>13</sup> **I have set my bow in the cloud**, and it shall be a sign of the covenant between me and the earth. <sup>14</sup> When I bring clouds over the earth and the bow is seen in the clouds, <sup>15</sup> I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. <sup>16</sup> When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” <sup>17</sup> God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

God's promise to preserve the fundamental ecological cycles (8:21, 22; 9:11, 15), together with man's cultural order thus made possible (9:1–7), was formalized as a covenant, sealed with a sign, the rainbow (9:12–17).<sup>17</sup> This is an administrative covenant of common grace, not a kingdom covenant for God's people. God will be gracious to all even though they deserve destruction, that he might call many to himself.

The love and care of God for us is displayed from the creation to those who believe. The rainbow is this way. It has a spiritual meaning. It is meant to carry our thoughts up to God. It is the sign and symbol of a promise between you and God and the entire earth. It is suggestive to me of God's mercy and care even in the dark experiences of life. Many a cloud sails across our sky, but in the cloud, there is always the rainbow.

The ultimate hope of the rainbow is found in Jesus Christ. Why allow people to live just to die and go to the lake of fire? God is not wishing for anyone to perish. He wants all men everywhere to repent and come to the knowledge of the truth.

<sup>15</sup> R. Kent Hughes, *Genesis: Beginning and Blessing*, Preaching the Word (Wheaton, IL: Crossway Books, 2004), 147.

<sup>16</sup> Rushdoony, *Commentaries on the Pentateuch: Genesis*, 83.

<sup>17</sup> Meredith G. Kline, *Genesis: A New Commentary*, ed. Jonathan G. Kline (Peabody, MA: Hendrickson Publishers, 2016),

So remember, a cloud alone cannot get you a rainbow. **Without rain, there can be no rainbows.** We must seriously consider the storm of judgment that engulfed Christ. There would have been no Christ for us if the vengeance of God had been merely a threatening cloud. **God's wrath must fall in terrible drops upon our beloved Savior.**

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### 3. BLESS GOD FOR OUR MEDIATOR (9:18-29)

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We go from **the family in the entire earth**, and then in a way we see **God's family**. But in verses 18-29, we are looking at the **nuclear family**: mom, dad, and children. We are taking a look specifically at the family of Noah.

What we find is that Noah as the mediator for the human race is a failure. The very best of men are men at best. This story of Noah and his sons is one that **leaves us longing for a true mediator** that will not be tempted by sin.

#### A TESTIMONY OF FRUITFULNESS

God had told Noah and his family to be fruitful and multiply and they did! Noah is the new head of the human race, and he's called to multiply. It looks exciting, but he is doomed for failure.

**Genesis 9:18-19** | The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. (Ham was the father of Canaan.)<sup>19</sup> These three were the sons of Noah, and **from these the people of the whole earth were dispersed.**

Mention is now made of Noah as a father of Shem, Ham, and Japheth (9:18–19), since Noah and his sons were the new heads of the human race. **Noah became a second Adam to mankind.** Interestingly Shem is always named first even though he is the youngest. **Shem takes precedence over the other two because the Lord Jesus** came to earth through the line of Shem and, for that reason, the younger gets the **priority in most biblical lists.**<sup>18</sup>

#### A TEST OF FAITHFULNESS

As we look at the sin of Ham, we want to consider how this text has been mishandled and used as some **kind of a racist text of the Bible** which it is not. It speaks of **the "curse of Canaan"** which is Noah's grandson. This is **not about a generational curse** of any kind, but the consequences of sin in a family. The Bible is clear.

**Exodus 18:20** | The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son.

What happens next is a bit strange, but it demonstrates that even the **very best of men are tempted by sin.** Everyone on earth, even **the best of men will fail the test of faithfulness,** even faithful Noah.

**Genesis 9:20-23** | Noah began to be a man of the soil, and he planted a vineyard.<sup>21</sup> **He drank of the wine and became drunk** and lay uncovered in his tent.<sup>22</sup> And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside.<sup>23</sup> Then Shem and Japheth took a garment, laid it on both their shoulders, and **walked backward** and covered the nakedness of their father. Their faces were turned backward, and they did not see their father's nakedness.

