

GENESIS

Why The Beginning Matters

Study 9

The Lord of The Earth

Genesis 8-9

Part 1 of 3: The Noahic Covenant

Genesis 9:8-10 (ESV)

Then God said to Noah and to his sons with him, "Behold, I establish my covenant with you and your offspring after you, and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth.

1) Objective question. Select all that apply. What are the types of covenants God made according to the video lecture?

- A. Creation covenant
- B. Noahic covenant
- C. Abrahamic covenant
- D. Mosaic covenant
- E. Davidic covenant
- F. New covenant

Genesis 8:20-22 (ESV)

Then Noah built an altar to the Lord and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. And when the Lord smelled the pleasing aroma, the Lord said in his heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

Genesis 9:12 (ESV)

And God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations:

Genesis 9:15-17 (ESV)

I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. When the bow is

in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

2) Fill in the blanks. Based on the verses and video lecture, what are the takeaways we can conclude about the covenant?

Verses	The Covenant is...
“the Lord said in his heart, “I will never again curse...”	_____ and dictated by God
“...for the intention of man's heart is evil from his youth”	Un_____
Neither will I ever again strike down every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.”	Promising _____ of nature
you and every living creature that is with you, for all future generations... ...my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh.. ...every living creature of all flesh that is on the earth...all flesh that is on the earth	Uni_____

Initiated and dictated by God, Unconditional, Promising stability of nature, Universal

Genesis 9:11 (ESV)

I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.”

Genesis 9:1-3 (ESV)

Then God said to Noah and to his sons with him, “Behold, I establish my covenant with you and your offspring after you, and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth.

3) a) Fill in the blanks. Based on the verses and video lecture, what are the details of the covenant?

Verses	Detail of the covenant
"...be a flood to destroy the earth."	Never destroy the earth by _____
"Be fruitful and multiply"	Modified _____ mandate

Never destroy the earth by flood, modified creation mandate

b) Discussion question. Compare Genesis 1:28 and Genesis 9:1-3, what is the difference in the new creation mandate?

No more 'subdue' the earth because the ground has been cursed and there are threats to human life since 'the dread of you shall be upon every beast of the earth'.

Genesis 9:4-5 (ESV)

But you shall not eat flesh with its life, that is, its blood. And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man.

4) Discussion question. Why was eating the blood of animal prohibited in the time of Old Testament.

Background information

Leviticus 17:11-12

For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life. Therefore I say to the Israelites, "None of you may eat blood, nor may any foreigner residing among you eat blood."

Can we eat blood today? Answer: <https://www.gotquestions.org/eating-drinking-blood.html>

Genesis 9:5-6 (ESV)

And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man.

"Whoever sheds the blood of man,
by man shall his blood be shed,
for God made man in his own image.

5) Discussion question. All humans are made in the image of God. How do you balance the sanctity of life against the capital punishment of death since even the offender is made in the image of God?

Background information

Romans 13:3-4

For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. For the one in authority is God's servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer.

Proverbs 14:31

Whoever oppresses the poor shows contempt for their Maker,
but whoever is kind to the needy honors God.

Genesis 9:12-17 (ESV)

And God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.


When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

6) Objective question. Select all that apply. Which of the following is true of rainbows according to the video lecture?

A. Rainbow is associated with the presence of God as seen in Ezekiel 1:28 and Revelations 4:3

B. Rainbow showed that Noah was preserved

C. Rainbow symbolised the grace that comes after a storm, where there is repentance and sorrow

D. The bow shape in the rainbow, symbolizes a military bow that God put down,  thus symbolizing peace since he is stopping his attack on earth

E. The 7 colors represent the 7 continents, 7 days of the week and 7 is also a complete number.

Background information

Ezekiel 1:28

Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him.

This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell facedown, and I heard the voice of one speaking.

Revelation 4:3

And the one who sat there had the appearance of jasper and ruby. A rainbow that shone like an emerald encircled the throne.

