

PROMISES

Genesis 8:1-9:17 (p. 11-13)

January 26, 2020

*So God said to Noah, "This is the sign of the covenant
have established between me and all life on the earth."
Genesis 9:17*

A theology of remembering

*But God remembered Noah and all the wild animals and the livestock that were with him in the ark,
and he sent a wind over the earth, and the waters receded.
Genesis 8:1 (see Genesis 1:1-3; Genesis 50:20; Romans 8:28-30)*

- 1) Just like at creation, God ACTS
- 2) Remembering is FOR THE PRESENT → GOD'S PEOPLE IN THE WILDERNESS
- 3) God works EVEN THROUGH THE FLOOD

God ends the flood (after 370+ days!)

*By the twenty-seventh day of the second month the earth was completely dry.
Then God said to Noah, "Come out of the ark"
Genesis 8:14-15*

- 1) The FORTY DAYS → YEARS will end!
- 2) God will open the door to PROMISED LAND → NEW CREATION

Pleasing God

*Then Noah built an altar to the Lord and, taking some of all the clean animals and clean birds,
he sacrificed burnt offerings on it. The Lord smelled the pleasing aroma and said in his heart,
"Never again will I curse the ground because of man"
Genesis 8:20-21*

- 1) Noah sacrificed what God PROVIDED
- 2) Sacrifices on mountains (NOT MY RIGHTEOUSNESS) PLEASES GOD

A blessing for re-creation

*Then God blessed Noah and his sons, saying to them,
“Be fruitful and increase in number and fill the earth”*
Genesis 9:1 (compare to Genesis 1:28-30;

- 1) The mandate is still GOOD STEWARDSHIP
- 2) The earth is still GOD’S GOOD GIFT, BUT _____

The sign of this new covenant

*And God said, “This is the sign of the covenant I am making between me and you
and every living creature with you, a covenant for all generations to come: I have set my rainbow in the clouds,
and it will be the sign of the covenant between me and the earth.”*
Genesis 9:12

- 1) The covenant is powerfully PRO-LIFE
- 2) Covenant is ALWAYS eschatological
- 3) I am SURROUNDED by God’s promises

Resources for studying Genesis 5-11

David Horrocks’ sermon “After the Flood” at <http://beginningwithmoses.org/bt-briefings/161/after-the-flood>

Wilson’s “When God Lays Down his Bow” at <https://www.thegospelcoalition.org/blogs/jared-c-wilson/when-god-lays-down-his-bow/>

John Stevenson’s studies in Genesis at <http://www.angelfire.com/nt/theology/genesis.html>

Tremper Longman and John H. Walton, *The Lost World of the Flood* (InterVarsity Press, 2018)

J.I. Packer’s article on the hermeneutics of Genesis 1-11 at <http://preachingsource.com/journal/hermeneutics-and-genesis-1-11/>

Bruce Waltke’s *Genesis* (Zondervan, 2001). Good bibliography.

Allen Ross’ *Creation and Blessing* (Baker, 1988)

William Ryan and Walter Pitman’s *Noah’s Flood: The New Scientific Discoveries About the Event that Changed History* (Simon and Schuster, 1998)

John Sailhammer’s Genesis commentary in the Expositor’s Bible Commentary series, Volume 2 (Zondervan, 1990)

Kenneth Matthews’ *New American Commentary* (Broadman and Holman, 1996).

Spurgeon’s “Human Depravity and Divine Mercy” at <https://www.monergism.com/topics/sermon-manuscripts-mp3s-scripture/genesis/chapter-genesis/chapters-06-09-flood>

Jonathan Edwards’ message on Genesis 6:22, “The Manner in Which Salvation of the Soul is to Be Sought” at <http://www.biblebb.com/files/edwards/je-manner.htm>

Todd Pruitt’s “If God is Love . . .” article in *Credo*, December 2, 2019, at credomag.com

Peter Singer writes the archetypal anti-life article at <https://foreignpolicy.com/2009/10/20/the-sanctity-of-life/>

Our World Belongs to God, Article 20

When evil filled the earth,
 God judged it with a flood but rescued Noah and his family and animals of every kind.
 He covenanted with all creatures
 that seasons will continue and that such destruction
 will not come again until the last day when the Lord returns to make all things new.

