

## The End of the Created Order in the Flood (Gen. 6-8)

### I. *Viewing the Flood in Light of Genealogy*

- A. **The reason for the flood.** The flood is God's divine judgment on the scope of wickedness that had enveloped humanity. The wickedness of humanity is a testament to the doctrine of total depravity. Fallen man is completely set against God and incapable of true good works to the point that God can declare that their thoughts are only evil continually (**Gen. 6:5, 11-12**). Even the line of promise, the seed of the woman, has corrupted its way by intermarrying with the seed of the serpent and turning away from worshiping God. The evil is so comprehensive that God will bring about a cataclysmic judgment that brings an utter end to it.
- B. **The judgment of the flood.** The severity of the judgment of the flood is hard to overlook, but its significance can be harder to discern. God not only snuffs out all life on the face of the earth but also eliminates every generation that would potentially have come from those people. The opening chapters of Genesis have continually highlighted the significance of family in God's purposes. Marriage is the first human societal structure instituted by God and calls all people to be fruitful and multiply in order to fill the earth (**Gen. 2:18-25; 1:28**). The promise of redemption is given in terms of a family line continuing throughout generations (**Gen. 3:15**). The progress of God's purposes and the promise have been traced out through these competing genealogies following the fall (**Gen. 4-5**). Family and the prospect of children is essential to what it means to be human, to have God's blessing, and to the accomplishment of God's salvation in Christ. In His judgment, God takes this away from every person living before the flood. They will have no posterity called by their name, no people belonging to them who can live before the face of God or experience His grace. God will have nothing more to do with any of these people.
- C. **The exception to the flood.** Noah and his family are the only people excluded from this judgment that God brings on the earth. Noah is the culmination of the first genealogy of the woman, in whom the hopes of redemption have been placed (**Gen. 5:29**) and he alone finds grace in God's sight (**Gen. 6:8**). He stands as the new Adam, from whom the entire human race going forward will come. Only Noah and his family will have the grace and blessing of family carried down through the generations.

### II. *Viewing the Flood in Light of Creation*

- A. **The new Adam.** Many of the themes present in the creation are recapitulated in new ways in the account of Noah. Like Adam, he is set apart from the rest of creation to hold a special place and have a unique calling. However, whereas Adam was set apart from creation by being made specially by God, Noah is distinguished from the rest of humanity by his righteousness (**Gen. 7:1**). Like Adam, Noah is called to come to the pairs of animals and exercise dominion over them. However, whereas Adam named the animals, Noah must preserve them.
- B. **The creation of a holy place.** The ark also serves as a call back to creation. It is analogous to the garden of Eden in that it is a special place called for by God for the man to carry out his task and has overtones of the tabernacle. It is in the garden that the animals are brought to Adam for naming and the ark into which Noah is to take them. We can see the relationship of the imagery of the tabernacle to the garden and there is a similar relationship with the structure of the ark to the tabernacle. God specially reveals the plans for and commands the building of both the ark and the tabernacle. There are three tiers to the ark just as there are three sections of the tabernacle. The ark is also a place where God meets man (Gen. 7:16) and shows His favor, just like in the tabernacle.

- C. **The unmaking and remaking of the creation.** The flood also serves as an undoing of what God did during the days of creation. He wipes out the creatures that He made to populate the skies and dry land. The waters that He caused to recede to make the land appear burst forth once more to return the earth to its watery, uninhabited state. The creation is unmade in judgment and must be remade in grace. Just as the Spirit hovered over the waters of the chaotic creation at the beginning to bring to completion God's work, so God sends the Spirit to make the waters subside (**Gen. 8:1**; the Hebrew word translated "wind" is the same word translated "spirit" in **Gen. 1:2** and elsewhere). The Lord brings cataclysmic judgment before establishing a renewed creation in righteousness, which is a pattern He will follow again at the end of time (**2 Pet. 3:4-7**).

## A New Order with Noah (Gen. 9)

### I. *Noah and the New Creation*

- A. **The promise fulfilled?** As was stated above, the Scriptures record for us the hope of redemption placed upon Noah. It was hoped that he would be the promised seed who would give rest from the toil of work brought on by the curse (**Gen. 5:29**) and, therefore, also destroy the serpent and his seed. For a moment, it looks like this has been accomplished. Noah has preserved humanity and the creatures through the destruction of the world and brought them into the new creation, where there is no more seed of the serpent. Noah truly becomes a new Adam figure, being the one who is the head and father of all the human race. But are we truly to understand that this is the fulfillment of the promised seed in **Gen. 3:15**? The subsequent covenant and history prove that it is not.
- B. **A new covenant.** God enters into a covenant with Noah that is very similar to the one He made with Adam. The command to be fruitful and multiply is repeated and we see the idea of dominion come to the forefront as well. However, unlike the covenant with Adam, this covenant assumes the continuation of sin. The harmony of man's dominion over the creatures in the original created order is replaced with the dread of the creatures in regard to man. Additionally, God gives commands about how murderers are to be prosecuted and promises that He will never bring about cataclysmic judgment on the earth again because of sin. Both of these things demonstrate that, far from being done away with, the effects of the fall and sin will continue in this new world.
- C. **Understanding redemption in light of Noah**
1. **The reason for mercy.** Although Noah is not the final culmination of the promise, God advances His purposes of redemption in this covenant. The central promise of the covenant is that God will not bring such destruction as He did in the flood again but will preserve and give order to the earth. God acknowledges that the wickedness of humanity would require similar judgment time and again (**Gen. 8:21**) but promises that He will refrain from bringing the waters of uncreation upon the earth ever again (**Gen. 9:11-15**). Why will God withhold this judgment upon the earth? Because such judgment would nullify the original promise. God is bringing about a generational promise of a seed that will destroy Satan and his works. This can't be accomplished if God keeps wiping out all the inhabitants of the earth and eliminating the potential of future generations. Therefore, God will keep back from judgment until all of His redemptive purposes in redeeming a people is complete (**2 Pet. 3:1-10**).
  2. **The pattern to be followed.** God's works in the Old Testament are patterns and shadows of what will come in Christ. Like Noah, Christ will be a new Adam figure who represents and new humanity (**Rom. 5:12-21; 1 Cor. 15:21-22, 45-49**) and will save His own from the cataclysmic judgment of God and bring them safely into a new creation (**2 Pet. 3:13**).

