



Genesis 9:1-17

Genesis Chapter 9

- The after season!
- The flood is over
- The door is open
- The ground is dry
- And that's exactly where things get sloppy
- Because crisis creates urgency
- But normal life reveals what you actually worship.

- This chapter is God rebuilding order in a world that still has a fallen heart.
- But He also draws boundaries around life because the flood didn't cure the human condition.
- **We see this**, right when you expect a clean ending—Noah fails, shame enters the tent, and God exposes two responses to weakness:
 - Exploit it or cover it with honor.
 - So this is not just a “rainbow chapter.” This is a rebuild chapter.
 - And we must understand this, The storm is dangerous—but the “after” can be more dangerous!

9:1–7 — Recommissioned Life: Purpose, Provision, and the Boundary of Blood

- God blesses
- This is God showing His favor to Noah and his sons.
- How? By being fruitful.
- This is a divine “grant,” not merely a wish.
- The blessing is: **“I’m establishing life to continue and flourish again through you”**

“Fear” and “dread”

- After the Flood, God establishes a new, protective order in the created world where animals will generally treat humans as a threat (predator/authority) rather than as a peer.
- It's part of God reaffirming human dominion and also limiting harm in a now-fallen, harsher world.
- A built-in instinct that pushes animals to avoid, flee, or submit rather than confidently approach.
- “Every moving thing that lives shall be food for you...”
- But with boundaries.
- No blood and NOT Humans!

The blood

- The blood represents the creature's life.
- The verse itself explains it: **“its blood... is its life.”**
- Putting a moral boundary on taking life for food
God permits meat (Gen 9:3), but immediately says: you don't treat life as common. Drain the blood—honor the life that was taken.
- Slaughter and bleed the animal properly.
- Don't drink blood or eat it as food
- It's not a ban on eating something that still has normal trace blood in tissues after slaughter; the focus is not treating blood as something to consume.
- It's not primarily about nutrition; it's about the sacredness/accountability of life
- A medium-rare steak is typically not “eating blood”

Genesis 9:4 introduces the idea that blood is a life-marker

- **Leviticus 17:11** — “the life of the flesh is in the blood... it is the blood that makes atonement for the soul.”
- So biblically: blood = life given.
- That sets up substitution: life for life
- Once blood is treated as “life,” sacrifice becomes intelligible:
- In offerings, a life is given in place of another life (substitution).
- The blood is applied to indicate: life has been poured out, and the penalty/debt of sin is addressed.

Jesus fulfills it: His blood is His life poured out

- **John 1:29** — “Behold! The Lamb of God...”
- **Matthew 26:28** — “This is My blood of the new covenant, which is shed for many for the remission of sins.”
- **Hebrews 9:22** (and the surrounding argument) — blood-shedding language tied to forgiveness and covenant.
- **1 Peter 1:18–19** — redeemed “with the precious blood of Christ... as of a lamb.”
- So when you say “Jesus’ blood is life,” the biblical idea is: His blood equals His life given—not magic fluid, but a real death, a real life poured out, to secure life for us.
- But wait there is some tension here!
- “Don’t consume blood” vs “drink My blood”
- **John 6:53–56** — “eat... drink...”

- That language is intentionally shocking, and Christians understand it in two main ways (both aiming at the same core truth):
- Spiritual/figurative: “Take Me in by faith; My life must become your life.” (John 6 also emphasizes believing.)
- Sacramental: Communion is a real participation in Christ’s covenant promise—without meaning literal blood consumption in a crude sense.
- Either way, Jesus is not canceling the holiness of life; He is declaring: the only life that saves you is the life I give for you—and you must receive it.

Peter rise and kill

- Acts 10 (“Rise, Peter; kill and eat”) does not directly “do away with” the Genesis 9 / Leviticus 17 blood principle.
- What Peter’s vision is actually about (Acts 10)
- The sheet contains clean and unclean animals (kosher categories).
- God tells Peter, “What God has cleansed you must not call common/unclean.”
- In the chapter, Peter himself explains the meaning: it’s primarily about people—God is bringing the Gentiles in, and Peter must not treat them as spiritually “unclean” (Acts 10:28, 34–35).

The vision is not mainly a food lesson; it's a **Gentile inclusion** lesson using food imagery.

- Did the New Testament end OT food laws?
- Many Christians say yes, in the sense of Israel's ceremonial dietary restrictions:
- Jesus teaches that food doesn't defile the heart (Mark 7:18–23).
- Paul says don't let anyone judge you regarding food laws (Colossians 2:16).
- “Everything created by God is good... if received with thanksgiving” (1 Timothy 4:3–5).
- BUT!!!! The clearest NT data point is Acts 15 (Jerusalem Council). When Gentiles were welcomed, the apostles wrote practical instructions including:
- Abstain from blood and things strangled (Acts 15:20, 29).