Part 2 of 3: Implications of the Noahic Covenant

Genesis 9:7-11 (ESV)

And you, be fruitful and multiply, increase greatly on the earth and multiply in it.”

Then God said to Noah and to his sons with him, “Behold, I establish my covenant with you and your offspring after you, and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.

7) Reflection question. God is committed to creation and mankind. Moving forward, in what ways do you think you should commit to the goodness of creation and mankind which God seems to treasure and care for?

Background information

Psalm 24:1

The earth is the Lord’s, and everything in it,
the world, and all who live in it;

Psalm 115:16

The highest heavens belong to the Lord,
but the earth he has given to mankind.

Part 3 of 3: The Noahic Covenant in a Post Diluvian World

Genesis 9:18-23 (ESV)

The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. (Ham was the father of Canaan.) These three were the sons of Noah, and from these the people of the whole earth were dispersed.

Noah began to be a man of the soil, and he planted a vineyard. He drank of the wine and became drunk and lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside. Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, and they did not see their father's nakedness.

8) Objective question. Select all that apply. Which of the following is possibly the sin Ham committed?

- A. Saw the physical nakedness and mocked him
- B. Incest with mother
- C. Sodomised Noah

Background information

Deuteronomy 27:20

'Cursed be anyone who lies with his father's wife, because he has uncovered his father's nakedness.' And all the people shall say, 'Amen.'

Leviticus 18:6

None of you shall approach any one of his close relatives to uncover nakedness. I am the Lord.

Leviticus 18:17

You shall not uncover the nakedness of a woman and of her daughter, and you shall not take her son's daughter or her daughter's daughter to uncover her nakedness; they are relatives; it is depravity.

Leviticus 18:19

"You shall not approach a woman to uncover her nakedness while she is in her menstrual uncleanness.

Genesis 9:24-29 (ESV)

When Noah awoke from his wine and knew what his youngest son had done to him, he said,

“Cursed be Canaan;
a servant of servants shall he be to his brothers.”

He also said,

“Blessed be the Lord, the God of Shem;
and let Canaan be his servant.

After the flood Noah lived 350 years. All the days of Noah were 950 years, and he died.

9) Discussion question. Canaan is cursed and Shem is blessed. Many generations later which line was Abraham a descendant of?

10) Discussion question. Was God’s purpose in the flood to reform mankind or a foreshadow of a future judgment? Give your reasons. (You may refer to the verses below to help you)

Background information

2 Peter 3:5-7

But they deliberately forget that long ago by God’s word the heavens came into being and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed. By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of the ungodly.

1 Peter 3:20-21

to those who were disobedient long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water, and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ,

Matthew 24:37-39

As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

Take Away

Part 1 of 3: The Noahic Covenant

Part 2 of 3: Implications of the Noahic Covenant

- God is committed to creation

- God is committed to mankind

Part 3 of 3: The Noahic Covenant in a Post Diluvian World

Case Study

Case 1 – Image of God

Jackson runs a new ministry for cerebral palsy children who are severely incapacitated by birth defects and is asking for donations and volunteers from church members to get involved

Jenny a leader from the 2nd Baptist church is against helping the ministry because the ministry is just physically helping the children. There is no spiritual benefit because these children are too brain-damaged to understand the gospel much less respond. Hence how can we justify church money for this?

She suggests that we get involved in an orphanage where there is more likelihood for the gospel to make an impact.

She also cut off aid in terms of the manna box to Indian families in the Angsana flats region in USJ 1 because they were not serious in wanting to know the gospel and they were just poor and wanted the food.

1) a) Discussion question. Do you think Jenny is right or wrong and why? What is the danger in her approach?

