



The Book of Genesis

Lesson Number 14



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED =Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), ERV =English Revised Version (1885), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GWN=God's Word (1995), IE= International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), L.ITV= Literal Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV= Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT =Young's Literal Translation (1862).

----- GREEK LEXICON LEGEND -----

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE LORD SPEAKS TO NOAH

^{9:1} And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. ² And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. ³ Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. ⁴ But flesh with the life thereof, which is the blood thereof, shall ye not eat. ⁵ And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. ⁶ Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man. ⁷ And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. ⁸ And God spake unto Noah, and to his sons with him, saying, ⁹ And I, behold, I establish My covenant with you, and with your seed after you; ¹⁰ And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. ¹¹ And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. ¹² And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: ¹³ I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. ¹⁴ And it shall come to pass, when I bring a cloud over the earth, that the bow shall 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 the waters shall no more become a flood to destroy all flesh. ¹⁶ And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. ¹⁷ And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. ¹⁸ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. ¹⁹ These are the three sons of Noah: and of them was the whole earth overspread." Gen 9:1-19)

God blesses Noah and his sons, and provides some directives while they commence the repopulation of the earth

INTRODUCTION

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A BRIEF SUMMARY OF THE TEXT

The flood having accomplished its appointed assignment, the Lord now turns His attention to Noah – the man He preferred above the former entire population of the globe.

An Index to the Divine Character

Here we have an index to the Divine character. **Because He Himself is righteous, God has a demonstrated preference for righteous people** – and God said to Noah, *“for thee have I seen righteous before Me in this generation”* (Gen 7:1). The Lord has represented Himself as knowing *“the way of the righteous”* (Psa 1:6), and He *“will bless the righteous”* (Psa 5:12). He is *“in the generation of the righteous”* (Psa 14:5), and His eyes are *“upon”* them (Psa 34:15). When the righteous cry out, the Lord *“heareth and delivereth them out of all their troubles”* (Psa 34:17). He upholds *“the righteous”* (Psa 37:17). There is such a thing as *“the salvation of the righteous”* (Psa 37:39), and *“there is a reward for the*

righteous” (Psa 58:11). From God’s standpoint, *“the righteous are in everlasting remembrance”* (Psa 112:6). It is written that *“the Lord loveth the righteous”* (Psa 146:8), and *“the eyes of the Lord are over the righteous”* (1 Pet 3:12).

Our Times

Does it seem wrong to you that I speak of our times and their degenerative nature so often? Remember what Paul said to the elders from Ephesus, when he told them of a coming apostasy. *“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears”* (Acts 20:29-31). When religion falls to the ground, and truth becomes sparse in proclamation, a spiritual fog descends upon the area that tends to lull men into sleep. Under such conditions, the watchmen must lift up their voice (Isa 58:1).

These days there is not a lot of teaching and preaching about righteousness, holiness, sanctification, purity, and not sinning. But these are

that we are to *“Follow peace with all men, and holiness, without which no man shall see the Lord”* (Heb 12:14). And again, *“But as He which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear”* (1 Pet 1:17). Yet, needless contention on this matter, and a lack of holiness are glaringly obvious in the modern American church.

Our Provisions

The seriousness of the situation is accented by the abundant provision that has been given for maintaining holiness and living righteously and godly.

- Justification from all things (Acts 13:39).
- Ongoing forgiveness and cleansing (1 John 1:7,9).
- The Holy Spirit to lead us in the mortifying of the deeds of the body (Rom 8:13).
- The grace of God teaching us to deny ungodliness and worldly lusts, living soberly, righteously, and

What possible reason can be given for any person in Christ being less holy than Noah? How could it be that a person during those spiritually primitive times, before the written Word of God, and before the provision of a Savior, could do everything God commanded of him, and actually be more righteous than those living with such advantages?

matters that are dealt with in apostolic doctrine, and set forth as absolute necessities. For example, it is affirmed

godly, in this present world (Tit 2:11-12).

God blesses Noah and his sons, and provides some directives while they commence the repopulation of the earth

- ➔ The new man, which is created “*in righteousness and true holiness*” (Eph 4:24).
- ➔ The intercession of the Holy Spirit within when we do not know what we ought to pray for (Rom 8:26).
- ➔ The exalted Christ at the right hand of God, who ever lives to make intercession for us (Heb 7:25).
- ➔ The exceeding great and precious promises of God through which we become “*partakers of the Divine nature*” (2 Pet 1:4).
- ➔ The Word of God which is able to make the man of God “*perfect, thoroughly furnished unto every good work*” (2 Tim 3:16-17).
- ➔ Access to God (Eph 3:12).
- ➔ A means through which we can grow up into Christ in all things (Eph 4:11-16).

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him, and actually be more righteous than those living with such advantages? Someone in our generation must answer that question!

Let men have done with all approaches to theology that tend to make men comfortable in their alienation from God. Make war on those imaginations that present Christ Jesus as making God more tolerant of sin. If there was provision and enablements that made Noah sufficient for the task set before him, much more this is true of those who “*were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come*” (Heb 6:4-5).

THE UNIQUENESS OF OUR TEXT

There is no written record of God addressing any person prior to this as He did Noah – “*for thee have I seen righteous before Me in this generation.*” The only other possibility is Enoch, who also walked with God (Gen 5:22-24). This is God’s assessment, not that of a man!

The First Man with Whom God Made A Covenant

This is the first person of record with whom God made a covenant, and

this is the second covenant He made with Noah (Gen 6:9; 9:9). Herein is also the first record of a “*token*” of a Divine covenant – something that was visible.

The Lord also included “*every living creature,*” that was with Noah in this covenant and “*all flesh that is upon the earth.*”

This incident helps to shape our concept of a covenant, particularly one that God makes. With God, a covenant is a statement of what He intends to do, together with any required conditions to benefit from it. With the Lord, a covenant is a firm statement of the will of God. In this case, it was a unilateral covenant – one sided. It was not an agreement between God and Noah, but a commitment of God to Noah. In this regard, it is much like the covenant God made with Abraham, and the New Covenant, of the same order, that followed it.

God will reveal to Noah some general social laws that properly reflect the Divine image. To this very day men – even professed Christian men – are disagreed as to the necessity and propriety of these words. This kind of disagreement flows from a fundamental ignorance of God Himself, as well as a pronounced alienation from Him.

GOD BLESSED NOAH AND HIS SONS

^{9:1} And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.”

GOD BLESSED NOAH AND HIS SONS

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sons . . .” Other versions read, “*gave his blessing to Noah and his sons,*” ^{BBE} “*God said to Noah and his sons: I am giving you my blessing,*” ^{CEV} and “*pronounced a blessing upon Noah and his sons.*” ^{AMPLIFIED}

The Lord had just finished judging the world because He “*looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth*” (Gen 6:12). But now that His attention is turned toward Noah, having remembered him, this is not what He sees! He does not judge Noah and his sons, He blesses them. He does not destroy them, but preserves them. There is a sense, then, in which all men are not alike, and therefore God does not view them all alike. Some are viewed with disfavor, and some with favor; some with disapproval, and some with approval; and some with no respect and some with respect. The Scriptures are filled with examples of this.

- ➔ Cain versus Abel (Gen 4:4).

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- ➔ Sodom versus Lot (2 Pet 2:6-7).
- ➔ Ishmael versus Isaac (Gen 21:10).
- ➔ Esau versus Jacob (Mal 1:2-3; Rom 9:13).
- ➔ Saul versus David (1 Sam 28:17).
- ➔ Pharaoh versus Moses (Ex 4:21).
- ➔ The armies of Egypt versus Israel (Ex 14:15-27).
- ➔ Belshazzar versus Daniel (Dan 5:2-6:3).

If this is all a person knew about God – that He favors some and not others – that individual should zealously seek the favor of God. The fact that this is not occurring on any significant scale signifies one of two things.

➔ The person does not believe that “God is, and that He is a Rewarder of them that diligently seek Him” (Heb 11:6).

➔ The person thinks that all people are on an equal standing with the Lord, and are viewed alike by Him.

God has revealed too much of Himself for such foolish notions to be entertained!

What Does It Mean to be Blessed?

Defining what it means to be blessed is not an easy thing to do. Yet, it seems good to make an effort to have some understanding on this matter.

From the standpoint of language, and as it is used here, the word “blessed” means, בָּרַךְ **BARAK** {BAW-RAK'}
MEANING: 1) TO BLESS, KNEEL 1A) (QAL) 1A1) TO KNEEL 1A2) TO BLESS 1B) (NIPHAL) TO BE BLESSED, BLESS ONESELF 1C) (PIEL) TO BLESS 1D) (PUAL) TO BE BLESSED, BE ADORED 1E) (HIPHIL) TO CAUSE TO KNEEL 1F) (HITHPAEL) TO BLESS ONESELF. STRONGS

I must admit that, so far as this text is concerned, that is about as useless a definition as is possible. Yet, that is a lexical definition of the word as used in this text.

➔ **Easton’s Bible Dictionary** defines “bless” in this way: “GOD BLESSES HIS PEOPLE WHEN HE BESTOWS ON THEM SOME GIFT TEMPORAL OR SPIRITUAL.”

➔ **Smith’s Bible Dictionary** says: “FAVORS OR BENEFITS SPECIALLY GIVEN BY GOD.”

➔ **The International Standard Bible Encyclopedia** says of “blessed” – “WHERE GOD IS REFERRED TO, THIS WORD HAS THE SENSE OF “PRAISE,” AS IN 1 SAMUEL 25:32, “BLESSED BE YAHWEH, THE GOD OF ISRAEL.” BUT WHERE MAN IS IN MIND IT IS USED IN THE SENSE OF “HAPPY” OR “FAVORED,” AND MOST FREQUENTLY SO IN THE PSALMS AND THE GOSPELS, AS FOR EXAMPLE, “BLESSED IS THE MAN THAT WALKETH NOT IN THE COUNSEL OF THE WICKED” (PSALM 1:1); “BLESSED ART THOU AMONG WOMEN” (LUKE 1:42); “BLESSED ARE THE POOR IN SPIRIT” MATTHEW 5:3).”

