



## The Covenant with Noah: Part 2... Genesis 6-9

Last week we began to look at the Noahic Covenant...that is, we began to look at God's covenant with Noah. Of course, we didn't get very far into our study because we spent the bulk of our time looking at the state of the world prior to God's kindness to Noah and what we saw was the world was a dreadful place. If you were here, you will remember that I spent a great deal of time going through the various interpretations of how mankind had defiled itself prior to the time of Noah. I related the three principle interpretations of the two verses found at the beginning of Genesis 6 where it says "the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose." I did that because the biblical text seems to imply that whatever the sin was, it was sufficiently wicked to cause God to want to destroy mankind.

I then explained that some hold that the sin committed in this relationship...the sin that brought God's swift disfavor and judgment...was the intermingling of the "righteous line of Seth" and the "godless line of Cain." If that was the case, the sin involved was principally the intermingling of believers and unbelievers. That is the view of Augustine, Luther, and Calvin.<sup>1</sup>

I then explained that others hold that the sin that was committed involved powerful despotic rulers, otherwise called the sons of God, who took to themselves large harems of the daughters of men. If that was indeed the sin, then the principal sin was lust and polygamy and self-exaltation resulting in the violation of God's creation ordinance of marriage.<sup>2</sup>

And then finally, I explained that some hold that the sin committed involved the unnatural cohabitation of fallen angels with human women producing horrendous sinful offspring.<sup>3</sup> If that was the case, the principal sin was the unnaturalness of the unions involved.

Now, I wasn't trying to argue for any particular position although I do favor the last one but was simply trying to explain how that the various possible interpretations do not get in the way of what is going on in the text. And the thing that is clearly going on in the text is the fact that men's hearts had turned so evil and wicked that they were "only inclined to do evil continually" and that wickedness brought about God's judgment.<sup>4</sup>

I thought you might like to know that I had a deacon come up to me after Sunday school and say, "O.K. Tom I just want to make sure I got your point. What you were saying is that somebody somewhere married somebody they shouldn't have and it made God so angry He pretty much decided to destroy the world as a result of the fact. Isn't that what you were saying?"

I had to admit, after I had slapped him, that he had summed up in fifteen seconds what I took me forty-five minutes to say but that yes that was pretty much what I had said. I ought to add...that the fact he was able to point out quite

clearly (much more clearly than I had done) the principal point of the passage meant that its overall idea of the passage had not been lost in spite of the notorious difficulty of the one particular phrase it contains. That confirms, I think, the Reformed understanding of the perspicuity of Scripture which is that the Bible...the whole Bible...is, even with all its difficulties, quite understandable.<sup>5</sup>

And, of course, what we understand from the passage is that God, in reaction to fallen man's extraordinary sinfulness, intended to rain down judgment upon all flesh. That is, that he intended to wipe out both mankind and all the land animals in the world.<sup>6</sup> What we also understand, quite clearly, is that God extended mercy and grace to Noah in the place of judgment. Genesis 6: 8 relates the record of God's kindness.

<sup>ESV</sup> **Genesis 6:8**...But Noah found favor in the eyes of the LORD.

Now I don't want you to get the idea that Noah was sinless or anything like that. Noah was not sinless. He was not sinless but was obedient in a way that demonstrated the reality of his faith. Noah's faith, of course, would have been a gift from God as it is with every redeemed man or woman. It is not surprising then that God having granted Noah faith would have decided to pour out His grace upon him by establishing His covenant with him and his descendants after him and by promising in that covenant to save Noah and his family from the coming destruction of all flesh.

James Montgomery Boice writes this:

Notice that Noah did not earn grace. Noah found grace. He was willing to accept God's judgment on his sinful and rebellious nature and place his hope in the Savior. It is the same today. We have no claim on God. We have not earned anything but His just wrath and our eventual destruction. But we can find God's grace in Christ.<sup>7</sup>

Now the reason that Noah finding grace in the eyes of the Lord is important is because God had determined to wipe out all flesh upon the earth. You can see that starting Genesis 6:11.