Clean vs unclean *before* the Law

- This command to Noah was not dietary law.
- It was for the worship unto God.
- **Genesis 9:3–4:** God permits meat (“every moving thing... shall be food”) and immediately restricts it: **do not eat flesh “with its life, that is, its blood.”**

A reckoning

- God is declaring that He will hold someone accountable for the taking of human life. It's courtroom language: an accounting, a required answer, a judgment.
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- “from the hand of every beast I will require it” means if an animal kills a human, that death is
- Murder is not only a crime against a person; it's an assault on God's image-bearer, and God establishes real accountability in human society. not “nothing.” There is consequence.

God holds the account

- “I will demand a reckoning” first means: God does not treat human bloodshed as private, accidental, or forgettable. The killer is answerable to God because human life belongs to Him and bears His image (v.6).
- That reckoning can include:
 - Immediate consequences in history (exposure, restraint, downfall, removal of the violent person).
 - Final judgment (no one ultimately “gets away with it,” even if human courts fail).

- Genesis 9:5 says God will require a reckoning “from the hand of every beast.” That means if an animal kills a human, it isn’t treated as morally neutral in terms of outcome—there is real consequence (later biblical law reflects this by requiring dangerous animals that kill to be put down, e.g., the ox case in Exodus 21).
- Lets get in trouble!
- Scripture consistently treats the unborn as a real human life known by God, not as “potential life.”
- God holds accountable everyone who bears moral agency in the act, with responsibility measured by knowledge, intent, and power (including coercion).
- The provider/doctor: accountable for *performing* the act (direct action).
- The mother: accountable to the degree she knowingly *consented/authorized*—while God also weighs coercion, deception, fear, abuse, medical misinformation, and pressure.
- The father: accountable to the degree he *pressured, funded, arranged, threatened, abandoned*, or otherwise materially participated.
- Coercers/enablers (family, abuser, trafficker, etc.): accountable in proportion to their influence—often heavier when power is abused.

A warning to us.

- The current trend is dehumanization. People talk like enemies aren't image-bearers. Contempt is treated like courage.
- That is end-times atmosphere—2 Timothy 3 isn't just about atheists; it's about a culture (and churches) losing self-control and losing tenderness. Revelation 3's Sardis warning fits: you can have a name, a brand, activity, and still be dead inside. And Revelation 2's toleration warning fits: calling corruption "compassion" while God calls it poison.
- You can be "busy for God" and still treat people like obstacles—spouse, kids, church family, strangers online. That's performance without regeneration. Identity-before-output means Christ rules your appetite, your mouth, your power, and your view of human life.

Verse 7 is the answer to

- Don't take away BUT “bring forth abundantly... multiply.”
- Notice that is a repeat!
- He said it in verse 1.
- Why? Because we tend to drift away from what God tells us.
- FACT! People want breakthrough without pattern—no repeated repentance, no repeated prayer, no repeated integrity, no repeated forgiveness—then they wonder why the rebuild collapses.
- So God repeats because we drift.
- And repetition builds stability.

9:8–17 — Covenant Restraint: God Stabilizes History by Promise

- I establish My covenant
- This is the first covenant (some believe there is one with Adam)
- We have a law called the law of first mention.
- This is when a term is used for the first time in the Bible.
- *the first time a key word, concept, or theme appears in Scripture, that initial context often sets a foundational pattern for how the Bible later develops that idea.*

Covenant

- It is not just a religious word for “agreement.”
- It’s a **binding relationship** established by God, with **promises** and often **terms**, that is **secured by a life-and-death oath**.
- In Hebrew you often don’t “make” a covenant; you “**cut**” a **covenant** (*כָּרַת בְּרִית, karat berit*).
- That phrase comes from what people literally did in the ancient world:
- Animals were cut as part of the covenant ceremony.
- The parties would pass through (or stand among) the pieces as a way of saying:
“If I break this covenant, let what happened to these animals happen to me.”

- So “cutting” is shorthand for: this is sealed with a death-pledge.
- Genesis 15 (Abram): animals are cut, and God (represented by the smoking oven/torch) passes through the pieces—God is essentially saying, “If this covenant fails, let the curse fall on Me.” That’s the weight of covenant.
- A biblical covenant is usually built from these parts:
- **Parties:** who is in relationship (God ↔ Noah / Abraham / Israel / David / believers in Christ)
- **Promises:** what God commits to do
- **Stipulations:** what the other party must do (sometimes many; sometimes minimal)
- **Sanctions:** blessings for keeping it, consequences for breaking it
- **Sign:** a visible marker (rainbow, circumcision, Sabbath, etc.)