For God's promise, see Genesis 9:8-17, 1 Peter 2, and 2 Peter 3; for the final renewal, see Rev. 21:1-5.

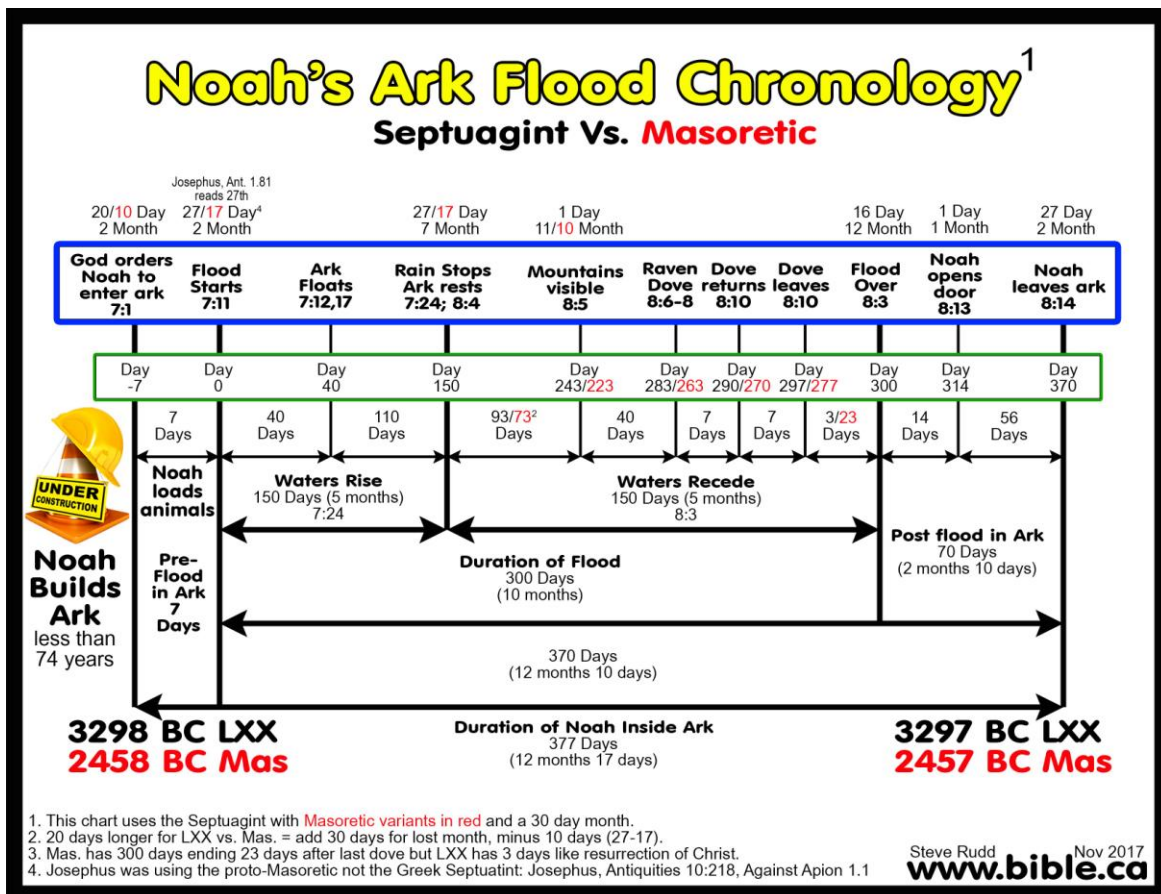
Pete Singer,

During the next 35 years, the traditional view of the sanctity of human life will collapse under pressure from scientific, technological, and demographic developments. By 2040, it may be that only a rump of hard-core, know-nothing religious fundamentalists will defend the view that every human life, from conception to death, is sacrosanct.