Model Answer

Jenny is wrong because she is using social action as a means of fulfilling the great commission in sharing the gospel. She is demonstrating that she is only interested in the spiritual well-being of the person or even the expansion of her own church in its reputation or success in conversions whilst having no regard for the physical person who is made in the image of God. She is not only doing that, but she is also additionally leveraging one on the other. She will only give social aid to induce conversions which will, in the end, produce “rice Christians” and not true disciples.

(The expression Rice Christian is a term used to describe someone who has formally

converted to Christianity for material benefits rather than for religious reasons.)

b) Discussion question. How do we balance our concerns for social action and our mandate to share the gospel in the community?

Model Answer

The love of our neighbor should drive us to do both social action and missions independently. Our social action should drive us to help others unconditionally if they will receive our help. However, because our love for our neighbor is holistic, we will not ignore sharing the gospel when the opportunity arises so as to be able to minister to the whole person. However, we will not leverage one on the other.

Conversely, if we go into a village to share the gospel, we will also bring medicines or help supply solar power to improve their life. These will go together. If the village accepts the solar power but rejects the gospel, our aid should continue unimpeded.

However, when it comes to prioritization of resources, the bible is always very clear that our care should extend first to the family of God but not exclusively, hence aid to those outside the church is also important.

Case 2 – Eating of Meat

The WHO released a recent report on the cancer-causing potential of eating meats. In the UK, around six out of every 100 people get bowel cancer at some point in their lives.

Risk of eating Bacon:

If they were all given an extra 50g of bacon a day for the rest of their lives then the risk would increase by 18%.

Calculation: (6 of 100 people + 18% = 7 of 100 people getting bowel cancer.)

"So that's one extra case of bowel cancer in all those 100 people who are lifetime bacon-eaters." (ie. instead of 6 people out of 100 getting cancer, if they all eat bacon, 7 people out of 100 people get cancer instead).

Risk of eating Red Meat:

WHO said there was limited evidence that 100g of red meat a day increased the risk of cancer by 17%.

Red meat does have nutritional value too and is a major source of iron, zinc, and vitamin

B12.




WHO classification of red and processed meats

IARC* Carcinogenic Classification Groups




Likelihood
causes cancer
High to Low

- 1
- 2a
- 2b
- 3
- 4

Causes cancer: Processed meats including

Sausages and hotdogs 	Bacon 	Salami 
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Probably causes cancer: Red meats including

Pork 	Beef 	Lamb 
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Source: Cancer Research UK, WHO

*International Agency for Research on Cancer



The Big picture for comparison:

34,000 deaths from cancer every year could be down to diets high in processed meat.

1,000,000 (one million) deaths from cancer are caused by smoking, and

600,000 deaths are attributed to alcohol each year

Based on this report and the fact that in Genesis 1-2 people were vegetarian, Tommy concluded that it was God's original choice to be vegetarian and hence he banned meat to be eaten in his family, much to the unhappiness of his wife and kids.

2) Discussion question. Did Tommy have the correct godly response?

Model Answer

There is much discussion over the fact that 9:3-4 seems to say that man was not a meat eater in the garden of Eden. Some believe that Gen.1:29-30 teaches that both humans and animals were originally only plant-eaters. Others think that animals-as-food was implicit in Genesis 1. But what is clear is that now our relationship with animals is one of violence and coercion and strife. Though we can't conclude from this passage that Christians should be vegetarians (after all, God does mandate the eating of animals) — we must recognize that violence in our relationship with animals is part of sin.

If we only had verse 3, we might conclude that all God was doing here was giving us (literally!) a hunting license. But that is not true. Secondly, God prohibits consuming animal blood. At first, this seems to be a very curious statement. But many other places in the Old Testament continue to insist that blood symbolizes life. (v.4 – cf. Lev.3:17) And the life belongs to God.

Why would God insist on this symbolism? It had two functions.