<sup>ESV</sup> **Genesis 6:11**...Now the earth was corrupt in God's sight, and the earth was filled with violence. <sup>12</sup> And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth. <sup>13</sup> And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth. <sup>14</sup> Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and out with pitch. <sup>15</sup> This is how you are to make it: the length of the ark 300 cubits, its breadth 50 cubits, and its height 30 cubits. <sup>16</sup> Make a roof for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks. <sup>17</sup> For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die.

Now the ark would have been had three decks, been about 450 feet long, 75 feet wide and 45 feet tall. By my calculations that is roughly about a million and half cubic feet of space. There is a man in Holland that has taken it upon himself to build a modern day and it is something remarkable to see. You should note, however, that it is only about half the size of the biblical ark and that he is now committed to building a full size ark.<sup>8</sup>

Now the promise to Noah found in Genesis 6:18 contains the first explicit use of the word "covenant" found in the Bible. The concept is there implicitly before in

God's dealings with Adam but Genesis 6:18 is the first place the word "covenant" is actually used in the Bible.

Follow along as I read the passage in Genesis 6:18.

<sup>ESV</sup> **Genesis 6:18**...But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. <sup>19</sup> And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female. <sup>20</sup> Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive. <sup>21</sup> Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them." <sup>22</sup> Noah did this; he did all that God commanded him.

Now I wanted to make the point that the use of the word "covenant" here is the first explicit use of the word in the Bible because the narrative containing the story of Noah actually describes two separate covenants. The first covenant is made with Noah and his particular family and graciously includes all the animals that were saved from the flood while the second covenant is much broader and is made with all the inhabitants of the earth. The first covenant is particular and redemptive and clearly connected to the one covenant of grace. It occurs here in Genesis 6:18 and is fulfilled as the story of the flood comes to its conclusion in Genesis 8:22.

The second covenant is more general. It is a covenant involving God's common grace to all mankind.<sup>9</sup> It is found in Genesis 9:8-17. It relates God's promise to both Noah and to all the future inhabitants of the world, whether man or beast, that whatever else happens between the offloading of the ark and the consummation of all things the one thing that won't happen is that God will

never again destroy the world by flood. That idea...the idea that God will never, ever destroy the world again by water is picked and explained in 2 Peter 3:5.

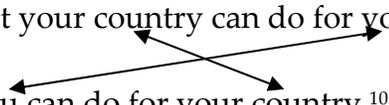
<sup>ESV</sup> **2 Peter 3:5**...For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, <sup>6</sup> and that by means of these the world that then existed was deluged with water and perished. <sup>7</sup> But by the same word the heavens and earth that now exist are stored up for fire, being kept until the Day of Judgment and destruction of the ungodly.

Now what I would like to do this morning is to work through the some of the verses contained in Genesis chapters six through nine and identify something of the structure of the passage and something of the argument of the passage and try to demonstrate something of the kindness of God's mercy in dealing with Noah and his seed.

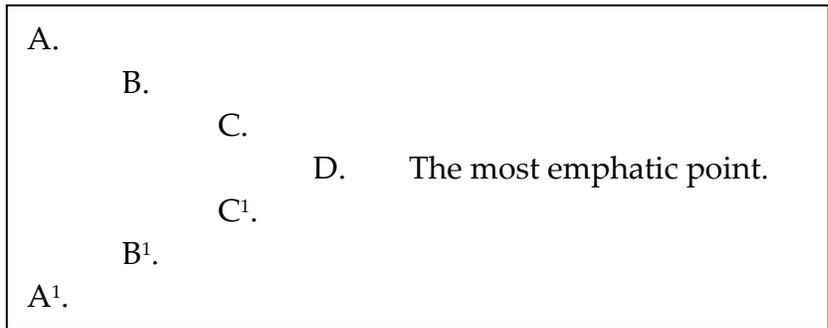
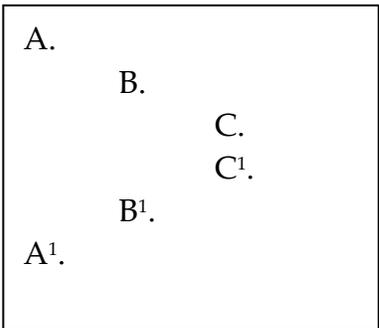
Now the first thing I would like to do is to show you the chiastic structure of the passage. I talked about chiastic structure and the use of chiasm as a literary device a bit in our study on 1<sup>st</sup> Corinthians. But just in case you weren't here let me remind you of what I said.