➔ **Albert Barnes** says of this verse, “THIS IS A RENEWAL OF THE BLESSING ON ADAM.”

blessing someone or something.

- ➔ Adam and Eve (Gen 1:22,28).
- ➔ The seventh day (Gen 2:3; Ex 20:11).
- ➔ Noah and his sons (Gen 9:1).
- ➔ Abraham (Gen 24:1,35).
- ➔ Ishmael (Gen 17:26).
- ➔ Isaac (Gen 25:11; 26:12).
- ➔ Jacob (Gen 35:9; 48:3).
- ➔ Laban (Gen 30:27,30).
- ➔ Potiphar’s house for Joseph’s sake

If this is all a person knew about God – that He favors some and not others – that individual should zealously seek the favor of God. The fact that this is not occurring on any significant scale signifies one of two things.

➔ **Pulpit Commentary** says, “A REPETITION OF THE PRIMAL BLESSING RENDERED NECESSARY BY THE DEVASTATION OF THE FLOOD.”

➔ Although **John Calvin** does not define the word “blessed,” he does give a proper assessment of the Divine intent: “WE HENCE INFER WITH WHAT GREAT FEAR NOAH HAD BEEN DEJECTED, BECAUSE GOD, SO OFTEN AND AT SUCH LENGTH, PROCEEDS TO ENCOURAGE HIM. FOR WHEN MOSES HERE SAYS, THAT GOD BLESSED NOAH AND HIS SONS, HE DOES NOT SIMPLY MEAN THAT THE FAVOR OF FRUITFULNESS WAS RESTORED TO THEM; BUT THAT, AT THE SAME TIME, THE DESIGN OF GOD CONCERNING THE NEW RESTITUTION OF THE WORLD WAS REVEALED UNTO THEM.”

I have given this sampling to confirm that the word “blessed” is not easily defined. It is a term, when describing an act of God, that is unique to the Divine vocabulary. I believe you will find few, if any, heathen gods that are noted for blessing. Frequently. However, the Scriptures refer to God

(Gen 39:5).

- ➔ Israel (Deut 12:7; 14:24; 15:14; 16:10).
- ➔ Samson (Judges 14:24).
- ➔ The house of Obededom (2 Sam 6:11; 1 Chron 13:14; 1 Chron 26:4-5).
- ➔ Job (Job 1:10; 42:12).
- ➔ There are those noted for being “blessed of the Lord” (Gen 24:31; 26:29; Psa 115:15; Isa 65:23).
- ➔ Christ (Rom 9:5).
- ➔ Those who have faith (Gal 3:9).
- ➔ Those who are in Christ (Eph 1:3).

I consider the most favorable literary attempt to define “blessed” expressed by McClintok and Strong’s Cyclopedia. “WHEN GOD BLESSES, HE BESTOWS

THAT VIRTUE, THAT EFFICACY, WHICH RENDERS HIS BLESSING EFFECTUAL, AND WHICH HIS BLESSING EXPRESSES. HIS BLESSINGS ARE EITHER TEMPORAL OR SPIRITUAL, BODILY OR MENTAL; BUT IN EVERY THING THEY ARE PRODUCTIVE OF THAT WHICH THEY IMPORT. GOD'S BLESSINGS EXTEND INTO THE FUTURE LIFE, AS HIS PEOPLE ARE MADE PARTAKERS OF THAT BLESSEDNESS WHICH, IN INFINITE FULNESS, DWELLS IN HIMSELF."

Building on this mental template, I would like to make an attempt to define "blessed." I do this because I feel it brings due honor to the Lord, and at the same time highlights the natural inaptitude of humanity.

➔ **BESTOWS THAT VIRTUE.** In this case, "virtue" refers to a certain moral

This concerns an additive, not an enhancement. It is the Divine nature imparted to men that brings about the result.

An Attempted Definition

Using these considerations, and as the word is used in this and other related texts, here is how I would define "blessed" – GOD CONFERRING ON THE RECIPIENT THAT PART OF HIS DIVINE NATURE WHICH MAKES THE PERSON ABLE TO WILLINGLY AND PERCEPTIBLY CARRY OUT WHAT HE IS COMMISSIONED TO DO, BEING PRODUCTIVE IN THE SIGHT OF THE LORD.^{GOB}

What follows is the commission for which the blessing suited Noah and his

the world would not, and could not, be altered. Of old God said through Isaiah, "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Isa 14:24). And again, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, **Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure**" (Isa 46:10).

There is a popular strain of theology that has God starting over – abandoning one purpose for another. Some of these are quite common. If you have been a follower of Jesus for any length of time, you have probably heard one or more these introduced.

- ➔ That there was a world before the one created in the first chapter of Genesis. It and its inhabitants were destroyed, and a new earth with new inhabitants and a new objective began.
- ➔ That Israel has been written off as a failed project, with the church replacing them.
- ➔ That the present Gospel age will be brought to a conclusion while the world remains, and that a new age in which mortal and immortal beings will be together, and over which the glorified Christ will reign on the earth in the city of Jerusalem.

All of these represent God as having purposes that became obsolete, and were replaced by a new or updated purpose. **The Scriptures, on the other hand, represent the salvation that is in Christ Jesus with a purpose that antedated the creation of the world** (1 Cor 2:7; Eph 1:4; 2 Tim 1:9; Titus 1:2; 1 Pet 1:20; Rev 13:8). From the New Covenant perspective, the Lord makes clear that what is taking place through Christ Jesus was determined before the world began.

➔ "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained **before the world unto our glory**" (1 Cor 2:7).

Here is how I would define "blessed" – God conferring on the recipient that part of His Divine nature which makes the person able to willingly and perceptibly carry out what he is commissioned to do, being productive in the sight of the Lord.

excellence which enables the individual to make choices that glorify God. It betokens a condition where the thinking and manner of man is brought into harmony with the thoughts and ways of God – something that men do not possess by nature (Isa 55:8-9).

- ➔ **BESTOWS THAT EFFICACY.** Efficacy has to do with capability to produce – effectiveness. What is purposed in the mind is matched with the ability to accomplish it – and all of this is orchestrated by God.
- ➔ **PRODUCTIVE OF THAT WHICH THEY IMPORT.** Objective thought and human effort are effectively merged to produce the result God desires.
- ➔ **PEOPLE ARE MADE PARTAKERS OF THAT BLESSEDNESS WHICH DWELLS IN HIMSELF.** The aptitude that is conferred is not the mere enlargement or refinement of what the person possesses by nature.

sons. Without that blessing, it would have seemed, and, in fact, been impossible. However, with the blessing there must have also come a persuasion that they could do what was required of them. **It seems to me that such a persuasion always accompanies the blessing of the Lord.** As will be noted in the commission, it was a beginning, and that is often one of the most difficult phases of a legitimate work.

AND SAID UNTO THEM
 ". . . and said unto them, *Be fruitful, and multiply, and replenish the earth.*"

This is word-for-word what God had said to Adam and Eve over 1,600 years earlier: "*Be fruitful, and multiply, and replenish the earth*" (Gen 1:28). From this I gather that **although the environment had changed, the purpose of God had not changed.** This was a new beginning, but it was not the statement of a new objective. Herein is an index to the Divine character. **What He had purposed from the foundation of**

- ➔ *“According as he hath chosen us in him **before the foundation of the world**, that we should be holy and without blame before him in love” (Eph 1:4).*
- ➔ *“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus **before the world began**” (2 Tim 1:9).*
- ➔ *“In hope of eternal life, which God, that cannot lie, **promised before the world began**” (Titus 1:2).*
- ➔ *“Who verily was foreordained **before the foundation of the world**, but was manifest in these last times for you” (1 Pet 1:20).*
- ➔ *“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain **from the foundation of the world**” (Rev 13:8).*

Thus it is written, “. . . the works were finished **from the foundation of the world**” (Heb 4:3)

Although the entire population of the world was destroyed, except for *“eight souls”* (1 Pet 3:20), what God had purposed before He made the world stand fast. **It was not abandoned or in any way modified.**

Further, flesh might reason that the seeming failure of humanity prior to the flood would not justify a thorough repopulation of the earth. But this is not the reasoning of faith. If God says the intention is to fill the earth again, then that is what must be done. The *“old world”* was not, then, an experiment that failed! The fact that the very real fall of man was confirmed did not imply there should be no more men. It rather testified to the fact that in order for the purpose of God to be fulfilled, there must be more to man than *“flesh and blood.”* All of this was known by God – in fact, it was built into His pre-conceived purpose, as is confirmed by the fact that Jesus was a Lamb *“slain from the foundation of the world”* (1 Pet 1:20’ Rev 13:8), and our salvation was determined *“before the world began”* (2 Tim 1:9).

Technically speaking, I am not sure it is proper to refer to rain, weather, natural beauty, and other much things, as blessings – particularly if they have nol relation to involvement in the good and acceptable and perfect will of God.

From this higher vantage point we see that Satan’s subtlety and seeming success did not have any impact upon the purpose of God. It did not tip the scale or cause God to alter what He had determined. This the flood revealed not only the propensity of human nature to iniquity, but also made known that when it comes to the counsels and purposes of God, Satan is impotent – unable to impact them to any degree.

