

INTRODUCTION

When God made us in the beginning, He also made provisions for us, so that the life He gave us, we can live out on this earth. These provisions naturally fall into two pairs: marriage and childbearing; work and sabbath-keeping. God made these things for our welfare. When we all sinned in Adam's sin, our fall did not destroy these things. As sinners, mankind now makes corrupt use of them; we mis-use them in sinful rebellion against God. But God, being merciful, still allows us to use these valuable gifts He gave us. He also shows us the salvation He has for us in Jesus Christ, using these things as symbols to point to Christ. God even goes so far as to use these very things that we have corrupted to bring about that great salvation.

Marriage and childbearing, work and sabbath-keeping, are addressed in The Ten Commandments. But now, so long after The Ten Commandments were spoken by God and written in stone by Him, and in these days of the New Covenant, we want to know whether the commandments about marriage, childbearing, work, and sabbath-keeping apply to us, and how they might apply to us. So we're looking at the history of God's dealing with our race before the giving of The Ten Commandments, to learn what we can about these things from that perspective. We considered them in light of the history of creation and the fall, Genesis chapters 1, 2, and 3. Now we're considering them in light of the history of the great flood, Noah, and the ark, Genesis chapters 5 through 9. Today should be the last such look at Noah and the flood. When we take this last look in the history of the flood, what can we see there about these blessings God gave us? We can see something about God's mercy toward us through Jesus Christ, and something of where we can go to answer questions we have.

TEXT

Genesis 5:28-29; 8:1-4; 15-22; 9:1-7

BODY

- I. God Expresses His Mercy Toward Us In Terms of Rest in Christ's Sacrifice of Himself for Us
- A. Genesis 5:28-29 And Lamech lived an hundred eighty and two years, and begat a son: 29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.
1. Noah is the word for rest
 2. Lamech prophesied that Noah would give us rest, which rest would then comfort us
- B. Genesis 8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
1. the Hebrew says, literally, the ark "noah-ed"
- C. Genesis 8:20-21 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. 21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.
1. Hebrew a Noah-ish aroma; a rest-ish smell
 - a) H5207 *niychoach*
 - b) H7381 *reyach*
 2. when God gave Israel the law through Moses, God repeatedly used this Hebrew phrase to describe the various burnt offerings that the priests were to offer in worship of God
 3. LXX *osmen euodias*
 4. Ephesians 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.
 - a) why is the offering an offering of rest? because of Noah sacrificing the blood of bulls and goats?
 - b) because of the acceptability of Christ's sacrifice of Himself
 5. Vulgate: *odorem suavitatis* smell of sweetness
 6. Wycliffe: odour of swetnesse
 7. Tyndale (Pentateuch 1530): swete savoure
 8. Geneva: savour of rest
 9. BB (1568): sweete savour (from Tyndale)
 10. KJV sweet savour KJV note: Heb. a savour of rest Or satisfaction
 11. In the New Testament use of this phrase, the apostle was carried along by the Holy Spirit to use the term "sweet" to describe the aroma of our Lord Jesus' sacrifice of Himself
 12. But in the Genesis use of this phrase, if we miss that it literally says, "Noah-ish aroma" or "savour of rest," we miss the beautiful theme by which the gospel is expressed in this history

- D. [This is my own theory.] God used the six days of work and one day of rest pattern He had used at creation
1. in creation, God had worked six days to create the world; then He rested
 - a) He created the heaven and the earth, and light, on the first day
 - b) on five more days, God then divided the waters above the sky from the waters under the sky; He then divided the seas from the dry land; He then created all the animals and man
 - c) after six days of the work of creating, God rested the seventh day
 - d) on that model, God allotted to man six days to work, and one day to be a holy rest from his work
 2. in re-making the world by the flood, God worked five months to destroy the world; then He rested

Genesis 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

Genesis 8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

 - a) God did not flood the earth in the first month, because He was not destroying or un-doing the work of the first day of creation; He was not causing the heavens and the earth and light to be un-created
 - b) God then destroyed or un-did the work of creation from the five days; He un-divided the waters above the sky from the waters under the sky; He un-divided the seas from the dry land; He destroyed all the land animals and man
 - c) in the seventh month, God caused the ark to rest
 3. [This learned from Matthew Henry] God had commanded that seven of each clean animal be brought on the ark; Noah then kept six for man's normal use, but sacrificed one as holy to God; God then showed Himself to be at rest from His work
- E. So it is as Lamech prophesied: Through the rest God has provided by Noah, we are comforted
- Genesis 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.
1. God promised He would not again curse the ground any more
 2. God promised He would not destroy everything again as He had just done; that is, by flood

God expresses His mercy toward us in terms of rest in Christ's sacrifice of Himself for us

II. God Directs Life After the Flood with Reference to Creation

A. Three references to creation, and the Genesis account of creation

1. Genesis 9:1 So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth.
2. Genesis 9:3 Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.
3. Genesis 9:6 "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.

B. All three of those references are to lines found right together in Genesis chapter 1

1. Genesis 1:27 So God created man in His own image; in the image of God He created him; male and female He created them.
2. (28) Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."
3. (29) And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. (30) Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so.

III. Conclusions

- A. All of God's mercies toward us are with reference to Jesus Christ
 - 1. all the arrangements God made for us at creation point to Jesus Christ
 - 2. the salvation from the flood, which God worked for us through Noah, all points to Jesus Christ
 - 3. the continuing after the flood of all the arrangements God made for us at creation point to Jesus Christ
- B. The things that God ordained at creation are to continue after the flood
 - 1. childbearing is mentioned verbatim (because the destruction was a depopulation)
 - 2. the others can be understood by implication
- C. Marriage and sabbath-keeping are alluded to, but not mentioned explicitly
 - 1. the men and women in the account are recorded as married, but nothing else is said of marriage
 - 2. God and Noah are recorded as observing a seven-day week, but nothing else is said of the one-day-in-seven sabbath-keeping
- D. God's method is to address things for us by reference back to creation
 - 1. as also the prophets: Malachi 2:13-15 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. (14) Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. (15) And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.
 - 2. as also the Lord Jesus: Matthew 19:3-6 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? (4) And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, (5) And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? (6) Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
 - 3. as also His apostles: Ephesians 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Rita - Prelude

Haven - Trinity 402 "Amazing Grace" - Andrew lead

Rita - Trinity 122 "Of the Father's Love Begotten" - Alex lead

Journey - Trinity 677 "Nothing But the Blood of Jesus"

Thad - Call to Worship and Opening Prayer - Ephesians 1:3-7

Conner - Scripture Reading - John 1:1-14

Dillon - Congregational Prayer

H5117 *nuach*

Strong: A primitive root; to rest

Genesis 8:15-9:17

several references to creation

-re-issuing of blessing to be fruitful

-mention of giving man green herbs

-reference to making man in God's image

direct address of child-bearing, but no mention of marriage

indirect address of work, but no mention of sabbath-keeping

The law that Jesus Christ abolished consists of commandments in ordinances that used to separate Jew from Gentile.

The law that Jesus Christ did not come to destroy consists in what cannot pass away until heaven and earth pass away.

Of which kind, then, must Paul be writing when he says

Colossians 2:16-17 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ.