A chiasm is the literary arrangement of a passage in such a way that certain elements of the passage are skillfully repeated in reverse order. Here's a fairly famous one you will recognize delivered by John F. Kennedy in his presidential inauguration.

"And so, my fellow Americans,  
ask not what your country can do for you;  
ask what you can do for your country."<sup>10</sup>



Now it is called a chiasm after the Greek letter chi ( $\chi$ ) which looks pretty much like an English "x" because you when you draw an arrow between the repeated words it often forms an "x" or a chi. In this particular example, you'll notice there are two words which are repeated twice but you could have six words or eight words or even more. The order in which they are used simply has to be reversed. And the way that usually looks is something like this.



Now you'll notice in this particular case that there are an even number of elements. In this particular case, there are six elements. If, however, there are an odd number of elements, the element in the middle is almost always the central point or focus of the paragraph or argument.

Now what's remarkable about Genesis 6-8 is that you actually have more than one chiasm going on at the same time. It is almost as if the passage is layered from several different points of view but in each of the various chiasms employed the central point is still the same. That may be accidental but I doubt it.

The first chiasm concerns the element of time and while it is clearly written the way it stands on purpose some of the elements of time that are given actually overlap and are compressed together in the actual event itself. I'll explain what I mean by that in a minute. For now consider the following verses.

<sup>ESV</sup> **Genesis 7:10**...And after seven days the waters of the flood came upon the earth.

<sup>ESV</sup> **Genesis 7:12**...And rain fell upon the earth forty days and forty nights.

<sup>ESV</sup> **Genesis 7:24**...And the waters prevailed on the earth 150 days.

<sup>ESV</sup> **Genesis 8:1**...But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided.

<sup>ESV</sup> **Genesis 8:3**...At the end of 150 days the waters had abated, <sup>4</sup> and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat.

<sup>ESV</sup> **Genesis 8:6**...At the end of forty days Noah opened the window of the ark that he had made <sup>7</sup> and sent forth a raven.

<sup>ESV</sup> **Genesis 8:10**...He waited another seven days, and again he sent forth the dove out of the ark.

Now the first thing you'll notice in chapter 7:10 is that after Noah and his family and the animals had entered the ark they were there "seven days" before it began to rain. The parallel use of the phrase "seven days" occurs in Genesis 8:10.

The exact same thing happens with regard to the phrase "forty days". It is first mentioned in Genesis 7:12 and then is repeated later in Genesis 8:6.

After that the phrase "150 days" is mentioned in Genesis 7:24 and it is done so in relationship to how long the waters prevailed upon the earth. The same amount of time is mentioned Genesis 8:3 where it is said that it took 150 days for the waters to abate.

Finally Genesis 8:1 forms the center of the chiasm and divides the two sections and it is the passage reminding the reader that God remembered His covenant with Noah. It is obviously the central point...the most important point of the whole section.

Now some of those periods of time obviously overlap. For example, the first period of forty days pretty much has to be included in the first period of 150 days. We know that because of two passages that tell us exactly how long the flood lasted from start to finish.

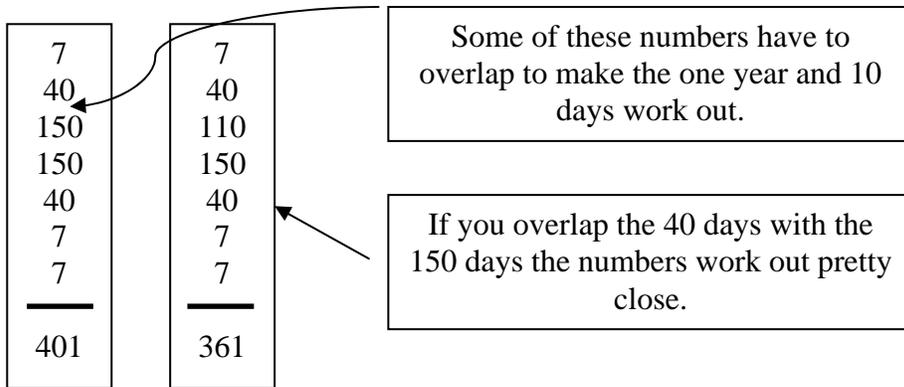
<sup>ESV</sup> **Genesis 7:11**...In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. <sup>12</sup> And rain fell upon the earth forty days and forty nights.

