



Rice Memorial MBC

Pastor J. Harper, President of State Convention
Apostle Walter Camp, 1st Vice President
Minister Danny Current, Dean of Christian Education
Pastor Michael Hansberry, Southern District Moderator

Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-301-8181

www.RiceMemorialBaptistChurch.org

An Everlasting Covenant

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **September 22, 2013**

Worship with us at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15th,
... We're just behind Kaufman's Lumber Company in Little Rock Arkansas

Genesis 9:8-17

Introduction: In this chapter we have an account of God's blessing Noah and his sons, being just come out of the ark, with a renewal of the blessing of propagating their species, and replenishing the earth, the dominion over the creatures, and a freedom from the fear of them; with liberty to eat flesh, only it must not be eaten with blood; with a **providential** (proceeding from divine direction or superintendence) **care** and preservation of their lives from men and beasts, by making a law that that man or beast should die that shed man's blood, Gen. 9:1-6 and after repeating the blessing of procreation, Gen. 9:7 mention is made of **a covenant** God made with Noah, his sons, and all the creatures, that he would drown the world no more, the token of which should be the rainbow in the cloud, Gen.9:8-17 the names of the sons of Noah are observed, by whom the earth was re-peopled, Gen. 9:18, 19 and seem to be observed for the sake of an event after recorded; Noah having planted a vineyard, and drank too freely of the wine of it, lay down uncovered in his tent, which Ham seeing, told his two brothers of it, who in a very modest manner covered him, Gen. 9:20-23 of all which Noah being sensible when he awoke, cursed Canaan the son of Ham, and blessed Shem and Japheth, Gen. 9:24-27 and the chapter is concluded with the age and death of Noah, Gen. 9:28, 29. (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Genesis 9:1, And God blessed Noah and his sons, and said unto them, Be **fruitful**, and multiply, and **replenish** the earth.

Replenish 4390, to fill, replenish [To fill AGAIN after having been diminished or emptied; to stock anew].

Genesis 9:2-4, And the **fear** of you and the **dread** of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. **EVERY moving thing** that **liveth** shall be **meat (food)** for you; even as the **green herb** have I given you all things. But flesh with the **life** thereof, which is the blood thereof, shall ye not eat.

Thought 1. This is pointing to the fact that humans should look to only Jesus' blood and body for spiritual food/drink. To become Christians, we ate his flesh and drank his blood!

John 6:53-56, Then Jesus said unto them... Except ye eat the **flesh** of the Son of man, and drink his **blood**, ye have **NO life** in you. Whoso **eateth my flesh**, and drinketh **my** blood, hath **eternal life**; and I will raise him up at the last day. For my flesh is **meat (FOOD)** indeed, and **my blood** is **drink** indeed.

He that eateth my flesh, and drinketh my blood, **dwelleth** in me, and I in him.

John 6:59-63, These things said he in the synagogue, as he taught in Capernaum. Many therefore of HIS disciples, when they had heard this, said, This is an hard saying; who can **hear (UNDERSTAND)** it?

When Jesus knew (*the Spirit revealed it*) in himself that his disciples murmured at it, he said unto them, **Doth this offend you?** What and if ye shall see the Son of man ascend up where he was before? It is the SPIRIT that **quickeneth (give life)**; the **flesh (body)** profiteth NOTHING: the WORDS that I **speak** unto you, they are **SPIRIT**, and they are **LIFE**.

Genesis 9:5-6, *And surely your blood of your lives will I **require**; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will **I require** the life of man. Whoso **sheddeth** man's blood, by man shall his blood be shed: for in the **image** of God made he man.*

NOTE: Keil called the **divine order** to **execute murderers** a command "that laid the foundation of all civil government ... a barrier against the supremacy of evil." Right here is also the explanation for two DIFFERENT words in the Hebrew Scriptures for killing. They are [**~ratsach**] which means **murder**, and [**~harag**] which means **put to death**. [**~Ratsach**] is in the Decalogue, "Thou shalt not kill"; and the other is in Deut. 13:9: "**Thou shalt surely kill** [**~harag**] him," referring to a legal execution. It is gross ignorance that tries to find in the Bible a **prohibition** of **capital punishment**, for it is precisely there that one reads the Divine institution of it and the unqualified order for men to enforce it. Of course, the manner of the enforcement of such a commandment was not prescribed here at a time prior to the establishment of human government, and that is the reason the next of kin under the patriarchal dispensation was given the responsibility, such an individual being called "**the avenger of blood**." In our own times the police authority of the central government is charged with the task, but in both instances, "The **powers** that be are **ordained of God**" (Romans 13:1). These verses are the account of such powers being ordained.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Genesis 9:7-9, *And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. And God spake unto Noah, and to his sons with him, saying, And I, **behold (lo! [LOOK!])**, I establish my **COVENANT** with **you**, and with **your seed** after you...*

Covenant defined 1285, a compact [AGREEMENT, a CONTRACT between parties]:
Contract, a promise upon lawful cause which binds the parties to a performance.