The General Nature of Blessing

It is generally true in the Kingdom of God that **blessing precedes commissioning**. The disciples were endued with power, as Jesus promised, and **then** they went to work (Acts 2). The early church prayed for the blessing of Divine confirmation, and **then** they went to work (Acts 4). Peter was blessed by being released from prison, and **then** he went to work (Acts 5). All through Scripture this pattern is seen. **This confirms that receiving a blessing is not the point, but doing what the blessing empowers you to do.**

Blessing is in order to the accomplishment of something. **It is associated with empowerment, aptitude, and accomplishment.** A blessed church is an enabled one, prepared unto every good work. This puts teeth, so to speak, in the wonderful announcement, *“Blessed be the God and Father of our*

BLESS (Various forms)	
68	Genesis
68	Ex-Deut
80	Josh-Job
93	Psalms
19	Prov-Song
31	Isa-Mal
56	Matt-John
3	Acts
35	Rom-Jude
10	Rev
463	TOTAL

Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph 1:3). Believe me, the church has been equipped to do much! **That is precisely what makes its lack of godly productivity and influence such a serious matter.**

Technically speaking, I am not sure it is proper to refer to rain, weather, natural beauty, and other much things, as blessings – particularly if they have nol relation to involvement in the good and acceptable and perfect will of God.

The word *“bless,”* in all of its varied forms (blessed, blessings, blessedness, blesses) occurs 463 times in Scripture. Sixty-eight of those references are in the book of Genesis – the book of beginnings. Sixty-eight of those are mentioned in connection with the Old Covenant, which was a covenant of outward benefits. The Psalms contain ninety-three, most of which have to do with men blessing God. Proverbs through Song of Solomon contain eighteen of the references. Joshua through Job contains eight of the references. The Prophets (Isa-Mal) contain thirty-one of the references. Fifty-five of them are in the Gospels. Acts contains three of the references. The epistles contain thirty-five. The Revelation contains.

Now, there is a certain perspective that we can gather from these rather cold statistics. 12% of the reference are in the Gospels, mostly having to do with what Jesus said and did. His words concerning blessing provided a glimpse into what would come with newness of life. The epistles to the churches/believers contain only 7.5% of the references to blessing. These references were of a differing order than the blessing of our text. This, I

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gather, is because of the nature of the New Covenant. It is a covenant of blessing. The objective is not to obtain a blessing, as it was under the Law. Rather, "all spiritual blessings" are

inherent in the covenant itself. It is not that those in Christ can be blessed – they **ARE** blessed! That blessing is intended to enable them to fulfill their

placement in the body of Christ, and to thus bring glory to the God who put them into Christ (1 Cor 1:30). Jesus was sent to bless us (Acts 3:26).

ENMITY BETWEEN THE CREATURES AND MANKIND

"² And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered."

THE FEAR AND DREAD OF YOU

"And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea . . ." Other versions read, "fear and the terror of you," ^{NASB} "the fear of you will be strong," ^{BBE} "will be terrified of you," ^{GWN} "fear and trembling," ^{ABP} "will be afraid of you," ^{CEV} "will live in fear of you," ^{GNB} "will fall under your spell and be afraid of you," ^{MESSAGE} "fear, and the dread, and terror." ^{AMPLIFIED}

This condition obviously is not said to have existed prior to the flood, although some are persuaded that it did, having made an entrance with sin. If that is the case, we have no word from God confirming it.

The animals to be saved came to Noah, and went in with him into the ark. **But that kind of arrangement would not naturally continue after Noah and all who were with him exited from the ark.** From this point on the animals would not be drawn to men—i.e. there would be no natural inclination toward man. There would be a tendency for the brute creation to withdraw from man, and be wary of his presence. Any departure from this trend could only be accomplished by domestication, which in some instances was not possible. There is wild-life, which cannot be trusted to be thoroughly acquainted with men. Other animals are intended to be domesticated, roam in flocks, and be generally serviceable to man. However, even with these animals considerable effort is required to make them comfortable in the presence of mankind.

Even though the animals had been kept and fed by Noah during the flood, yet from this point on they would fear and dread mankind, not seeking man's association.

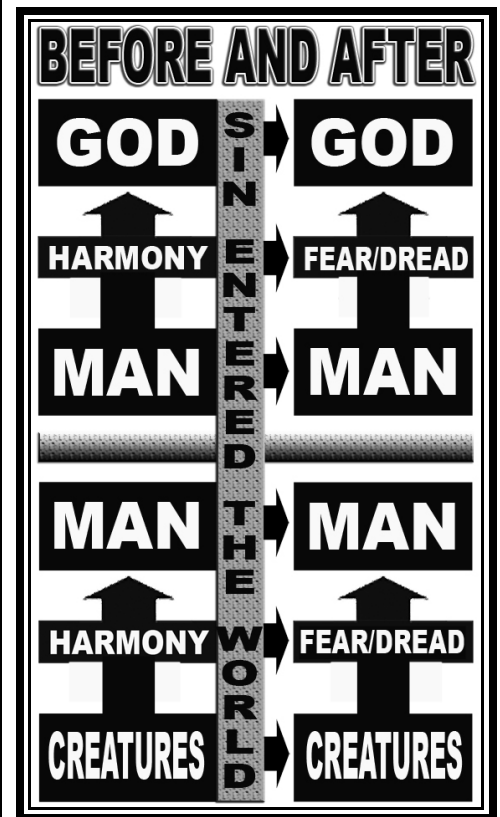
A MIRROR OF THE RELATIONSHIP BETWEEN GOD AND MAN

In a way, this whole condition mirrored what happened to mankind when sin entered the world. Prior to that time, man did not fear and dread God, but there was an apparent accord and preference for his Creator. It is true that we have no record of any extended fellowship between God and humanity after the creation of Adam and Eve. What is revealed is as follows.

- ➔ **DIRECTIONS CONCERNING THE TREE.** "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen 2:16-17).
- ➔ **BRINGING THE ANIMALS TO ADAM FOR NAMING.** "And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him" (Gen 2:20). **There is no record of words being spoken during this occasion.**
- ➔ **PRESENTING ADAM WITH A WIFE.** "And the LORD God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof;

And the rib, which the LORD God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed" (Gen 2:21-25). There is no record of words being spoken during this occasion.

So far as the record is concerned, This is the only contact the Lord God had with Adam prior to the fall.



While men are prone to comment about the rich fellowship Adam had

with God before he fell, there is no record of such fellowship. It is true that some have assumed that because Adam and Eve “heard the voice of the Lord God walking in the garden in the cool of the day” (Gen 3:8), they must have enjoyed extensive communion with the Lord prior to that occasion. However, there is no record of such taking place. There is also not a syllable of Scripture that refers to any kind of communion Adam had with God after the day he was created. **In my judgment, it is quite likely that the fall occurred within a day**

“They are placed under your authority,”
CSB “have been put under your control,”
GWN “I have placed them under your power,” SEPTUAGINT and “You’re responsible for them” MESSAGE

The creatures of reference are”

- ➔ “Every beast of the earth.”
- ➔ “Every fowl of the air.”
- ➔ “All that moves upon the earth.”

God” (Psa 104:21).

- ➔ **“He giveth to the beast his food, and to the young ravens which cry.”** (Psa 147:9).
- ➔ **“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?”** (Matt 6:26).
- ➔ **“Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father”** (Matt 10:29).
- ➔ **“Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?”** (Luke 12:24)

The care of domesticated animals is certainly the responsibility of those who own them (Isa 1:3; Prov 12:10; Jer 31:10; Ezek 34:12). But man has not been charged with the responsibility of caring for all of the beasts of the field, the fowl of the air, and the fish of the sea.

Man Is Superior to the Living Creatures

The point of this word is that man is superior to the living creatures. Jesus alluded to this when He said to His disciples, **“Fear ye not therefore, ye are of more value than many sparrows”** (Matt 10:31). And again, **“How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days”** (Matt 12:12).

Confirming God’s preference of men over the beasts of the earth, Paul gave instructions concerning the support of those who preach the Gospel. In his word, he brought up the provision of the Law for the oxen that tread out the corn. **“For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope”** (1 Cor 9:10). While God did provide for the oxen, the undergirding

There is also not a syllable of Scripture that refers to any kind of communion Adam had with God after the day he was created. In my judgment, it is quite likely that the fall occurred within a day or two of the sixth day, when man was created.

or two of the sixth day, when man was created.

Prior to the fall there was no need to hide from God, and apparently no propensity to do so. There were three Divine confrontations prior to the fall. The first was a warning not to eat of the tree of the knowledge of good and evil. The second was the bringing of the animals to Adam for naming. The third was the presentation of Eve to Adam. There is no indication of fear in Adam during these occasions, or some kind of drawing back from God. But after the fall, for the first, but not the last, time, Adam said when about to confront the living God, **“I heard Thy voice in the garden, and I was afraid”** (Gen 3:10).

Since that time, men have had an innate fear and dread of God. They choose to live at a distance from Him, ignore His word, and despise His messengers.

INTO YOUR HAND THEY ARE TO DELIVERED

“ . . . into your hand are they delivered.” Other versions read, **“They are given into your hand,”** NKJV **“they have been handed over to you,”** CJB

- ➔ “All the fishes of the sea.”

Are we to think that, as the Message Bible puts it, man is **“responsible for them?”** Is man expected to care for them, feed them, and see to it that they always have a place to live? Or, is it true that, as Scripture affirms, that God Himself provides for them and cares for them?

- ➔ **“Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat”** (Job 38:41)
- ➔ **“Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, Thou preservest man and beast”** (Psa 36:6).
- ➔ **“He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches”** (Psa 104:10-12).
- ➔ **“The young lions roar after their prey, and seek their meat from**

cause was to assist men in understanding matters relating to men – in particular, those who *“labor in the word and in the doctrine”* (1 Cor 9:7-14; 1 Tim 5:17).

The primary idea here is that creatures are serviceable to man, and not man to the animals. This by no means condones needless cruelty, which is not a facet of the Divine

image, and thus is always out of place in men, who have been created in that image (Prov 12:10. After all, the ancient world was destroyed because of human violence.