<sup>ESV</sup> **Genesis 8:13**...In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth. And Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. <sup>14</sup> In the second month, on the twenty-seventh day of the month, the earth had dried out.

That means that from the beginning of the flood until the end of the flood was one year and 10 days. Now I am not sure exactly how many days that involved because I am not sure whether the calendar that Moses used was lunar or solar. Some scholars argue for exactly 365 days, some for 370 days, and some for 375 days. I am not sure which number is correct.

Here's what I do know. If you add up the various numbers in this list you have to have some of the numbers overlap to make it work out which means that the author knew that and wanted to force the chiastic structure on the text to make a point about what really mattered and that was that God remembered Noah.

Here's what I mean. If you add up the numbers they look like this:



Now, just one other thing before we go on. There is at the end of the chiasm centered on the idea of time an extra week...an extra seven days. You see that in Genesis 8:12 and that seems to be there to remind the reader that God took seven days to create the heavens and earth and that now after the flood God took another seven days to recreate the earth. I'll talk more about that in a minute.

<sup>ESV</sup> **Genesis 8:12**...Then he waited another seven days and sent forth the dove, and she did not return to him anymore.

Right now I would like to point out that you can also see the chiastic structure repeated in the ideas or events going on in the text. You can see the chiastic structure in the various time periods mentioned and you can see it in the various events. What I mean by that is that you can see out actual events going on in the story mirrored in parallel or complementary events going on later in the text. Let me show what I mean.<sup>11</sup>

In Genesis 6:13 there is a description of Noah building an ark. In Genesis 8:20 and following there is a description Noah building an altar. You can see the things that are built are not exactly the same but the action is the same. And the two things are connected logically. The first thing is means God uses to deliver

Noah and the second thing is the means Noah uses to thank God for His deliverance.

#### **Making of an Ark**

<sup>ESV</sup> **Genesis 6:13**...And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth. <sup>14</sup> **Make yourself an ark of gopher wood**...<sup>22</sup> *Noah did this; he did all that God commanded him.*

#### **Embarkation**

<sup>ESV</sup> **Genesis 7:1**...Then the LORD said to Noah, "**Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation.** <sup>2</sup> Take with you seven pairs of all clean animals, the male and his mate ... <sup>5</sup> *And Noah did all that the LORD had commanded him.*

#### **The Increasing Flood**

<sup>ESV</sup> **Genesis 7:10**...And after **seven days** the waters of the flood came upon the earth...<sup>12</sup> And rain fell upon the earth **forty days and forty nights.**

#### **The Prevailing Judgment**

<sup>ESV</sup> **Genesis 7:24**...And the **waters prevailed on the earth 150 days.**

#### **The Receding Flood**

<sup>ESV</sup> **Genesis 8:6**...At the **end of forty days** Noah opened the window of the ark that he had made <sup>7</sup> and sent forth a raven. It went to and fro until the waters were dried up from the earth...<sup>10</sup> He waited another **seven days**, and again he sent forth the dove out of the ark.

#### **Disembarkation**

<sup>ESV</sup> **Genesis 8:15**...Then God said to Noah, <sup>16</sup> "**Go out from the ark, you and your wife, and your sons and your sons' wives with you.** <sup>17</sup> Bring out with you every living thing that is with you of all flesh--<sup>18</sup> *So Noah went out, and his sons and his wife and his sons' wives with him.*

#### **Making of an Altar**

<sup>ESV</sup> **Genesis 8:20**...Then Noah **built an altar to the LORD** and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. <sup>21</sup> And the LORD said, "I will never again curse the ground because of man...Neither will I ever again strike down every living creature as I have done.

In Genesis 7:1, the text says Noah and his family entered the ark and the parallel idea occurs in Genesis 8:15 where it says they left the ark. So what you have is their embarkation and disembarkation....obviously parallel ideas.