First, the symbolism of blood was a way to begin to teach the significance of sacrifice. It paved the way for the Mosaic sacrificial system which prepared us to understand the substitutionary sacrifice of Christ. *“The law on blood is theologically far-reaching... It prepared men to appreciate the use of blood in sacrifice. Belonging to God, it could be seen as His atoning gift to sinners, not theirs to Him (Lev.17:11). (Kidner, p.101)*

But more significantly, the prohibition against blood was a way to remind human beings that their rights over animals and God's creation were limited. All life belonged to God. We must not do anything we wish with it. *“Even when man slaughters and kills, he is to know that he is touching something which, because it is life, is in a special manner God's property.” (Atkinson, p.159).* In other words, the creation ordinance — to be stewards, not owners, of nature — is still in force. We are to humbly respect the nature over which we have been given so much power. Ironically, this Biblical attitude is well embodied in the speech of the Native Americans to the slain deer (“We are sorry to have to kill you, brother”) at the beginning of the movie, “The Last of the Mohicans”!

Case 3 – Animal Rights

Angela was very much involved in the animal rights group called PETA and was trying to rally church members to the humane treatment of animals.

1. She said the use of fur coats was wrong under any circumstances
2. Animals could not be used for medical research.
3. We must not use leather handbags or belts or any leather products when synthetics are available.

4. We should not eat any fish caught by using the mass drift net which puts a huge net in the ocean and traps everything in its path, indiscriminately killing many species not used for human consumption.
5. We should not eat any fish caught by using dynamite on the coral reefs
6. We should not eat any genetically modified foods

3) a) Discussion question. Take a look at Gen 9:1-4 especially verse 4 and see how it will help you provide answers to these.

Model Answer

The animals are given to man for his benefit and sustenance. The divine injunction of eating flesh with the blood was given to reinforce the idea that the life force of the animal is in its blood and hence reverence for the life of the animal is maintained. This respect will act as a safeguard against abuse of animal life. Any time an animal is taken, it is for the benefit of humans and not to be taken lightly.

b) Discussion question. She said the use of fur coats was wrong under any circumstances. True or false?

Model Answer

God himself provides fur for Adam and Eve hence how can it be wrong? It must be done sustainably and modestly as good stewards of creation and respect for animal life.

c) Discussion question. Animals could not be used for medical research. True or false?

Model Answer

Animals are given to man for stewardship for food which provides sustenance. Hence medical research also provides medicines for sustenance and well-being.

d) Discussion question. We must not use leather handbags or belts or any leather products when synthetics are available. True or false?

Model Answer

God himself provides fur for Adam and Eve hence how can it be wrong? However, it must be done sustainably and modestly as good stewards of creation and respect for animal life.

e) Discussion question. We should not eat any fish caught by using the mass drift net which puts a huge net in the ocean to trap everything in its path indiscriminately killing many species not used for human consumption. True or false?

Model Answer

Here is the issue of human respect for the sanctity of life and not any indiscriminate and wanton abuse of our dominion over the animals. Such killing methods is an abuse of creation and will lead to unsustainable levels of sea creature and irreversible environmental damage.

f) Discussion question. We should not eat any fish caught by using dynamite on the coral reefs. True or false?

Model Answer

Here is the issue of human respect for the sanctity of life and not any indiscriminate and wanton abuse of our dominion over the animals. Such killing methods is an abuse of creation and will lead to unsustainable levels of sea creature and irreversible environmental damage.

g) Discussion question. We should not eat any genetically modified foods. True or false?

Model Answer

Genetically modified foods will provide protection against diseases, and pests and provide a higher yield. It is estimated to provide 20% of the world's supply of food. The dangers are also inherent like in any new technology hence we should be responsible for modifying whatever God has given to us in order to feed the world and benefit mankind. Safeguards and adequate trials are important but there is no biblical mandate against genetically modifying as it is no different from cross-breeding , bud grafting, etc.

h) Discussion question. Animals should not be used for research to produce cosmetics for women as it is cruel and frivolous. True or false?

Model Answer

Up for debate.

Case 4 – Clean means Healthy?