EVERY LIVING THING GIVEN FOR FOOD

³ *Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.”*

EVERY LIVING THING FOR FOOD

“Every moving thing that liveth shall be meat for you .” Other versions read, *“shall be food for you,”* ^{NKJV} and *“you may eat them.”* ^{CEV} The word *“meat”* is used for *“food”* in both Greek and English. In the English language, the first meaning of the word *“meat”* is as follows: *“FOOD; ESPECIALLY : SOLID FOOD AS DISTINGUISHED FROM DRINK B : THE EDIBLE PART OF SOMETHING AS DISTINGUISHED FROM ITS COVERING (AS A HUSK OR SHELL).”* ^{MERRIAM-WEBSTER} I provide this contemporary meaning for those who may imagine *“meat”* is an archaic expression.

This is the first recorded Divine approval of eating animal flesh. The rest of Scripture affirms that this was a permanent arrangement.

One of the requirements of certain false representations of God’s will is a proscription against the eating of meat. Paul spoke of it in this manner: *“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to*

abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer” (1 Tim 4:1-5).

Paul also wrote of a believer who was persuaded he could only eat *“herbs,”* or *“vegetables,”* ^{NKJV} stating that such were *“weak”* in the faith. *“For one believeth that he may eat all things: another, who is weak, eateth herbs”* (Rom 14:2). In such a case, the weaker brother was not to be judged for his persuasion, even though it was not a sound one. Paul continued to reason, sharing something that he had been taught by the Lord Jesus Himself. *“I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean”* (Rom 14:14). **The solution was for each party to do heartily what they did as unto the Lord** (Rom 14:17-23). In that process, spiritual advance would occur, which would bring the weaker brother to eventually see what Paul had seen:—i.e. God has sanctioned animals for food. While there may very well be preferences that do not include meat, that preference can never be presented as something sanctioned by

God. God has given animals to men for food, and they are to be received with thanksgiving, and not refused as though it was wrong to eat meat.

THE GREEN HERB FOR FOOD

“ . . . even as the green herb have I given you all things.” Other versions read, *“the green plant,”* ^{NASB} *“grain and vegetables,”* ^{LIVING} *“green grasses,”* ^{TNK} and *“green vegetables and plants.”* ^{AMPLIFIED}

This provision was granted in Eden. At that time it was intended for both man) and beast.

➤ *“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat”* (Gen 1:29).

➤ *“And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so”* (Gen 1:30).

This is the first example of something being added to an already approved practice. In this case, *“meat,”* or animal flesh, was added.

THE SIGNIFICANCE OF BLOOD

⁴ *But flesh with the life thereof, which is the blood thereof, shall ye not eat.* ⁵ *And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man.* ⁶ *Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image*

of God made he man.”

With the sanction of eating meat, or animal flesh, a prohibition against eating blood was given. As well, the sanctity of human life was accentuated.

BLOOD IS NOT TO BE EATEN

“But flesh with the life thereof,

which is the blood thereof, shall ye not eat . . .” Other versions read, *“But you shall not eat flesh with its life, that is, its blood,”* ^{NKJV} *“But you must not eat meat that has its lifeblood still in it,”* ^{NIV} *“ But never eat animals unless their life-blood has been drained off,”* ^{LIVING} *“you must not eat any meat that still has blood in it,”* ^{CEV} and *“you must not*

eat is meat with blood still in it; I forbid this because the life is in the blood." ^{GNB}

Animals that were eaten were to be bled-out, with no blood remaining in the carcass. The Lkaw said, "Only ye shall not eat the blood; ye shall pour it upon the earth as water" (Deut 12:16).

This interdiction was stated in all three dispensations: before the Law, during the Law, and after the Law in the day of salvation.

➔ **BEFORE THE LAW.** "But flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen 9:4).

➔ **DURING THE LAW.** "Only ye shall not eat the blood; ye shall pour it upon the earth as water . . . Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh" (Deut 12:16,23)

➔ **AFTER THE LAW.** "But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood . . . That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well" (Acts 15:20,29).

Things that were strangled had not had their blood removed. They were not to be eaten.

Modern day examples of eating blood include the following.

1. Black pudding
2. Blood sausage
3. The Maasai People of Kenya drink the blood of cattle. ^{MASAIKENYA.ORG}

Whatever rationale is offered for eating blood in any form, it is not acceptable. God has spoken on this matter, and His word is to be heeded.

There is some sense in which the soul and blood are linked together. I will not presume to speak extensively on the matter because I am not able to do so. The following is taken from The Pulpit Commentary.

1. In the blood of one mortally wounded his soul flows forth (Lamentations 2:12) .

2. The Lord Jesus, who voluntarily sacrificed himself,

CONSUMPTION OF BLOOD

Drinking blood and manufacturing foodstuffs and delicacies with animal blood is also a feeding behavior in many societies. Cow blood mixed with milk, for example, is a mainstay food of the African Maasai. Some sources say[citation needed] that Mongols would drink blood from one of their horses if it became a necessity. Black pudding is eaten in many places around the world. Some societies, such as the Moche, had ritual hematophagy, as well as the Scythians, a nomadic people of Russia, who had the habit of drinking the blood of the first enemy they would kill in battle. Some religious rituals and symbols seemingly mirror hematophagy, such as in the transubstantiation of wine as the blood of Jesus Christ during Christian eucharist. Psychiatric cases of patients performing hematophagy also exist. Sucking or licking one's own blood from a wound is also a behavior commonly seen in humans, and in small enough quantities is not considered taboo. Finally, human vampirism has been a persistent object of literary and cultural attention. ^{WIKIPEDIA}

poured out his soul unto death (Isaiah 53:12).

3. The blood of murdered person's soul cleaves to his (the murderer's) skirts (Jeremiah 2:34).

4. The blood of a person crying out as the person's soul; cf. Genesis 4:10 with Hebrews 12:24; Job 24:12 with Revelation 6:9-10; also Psalm 94:21; Matthew 23:35 – Amended from PULPIT COMMENTARY

AN ACCOUNTING IS TO MADE FOR TAKING HUMAN LIFE

" . . . And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man . . ." Other versions read, "And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man," NIV "For your own lifeblood I will surely require a reckoning: from every animal I will require it and from human beings, each

one for the blood of another, I will require a reckoning for human life," ^{NRSV} "And for your blood, which is your life, I will take payment; from every beast I will take it, and from every man will I take payment for the blood of his brother-man," ^{BBE} and "I shall demand account of your life-blood, too. I shall demand it of every animal, and of man. Of man as regards his fellow-man, I shall demand account for human life." ^{NJB}

Even if an animal kills a man, for whatever reason, the responsibility for the dead would rest squarely on that animal. In some societies human life is cheap, and even wholesale slaughter takes place. However, God has spoken on this matter, and it is difficult to conceive if His words being marked by any greater clarity.

The Law Concerning An Animal Killing a Man

The Law was very particular concerning what to do when an animal killed a man. Such a thing could not simply be overlooked because it involved a beast.

"If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit [acquitted]. ^{NKJV} *But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned"* (Ex 21:28-32).

These details were not made known at the time of Noah, but the foundation upon which they were established was revealed. This established that the purpose for which man was created, namely for God's glory (Isa 43:7), and participation in the glory to come (Eph 1:4), had not been altered by the flood of Noah's time.

THE INSTITUTION OF CAPITAL PUNISHMENT

“ . . . Whoso sheddeth man's blood, by man shall his blood be shed. . . ” Other versions read, “takes a man's life, by man will his life be taken”^{BBE} “takes a human life, that person's life will also be taken by human hands”^{NLT} “any man who murders, shall be killed”^{LIVING} and “kills a person, must be killed by another person.”^{ERV}

Although God could do so, He Himself will not cause the murderer to die. Man is to assume this responsibility, and not shirk his duty. In so doing, the seriousness of the offence will be accentuated. It is true that men argue about the legitimacy of capital punishment, and many of them are professing Christians. However, to question this judgment is inexcusable, no matter who does it. God has established this rule in all ages, and for all people.

➔ **BEFORE THE LAW.** “Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man” (Gen 9:6).

➔ **UNDER THE LAW.** “Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death” (Num 35:30-31). “. . . the murderer shall surely be put to death” (Num 35:16).

➔ **AFTER THE LAW.** “For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not **the sword** in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil” (Rom 13:3-4).

Under the Law, the Lord made clear that capital punishment had an impact upon society – even though many people have affirmed it does not. “And all the men of his city shall stone him with stones, that he die: so shalt

thou put evil away from among you; and all Israel shall hear, and fear” (Deut 21:21).

THE REASON FOR THE PROHIBITION

“ . . . for in the image of God made He man.” Other versions read, “in the image of God has God made man,”^{NIV} “In His own image God made humankind,”^{NRSV} and “Because God made humans in His image reflecting God's very nature.”^{MESSAGE}

Even with only a remnant of that image, mankind maintains a superiority to all other forms of earthly life. That

➔ **SPEAK EVIL OF NO MAN.** “To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men” (Titus 3:2).

“Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge” (James 4:11)

➔ **DO NOT RAIL ON MAN.** “Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing

In Christ Jesus, the Divine image is brought to its optimum level in men. The “new man” “after God is created in righteousness and true holiness” (Eph 4:24). And again, “And have put on the new man, which is renewed in knowledge after the image of Him that created him”

imagery gives man a certain dignity that is to be respected.

➔ “For a man indeed ought not to cover his head, forasmuch as he is the **image** and **glory** of God: but the woman is the glory of the man” (1 Cor 11:7).

➔ “Therewith bless we God, even the Father; and therewith curse we men, which are made after the **similitude** of God” (James 3:9).

If evolution was true, this approach to murder would make no sense. Further, those who reason against capital punishment, as though it was proper to show mercy, and even clemency, to a murderer, have not considered the implications of man being created in the image of God.

That required respect goes further than murder. There are other ways in which the Divine image is maligned.

that ye are thereunto called, that ye should inherit a blessing” (1 Pet 3:9).

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord” (2 Pet 2:10-11).