Peter Singer, <https://foreignpolicy.com/2009/10/20/the-sanctity-of-life/>

A chronology of remembering

- 7 days: Genesis 7:1-10 (seventeenth day of second month)
- 40 days: Genesis 7:11-24
- 150 days: Genesis 7:24
- God remembers Noah: Genesis 8:1a
- 150 days: Genesis 8:1b-4
- 40 days: Genesis 8:4-9 (first day of the tenth month)
- 7 days: Genesis 8:10-14 (twenty-seventh day of the second month)



Flood timeline

	Reference	Event	Date
	7:4, 10	Announcement of the flood 7 days in advance	(2/10/600)
Waters prevail: 150-day period	7:11, 13	Flood begins; Noah and family enter the ark	2/17/600
	7:12	Flood lasts 40 days and ends	(3/27/600)
	8:4	Ark rests on mountains of Ararat after waters prevail and abate for 150 days total	7/17/600
Waters abate: 150-day period	8:5	Mountaintops eventually become visible	10/1/600
	8:7	Raven sent out (after 40 days of mountaintop visibility)	(11/10/600)
	8:8	Dove sent out	(11/17/600)
	8:10	Dove's second flight (7 days later); returns with olive leaf	(11/24/600)
	8:12	Dove's third flight (7 days later); does not return	(12/1/600)
	8:3	Waters fully abated; end of second 150-day period	(12/17/600)
Earth dries: 70-day period	8:13	Noah eventually removes the covering of the ark	1/1/601
	8:14–19	Earth dried out; Noah leaves ark	2/27/601
Total time in ark: 370 days ¹			

¹ Crossway Bibles. (2008). [*The ESV Study Bible*](#) (p. 63). Wheaton, IL: Crossway Bibles.

The Sanctity of Life

Peter Singer

<https://foreignpolicy.com/2009/10/20/the-sanctity-of-life/>

During the next 35 years, the traditional view of the sanctity of human life will collapse under pressure from scientific, technological, and demographic developments. By 2040, it may be that only a rump of hard-core, know-nothing religious fundamentalists will defend the view that every human life, from conception to death, is sacrosanct.

In retrospect, 2005 may be seen as the year in which that position became untenable. American conservatives have for several years been in the awkward position of defending a federal funding ban on creating new embryos for research that prevents U.S. scientists from leading an area of biomedical research that could revolutionize the treatment of many common diseases. When they are honest, conservatives acknowledge that giving up some medical advances is simply the price to be paid for doing the right thing.

This year, however, that view became much more uncomfortable. South Korean researchers showed that human stem cells can be cloned by replacing the nucleus of an unfertilized human egg with the nucleus of an ordinary cell. The South Korean breakthrough poses a stark challenge to the conservative position. The possibility of cloning from the nucleus of an ordinary cell undermines the idea that embryos are precious because they have the potential to become human beings. Once it becomes clear that every human cell contains the genetic information to create a new human being, the old arguments for preserving "unique" human embryos fade away.

The year 2005 is also significant, at least in the United States, for ratcheting up the debate about the care of patients in a persistent vegetative state. The long legal battle over the removal of Terri Schiavo's feeding tube led President George W. Bush and the U.S. Congress to intervene, both seeking to keep her alive. Yet the American public surprised many pundits by refusing to support this intervention, and the case produced a surge in the number of people declaring they did not wish to be kept alive in a situation such as Schiavo's.

Technology will drive this debate. As the sophistication of techniques for producing images of soft tissue increases, we will be able to determine with a high degree of certainty that some living, breathing human beings have suffered such severe brain damage that they will never regain consciousness. In these cases, with the hope of recovery gone, families and loved ones will usually understand that even if the human organism is still alive, the person they loved has ceased to exist. Hence, a decision to remove the feeding tube will be less controversial, for it will be a decision to end the life of a human body, but not of a person.

As we approach 2040, the Netherlands and Belgium will have had decades of experience with legalized euthanasia, and other jurisdictions will also have permitted either voluntary euthanasia or physician-assisted suicide for varying lengths of time. This experience will puncture exaggerated fears that the legalization of these practices would be a first step toward a new holocaust. By then, an increasing proportion of the population in developed countries will be more than 75 years old and thinking about how their lives will end. The political pressure for allowing terminally or chronically ill patients to choose when to die will be irresistible.