Ronnie looked at how Noah sacrificed the clean animals to the Lord in Genesis 8 and then took a look at the list of the many clean and unclean animals in Leviticus and concluded that as Christians we should only eat only clean animals as they would provide the best health to us. After all whatever is good for God should be good enough for us right? Hence we should not eat crabs or lobsters as they also have a lot of cholesterol.

4) Discussion question. Is Ronnie correct? (Refer to 1 Cor 10:25-26, Acts 10:11-16)

Quick Verse Reference

1 Corinthians 10:25-26

Eat anything sold in the meat market without raising questions of conscience, for, "The earth is the Lord's, and everything in it."

Acts 10:11-16

He saw heaven opened and something like a large sheet being let down to earth by its four corners. It contained all kinds of four-footed animals, as well as reptiles and birds. Then a voice told him, "Get up, Peter. Kill and eat."

"Surely not, Lord!" Peter replied. "I have never eaten anything impure or unclean."

The voice spoke to him a second time, "Do not call anything impure that God has made clean."

This happened three times, and immediately the sheet was taken back to heaven.

Model Answer

The reference to clean and unclean animals is only in the context of sacrifices and in the context of the old covenant where the food laws apply to distinguish Israel as God's chosen people. Under the new covenant, there are no food restrictions only those imposed by love not to stumble others.

We are free to eat anything as long as it is good for food and causes no harm

Being clean or unclean does not mean one is healthier than the other.

Case 5 – Capital Punishment and War

Tommy was discussing with his pastor the specter of capital punishment and police action in his neighborhood which recently took the life of an innocent 15-year-old. Tommy told his

pastor that all killing was wrong based on Genesis 9 hence there can be no way to justify any war nor even capital punishment or even self-defense.

5) a) Discussion question. As his pastor, what would be your response to Tommy?

Model Answer

Murdering a human being is an attack on God. Murder is the presumptuous snuffing out of a potential lamp of God's glory. It is rebellion against the image of God and the purpose of God. Does this not mean that all execution and war are wrong as well as murder? In Genesis 9:6 God draws a different conclusion: "Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image." This seems to mean that taking the life of a murderer affirms rather than assaults God's image in man. This does not settle the issue of capital punishment and war, but it does mean that they cannot be opposed simply on the principle that all killing is wrong. In some cases, God invests man with this awful responsibility.

The need to be guided with a set of safeguards to ensure utmost responsibility in the use of arms and each shooting needs to be fully investigated. How God empowers governments and by default the police with authority to enforce the law and at times with the force of arms including the killing of criminals.

In terms of self-defense the use of arms is necessary because "How could God be called 'good' if He forbade His people to protect their wives from ravishment and strangulation by drunken marauders, or to resist invaders who have come to pick up their children and dash out their brains against the wall? No policy would give free rein to wickedness and crime than a complete surrender of the right of self-defense on the part of the law-abiding members of society. No more effective way of promoting the cause of Satan and the powers of hell could be devised than depriving law-abiding citizens of all rights of self-defense. It is hard to imagine how any deity could be thought 'good' who would ordain such a policy of supine surrender to evil as that advocated by pacifism.

All possibility of an ordered society would be removed with the abolition of any sort of police force. No nation could retain its liberty or preserve the lives of its citizens if it were prevented from maintaining any sort of army for its defense. It is therefore incumbent on a 'good God' to include the right of self-defense as the prerogative of His people. He would not be good at all if He were to turn the world over to the horrors of unbridled cruelty perpetrated by violent and bloody criminals or the unchecked aggression of invading armies.