➔ **DO NOT HATE YOUR BROTHER.** “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 John 3:15).

The Image Is Brought to its Optimum in Christ Jesus

In Christ Jesus, the Divine image is brought to its optimum level in men. The “new man” “after God is created in righteousness and true holiness” (Eph 4:24). And again, “And have put on the

new man, which is renewed in knowledge **after the image of Him that created him**" (Col 3:10).

We are to give due honor to any man because he bears the image of God, even a distorted image. How much more are we to respect those who bear a more precise likeness of that image in Christ Jesus? It is no wonder the saints are admonished, "*Let all bitterness, and wrath, and anger,*

and clamor, and evil speaking, be put away from you, with all malice" (Eph 4:31). It is an affront to God to speak in such a manner.

In our opposition to false prophets and teachers, we are to exercise caution not to speak in an inflammatory manner. The assassination of character, the judgment of motives, etc, are never in order. There are proper ways to refer to seducers, and they certainly do not

encourage compromise. **Our assessment is to be based upon what they do.** Railing accusations are always out of order. If Michael tje archangel refused to rail on the devil, certainly it is out of order to rail against men, who are made in the image of God. That still provides a lot of room for precise language that does not dishonor the Divine image in man, yet does not draw back from rebuke and correction.

BE FRUITFUL AND MULTIPLY

"⁷ And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." Other versions read, "*Populate the earth abundantly and multiply in it,*" ^{NASB} "*abound on the earth and multiply in it,*" ^{NRSV} "*have offspring on the earth and become great in number,*" ^{BBE} "*have offspring on the earth and become great in number,*" ^{CJB} "*spread out over the earth and multiply on it,*" ^{CSB} "*have many children and repopulate the earth and subdue it,*" ^{LIVING} "*fill the earth with your people,*" ^{ERV} and "*reproduce, lavish life on the Earth, live bountifully.*"

judgment of the flood were not called to a life of ease and luxury.

They were to be fruitful where they were, commencing the fulfillment of the assignment beginning there – even as Jesus told the disciples to. Start their work "*beginning at Jerusalem*" – where they were (Luke 24:47).

Thus began the war on human selfishness – fulfilling God's will versus seeking only self interests. When Isaac was blessed by the Lord he responded, "*For now the LORD hath made room for*

wake of newness of life, there was multiplication and increase (Acts 2:41,47; 5:14; 6:7; 11:24; 12:24; 16:5; 19:20).

In our time, the absence of newness of life has moved the Babylonish church to institute programs they have designed to provoke increase. However, the increase is unacceptable in character, having the traits of the world rather than those of God. Also, their recovery programs are more numerous than their initial programs.

Divine Purpose In Mind

The mandate to be fruitful and multiple was spoken with the redemptive purpose of God in mind. He would initiate a salvation that would impact the entirety of humanity. Often, through the prophets and apostles, He spoke of the grand nature of this purpose.

➤ "*And I will bless them that bless thee, and curse him that curseth thee: and in thee shall **all families of the earth be blessed***" (Gen 12:3).

➤ "***All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee***" (Psa 22:27)

➤ "***And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing***" (Psa 64:9).

➤ "*And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in*

Consider the magnitude of this commission, and the fewness of those who were to commence the work! Those who look for worldly ease and simplicity should not expect to be used by the Lord. His demands are great, and require faith and constancy to fulfill.

MESSAGE

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This is what followed the blessing – a commission to do something that required a great blessing from God. Those who were saved from the

*us, and we shall **be fruitful in the land***" (Gen 26:22). Later God said to Jacob, "***be fruitful and multiply***" (Gen 35:11). When the prophet Jeremiah spoke of the remnant being recovered he added, "***they shall be fruitful and increase***" (Jer 23:3).

The Nature of New Life

We gather that it is the nature of new life to multiply. **Whether it is Adam and Eve, Noah and his sons, Abraham, Isaac, and Jacob, or those who are raised to walk in the newness of life: increase is integral to life.** Thus, when the New Covenant was launched, in the

God blesses Noah and his sons, and provides some directives while they commence the repopulation of the earth

the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it” (Isa 2:2).

- ➔ *“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea” (Isa 11:9).*
- ➔ *“For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea” (Hab 2:14)*

➔ *“For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?” (Rom 11:15).*

➔ *“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their*

hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb” (Rev 7:9-10).

This grand purpose is woven into the fabric of all of God’s words and works. The consummate purpose that undergirded the creation of the world and mankind revolved around this determined objective. We also do well to frequently ponder it. It is an large purpose that will conclude with a vast multitude that no man can number.

GOD ESTABLISHES HIS COVENANT

“⁸ And God spake unto Noah, and to his sons with him, saying, ⁹ And I, behold, I establish my covenant with you, and with your seed after you; ¹⁰ And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.”

Having delivered a challenging assignment to Noah and his sons, the Lord now buttresses His word with a promise. This will provide the encouragement needed to carry out their commission with diligence. It is the Lord’s manner to work in this way – calling and then blessing; blessing and then commissioning.

GOD SPAKE TO NOAH AND HIS SONS

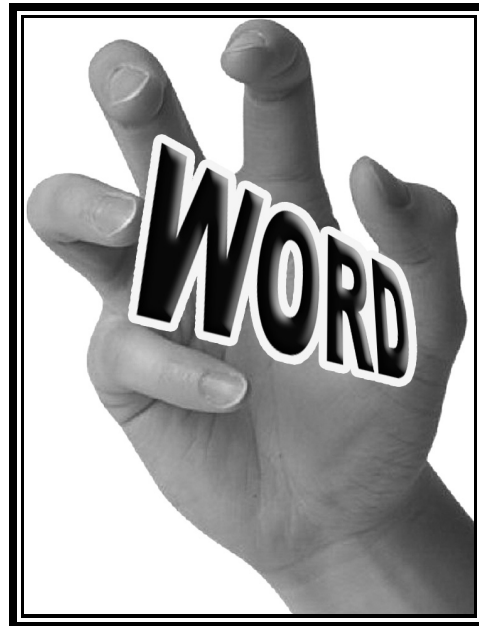
“And God spake unto Noah, and to his sons with him . . .”

Here again, the centrality of Noah is established. While the words are spoken to them all, it is Noah that is the sanctifying person. His sons are not on an equal level, but owe their status to their father, as did Noah’s wife, and the wives of Noah’s three sons.

This, again, is the Divine manner. Isaac was blessed for Abraham’s sake (Gen 26:34), as well as was Jacob (Gen 28:13). The nation of Israel, was blessed for Abraham’s sake (Psa 105:42). There were people blessed for David’s sake (1 Kgs 11:32; 2 Kgs 20:6). **The ultimate example is found in**

the New Covenant, where God forgives men “for Christ’s sake” (Eph 4:32).

I ESTABLISH MY COVENANT WITH YOU AND . . .



“ . . . saying, ⁹ And I, behold, I establish My covenant with you, and with your seed after you; And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.” Other versions read, “make My agreement with you,” ^{BBE} “I am confirming My covenant with you,” ^{CSB} “make my promise to you,” ^{GWN} “I solemnly promise,” ^{LIVING} “raise up My

covenant,” ^{ABP} “I’m setting up my covenant,” ^{MESSAGE} and “I establish My covenant or pledge.” ^{AMPLIFIED}

Technically, there should be no reason for God to establish His covenant. After all, He cannot lie. However, the nature of His dealings with humanity demand that He take this course of action. Man’s association with God, whether in the spiritually primitive time of Noah, or during this “day of salvation,” requires that men live “by faith.” Furthermore, faith is of such a nature that it requires a word from God – something it can grasp, and hold on to with holy tenacity. Thus it is written, “So faith comes from what is heard, and what is heard comes through the word of Christ” ^{NRSV} (Rom 10:17).

Where there is no Word from God, there can be no faith. Every person depicted in Scripture as having faith, had received some word from God, either directly or indirectly. There is no record of a person having faith in God because of the testimony of creation. No person is said to have had faith innately, or by nature. Faith is not obtained by a process of human reasoning, or by academic research. Faith itself is “obtained” (2 Pet 1:1), and comes from God (Eph 6:23).

Thus when God speaks of establishing His covenant, He is providing something for faith to grasp. Faith does not require reasons for Divine action, but settles for an

affirmation from God. Thus God makes the affirmation sure by assuring Noah and his sons that there is something He has determined, and it bears directly upon them and their descendants.

This covenant will apply to everything that has the breath of life –

both man and living creatures – everything and every one that came “out of the ark.” There are not many covenants like this recorded in Scripture, so it is of especial significance. Here it is from the Amplified Bible: “Behold, I establish My

covenant or pledge with **you** and with **your descendants** after you and with **every living creature that is with you** – whether the **birds**, the **livestock**, or the **wild beasts of the earth along with you**, as many as came out of the ark – **every animal of the earth.**”

NO MORE FLOOD

“¹¹ **And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.**”

It will make no difference if Satan strives to negate this promissory word. He will not be able to cause this word to be modified or in any way negated. The sin Satan promoted brought about the flood that had just occurred. Perhaps Satan will imagine that he can induce God to cause another flood to take place. After all, the basic nature of man was not changed by the flood. Prior to the flood God assessed humanity in this way: “*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually*” (Gen 6:5). After the flood, the same assessment was made: “*And the LORD smelled a sweet savor; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done*” (Gen 8:21).

However, this word from God settles the matter for all who have faith. Noah and his sons will proceed in life in the persuasion that there will never be another flood of water that destroys every living thing. They have a word from God on the matter, and they will embrace it without any equivocation. They will not consider it a vain thing to begin replenishing the earth.