The Noahic covenant is God saying:

- “I bind Myself to preserve the order of the world; I will not destroy all flesh by flood again.”
- Sign:** the rainbow.
- It’s not a casual promise. It’s God putting His own name and faithfulness on it—a binding commitment.
- There are no Stipulations or Sanctions because it is all upon God.
- The covenant is between God and the earth! Which includes Noah, his son’s (descendants) and the living creatures of the earth

New Testament ties **covenant** to **blood**

- Blood = life poured out.
- Covenant = an oath-bound relationship so serious it carries life-and-death weight.
- So when Jesus says, “This is My blood of the new covenant...” (Matthew 26:28; Luke 22:20), He is saying:
- “God’s promise to save **is not sealed with words only**. It is sealed with My life.”
- That’s the “death-pledge” idea: the covenant is guaranteed by a death—**not yours, His**. (Hebrews 9:15–22)

Why this ties to Jesus so directly

- Jesus is the Covenant Keeper we never were.

The new covenant includes God writing His law on hearts and forgiving sins (Jeremiah 31:31–34). Jesus fulfills the obedience side perfectly.

- Jesus is the Covenant Sacrifice.

Covenants are sealed with blood because sin requires death. Jesus doesn't bring someone else's blood—He brings His own. (Hebrews 9:11–14)

- Jesus is the Covenant Mediator and Guarantor.

He stands between God and man as the one Mediator (1 Timothy 2:5) and is called the guarantor of a better covenant (Hebrews 7:22).

The New Covenant

- The New Covenant is secured by an agreement and accomplishment that rests on the Father and the Son—
- So, it does not rest on me.
- Our faith and repentance are the response to the covenant, not the foundation of the covenant.
- Obedience is the fruit of being in covenant, not the price of entering covenant.
- “I don’t obey to get in; I obey because I’ve been brought in—by blood.”

What Jeremiah 31:31–34 is saying

- The law written on your hearts.
- You do not keep the law in order to receive the New Covenant. You receive the New Covenant because Jesus kept it for you and sealed it with His blood.
- God promises two main things:
 - **“I will forgive their iniquity”**
That’s justification—forgiveness and acceptance with God.
 - **“I will put My law in their minds, and write it on their hearts”**
That’s regeneration/sanctification—God changes you internally so you *want* what He wants and are progressively shaped to obey.

How you receive the New Covenant

- By **faith in Christ**, not by law-keeping.
- “Not by works of righteousness which we have done...” (Titus 3:5)
- “By grace...through faith...not of works...” (Ephesians 2:8–9)
- Hebrews ties the New Covenant directly to Jesus’ once-for-all sacrifice (Hebrews 8–10).

Then why does obedience matter at all?

- Because under the New Covenant, God doesn't only **forgive**—He also **transforms**.
- Obedience is **evidence** of being in covenant, not the **basis** of being in covenant.
- The Spirit produces a new direction, not instant perfection.
(Romans 8:1–4; Ezekiel 36:26–27)
- **Works don't purchase the covenant. Works prove the covenant has purchased you.**

The Bow

- *keh'-sheth*
- From H7185 in the original sense (of H6983) of *bending*; a *bow*, for *shooting* (hence figuratively *strength*) or the *iris*: - X arch (-er), + arrow, bow ([-man, -shot]).
- “Bow” is a weapon word
- The Hebrew word is *qeshet*—the same word used for a war bow (weapon). So the first-mention baseline is not “pretty colors,” but a battle instrument re-purposed as a sign.
- God takes a symbol of judgment/war and makes it a sign of restraint/mercy.

- In Genesis 9:13, the word translated “bow” is the Hebrew qeshet (קֶשֶׁת, the normal word for a war/hunting bow. The picture is God “setting” or “placing” His bow in the clouds—often taught as the idea of a warrior hanging up his bow (a sign of ceased hostility), then giving it covenant meaning.
- Why it’s reasonable they’d understand “bow” pre-flood:
- Human development in Genesis is already advanced early (e.g., metalworking in Genesis 4:22), so basic weapon technology is not a stretch.
- Violence and conflict are explicit before the flood (Genesis 6:11–13), which implies weapons of some kind were normal.
- A bow is one of the simplest effective ranged weapons; historically it appears very early in human societies (though the Bible doesn’t date weapons for the pre-flood world).

