



Introduction

Noah and the flood is part of redemptive history. We cannot consider the Noahic covenant apart from the Covenant of Redemption.

Two Covenant Phases

Genesis 6:18, Genesis 9:8–10

Noahic Covenant: Phase 1

Genesis 6:11–22 ESV

- The parties to this covenant are God and Noah and, by extension, Noah's family and the animals. These are the same parties that we find in the covenant after the flood.
- Noah and his family are just as sinful as the rest of humanity. They may not have acted as wickedly but they were just as sinful. Genesis 6:8–9, Genesis 7:1
- God shows grace to Noah's family and to the animals. Romans 8:18–22

Noahic Covenant: Phase 2

Genesis 8:22–9:17

- God first makes a covenant in his heart before he reveals the covenant to Noah.
- The Lord reveals what he covenanted in his heart to Noah. Genesis 9:9–10 ESV
- This covenant is for everyone who came out of the ark and for every beast of the earth.
- There are two types of grace, both undeserved; otherwise we could not call them grace.
 - Common grace is God's undeserved kindness to all people, no matter what their religious status.¹
 - Special grace is saving grace. This is the grace God shows to his elect.
- If God does not sustain humanity through common grace he cannot redeem through special grace.

Covenant Sign

Genesis 9:13

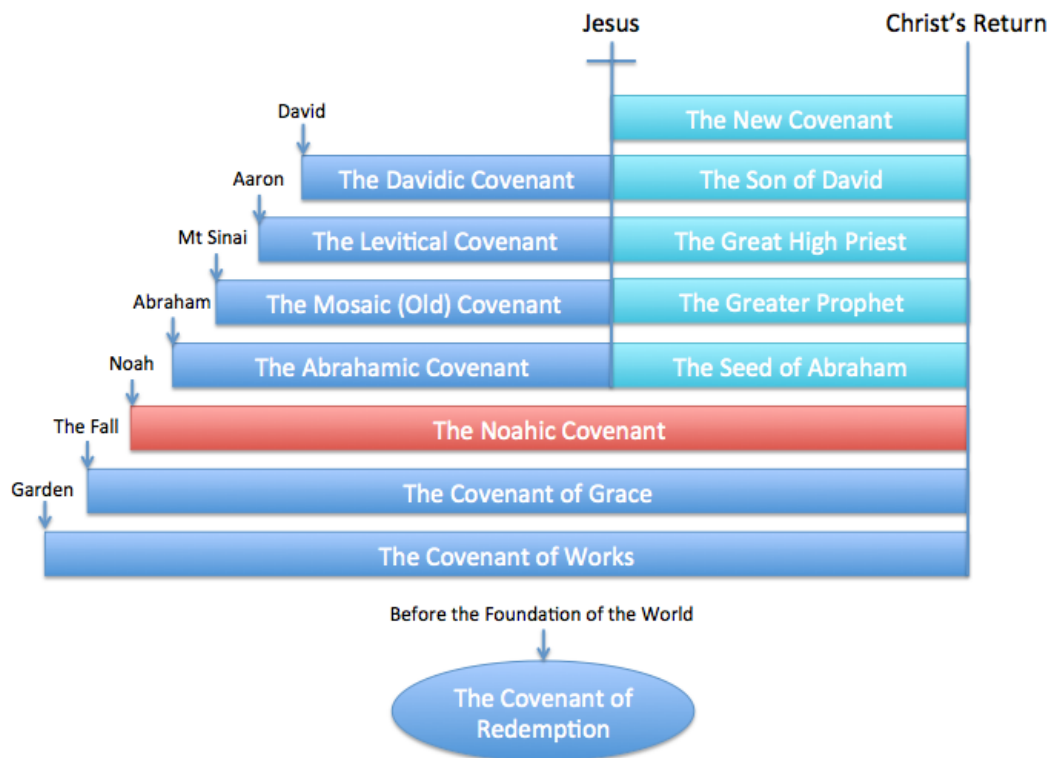
Some see this rainbow simply as a reminder to God and the earth of his covenant.

Michael Horton sees the bow as representing a bow and arrow aimed at God in heaven should the covenant be broken.²

Another way to view the rainbow with the bow and arrow imagery is as a king returning victorious from battle.

¹ Michael G. Brown and Zach Keele, *Sacred Bond* (Grandville, MI: Reformed Fellowship, Inc., 2012), 74.

² Michael Horton, *God of Promise* (Grand Rapids, MI: Baker Books, 2006), 114.



The Noahic Covenant and Redemption

Un-creation and Re-creation

Genesis 7:11–12, Genesis 8:17, 2 Peter 3:5–7, Matthew 24:36–39

- Noah’s flood is both historical event *and* a picture of a greater judgment and re-creation at the end of time. It is a “type” of judgment—prefiguring the final judgment.
- Jesus specifically refers to Noah and the flood.

Baptism and Justification

1 Peter 3:18–21, Hebrews 11:7

The covenant with Noah has clear redemptive overtones, and it is part of God’s story of redemption.

Terms and Regulations

- There is only one term and it is God’s promise. This is a unilateral covenant and it will remain valid no matter what humanity does. This covenant will last as long as the present earth exists.
- Even though the covenant cannot be broken by man there are obligations God placed on the human race through the covenant. Genesis 9:1–7
 - Noah and his offspring are commanded to be fruitful and multiply (Genesis 9:1). This reiterates God’s command in Genesis 1:28 and God’s command to the animals in Genesis 8:17.



- God gives man animals for food (Genesis 9:3). Now, not only can we eat plants, we can eat meat. Again, God does not do this arbitrarily. He does this so we will give him thanks. 1 Timothy 4:1–5, 1 Timothy 6:17
- God commands capital punishment (Genesis 9:6). Romans 13:1–4

Conclusion

The story of Noah is a story of judgment and salvation, wrath and mercy. The covenant God made with Noah and his posterity showed God's common grace towards man in order that he could show his special grace to his elect. Through the Noahic covenant God continues the line of promise in order to reach the promised seed. The next time you see a rainbow be reminded of God's faithfulness to his word. God promised to continue human history until the Spirit brings from death to life all those the Father chose and all those the Son redeemed.