When the traditional ethic of the sanctity of human life is proven indefensible at both the beginning and end of life, a new ethic will replace it. It will recognize that the concept of a person is distinct from that of a member of the species *Homo sapiens*, and that it is personhood, not species membership, that is most significant in determining when it is wrong to end a life. We will understand that even if the life of a human organism begins at conception, the life of a person — that is, at a minimum, a being with some level of self-awareness — does not begin so early. And we will respect the right of autonomous, competent people to choose when to live and when to die.

When God Lays Down His Bow

[Jared C. Wilson](#) | May 31, 2016

What is the point of the rainbow? What does it symbolize?

Many Christians know from the church's teaching on the flood of Noah's day, that the rainbow originally was a sign of God's promise not to destroy the world by water again. This understanding makes the modern co-opting of the rainbow symbol for gay pride seem so egregious. But the rainbow *is* a symbol of justice too.

“Behold, I establish my covenant with you and your offspring after you,” . . . And God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.”
([Gen. 9:9, 12–13](#))

The rainbow now designated the sign of God's promise not to visit wrath on the earth by way of a flood again. But larger than that, the rainbow is another sign of God's promise to remove his wrath from his children.

The Hebrew word for bow in this text is the same Hebrew word used for the kind of bow one uses in battle, as in “bow and arrows.” God is talking about laying down his weapons. In his commentary on Genesis, Marcus Dods writes:

They accepted it as a sign that God has no pleasure in destruction, that He does not give way to moods, that He does not always chide, that if weeping may endure for a night joy is sure to follow. If any one is under a cloud, leading a joyless, hopeless, heartless life, if any one has much apparent reason to suppose that God has given him up to catastrophe, and lets things run as they may, there is some satisfaction in reading this natural emblem and recognising that without the cloud, nay, without the cloud breaking into heavy sweeping rains, there cannot be the bow, and that no cloud of God's sending is permanent, but will one day give place to unclouded joy.

We keep seeking peace, peace, where there is no peace, and we only find our true lasting eternal joy-saturated peace when it comes by the Spirit of God straight from Father God in the gospel of the Son of God. In Christ Jesus's work we see that God “lays down his bow.”

And we can keep seeking peace even in God's good gifts—work, family, recreation, food, art and culture, the great outdoors, and sexual “freedom”—but we can't find the peace that endures forever until we find it in the gospel. Because justice, while ordained by God, when administered by man can never truly satisfy.

But the covenant of grace is administered by God himself. So when we seek peace there, we truly find it. It's not tainted by sin because God is holy and his Son is sinless.

Until we find peace in the gospel, we find only the search for peace and therefore no peace at all. In [Isaiah 57:21](#) we read, “There is no peace . . . for the wicked.”

But to those who've put on Christ's righteousness, who've gotten into the ark of the cross, [Isaiah 26:3](#) says: “You keep him in perfect peace whose mind is stayed on you, because he trusts in you.”

The rainbow, then, is a sign of God's promise that he has hung up his bow, and it's a reminder to himself of his grace toward the earth. In the same way, the cross is a sign of God's promise that he has hung his Son up to die, and it's a reminder of his grace toward you that because Christ has taken the wrath, the wrath is taken.

To tout the rainbow, then, as a symbol of man-centered pride, is to urge the Lord, actually, to *take up his bow again*, to take it back in hand and draw it back. Celebrating pride is courting condemnation.

Therefore it says, “God opposes the proud, but gives grace to the humble.” — [James 4:6](#)

Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming. — [Colossians 3:5-6](#)

The Chiastic Structure of Genesis 6–9

Genesis 6–9 employs a literary structure called a chiasm, named after the Greek letter *chi* (χ). The concepts are carefully arranged in a particular order and then are repeated in reverse order to highlight a central theme. It is easier to illustrate than to describe. Notice the central statement.

