



God's covenant with Noah

Gen 9:1-17

[based on the sermon preached on 18.9.22 – available on the [church app](#) or at <https://lwac.org.au/sermons>]

KEY IDEAS

1. The flood was a de-creation event for the world. After the flood, Noah, his family and the animals represent a second creation, with echoes from chapter one and Adam and Eve.
2. After the flood and coming out of the ark, God pronounces several blessings upon Noah, his family and future offspring, for fruitfulness, for food and for the responsibility of justice.
3. Then God establishes his covenant of grace with them, based on a promise and confirmed with a sign.

CONNECT

- Have you ever had an event or project go wrong, so wrong that you had to start over? When you finally finished after starting over, what did it feel like? Did you learn any lessons from having to start over? Did you have any regrets? How do you think God felt having to start over with mankind?

STUDY

Read Genesis 9:1, 7

- In both of these verses God encourages Noah, his children and his descendants (you and me) to “be fruitful and multiply.” What does this communicate about God’s view of human life and the value of human persons?
- Do you think that in light of the human population today and in light of predicted population growth for the future, should we consider this command fulfilled and have fewer children?

Read Genesis 9:2-4

- These verses announce two seemingly new conditions, “firsts,” as it were, things which are different now or did not occur before: animals will now be afraid of humans (implying before

the flood they were not), and all animals will now be available for food (implying before the flood that only plants were eaten). Assuming these changes to truly be “firsts,” what are the implications of these changes and how significant are they?

- God’s prohibition against eating meat with blood still in it may seem odd but has several very practical implications. One, draining the blood was the only way to ensure the animal was dead. Two, this prevented people from tearing a living creature to pieces and eating its raw flesh. Three, eating blood is not healthy as blood carries waste products out of the cells and the body. Four, blood also can contain bacteria and viruses, which spread disease.
- Beyond these practical reasons, what is the likely spiritual reason God prohibited eating blood (hint: pertaining to Christ and our salvation)?
- God’s prohibition against eating animal flesh with blood still in it also implies a certain sacredness or solemnity to the slaughtering of animals, with appropriate thanksgiving for God’s provision of the animal as food. How consistently do you “say grace” before you eat a meal? Do you offer thanks to God for food only when in the company of others or do you also do so when by yourself?

Read Genesis 9:5-6

- V. 5 declares that if someone sheds the blood (takes the life) of one of his/her fellow human beings, then God will hold that person accountable for this death. But v. 6 goes further and states that it is mankind (society) which is responsible (before God) for dispensing this God-ordained justice of punishing the guilty person. In a general sense, what happens to societies which do not take this fair and just punishment command of God seriously? What happens in society if the rule of law is ignored?
- This prohibition against the taking of human life by the shedding of blood is grounded in the value of human life as made in the image of God. What are some implications of this for issues like abortion, euthanasia and war?
- If atheists argue there is no God and thus no image of God in which mankind can be made, what then is the atheist basis for the valuing of human life? Or can’t atheists argue human life has value? What are some implications for secular society of this lack of objective value of human life?

Read Genesis 9:8-11

- The first part of God’s covenant with Noah, his family and the animals is to never again destroy living creatures on the earth. This would seem to have both good and not so good consequences. What are some of those consequences?

- It is important to recognize that God is not saying he will never again bring such judgement on the earth because mankind is now morally so much better (as if wickedness, evil and sin are gone). What God is saying is that even though we are still sinful, he won't punish us as we deserve. What do we call this when God defers punishment which we do deserve?

Read Genesis 9:12-17

- When God makes this covenant with Noah and his family he is essentially giving them something they don't deserve. What do we call this when God gives us something we don't deserve, his unmerited favor?
- The second part of God's covenant is the rainbow. A rainbow is a wonderful, beautiful physical phenomenon, but it is also a sign. Based on these verses, summarize in your own words what the rainbow symbolizes and who it is primarily for.
- Since God promised never to destroy life in this way again, and yet humans are still sinful and we deserve to be appropriately punished, what has God done with the sins and wickedness of mankind, how has he dealt with us and our sin?

APPLY

- God's interaction with Noah is also about second chances: Noah received a second chance, and humanity through Noah. What is one area of your life in which you need a second chance from God?
- Which other aspect of this study has struck you the most and why? What are you going to do as a result ?
- Identify one or more truths from this study which speak to and can be applied in your life.
 - 1.
 - 2.

PRAY FOR OUR CHURCH AND FOR ONE ANOTHER

- According to need.