Not only is a proper and responsible policy of self-defense taught by Scripture from Genesis

to Revelation, but there were occasions when God even commissioned His people to carry out judgment on corrupt and degenerate heathen nations and the complete extermination of cities like Jericho (cf. the article on "Was Joshua justified in exterminating the population of Jericho?" in connection with Joshua 6:21). The rules of war laid down in Deuteronomy 20 represented control of justice, fairness, and kindness in the use of the sword, and, as such, they truly did reflect the goodness of God. (Gleason Archer)

Case 5.1 – Capital Punishment and War

The guidelines laid down by Augustine on the attitudes towards war are as set out below:

- A just war can only be waged as a last resort. All non-violent options must be exhausted before the use of force can be justified.
- A war is just only if it is waged by a legitimate authority. Even just causes cannot be served by actions taken by individuals or groups who do not constitute an authority sanctioned by whatever the society and outsiders to the society deem legitimate.
- A just war can only be fought to redress a wrong suffered. For example, self-defense against an armed attack is always considered to be a just cause (although the justice of the cause is not sufficient). Further, a just war can only be fought with "right" intentions: the only permissible objective of a just war is to redress the injury.
- A war can only be just if it is fought with a reasonable chance of success. Deaths and injury incurred in a hopeless cause are not morally justifiable.
- The ultimate goal of a just war is to re-establish peace. More specifically, the peace established after the war must be preferable to the peace that would have prevailed if the war had not been fought.
- The violence used in the war must be proportional to the injury suffered. States are prohibited from using force not necessary to attain the limited objective of addressing the injury suffered.
- The weapons used in war must discriminate between combatants and non-combatants. Civilians are never permissible targets of war, and every effort must be taken to avoid killing civilians. The deaths of civilians are justified only if they are unavoidable victims of a deliberate attack on a military target.

b) Discussion question. What do you think about them?

c) Discussion question.

(i) How can the just war principle be upheld in the case of nuclear war?

(ii) Based on the Noachic covenant, do you think the world will be destroyed by nuclear action?

Model Answer

i) But nuclear war, especially among the superpowers, is in a class by itself. Not by the farthest stretch of the imagination can the killing of whole populations of civilians come under the umbrella of "Whoever sheds the blood of man, by man shall his blood be shed." On the contrary, the indiscriminate annihilation of thousands or millions of God's image-bearers is such a blatant assault on God and his revealed will that Christians must not share in the act. Nuclear weapons are not by and large aimed to destroy armies who aim to kill. They are aiming at dismantling a society. I am hard put to classify the average citizens of Moscow, Leningrad, Odessa, Stalingrad, or Gorkiy as manslayers whom to kill would affirm God's image. On the contrary, the contemplation of such killing probably puts us in the category of first-strike manslayers who forfeit the right to life.

This does not settle the issue of whether to have or how to deploy nuclear weapons. But surely it gives us direction for prayer and action. Genesis 9:6 requires us to do our part to prevent nuclear war and make peace.

ii) The Noahic covenant suggests very strongly that God will not allow a nuclear holocaust which leaves a few people on earth to start over again. The Lord says in Genesis 9:21, "Neither will I ever again destroy every living creature as I have done." This may only mean that no such flood will come again. But the next verse suggests more: "While the earth remains, seed time and harvest, cold, and heat, summer and winter, day and night, shall not cease." This seems to carry us beyond the flood to any cataclysm which would so distort the course of nature as to make life unlivable.

To be sure, the world as we know it will have its end (2 Peter 3:10; Revelation 21:1). But when it ends it will be replaced by a new heaven and new earth. The Noahic covenant seems to rule out universal devastation short of Christ's coming. Let us beware of presuming that the day of the Lord will come with a shower of nuclear warheads. My own feeling is that the crack at Christ's coming will make our weapons seem like maypops and firecrackers. Woe to us if we try to hasten his coming by making war instead of peace! Even if we succeed, we will be found on the wrong side at his appearing: only the peacemakers are sons of God (Matthew 5:9). There is one way to "hasten" his appearing: "This gospel of the kingdom will be preached throughout the whole world as a testimony to all the nations, and then the end will come" (Matthew 24:14). And according to 1 Timothy 2:1-4, peace makes the best pathway for evangelism, not war. (John Piper)