Psalms 89:34, My **covenant** will I NOT break, nor **alter (change)** the thing that is gone out of my lips.

Genesis 9:10-11, *And WITH every living creature that is **with** you, of the fowl, of the cattle, and of every beast of the earth with you; from **ALL** that go out of the ark, to every beast of the earth. And I will **establish** my **covenant** with you, neither shall **all flesh** be **cut off** any more by the **waters** of a flood; neither shall there any more be a flood to destroy the earth.*

NOTE: neither man nor beast, at least not all of them, and especially by water: neither shall there be any more a flood to destroy the earth; not a general deluge, otherwise notwithstanding this **promise** there might be, as there have been, particular inundations, which have overflowed particular countries and places, but **not the whole earth**; and this hinders not but that the whole earth may be destroyed by **fire**, as it will be at the **last day**, only not by water any more; and this is the sum and substance of the covenant with Noah, his sons, and all the creatures that have been, or shall be.
(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Genesis 9:12-16, And God said, This is the **token (sign)** of the covenant which I make between me and you and every living creature that is with you, for **perpetual (eternal)** generations: I do set my **bow (arch)** in the cloud, and it shall be for a **token** of a covenant between **me** and the earth. And it shall come to pass, when I bring a **cloud** over the earth, that the bow shall be **SEEN** in the cloud: And I will **remember (be mindful)** [bearing in mind;; observant], **think on)** my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy ALL flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the **everlasting covenant** between God and every **living creature** of **ALL flesh** that is upon the earth.

NOTE: Articles of agreement among men are usually sealed, that the covenants may be the more solemn, and the performances of the covenants the more sure, to mutual satisfaction. God therefore, being willing more abundantly to show to the heirs of promise the immutability of his councils, has confirmed his covenant by a seal (Hebrews 6:17), which makes the foundations we build on stand sure, 2 Timothy 2:19.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

NOTE: ...do set my bow in the cloud Or "I have given", or "have set it"; which seems as if it was at that instant SET; this is the same we call the "rainbow": and so Horace calls it "arcus pluvius": it is called a "bow", because of its form, being a semicircle, and a **"rainbow"**, because it is seen in a **day of rain**, and is a **sign** of it, or of its being quickly over, (Ezekiel 1:28) and this appears in a moist dewy cloud, neither very thick nor very thin, and is occasioned by the rays of the sun opposite to it, refracted on it: and this God calls **"his bow"**, not only because made by him, for, notwithstanding the natural causes of it, the cloud and sun, the disposition of these to produce it, such a phenomenon is of God; but also because he **appointed it** to be a sign and token of his covenant with his creatures; so the Heathen poets call the rainbow the messenger of Juno. It is a question whether there was a rainbow **before** the flood, and it is not easily answered; both Jews and Christians are divided about it; Saadiah thought there was one; but Aben Ezra disapproves of his opinion, and thinks it was **first now made**. The greater part of Christian interpreters are of the mind of Saadiah, that it was from the beginning, the natural causes of it, the sun and cloud, being before the flood; and that it was now after it only appointed to be a sign and token of the covenant; but though the natural causes of it did exist before, it does not follow, nor is it to be proved, that there was such a **disposition** of them to **produce such an effect**; and it might be so **ordered** in Providence, that there should not be any, that this might be entirely a **new thing**, and so a wonderful one, as the word for "token" signifies; and the Greeks call the rainbow the "daughter of Thaumas" or "Wonder"; and be the more fit to be a sign and token of the covenant, that God would no more destroy the earth with water; for otherwise, **if this had been** what Noah and his sons **had been used to see**, it can hardly be thought sufficient to take off their fears of a future inundation, which was the end and use it was to serve, as follows: it shall be for a token of a covenant between me and the earth; that is, between God and the creatures of the earth; or of a promise that God would no more destroy the earth, and cut off the creatures in it by a flood; for though it is a bow, yet without arrows, and is not turned downwards towards the earth, but upwards towards heaven, and so is a token of mercy and kindness, and not of wrath and anger. (Source: *biblestudytools.com/commentaries/gills-exposition-of-the-bible/*)

Psalms 111:5, He hath given meat unto them that **fear (morally, reverent)** him: he will EVER **be mindful** of his **covenant**.

Genesis 9:17-19, And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. And the **sons** of Noah, that went forth of the ark, were **Shem, and Ham, and Japheth:** and Ham is the father of Canaan. These are the three sons of Noah: and of (from) them was the whole earth overspread.