The same kind of parallelism occurs in Genesis 7:10 and Genesis 8:6 where the rain is discussed first in terms of 7 days and forty days and then in reverse order in terms of forty days and then seven days.

And then finally, the central section concerns the prevailing waters that last for 150 days and kill everything on earth except Noah who finds grace in the eyes of the Lord.

Now the one additional point I would like to make about these two particular chiastic structures is that both of them have at their center the point about God remembering Noah...that would have been particularly important to the first audience to hear these words because the first audience to hear them was the children of Israel who had been in slavery in Egypt and were being carried out on eagle's wings because the same Lord had remembered His covenant with Abraham and had responded by bringing the plagues upon Pharaoh until he relented and let his people go. You see Moses would have been quick to remind the Israelites that their deliverance was the result of God's covenantal faithfulness and that God required of them in return a certain covenantal loyalty.

One other thing before we press on. The passage in Genesis 8:1 includes a phrase that ought to remind you of something.

<sup>ESV</sup> **Genesis 8:1**...But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided.

You see the word for "spirit" in Hebrew is just like the word for "spirit" in Greek. It also means breath.

<sup>ESV</sup> **Genesis 1:2**...The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

The idea, it seems to me, is that God was more or less recreating the world in Genesis 8:1...perhaps it would be better to say that he was creating it anew. You have the same sort of thing occurring after the ark has landed on Mount Ararat and Noah sends out the raven and the three doves at different times. The raven, it says, flitters here and there never returning to the ark...recalling the spirit of God brooding over the face of the deep. Notice what one writer says:

Noah's act of sending out the raven, therefore, is a kind of imitation of God. In general terms, the underlying assumption appears to be that if God recreates a habitable world through his spirit moving to and fro over the waters, then the appropriate human response is symbolic reenactment. This explains why the raven is mentioned without explanation before the dove--the context makes clear its symbolic role in relation to the divine spirit and the receding waters. It explains why the task of the dove has to be specified in distinction from that of the raven--to see whether that process of the waters receding had yet reached its end. It explains why the raven continues to fly until the ground is entirely dry--for the action of God must be symbolized until it is complete and human life upon the earth can be resumed.<sup>12</sup>

Now I realize that the traditional understanding is that the raven is a bird that feeds on carrion and could have survived on the floating carcasses of dead animals whereas the dove would not eaten any such thing and flew back to the ark because it could not find a place of rest but I think the thing that is emphasized with both the birds is the hovering or flitting idea recalling the work of the Spirit in creation.<sup>13</sup>

I don't think you should be all that surprised that much of the language used in the early creation account and in the story of Adam and Eve is repeated here in the story with Noah.<sup>14</sup> As a matter of fact, there is a very real sense in which the whole story of the ark and the deliverance of Noah and his family parallels the story of Adam and the Garden of Eden. In his commentary on Genesis Bruce Waltke lists some fourteen different parallels.<sup>15</sup> I just want to show you twelve.

- (1.) Adam the father of all humanity before the flood and Noah its father after.
- (2.) Both "worlds" are created out of a watery chaos in closely parallel acts.
- (3.) Both "walk with God" (3:8; 6:9).
- (4.) Both rule the animals: Adam by naming (2:19), Noah by preserving (7:15).
- (5.) God repeats the command to be fruitful, to multiply, and to rule the earth to each man. (1:28; 9:1)
- (6.) Both work the "ground" (3:17–19; 9:20).
- (7.) Both follow a similar pattern of sinning, the former by eating and the latter by drinking (3:6; 9:21).
- (8.) The immediate result of their sin is shameful nakedness (3:7; 9:21), connected with "knowing" (3:5; 9:24) and being clothed by another (3:21; 9:23).
- (9.) Both have three named sons (4:1–2, 25; 6:10).
- (10.) As a remote result of Adam's sin, judgment falls on all; as a remote result of Noah's sin, a curse on Canaan.
- (11.) Among their three sons is judgment and hope, division into elect and nonelect.
- (12.) The conflict between the sons of Adam...the cursed seed of Cain and Seth is now mirrored in the conflict between the cursed seed of Canaan and the seed of Shem.