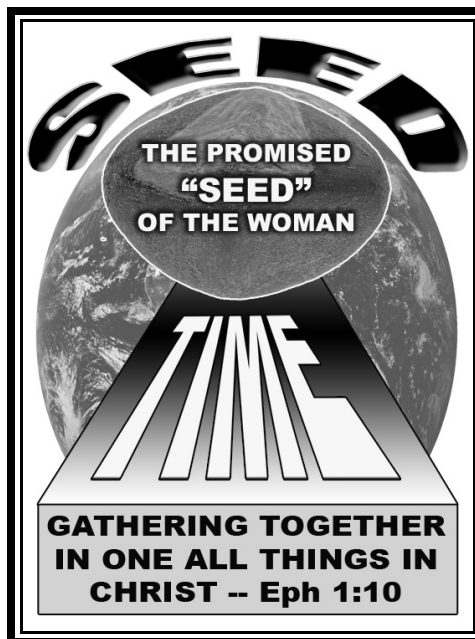
I WILL ESTABLISH MY COVENANT WITH YOU

“*And I will establish my covenant with you . . .*”

This is the second time God states He will “establish” His covenant (9:9,11). It is like confirming His word with an oath (Heb 6:17). It is vital that men know God’s word stands as it has been stated, and cannot be altered. The second affirmation of establishment does not make God’s word more sure, but establishes faith more firmly. This is owing to man’s inherent weakness, and gives faith the advantage.

NEVER AGAIN

“*. . . neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.*”



The word could not be more plain! **Never again would the world be cleansed of sinful humanity by a flood.** Never again would the windows of heaven be opened, and the fountains from beneath be opened to cover the earth with water. Never again would all

flesh die in a single cataclysmic event. This is not a word of mere pity upon humanity. Rather, it is uttered in view of the promised Seed that would come into the world (Gen 3:15). God is motivated, if I may use such a lowly term, by His promise – a purpose He has purposed in Himself, independently of any outside influence. As it is written, “*Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: That we should be to the praise of His glory, who first trusted in Christ*” (Eph 1:9-11).

AN UNCONDITIONAL COVENANT

There was an unconditional covenant – one sided, or unilateral. There was nothing that man was required to do for this covenant to be kept. It was, in fact, a Divine promise – a promise that God made without any qualifiers or stipulations.

This is the same kind of covenant God made with Abraham (Acts 3:25), and with David (Psa 89:3-4). The person with whom it was made was the point, not certain conditions to be fulfilled by succeeding generations.

By way of distinction, the Old Covenant which was made with Israel as a bi-lateral, or two-sided covenant (Ex 19:7-8).

THE FLOOD WAS NOT INTENDED TO END SIN

The flood was never intended to be

God blesses Noah and his sons, and provides some directives while they commence the repopulation of the earth

a final solution to sin. Neither was the world after Noah intended to be a new beginning with a new purpose or objective. There was no alteration in the purpose God formed before the foundation of the world. The Savior was still scheduled to come into the world “when the fulness of time was come” (Gal 4:4).

The truth of the matter is that Satan’s aims were overturned in the

flood. As we have already established, the generation of Cain was destroyed in the flood, which represented Satan’s intrusion into humanity. Instead of God having to alter his plans, it was actually the devil that had to readjust his plans. They too would fail of fulfillment.

The flood was necessary to the maintenance of God’s unalterable purpose to expiate sin, change the nature of man, and prepare those so

changed to be joined together with those in heaven. This, according to Divine determination, would require a special people who would be the chosen lineage of Abraham. From that people, the Messiah would come forth.

Throughout the book of Genesis it will be necessary to maintain this perspective. This accounts for all of the activities from creation through the Babylonian captivity.

THE TOKEN OF THE COVENANT

“¹² And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: ¹³ I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. ¹⁴ And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud”

THE TOKEN OF THE COVENANT

“And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you . . .” Other versions read “sign of the covenant,” ^{NKJV} “sign of the agreement,” ^{BBE} “sign of the promise,” ^{GWN} “I seal this promise with this sign,” ^{LIVING} and “I will give you something to prove that I made this promise to you.” ^{ERV}

It is fitting that a unilateral covenant have a token, or sign. Under the Old Covenant, the blessing of the covenant was guaranteed only if there was perfect and consistent compliance with everything required of man (Deut 28:1)

This, however, is not the kind of covenant God made with Noah and His sons. This covenant was an unqualified promise, and therefore a sign was given to confirm that God meant precisely what He said. No flood would ever again occur in which all flesh would be destroyed.

The Hebrew Word translated “token” has the following lexical meaning: “**תּוֹכַח**’OWTH {OTH} MEANING: 1) SIGN, SIGNAL 1A) A DISTINGUISHING MARK 1B) BANNER 1C) REMEMBRANCE 1D) MIRACULOUS SIGN 1E) OMEN

1F) WARNING 2) TOKEN, ENSIGN, STANDARD, MIRACLE, PROOF.

**McCLINTOK & STRONG’S ON
“TOKEN”**

(HEB: *’OTH*, USUALLY RENDERED “SIGN” (ON DT 22:14 FF SEE THE COMMS.)): “SIGN” AND “TOKEN” ARE VIRTUALLY SYNONYMOUS WORDS AND IN THE KING JAMES VERSION ARE USED WITH LITTLE OR NO DISTINCTION (IN EX 13, , COMPARE 13:9 AND 16). IF THERE IS ANY DIFFERENCE, “TOKEN” IS PERHAPS MORE CONCRETE AND PALPABLE THAN “SIGN,” BUT THIS DIFFERENCE CANNOT BE STRESSED.

The purpose for the “token” was to confirm that God would keep His promise. As already stated, there is no need for God to confirm more buttress His word to make it more sure. It is man’s weakness, coupled with the Lord’s desire toward him, that moved Him to speak and act in a confirming manner.

The First Covenantal Token

This is the first occasion in Scripture where God gave a “token” or sign of a covenant. He did the same thing when He made promise to Abraham, giving him a “token,” or sign and seal of the covenant. It was circumcision (Gen 17:10-11; Rom 4:11).

Later, when Israel was delivered from Egyptian bondage, they were told to place blood on their houses in particular places (Ex 12:7). Of that placement the Lord said, “**And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and**

the plague shall not be upon you to destroy you, when I smite the land of Egypt” (Ex 12:13).

After the giving of the Law, God referred to the Sabbath day as a “sign” – “*Speak thou also unto the children of Israel, saying, Verily My sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you . . . It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed”* (Ex 31:13,17; Ezek 20:12,20).

Now, in Christ Jesus, the sign, or seal, of the covenant is the circumcision of the heart (Rom 2:28-29) and the presence of the Holy Spirit (2 Cor 1:22; Eph 1:13). This sealing is different than all of the other sealings or tokens, in that it is spiritual and not observable to the flesh.

FOR PERPETUAL GENERATIONS

“*. . . for perpetual generations. . .*” Other versions read, “*successive generations,*” ^{NIV} “*future generations,*” ^{NRSV} “*generations to come,*” ^{CJB} “*all future generations,*” ^{CSB} “*for everlasting generations,*” ^{DARBY} “*subsequent generations,*” ^{NET} “*all ages to come,*” ^{NJB} “*to generations age-during,*” ^{YLT} “*for generations eternal,*” ^{ABP} “*I will keep this promise forever,*” ^{CEV} “*It will continue forever,*” ^{ERV} “*everyone living after you.*” ^{MESSAGE}

Here again, several of the versions introduce confusion. They carry etymological meanings too far. It is not appropriate to represent “perpetual

generations” as being “*everlasting*,”
DARBY “eternal,” ABP or “forever.” CEV/ERV

The rainbow is not transcendent to nature, but has been made integral to it. It will not extend into eternity, for there will be no need for it at that time. The meaning of the text is that no generation of flesh and blood is excluded from having this sign, or token. As long as Adam’s race continues, the rainbow will confirm there will never be another flood to destroy all natural life. Although the word translated “*perpetual*” may be translated “*forever*” or “*eternal*” elsewhere, it is not appropriate here. It is the business of translators to properly represent the text, and not insert confusion that is always used by the enemy to generate erroneous doctrines.

Another Thing to Note

There is another thing to be seen here. **The present day is not the only day!** The sign of the rainbow was given to Noah and his sons, but it was not intended for them alone. Succeeding generations would be given the token also. This means they were to pass along the explanation of the rainbow, so the mercy of God would be known by those future generations.

I fear that this perspective of things is not being carried out faithfully in our times. There are people in our current generation who do not know the significance of the token revealed in this text – the rainbow.

I DO SET MY BOW IN THE CLOUD



“I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth . . .”

The prominence of Deity in this verse is most arresting.

- ➔ “I do set”
- ➔ “MY bow”
- ➔ “A covenant between ME and the earth.”

THE SCIENTIFIC EXPLANATION OF THE RAINBOW

“A SERIES OF CONCENTRIC COLORED ARCS THAT MAY BE SEEN WHEN LIGHT FROM A DISTANT SOURCE—MOST COMMONLY THE SUN—FALLS UPON A COLLECTION OF WATER DROPS—AS IN RAIN, SPRAY, OR FOG. THE RAINBOW IS OBSERVED IN THE DIRECTION OPPOSITE TO THE SUN.

THE COLORED RAYS OF THE RAINBOW ARE CAUSED BY THE REFRACTION AND INTERNAL REFLECTION OF LIGHT RAYS THAT ENTER THE RAINDROP, EACH COLOR BEING BENT THROUGH A SLIGHTLY DIFFERENT ANGLE. HENCE, THE COMPOSITE COLORS OF THE INCIDENT LIGHT WILL BE SEPARATED UPON EMERGING FROM THE DROP. THE MOST BRILLIANT AND MOST COMMON RAINBOW IS THE SO-CALLED PRIMARY BOW, WHICH RESULTS FROM LIGHT THAT EMERGES FROM THE DROP AFTER ONE INTERNAL REFLECTION.