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<sup>18</sup> John Phillips, *Exploring Genesis: An Expository Commentary*, The John Phillips Commentary Series (Kregel Publications; WORDsearch Corp., 2009), Ge 9:18–23.



Noah is working hard in his vineyard and went home to his tent and gets a bit too comfortable. His **wine made the problem so much worse**. He was **unaware it seems at how inappropriate** he was. Apparently, **his sons stopped by**, and perhaps *Mrs. Noah was already sleeping*. They should have turned around immediately, but instead one of the brothers (Ham) mocked his father.

There is **much debate** about what happened here. This is no racist curse against Ham. This is saying that Ham disrespected his father. That was not right.

Ham mocks and disrespects his father **in contrast to what Shem and Japheth do**. They respect their father. They fear. Shem and Japheth do the right thing and respectfully cover their father. They did this out of love and respect for their father.

## THE TARNISH OF FAILURE

Genesis 9:24-25 | **When Noah awoke from his wine** and knew what his youngest son had done to him, <sup>25</sup> he said, "Cursed be Canaan; a servant of servants shall he be to his brothers."

It is sad that even the best of saints struggle with sin. Believers still continue to battle with sin. We see in this sad incident that exposes us to disgrace and becomes the occasion of other sin. **Had Noah not been drunk and exposed**, his son would not have had opportunity to disrespect him.

### NOAH A SINFUL MAN

Noah, too, was a sinful man. The rainbow was given to reassure Noah's soul. It was a pledge that in wrath God would remember mercy. It was the declaration to Noah that even though sin abounded, grace did much more abound. And Noah was a man that needed God's continued blessing because of his own sinfulness. Noah became indisposed because of a choice to drink wine in his home.

Saddest of all, Noah's sin led to Ham's sin, and apparently, that sin of disrespect was modeled to the point that it affected Noah's grandson Canaan. While we are **not responsible for the sins of our fathers**, **we must be careful not to repeat the sins** of our **fathers**.

## A TIME OF WAITING

So at least in this generation, Canaan suffers for his father's choice.

Genesis 9:26-29 | He also said, "Blessed be the LORD, the God of Shem; and let Canaan be his servant. <sup>27</sup> May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant." <sup>28</sup> After the flood Noah lived 350 years. <sup>29</sup> All the days of Noah were 950 years, and he died.

Contrary to what some people have falsely propounded, this is not some generational curse. This is an example of the grandchild choosing wrongly because of the bad example of a grandfather (Noah) and his son (Ham). What it does actually prove is that Noah as federal head of the human race, and his descendants are failures.

There is a waiting time. We see that though God has resented the human race, there is still the need for a Mediator. The New Testament tells us who the true Mediator of the human race is. It's not Adam. He failed. It's not Noah or any of his immediate descendants. They failed.

What we find is that **Noah is not perfect**. Neither are his sons. **We are left waiting**. We hear the words, after 950 years of life, "Noah died." That was the federal head. He didn't save anyone, and sin kept going in the world. How sad. We are waiting for here for a new federal head. His name is Jesus! Paul tells us who the world was waiting for.

*1 Timothy 2:5* | There is one God, and there is one mediator between God and men, the man Christ Jesus.

Glory to God, if anyone is in Christ, he's a new creation. There is only death in Adam, and only failure in Noah. But there is life in Christ!

### *Conclusion*

God has put his battle bow aside. He will not destroy the world. In fact, there comes a time when God sends his only Son into the world.

#### CHRIST RECEIVES THE BOW OF GOD'S WRATH

**Instead of aiming his bow of wrath for all our rebellion against us, he aims it at his beloved Son.** Jesus is pierced with God's battle bow that day on Calvary.

**Let's agree that this is God's rainbow.** It's God's promise of *mercy and grace to all of humanity*.

And the **rainbow is not a temporary feature** of this old creation. It's in the new creation. We read about the rainbow in the book of Revelation 4 that God has a rainbow around his throne.

*Revelation 4:3* | He who sat there had the appearance of jasper and carnelian, and around the throne was a rainbow that had the appearance of an emerald.

This shows that the rainbow bow is **an eternal sign of God's mercy** for earth only, but it is a symbol of everlasting and heavenly patience, mercy, and love.

### **Benediction**

*2 Corinthians 13:14* - The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.