Now the after effects of the flood are given in Genesis 9.

<sup>ESV</sup> **Genesis 9:1**...And God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth. <sup>2</sup> The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. <sup>3</sup> Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. <sup>4</sup> But you shall not eat flesh

with its life, that is, its blood. <sup>5</sup> And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man. <sup>6</sup> "Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image. <sup>7</sup> And you, be fruitful and multiply, teem on the earth and multiply in it."

Now the first point in verses 1-7 is that God has placed the fear of man in heart of every animal and that every animal is given to man for food with the one restriction that man is not to eat the blood of the animals he kills. The animals are given along with the plants to man for food.

You will also that the principle of capital punishment is established by God and that whoever kills a man, whether beast or man, is to in turn be killed by man.<sup>16</sup>

I have already mentioned that Noah is given here the same command to be fruitful and multiply that Adam had been given. The one difference is that God tells Noah the animals will fear him and that he may eat them whereas he only tells Adam that he is to have dominion over them.

<sup>ESV</sup> **Genesis 1:28**...And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

Obviously sin has altered the landscape.

And then finally in verse 8 through the end of the chapter God makes his covenant of common grace with all mankind.

<sup>ESV</sup> **Genesis 9:8**...Then God said to Noah and to his sons with him, <sup>9</sup> "Behold, I establish my covenant with you and your offspring after you, <sup>10</sup> and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. <sup>11</sup> I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth." <sup>12</sup> And God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: <sup>13</sup> I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. <sup>14</sup> When I bring clouds over the earth and the bow is seen in the clouds, <sup>15</sup> I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. <sup>16</sup> When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." <sup>17</sup> God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

Now the principle point of the rainbow and this so easy to overlook is that God has set it in the sky to remind Himself and us of His promise never to again destroy the earth with water. He is hanging up his bow<sup>17</sup>, much like western gunslingers sometimes hang up there six-shooter in the movies.<sup>18</sup> He is hanging His bow in the sky never to use it again on all mankind in judgment.

Now we're not quite through with Noah but I think we ought to stop right there in case there are any questions or comments.

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<sup>1</sup> John Calvin, *Commentary on Genesis* 6:1. Calvin writes, "Now, although all mankind had been formed for the worship of God, and therefore sincere religion ought everywhere to have reigned; yet since the greater part had prostituted itself, either to an entire contempt of God, or to depraved superstitions; it was fitting that the small portion which God had adopted, by special privilege, to himself, should remain separate from others. It was, therefore, base ingratitude in the posterity of Seth, to mingle themselves with the children of Cain, and with other profane races; because they voluntarily deprived themselves of the inestimable grace of God. For it was an intolerable profanation, to pervert, and to confound, the order appointed by God."

<sup>2</sup> Meredith G. Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview* (Eugene, Oregon: Wipf and Stock Publishers, 2006), 185. Kline is the most capable defender of this view.

He writes, "It is then to be observed that Genesis 6 treats again of those same aspects of the royal court that are mentioned in the Genesis 4 record of Lamech's reign: the royal marriages and children, and the exploits for which the royal family and rule were famous. Furthermore, it is precisely the sins of Lamech's court noted in Genesis 4 that characterize the court and reign of "the sons of the gods" in Genesis 6. There is in both instances the same abuse of the divine ordinances of common grace. In Genesis 6, the perversion of the ordinance of monogamous marriage assumes the form of the royal harem: multiplying wives, these kings took "all that they chose" (6:2). Again, in Genesis 6, the office for the administration of justice is exploited as a tool for the acquisition of power and the royal rule becomes a reign of terror as these mighty dynasts fill the earth with violence (6:4,13). Most significantly, once again in Genesis 6 the ultimate offense of the evil monarchs is a Lamech-like blasphemous boast of deity. Whether Lamech was himself one of the deity-claimers of Genesis 6, perhaps the most infamous of them all, or whether Genesis 6 describes in summary fashion a further, final stage in development of the spirit of Lamech's kingship, Genesis 4 and 6 are clearly of one piece. Their common theme is the history of the city of man founded by Cain."