ALTHOUGH LIGHT RAYS MAY EXIT THE DROP IN MORE THAN ONE DIRECTION, A HIGH DENSITY OF THE RAYS EMERGE AT A MINIMUM ANGLE OF DEVIATION FROM THE DIRECTION OF THE INCOMING RAYS. THE OBSERVER THUS SEES THE HIGHEST INTENSITY LOOKING AT THE RAYS THAT HAVE MINIMUM DEVIATION, WHICH FORM A CONE WITH THE VERTEX IN THE OBSERVER’S EYE AND WITH THE AXIS PASSING THROUGH THE SUN. LIGHT EMERGING FROM RAINDROPS AFTER ONE INTERNAL REFLECTION HAS A MINIMUM DEVIATION OF ABOUT 138° AND THUS THE GREATEST INTENSITY IN THE DIRECTIONS FORMING A CONE WITH AN ANGULAR RADIUS OF ABOUT 42°, WITH ARCS (FROM INSIDE TO OUTSIDE) OF VIOLET, INDIGO, BLUE, GREEN, YELLOW, ORANGE, AND RED.

OCCASIONALLY, A SECONDARY BOW MAY BE OBSERVED, WHICH IS CONSIDERABLY LESS INTENSE THAN THE PRIMARY BOW AND HAS ITS COLOR SEQUENCE REVERSED. THE SECONDARY RAINBOW HAS AN ANGULAR RADIUS OF ABOUT 50° AND HENCE IS SEEN OUTSIDE OF THE PRIMARY BOW. THIS BOW RESULTS FROM LIGHT THAT HAS UNDERGONE TWO INTERNAL REFLECTIONS WITHIN THE WATER DROP. HIGHER-ORDER RAINBOWS, RESULTING FROM THREE OR MORE INTERNAL REFLECTIONS, ARE EXCEEDINGLY WEAK AND HENCE ARE RARELY OBSERVED.

OCCASIONALLY, FAINTLY COLORED RINGS ARE SEEN JUST INSIDE OF THE PRIMARY BOW. THESE ARE CALLED SUPERNUMERARY RAINBOWS; THEY OWE THEIR ORIGIN TO INTERFERENCE EFFECTS ON THE LIGHT RAYS EMERGING FROM THE WATER DROPLET AFTER ONE

INTERNAL REFLECTION.” BRITANNICA ENCLOPEDIA

Scientific diagnosis and explanation are not the same thing. There is no scientific explanation of the rainbow that states it has been “*set*” in the sky by God, or that it is a token confirming God will never again destroy the world with a flood. **Those are matters that are not visualized in the rainbow – but they are the proper explanation of its existence.**

Men may attempt to explain the rainbow as a natural phenomenon – but it is NOT a natural phenomenon, although it does appear in the natural world. **The rainbow has been positioned by God, and is supernatural as to origin, although it is natural in appearance.**

THE BOW SHALL BE IN THE CLOUD

“ . . . And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.” Other versions read “*clouds*.”
NIV/NSRV

Clouds are depicted in Scripture as a source of rain – the place where it is, so to speak, stored.

- ➔ *“If the clouds be full of rain, they empty themselves upon the earth. . . .”* (Eccl 11:3).
- ➔ *“And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it”* (Isa 5:6).
- ➔ *“Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field”* (Zech 10:1).

Thus, the clouds in which the rain is stored become the backdrop for the rainbow that assures men God will so control the clouds that they will never again empty their contents on the earth to destroy it.

GOD WILL REMEMBER HIS COVENANT

“ 15 And I will remember My | covenant, which is between Me and | you and every living creature of all

God blesses Noah and his sons, and provides some directives while they commence the repopulation of the earth

flesh; and the waters shall no more become a flood to destroy all flesh. ¹⁶ *And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."*

Here is a most unique thing. The rainbow is set forth as being primarily for God's benefit, not that of man. At the same time, it is most difficult to see God as requiring some kind of stimulus to remembrance. Notwithstanding that difficulty, God has set Himself forth in this manner to assure us that He will not forget what He has promised. I understand this to be an accommodation to human frailty. It is the infirmity of human understanding that moves God to provide this insight. He proceeds to assure Noah and his sons that He will not forget His pledge, no matter what circumstances may rise.

GOD REMEMBERS HIS COVENANT

"And I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."

There are several instances in Scripture where God is said to have remembered something or someone that moved Him to act favorably.

- ➔ When the waters had prevailed upon the earth for 150 days, and all flesh was dead, *"God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged"* (Gen 8:1).
- ➔ When God prepared to destroy *"the cities of the plain"* with fire and brimstone from heaven, *"God remembered Abraham, and sent Lot out of the midst of the*

overthrow, when He overthrew the cities in the which Lot dwelt" (Gen 19:29).

- ➔ When the groaning of Israel was heard when they were prisoners in Egypt, *"God remembered his covenant with Abraham, with Isaac, and with Jacob"* (Ex 2:24).

Those, however, with the possible exception of God remembering His

By using the expression *God makes the covenant a part of His own Person* – *"everlasting covenant."* It is an expression of His heart, so to speak, and not something spoken in haste.

Think of it was an expression of the determination for the coming Seed of the woman to bruise the head of the Serpent. Although men were corrupt, which reality is most apparent to God, He has chosen to focus on what He will

God has chosen what He will dwell upon – and it will not be the condition of mankind. His overriding consideration will be His coming Son, the "Seed" of the woman, who will take away the sins of the world, and prepare men to dwell with Him,

covenant with Abraham, were one-time remembrances. But in our text, God is depicted as providing a visible sign in the heavens after it had rained that would bring His promise to the forefront. In other words there was no possibility that He would forget.

GOD WILL LOOK UPON IT

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

God carries the matter even further. He says that He Himself will look at the rainbow and remember *"the everlasting covenant between Himself and every living creature of all flesh that is upon the earth."* Other versions read, *"eternal agreement,"* ^{BBE} *"eternal covenant,"* ^{NJB} *"the covenant age-enduring,"* ^{YLT} and *"I will always remember the promise."* ^{CEV}

do about the situation in the coming Savior.

God has chosen what He will dwell upon – and it will not be the condition of mankind. His overriding consideration will be His coming Son, the *"Seed"* of the woman, who will take away the sins of the world, and prepare men to dwell with Him, *"world without end"* (Isa 45:17; Eph 3:21). **When we ponder the Son, we step into the room of blessing.** There is where all of the eternal advantages exist. It is then, and only then, that we are *"dead,"* and our *"life is hid with Christ in God"* (Col 3:3).

Every time God beholds, speaking as a man, the new creation – *"the new man"* – He recalls the Christ into whose image that likeness is being shaped. At its root, this is what accounts for all blessing – God's faithful remembrance of His only begotten Son, and what He has accomplished in our behalf.

PAYING ATTENTION TO THE TOKEN

"¹⁷ And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh

that is upon the earth." Other versions read, *"this is the sign of the covenant,"* ^{NASB} *"sign of the agreement,"* ^{BBE}

"guarantee of the covenant," ^{NET} and *"proof of the agreement."* ^{ERV}

NOT AN “AGREEMENT”

One of the versions consistently represents the “*covenant*” to which God refers (Gen 9:9,11,12,13,15,16) as an “*agreement*.” ^{BBE} While the word “*covenant*” may include the technical meaning of “*agreement, when speaking of something God made – as in the covenant made with Israel (Jer 31:32; Heb 9:20) – that is neither its meaning here, nor its ordinary meaning.*” There was no agreement in the covenants made with Noah (Gen 9:17), Abraham (Acts 3:25), David (Psa 89:3), and Christ (Gal 3:17). Those were unilateral covenants which were not fulfilled because of the involvement of men. The promised blessing of the world, the coming of King Jesus, and the New Covenant were all determined and carried out by God. **The only condition was His will.**

Other versions use the words

“*promise*” ^{GWN/CEV/ERV/LIVING} and “*pledge*” ^{AMPLIFIED} when referring to the Noahic covenant. Those represent the sense of the text very well.

THIS IS THE TOKEN

Although God has said He would look at the token, this does not preclude men beholding the token as well. In fact, the text seems to assume that Noah would observe the token when it appeared, and ponder what God has said about it.

An Application

There are certain things that God has promised in the New Covenant, and we do well to ponder them as well.

- ➔ He would put His laws into their minds.
- ➔ He would write His laws upon their hearts.

- ➔ He would be their God.
- ➔ They would be His people.
- ➔ They would all know Him, from the least to the greatest.
- ➔ He would be merciful to their unrighteousnesses.
- ➔ Their iniquities would He remember no more. (Heb 8:10-12).

He has given His people the seal of the Holy Spirit, confirming their participation in that covenant (2 Cor 1:22; Eph 1:13; 4:30). Every time the Spirit bears witness with our spirit, or we enjoy the “*communion of the Holy Spirit*” (2 Cor 13:15), we can remember those good promises, and they will be a refreshing elixir to our spirits in “*the days of our pilgrimage*” (Gen 47:9).

THE MEANS OF POPULATING THE EARTH

“¹⁸ *And the sons of Noah, that* *descendants of Noah's three sons,*” ^{CEV}

*which were before thee, since the day that **God created man upon the earth**, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?”* (Deu 4:32).

At this point, therefore, we are introduced to a person whose genealogy and land will be prominent throughout Scripture. Now, a fresh beginning is realized, but it will not be long until sin will rear its head again.

➔ **ALL HUMANITY CAME FROM ADAM.** “*And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation*” (Acts 17:26).

went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. ¹⁹ *These are the three sons of Noah: and of them was the whole earth overspread.”* Other versions read, “*the whole earth was populated,*” ^{NKJV} “*from them came the people who were scattered over the earth,*” ^{NIV} “*the whole earth was peopled,*” ^{NRSV} “*from these was all mankind spread over the whole earth,*” ^{DOUAY} “*the people of the whole earth were dispersed,*” ^{ESV} “*came all the nations of the earth,*” ^{LIVING} “*From these, men were disseminated upon all the earth,*” ^{ABP} “*All people on earth are*

“*were the ancestors of all the people on earth,*” ^{GNB} and “*from them the whole earth was overspread and stocked with inhabitants.*” ^{AMPLIFIED}

In Scripture the human race is accounted for in three ways. All are true, and they are arranged in the proper priority.

