

I. We are in a section of Scripture (Genesis 1-11) that raises as many questions as it answers.

A. People are bothered by three things about Gen. 1-11

1. It assumes the supernatural oversight of God personally.
 - a) Scholars are rationalists and don't like implications of the supernatural.
 - b) *Our culture rejects this, but what if the culture is wrong?*
2. It leaves out huge chunks of information we want.
 - a) How exactly was creation accomplished? Where did Cain get his wife? Who were the Nephilim?
 - b) *Our culture tells us that unless we know everything, we can't trust anything.*
 - (1) But that assumption is wrong. We all have fragments of knowledge that are true, but not exhaustive. We live this way all the time. Deut.29:29
3. It gives us details we don't think we need.
 - a) Genealogies, hard-sounding names of long-dead patriarchs.
 - b) *Our culture tells us that we need "news we can use" and that we decide what "useful" means based on our fascination/obsession with this temporary age.*
 - c) What if the genealogies and historical details have a purpose? They do. They tell us that Genesis is not "myth." Names indicate that this document sees itself as historical reality.
4. *Maybe we're looking at it wrong ... Maybe we're missing the point ...*

II. Three foundational assumptions the converted mind makes.

A. If God exists, the supernatural exists automatically.

1. Coming at the Scripture with an anti-supernatural bias is hopeless.

B. If God has spoken, he sets the agenda.

1. *Scripture is not here to answer all our questions about us.*
2. *It is here to direct our thinking to God.*
 - a) We are fascinated with ourselves.
 - b) In the process, we get some information about us which is not flattering
3. *Focusing on Self instead of God has been the problem from the beginning ...*

C. If I want to know God, I must trust Him personally based on what He says.

1. This is the thread of faith that traces all the way back to Genesis 1-11.

D. Heb.11:1-7. The righteousness that comes by faith...

III. Noah, declared righteous by faith, the New Adam...Genesis 9.

A. Watch for 3 things about this Noahic Covenant

1. God himself initiates it. (as with the judgment of flood)
 - a) Humans do not initiate covenants with God. God alone does.
2. It is universal, not just for Israel.
 - a) All humans for all time...
3. He supplies a visual reminder of it.
 - a) Something in the creation that points to God.

B. He Receives a Fresh Covenant. 1-17 (read it).

1. Its purpose is blessing. 1 God intends to bless.

a) Be fruitful and multiply. (just like Adam)

2. It includes human responsibility. 1-7

a) Manage the earth. 2-4 (1:28; 2:15)

(1) Animals will be afraid of humans.

(a) Apparently, a change from the pre-flood.

(2) Animals will be food for humans.

(a) Another change apparently.

(3) *But no consumption of blood. 4*

(a) The blood is the life Lev.17:11-12

(b) This is unique in ancient law and the first of many later in the Mosaic Law.

b) Honor human life. 5-7

(1) The institution of capital punishment (Acts 25:11; Rom. 13:4)

(a) Even for animals who kill humans.

(2) The institution of human government (by implication)

c) **Note The clear understanding of the true nature of humanity.**

(1) *We still bear God's image, even in our fallen state.*

(2) *There is a created essence to humanity—we do not create our own human identity.*

(3) *This is why abortion is such a crime in God's court!*

(4) *This is why "choosing our own gender" is crazy-making!*

(5) *Our culture teaches that we determine our nature because we are accidents.*

3. It ends with a promise—hope. 8-17

a) Rainbow: A promise that nature itself will not destroy humanity.

(1) This is not a promise that there will never be another judgment, only that nature won't be the means of it. (2 Pet.3)

(a) Matt.24:37. As in the days of Noah...

(2) When you see a rainbow, don't think of a pot of gold or the physics of light shining through a prism (God created both light and water), or "diversity."

(3) *Think of God's judgment and His salvation. Rainbows really are a sign of Grace from God. A reminder that he does judge sin, but that he offers Grace.*

C. He Experiences the Old Nature. 20-28

1. What precisely is the sin here?

a) *It is Ham's disrespect and rebellion against his father.*

(1) 5th commandment in the Decalogue. Ex.20:12

(2) This is clear from the fact that Shem and Japheth preserve their father's honor and are blessed for it.

b) Not simply Noah's drunkenness. (though drunkenness is bad)

c) Not simply Noah's nakedness. (though nakedness is a dangerous and vulnerable condition)

2. Why is Canaan singled out rather than Ham? (Ham's 4th son)

a) *Ham would pass his rebellion on to his son and it would affect his descendants, specifically the Canaanites. (Gen.15:16)*

b) Moses is writing this to Israel on the verge of their war with the Canaanites.

3. What is the point of this passage:

a) *The judgment of the flood did not change human nature.*

IV. What is the Lord saying to us here?

A. He must and will curse and judge all evil. (1 Pet.3)

1. He will do this personally, not through flood or nature.
2. The second coming is a judgment

B. Yet He intends to bless his creation--especially humanity.

1. The Covenant has hope in it: preservation of human life and a promise that nature would never again completely wipe it out.
2. The Rainbow is a promise: God is the God of hope ...
 - a) *God's ultimate purpose is to bless humanity, despite our evil natures*
 - b) *God's last word on the creation will not be judgment, but blessing. You want to be a part of that blessing.*

C. This presents the great dilemma that drives the entire biblical story arc.

1. *How can a just God love and save rebellious sinners without violating his own justice?*

D. The answer is the gospel. Jn.3:16

1. By absorbing his own wrath as a human on the Cross! 2 Cor.5:21; Eph.2:1-4