- A. Transitional Introduction: Noah and His Sons (6:9–10)
 - B. The Corruption of All Flesh (6:11–12)
 - C. God’s Resolution to Destroy the Earth by Flood (6:13–22)
 - D. God’s Command and Noah’s Response: The Entrance into the Ark (7:1–10)
 - E. The Beginning of the Flood: The Inundating of the Earth (7:11–16)
 - F. The Rising of the Waters (7:17–24)
 - G. God’s Remembrance of Noah (8:1a)—**central theme of the account of Noah's Flood**
 - F’. The Recession of the Waters (8:1b–5)
 - E’. The End of the Flood: The Drying of the Earth (8:6–14)
 - D’. God’s Command and Noah’s Response: The Exodus from the Ark (8:15–19)
 - C’. God’s Resolution Never Again to Destroy the Earth by Flood (8:20–22)
 - B’. The Covenant with All Flesh (9:1–17)
- A’. Transitional Conclusion: Noah and His Sons (9:18–19)

From Lee Anderson’s “A Deeper Understanding” at <https://answersingenesis.org/the-flood/making-the-most-of-the-message/>

Principles for problem passages

In a wonderful article titled “Hermeneutics and Genesis 1-11” J. I. Packer outlines some very important principles, questions and themes that will help us understand and apply these sometimes divisive and often difficult passages. By “canon” Dr. Packer refers to the rule or authority of the Bible.

1. The canon is *coherent*

2. The canon is *organic*

3. The canon is *churchly*

4. The text is *poetic prose* that illustrates *archetypal history* that are explored with these four questions:
 - exegetical: what is the writer’s meaning and message?
 - theological: what is the writer’s truth for us today?
 - hermeneutic: what prejudices are keeping me from taking God’s word more seriously?
 - practical: what then must I do?

5. Packer identifies these as the key themes of the prologue to God’s word:
 - God’s sovereign power, in creation and providence
 - God’s covenant purposes which shape his dealings with us
 - God’s moral glory which cannot approve evil
 - God’s gracious kindness to humanity, tempering judgment with mercy and never abandoning his covenant promises

Timeline for the Flood

by [David Wright](#) on March 9, 2012

So when exactly was the Flood? There are two possible ways of calculating the date. David Wright, AiG–U.S., explains.

I can find info on the flood but I am looking for good estimation fixing the date of the flood.

So when exactly was the Flood?

For an accurate chronology on the Bible, including the time of the Flood, I highly recommend [The Annals of the World](#) by James Ussher, [Adam's Chart of History](#), [Newton's Revised History of Ancient Kingdoms](#), and [Chronology of the Old Testament](#) by Floyd Nolen Jones.

There are two possible ways of calculating the date. The first is from creation, and the other is from the present. I will focus on the date from creation since the latter would be much more involved. So here we go.

Table 1: Dates of biblical events from Creation

Event/Person	Passage	Total Time from Creation (years)
God created everything.	Genesis 1–2	0
Adam became the father of Seth at 130.	Genesis 5:3	0 + 130 = 130
Seth became the father of Enosh at 105.	Genesis 5:6	130 + 105 = 235
Enosh became the father of Kenan at 90.	Genesis 5:9	235 + 90 = 325
Cainan became the father of Mahalalel at 70.	Genesis 5:12	325 + 70 = 395
Mahalalel became the father of Jared at 65.	Genesis 5:15	395 + 65 = 460
Jared became the father of Enoch at 162.	Genesis 5:18	460 + 162 = 622
Enoch became the father of Methuselah at 65.	Genesis 5:21	622 + 65 = 687
Methuselah became the father of Lamech at 187.	Genesis 5:25	687 + 187 = 874
Lamech became the father of Noah at 182.	Genesis 5:28	874 + 182 = 1056
The Flood started when Noah was 600.	Genesis 7:6	1056 + 600 = 1656

As you can see from Table 1, the year in which the Flood came was 1656 AM₁ (*Anno Mundi* – “year of the world”). From the rest of the Old Testament and other well-documented historical events we understand that creation, as calculated by [Ussher](#), was about 4004 BC. So with a little more math we can calculate the second date.

Calculated BC date for creation:	4004
Calculated AM date for the Flood:	- 1656
Calculated BC date for the Flood:	2348

Current Year (minus one²): $\frac{\quad + 2011}{\quad}$
Number of years since beginning of Flood: 4359

Using the Bible, well-documented historical events, and some math, we find that the Flood began approximately 4,359 years ago in the year 1656 AM or 2348 BC. Some may look for an exact date (i.e., month and day), but we are not given that sort of precision in Scripture.

<https://answersingenesis.org/bible-timeline/timeline-for-the-flood/>