➔ **GOD CREATED HUMANITY.** “*Male and female created He them; and blessed them, and called their name Adam, in the day when they were created*” (Gen 5:2), “*For ask now of the days that are past,*

➔ **ALL HUMANITY CAME FROM NOAH’S THREE SONS.** “*And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread*” (Gen 9:18-19).

In Darwin’s “*Origin of the Species,*” these perspectives are not found. His theory, that has gained world-wide acceptance, does not present a fallen race, but a race that is steadily evolving, becoming better and better.

God blesses Noah and his sons, and provides some directives while they commence the repopulation of the earth

THE FIRST MENTION OF “CANAAN”

This text provides the first Scriptural reference to “Canaan.” In chapters nine and ten of Genesis this man is mentioned seven times (Gen 9:18,22,25,26,27; 10:6,15). The word “Canaan” appears ninety-one times in Scripture. “The land of Canaan” is

mentioned sixty-six times in Scripture. Isaac blessed Jacob *“and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan”* (Gen 28:1). Jacob gave heed to his father’s word (Gen 28:7). Esau, however, *“took his wives of the daughters of Canaan”* (Gen 36:2). This choice will have effects throughout the

ages that follow.

At this point, therefore, we are introduced to a person whose genealogy and land will be prominent throughout Scripture. Now, a fresh beginning is realized, but it will not be long until sin will rear its head again, because man’s nature is unchanged.

CONCLUSION

Now, with a fresh start, God will confirm that the mass removal of the wicked, sparing only a righteous man, his wife, his sons, and their wives, will not rid the world of sin. Sin is imbedded in human nature. Thus God is vindicated in foreordaining the death of His Son for the sins of the world (1 Pet 1:18-20). If the cleansing of the whole world from sinful people and influences did not alter man’s nature, how is it possible for men to devise a program that will do so? Men need a Savior sent from God – a Savior who will perform a work no other person could perform. That work has to be accepted by God as a basis for dealing effectively with sin. The administrator of the salvation must be in heaven, invested with all power in heaven and earth, and devoted to bringing the saved ones from earth to heaven. This work must be preceded by a change in man’s basic constitution –

a change that leaves him with a pure heart, a profound preference for the Lord, and a fundamental variance with *“this present evil world”* (Gal 1:4).

There is no other way to adequately deal with sin. It is not enough to realize some success in subduing the expression of sin. The root of it has to be dealt with. This simply cannot be done by forcing the people to die (as in the flood), purifying the environment, altering circumstances, and the likes. There must be a *“new creation”* that will outlast the declining and temporal one. A nature must be possessed that is harmonious with the Divine nature, prefers the Divine presence, and is prepared to dwell forever in the courts of the Lord. Any system that does not accomplish this has no real value. A change of habit is not the answer to iniquity! Further, the

avored aphorism, *“Sow a thought, reap an action; sow an action; reap a habit; sow a habit, reap a character; sow a character reap a destiny.”* is false to the core. This trite saying has been adopted by everyone from atheists and Buddhists, to Hindus and even professing Christians. But it is nothing more than fleshly gibberish.

Man cannot created character, no matter how much he thinks or acts. A godly character – and the only other kind of character is an ungodly one – can only be created by God. That is precisely what is done in *“the new creation”* (2 Cor 5:17). The only acceptable change takes place when a person becomes the *“workmanship”* of God, *“created in Christ Jesus unto good works, which God hath before ordained that we should walk in them”* (Eph 2:10).

Our next Hungry Saints Meeting will be held on Friday, 8/12/11. We will continue our series of lessons on the book of GENESIS. The fifteenth lesson will cover verses 20-29 of chapter Nine: NOAH’S LIFE AFTER THE FLOOD.” Noah became a husbandman, planting a vineyard. What followed is the well-known incident of Noah becoming “drunken.” The events that followed impacted the entirety of humanity. Both a curse and a blessing were pronounced. They were not merely sanctioned by God, but from their inclusion in the record, together with the glaring absence of any hint of correction being required, were doubtless driven by the will of God. This was obviously a high and holy will which had the coming of the Messiah into the world as its impetus. This incident requires careful elaboration, lest the character of Noah be soiled by unsound observations and conclusions. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.

A LISTING OF "FIRST" THINGS

from Genesis 1:1 thru 9:27

1. First mention of God (Gen 1:1)
2. First circumstance of chaos and disorder (Gen 1:2)
3. First mention of the Holy Spirit (Gen 1:2)
4. First commandment (Gen 1:3)
5. First none-heavenly orderliness (Gen 1:4-10)
6. First Separation (Gen 1:4,7)
7. First Day and night (Gen 1:5)
8. First Terrestrial substance (Gen 1:10)
9. First Vegetation life (Gen 1:11-12)
10. First Celestial substance (Gen 1:16)
11. First sea-life (Gen 1:20-22)
12. First fowl (Gen 1:20)
13. First Animal life (Gen 1:24-25)
14. First language of plurality in the Godhead (Gen 1:26)
15. First Man (Gen 3:19)
16. First Warning (Gen 2:17)
17. First Display of human wisdom (Gen 2:19-20)
18. First Woman (Gen 2:21-22)
19. First Marriage (Gen 2:22-24)
20. First Exposure to Satan (Gen 3:1)
21. First Temptation (Gen 3:1-5)
22. First delusion (Gen 3:6)
23. First Sin (Gen 3:8)
24. First Knowledge of nakedness and its shame (Gen 3:7)
25. First Divine interrogation (Gen 3:9-13)
26. First Vicarious death (Gen 3:21)
27. First Divinely provided clothing (Gen 3:21)
28. First Promise (Gen 3:15)
29. First Curse among men (Gen 3:17)
30. First expulsion (Gen 3:23-24)
31. First Birth *Gen (Gen 4:1)
32. First Offering (Gen 4:3)
33. First accepted sacrifice (Gen 4:4)
34. First rejected sacrifice (Gen 4:5)
35. First human reaction to a rejected sacrifice (Gen 4:5)
36. First time a man became angry (Gen 4:5-6)
37. First Divine response to human anger (Gen 4:6-16)
38. First Murder (Gen 4:8)
39. First wanderer or vagabond (Gen 4:12)
40. First mark put on a man (Gen 4:15)
41. First man to go out from the presence of the Lord (Gen 4:16)
42. First city built (Gen 4:17)
43. First case of bigamy (Gen 4L19)
44. First instance of retaliation (Gen 4:23)
45. First human substitute (Gen 4:25)
46. First genealogy (Gen 5:1-32)
47. First unequal yoke (Gen 6:2)
48. First men of the Spirit striving with men (Gen 6:3)
49. First reference to a society of ruthless men (Gen 6:4)
50. First reference to man's thoughts being corrupt (Gen 6:4).
51. First reference to God repenting (Gen 6:6).
52. First reference to a universal judgment (Gen 6:2).
53. First reference to a person finding grace (Gen 6:).
54. First reference to a man who was just and perfect in his generation (Gen 6:9).
55. First reference to the total corruption of humanity (Gen 6:12).
56. First reference to "the end of all flesh" (Gen 6:13).
57. First boat built (Gen 6:14-15).
58. First reference to a flood (Gen 6:17).
59. First Covenant made with a man (Gen 6:18).
60. First reference to someone being saved (Gen 6:18).
61. First reference to the gathering of animals (Gen 6:19-20).
62. First reference to the gathering and storage of food (Gen 6:21).
63. First reference to someone doing all that God had commanded (Gen 6:22).
64. The first person God affirmed He saw as "righteous" (Gen 7:1).
65. First record of someone being saved because of another (Gen 7:1).
66. First record of animals being saved (Gen 7:8).
67. First rain (Gen 7:12).
68. First and only universal flood (Gen 7:18-20).
69. First opening of the fountains in the earth (Gen 7:2,11).
70. First opening of the windows of heaven (Gen 7:11).
71. First destruction of every living substance (Gen 7:23).
72. First time God is said to have remembered someone (Gen 8:1).
73. First record of a drying wind (Gen 8:1).
74. First confirmation of newness of life following a curse (Gen 8:11).
75. First record of a deliverance (Gen 8:18-19)
76. First building of an altar (Gen 8:20).
77. First known sacrificial offering of multiple creatures (8:20).
78. First time God is said to have been pleased with an offering (Gen 8:21).
79. First promise of continued seedtime/harvest, summer/winter, day/night (Gen 8:22).
80. The first mention of animals fearing mankind (Gen 9:2).
81. The first addition to the human diet (Gen 9:3).
82. The first approval of eating meat (Gen 9:3-4).
83. The first prohibition of eating blood (Gen 9:4).
84. The first authorization of capital punishment (Gen 9:5-6).
85. The first covenant established with the seed of a principle person (Gen 9:9).
86. The first covenant with living creatures (Gen 9:10).
87. The first promise to never again cut off all living beings with a flood (Gen 9:11).
88. The first token of a covenant (Gen 9:12).
89. The first reference fo a rainbow (Gen 9:13-17).
90. The first reference to God remembering a covenant He made (Gen 9:15-16).
91. The first reference to a husbandman (Gen 9:20).
92. The first reference to a vineyard (Gen 9:20).
93. The first reference to wine (Gen 9:21).
94. The first reference to a person becoming drunk (Gen 9:21).
95. The first curse uttered by a man (Gen 9:25).
96. The first blessing uttered by a man (Gen 9:26).
97. The first reference to a servant (Gen 9:25-26).
98. The first reference to the enlargement of one's territory (Gen 9:27).

God blesses Noah and his sons, and provides some directives while they commence the repopulation of the earth