

The Noahic Covenant Redefined

Some Reformed theologians have recently r_____ the Noahic Covenant as a c_____ of c_____ g_____. Chief among these is David Van Drunen (*A Biblical Defense of Natural Law, Living in God's Two Kingdoms*).

“Genesis 9 makes it evident that the covenant of common grace regulates temporal, cultural affairs, rather than more narrowly religious affairs pertaining to salvation from sin.... God has established the civil kingdom in the sinful world, a common realm constituted of all people, whatever their religious commitment, in which temporal affairs of justice, procreation, and cultural development are regulated. These affairs are a common enterprise.” (*Natural Law*, pp. 27-28).

Five Reasons to Reject This Redefinition

1. It w_____ s_____ Genesis 6:5-7:5 from Genesis 8:20-9:17.
2. Noah's s_____ can only be construed as a r_____ act.
3. “Van Drunen's treatment of Genesis 9 reads far too much into the passage. There is no specific reference in this passage to unbelievers, or to a secular state, or to ‘temporal affairs’, or to some system of social organization beyond the family” (John Frame).
4. The temporal, cultural affairs (labor, marriage, government, eating) include s_____ d_____ that should be done for God's g_____ (see also Genesis 4:20-22).
5. All of God's c_____ bring b_____ to the world in general (Matthew 5:13-16, I Timothy 2:1-2, and II Peter 3:9).