<sup>3</sup> Willem A. VanGemeren, "The Sons of God in Genesis 6:1-4 (An Example of Evangelical Demythologization)" *Westminster Theological Journal* 43 no 2 Spr 1981, p 320-348.

<sup>4</sup> <sup>ESV</sup> **Genesis 6:5**...The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.

<sup>5</sup> WCF 1.7. "All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them."

<sup>6</sup> <sup>ESV</sup> **Genesis 6:7**...So the LORD said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them."

<sup>7</sup> James Montgomery Boice, *Genesis Volume 1: Genesis 1:1-11:32* (Grand Rapids: Zondervan Corporation, 1982), 254

<sup>8</sup> See Boice, chapter 45 starting on page 216 for a discussion of how large the ark needed to be and how many animals the ark would have had to hold.

<sup>9</sup> Kline, 213. The covenant announced in the opening section (6:18) has been fulfilled by 8:22 while the covenant of 9:1-17 records a different, subsequent covenant.

<sup>10</sup> *Ibid*, See section on Kennedy.

<sup>11</sup> Kline, 213.

<sup>12</sup> R. W. L. Moberly, "Why Did Noah Send Out a Raven" in *Vetus testamentum* 50 no 3 2000, p 345-356.

<sup>13</sup> Gordan J. Wenham, *Word Biblical Commentary: Genesis 1-15* (Dallas, Texas: Word Books, 1987), 186. Wenham reflects the traditional view. He writes, "The raven was not only black but unclean, so it is little surprise it brought Noah no consolation."

<sup>14</sup> Robert W E. Forrest, "Paradise Lost Again: Violence and Obedience in the Flood Narrative" in *Journal for the Study of the Old Testament* no 62 Je 1994, p 3-18. "Throughout the PH (primeval history) God is pictured as thoroughly disenchanted with the human response to his cosmos. Despite his beneficence, no one freely chooses to fulfill his expectations. However, the provision of Noah, hailed as a new Adam in ch. 5, augurs well. Nonetheless, by ch. 6 of the narrative, God is again so disillusioned that he resolves to re-create the world: the cosmos will be restored to its pristine condition through a universal flood starring Noah, *sans* wife, as the new Adam. It is evidently anticipated that violence will be removed from the earth by this means and the effects of the cursing of the ground alleviated. God has evidently decided that human violence must be met."

<sup>15</sup> Bruce K. Waltke, *Genesis: A Commentary* (Grand Rapids: Zondervan Publishing, 2001), 127-128. Warren picked up the parallels from Warren Gage's book entitled, *The Gospel in Genesis: Studies in Protology and Eschatology*.

<sup>16</sup> Geerhardus Vos, *Biblical Theology: Old and New Testaments* (Edinburgh: Banner of Truth Trust, 1985), 53. Vos writes, "The last point relates to the protection of human life from the assault of man, and lays down the divine law for the punishment of murder: 'At the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man'. Some, in order to evade the institution of the death penalty for murder, would understand these words as a mere prediction, that murder is apt to be followed by blood-vengeance under the *lex talionis*. This exegesis is made positively impossible by the added clause: 'for in the image of God made He man'. The image of God in man can never furnish a motivation for the likelihood of the exaction of blood-vengeance."

<sup>17</sup> Victor P. Hamilton, *The Book of Genesis: Chapters 1-17* (William B. Eerdmans Publishing: Grand Rapids, 1990), 317. Hamilton relates that the Hebrew word for "bow" and "rainbow" is the same. Hamilton writes, "The Hebrew language uses *qešet* for both the rainbow and the bow as a weapon. A common motif in ancient Near Eastern iconography is that of a bow-wielding deity. It is a symbol of his prowess. With this lethal weapon he eliminates his foes. The OT itself describes Yahweh as a warrior (Exod. 15:3) who vanquishes his opponents with a bow and a quiver full of arrows (Hab. 3:9). So too do God's representatives fight off their assailants with the bow (Gen. 49:23–24)."

<sup>18</sup> Hamilton, 317. Hamilton writes, "But here, in what is nothing less than a radical reinterpretation of divine power, the bow ceases to function as a symbol of combat and is now a symbol of peace and well-being. Its placement in the clouds points to the cessation of God's hostilities toward mankind."