Pre-flood hunting?

- Animals were still being killed pre-flood (even if not for meat):
- Genesis 3:21 — garments of skins (at minimum, animal death is involved).
- Genesis 4:4 — Abel offers from the firstlings of his flock (sacrifice implies slaughter).
- Violence is explicitly present before the flood (Genesis 6:11–13). A “bow” (Hebrew qeshet) is commonly weapon imagery, not only hunting gear.
- But now, The bow is “hung up,” not aimed
- In the ancient mind, a bow “set” or “placed” is like a warrior hanging up his weapon. No arrows are mentioned. The message is: judgment like that is put away.

The Colors

- Genesis 9, Scripture does not assign meanings to the *colors* of the rainbow. The emphasis is on the “bow” as the covenant sign
- The idea is as simple as this,
- God turns a weapon into beauty
- Many colors, one light
- Physically, the rainbow is one light refracted into many colors through water droplets. Illustration: God’s covenant faithfulness is one promise, displayed in many ways—mercy, restraint, patience, stability.
- Universal scope
- The rainbow is a sign of covenant with all flesh / the whole earth, not a tribal or private sign. The diversity of colors can illustrate the breadth of that common-grace promise.

The color count.

- The familiar “7 colors” (ROYGBIV) comes from **Isaac Newton’s** way of dividing the spectrum, and even that division is somewhat arbitrary.
- The Pride flag didn’t start with 6 colors. The original 1978 design had 8 stripes; it shifted to 6 largely due to manufacturing/fabric constraints and later design choices for production/display.
- The point is on the BOW not the colors anyway.
- So I think people are missing the point here and trying to make something out of this.
- The point of the sign is **God’s promise and restraint**, not color symbolism or human ownership.
- But the rainbow can not be stolen!
- Every rainbow in the sky still preaches Genesis 9 whether anyone likes it or not.
- And the sign is designed for storm conditions—mercy built into clouds.

As we close.

- The storm is not proof God has left you—sometimes it's God is shaping you. The thunder, lightning and rain can be real, and the promise will still be true at the same time.
- When Jesus was in the boat and the storm hit, the disciples thought the storm meant abandonment. But the presence of Jesus in the boat was the whole point (Mark 4:35–41). And that's what the Lord keeps doing in our lives: He doesn't always remove the storm first—He meets us in it, and He teaches us who He is in it.

So what is the promise in the storm?

- **His presence:** “I am with you.” (Matthew 28:20)
- **His peace:** “My peace I give to you.” (John 14:27)
- **His purpose:** trials produce endurance and maturity—God wastes nothing. (James 1:2–4)
- **His victory:** “In the world you will have tribulation; but be of good cheer, I have overcome the world.” (John 16:33)
- This is where the storm meets the gospel:
- God did not give you a promise based on your performance. He gave you a promise based on Christ’s blood.

Remember the Covenant?

- Jesus looked at His disciples and said, “This cup is the new covenant in My blood.” (Luke 22:20)
That means the deepest promise you have is not, “life will always be calm.”
The deepest promise you have is:
 - your sins are forgiven,
 - your heart is being made new,
 - and you belong to Him. (Jeremiah 31:31–34; Hebrews 8)

- So in the storm, the enemy tries to preach a different message:

- “God is against you.”
- “You’re disqualified.”
- “This proves you’re alone.”
- “You need to fix yourself first.”

- But the new covenant says:

- “Paid for.”
- “Forgiven.”
- “Mine.”
- “I will finish what I started in you.” (Philippians 1:6)

The storm is dangerous—but the “after” can be more dangerous!

- In the storm, you pray. You're alert. You cling to Jesus. But after the storm, life normalizes. The pressure lifts. The urgency fades. And the enemy shifts tactics:
- In the storm he whispers fear: “God left you.”
- After the storm he whispers ease: “You're fine now. Drift.”
- That's why so many people lose ground after the breakthrough.
- Don't measure God's faithfulness by whether the storm stops. Measure it by whether you stay surrendered when the storm is over.

- And this is why the New Covenant matters so much: Jesus didn't just calm storms—He **changed hearts**.
- “This cup is the new covenant in My blood.” That means God's promise isn't only to rescue you *from* something— it's to remake you *into* someone: forgiven, made new, Spirit-filled, able to remain.
- So the promise in the storm is not just, “I'll get you through.” It's also, “I'll keep you Mine *after* you get through.”
- So tonight the question isn't only: *Do I trust Him in the storm?* It's: Will I still walk with Him after the storm?