

Genesis

Creation, Covenants, All Grace – study 10



For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. -- Romans 8:20-22 (NKJV)

HOPE EVEN IN DEATH (8:20-22)

8:20 *What does Noah see even in the death of clean animals -- even in the destruction of the world?* (Isa. 43:1-4)

8:21,22 *How can we be confident in God's covenant, when we too have wicked imaginations from youth? (Luke 1:15-17 -- what made John the greatest man born of woman till Christ? cf. Jer. 31:33 -- How does God know for sure who are His, and thus for sure the certainty of His promises? – vv. 18,19)*

(1) Though the statement is not as severe as 6:5, note the omissions: "every (idea)," "nothing but (evil)" are omitted, while "from his youth" replaces "all the time." There can be no doubt that man's nature has not changed since before the flood. The milder language simply reflects his creator's more lenient attitude after the flood. -- **G.J. Wenham**, *Genesis 1-15* p. 190

(2) Hope differs from faith in this respect, that it looks onward to the future rather than being limited to the present. Faith accepts a present gift, hope expects a future gift. Faith looks upward to the Promiser, hope looks forward to the thing promised. Faith appropriates here and now, hope anticipates the coming blessing. Day by day Noah and his sons were intended to exercise hope as they rested upon the covenant of God. -- **W.H. Griffith Thomas**, *Genesis* p. 112

IS GOD INDIFFERENT TO DEATH? (9:1-7)

9:1-3 *How does the lower creation now groan in a way that is NOT part of God's original will? (Therefore what TRUTH can we acknowledge in New Age teaching?)*

(3) Luther rightly dwells on the fact that all these words of God bring encouragement to man in one way or another; for after the Flood the great grief of the survivors at the sad lot of their contemporaries tended to weigh too heavily on their souls. That man might now have assurance of success in his enterprises and so work joyfully God speaks kindly encouragement. -- **H.C. Leupold**, *Exposition of Genesis* p. 328

(4) The first note of change is found in the word which declared man's new relation to the lower orders. In Eden he had governed by love, and his own inherent kingliness. Through the loss of that kingliness resulting from the Fall, he has lost his true power of dominion; and now that dominion must be exercised by a fear and dread of him, directly implanted by God in all lower orders which man must rule. -- **G. Campbell Morgan**, *The Analysed Bible: Genesis* p. 62

(5) But two prominent features of the last apostasy were to be a forbidding to marry, and a commanding to abstain from meats, that is, from certain kinds of food -- what kinds we are not told. Now the latter of these prohibitions, if we take it as applying to flesh, is well known to have been recognised in every age as an indispensable condition of great mediumistic power: it must, therefore, naturally become a law among those who would have much direct communication with demons. Indeed, it is not impossible that the permission to eat flesh, given as it was immediately after the angel-transgression, may have been intended to render man less capable of conscious and intelligent intercourse with supernatural beings, and, consequently, less exposed to their wiles. And if so, the desire on the part of the demons to withdraw it is easily understood. -- **G.H. Pember**, *Earth's Earliest Ages* p. 372

(6) Verily, I say unto you: Ye have not fulfilled the first law, which is to make clean your own corporeal bodies. Because ye have stuffed yourselves with carnal food, my holy angels cannot approach you; neither can your understanding approach the place of my kingdoms. -- **OAH SPE**: *A New Bible* p. 772 [editor's note: this quotation is NOT an endorsement]

9:4-7 *In the face of universal death, how does God emphasize He is NOT callous about the death even of ONE living thing? (Matt. 10:29-31)*

(7) Naturally, this provision would rule out all such cruel practices as those of the Abyssinians, who gouge out portions of meat from the shanks of living animals, fill up cavity with dung, and then eat the warm bloody meat. -- **H.C. Leupold**, *op.cit.*, p. 331

(8) The sacredness of life taught here is not to be carried to the Satanic extreme of Hinduism, for God wants man to see death in animals and to live by feeding upon death, as a constant reminder that we live and move and have our being

through His death. -- Donald Grey Barnhouse, *Genesis* p. 62

HOW CAN WE BE SURE THERE'S ANYTHING OVER THE RAINBOW? (9:8-17)

9:8-11 *What is one difference between the flood judgment and the Second Coming?* (Rev. 11:18)

9:12-17 *How does God condescend to our little faith?* (John 20:29)

(9) The Hebrew language uses *quset* for both the rainbow and the bow as a weapon. A common motif in ancient Near Eastern iconography is that 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). 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 against mankind. -- **Victor P. Hamilton**, *The Book of Genesis: Chapters 1-17* p. 317



VICTOR HAMILTON
The symbolism of
the bow
transformed from
war to peace

(10) The Source of the covenant naturally comes first (ver. 9). Its author was God. Human covenants were entered into mutually between two parties, but here the entire initiation was taken by God. "I, behold, I" (ver. 9); "I will" (ver. 11); "I make" (ver. 12); "I have established" (ver. 17). The significance of this is due to the fact that it was of God's free grace alone that the covenant was made. His blessings were to be bestowed even though nothing had been done by man to deserve them. Everything is of grace from first to last. ... The Message of the covenant should be carefully pondered (vers. 14,15). It was an assurance of God's faithfulness. He was prepared to carry out all His promises, notwithstanding all the previous failures of mankind. The emphasis upon *My* covenant and *My* bow should be noted (*cf.* vi. 18), and it is specially to be observed that the sign of the covenant is associated with God's remembrance rather than man's. "I will remember" (ver. 15). "I will look upon it, that I may remember" (ver. 16). The Duration of the covenant is also revealed (vers. 12,16). "For perpetual generations." "The everlasting covenant." The unconditional and permanent character of the covenant is thus emphasised. God did not demand any pledge of obedience in response to the covenant, but assured Noah of the unconditional Divine faithfulness to His word throughout all generations. -- **W.H. Griffith Thomas**, *op.cit.*, p. 107-110