

The Book of Beginnings

Section 3

The Generations of Noah (6:9–9:29)

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God's Covenant with Noah (6:9–9:17)

1. Noah (6:9–10)

- He “was a righteous man, blameless in his generation.”

We must distinguish between *legal* and *gospel* righteousness. The first is an absolute conformity to God's law, whereas the second is an earnest sincerity in seeking to obey God's law. The second is possible because of the covenant of grace. God accepts our *gospel* righteousness, because of Christ's *legal* righteousness which covers our defects, failures, and weaknesses.

Gospel righteousness is marked by (1) pursuing God, (2) confessing sin, (3) seeking peace and pardon in Christ, and (4) endeavoring to obey.

- He “walked with God.” See Gen. 5:22; 17:1; Ps. 1:1; 119:1.
- He “had three sons.”

2. Judgment Proclaimed (6:11–13)

Humanity is marked by “corruption” and “violence.” God determines to “make an end of all flesh” – i.e., human life.

3. Salvation Provided (6:14–22)

God gives Noah detailed instructions about the ark, and explains why it's needed. This is the first occurrence of the word “covenant” in Scripture. It isn't explained until 9:9–17.

4. The Flood (7:1–8:19)

If there are no gaps in the genealogies, then the flood occurs 1,656 years after creation. The delay is a testimony to God's “patience” (1 Pet. 3:20).

The word “deep” (7:11) is found back in 1:2. The earth is once again submerged in water.

5. Noah’s Offering (8:20–22)

A “pleasing aroma” ascends to God from Noah’s burnt offering (vv. 20–21). See Lev. 1:9–17; Eph. 5:2. When an Israelite brings a burnt offering, he places his hand on its head thereby identifying with it. It’s “accepted for him to make atonement for him” (Lev. 1:3–4). It points to Christ. See Rom. 3:25; Heb. 2:17; 1 Jn. 2:2: 4:10.

The flood doesn’t change fallen human nature (v. 21). Sin persists. But God will preserve the world for the sake of His promise (vv. 21–22). See Isa. 54:9. How will He do this?

6. God’s Covenant (9:1–17)

God makes this covenant with Noah as the head of humanity (vv. 9, 17). This is significant, given man’s sin (6:5; 8:21).

(1) God gives life (v. 1)

(2) God sustains life (vv. 2–4)

(3) God protects life (vv. 5–8)

(4) God withholds judgment (vv. 9–17)

God makes a promise in Gen. 3:15. He intends to keep it. Therefore, He establishes a covenant with Noah as the head of humanity, whereby He promises to give, sustain, protect, and preserve life. Above all else, He promises to withhold the full manifestation of His judgment. Without this covenant, humanity would cease to exist.

The History of Two Worlds:

Peter speaks of two worlds (2 Pet. 3:5–7). There’s a pre-flood world and a post-flood world. They parallel each other.

	<i>Pre-Flood World</i>	<i>Post-Flood World</i>
Creation out of water	1:1–2	8:1
Appointment of head	1:28–31	9:1
Division according to Gen. 3:15	4:1–5:32	9:24–11:32
Construction of secular city	4:17–24	10:8–12; 11:1–9
Preservation of godly seed	5:1–32	11:10–26
Calling of agent of blessing	6:1–9	11:27–12:9
Pouring out of judgment	6:9–7:24	2 Pet. 3:6–13