## II. Noah's "Fall"

- A. **Noah and Ham's sin.** That the problem of sin has not been solved becomes more apparent after the covenant. This is demonstrated first in Noah, who commits a sin in the likeness of Adam's by wrongly using the fruit of the earth and thereby has his nakedness uncovered. It is then demonstrated in Ham who exposes that nakedness and seeks to bring dishonor on his father. Though Ham draws attention to the nakedness of his father, Shem and Japheth honor him by covering his nakedness.
- B. **Sin and the family.** Genesis' emphasis on the family in relation to the promises of God has been pointed out above, but it's also important to recognize Satan's purpose to destroy the family. Throughout these early chapters, Satan has continually sought to bring destruction the order of the family that God established. He spurs a husband to blame his wife for sin (**Gen. 3:12**), he provokes a brother to murder (**Gen. 4:6-8**), he entices the godly line to marry the ungodly (**Gen. 6:1-2**), and now he sets a son against his own father. Satan knows that the family is the way God has determined to order humanity and bring about redemption, so he especially hates the family and will always seek to destroy and corrupt it. In opposition to Satan and love to God, we must be vigilant to pray for, catechize, discipline, and love our families and promote the welfare and normativity of family life in our communities and society at large.
- C. **The response to the sin.** The prophetic curse of Noah highlights the idea of the seed again by specifically cursing Ham's son, Canaan. This is also particularly important for the Hebrews receiving the book, because they are called to go into Canaan and eradicate these peoples. This curse provides the beginning of the reasoning for this judgment. The flood has not done away with the seed of the serpent, but it merely has a new beginning in Ham. Shem is revealed to be the one through whom the line of the seed of the woman will continue. However, we're introduced here to what seems to be a third category, the line of Japheth. Japheth's line is not the seed of the woman and, as we shall see, is treated as somewhat of a footnote before getting to the important genealogies of Ham and Shem. However, his line can dwell in the tents of Shem. This introduces an essential idea into the equation, those who are not of the seed of the woman can be redeemed by submitting to God and His redemptive purposes in that lineage. This applies to the seed of the serpent as well. Judgment like the flood is not the only destiny for the seed of the serpent, they can be redeemed by submitting to the seed of the woman.

## Contrasting Genealogies Part 2 (Gen. 10-11)

### I. The Second Genealogy of the Serpent

- A. **Dispersing the lines.** Japheth's line is detailed first with very little fanfare, though some names of nations with which Israel will have to contend in subsequent generations, such as Magog, Kittim, and Tarshish are listed here. Ham's line focuses on Nimrod and Canaan. Canaan because of the curse and the peoples that Israel will have to contend with and Nimrod because of his prominence, connected with Babel. Finally, Shem's line is listed with an emphasis on those who do not descend from Eber. This genealogy is tied to Babel and the dispersion that comes from it, highlighting the spreading out that comes from Babel in each of the lines (**Gen. 10:5, 11, 18, 25**).
- B. **The tower of Babel.** Babel holds a very important place in the scheme of these chapters. In Hebrew, Babel is the same name as Babylon. The ultimate city that is viewed as the enemy of God and His people in the OT is, all the way here, already painted in this light. This is the second time the Bible speaks of a city being built, the first was by Cain. Both are constructed by the seed of the

serpent in defiance of God. Cain was sent to be a wanderer but seeks to settle down instead (**Gen. 4:12, 17**). The people of Babel also do not want to multiply and fill the earth and seek to make a great name for themselves (**Gen. 11:4**). They are concerned with their own glory and greatness, not that of God and seek to show their greatness and their ability to ascend to God or bring Him down by building a tower to the heavens. God is not threatened. For all of their bluster about building a tower to the heavens, God has to stoop down to see what it is that they're doing (**Gen. 11:5**). This is intentional language to indicate the great distance between God and these people. The Lord overturns the united intentions the people of Babel by dividing their languages. By this they are estranged from one another and their whole project fails. Their name will not be great and they will be dispersed against their desire.

## II. *The Second Genealogy of the Woman*

This next genealogy of the woman, follows the family of Shem through Eber, from whom the name "Hebrew" comes. Just as the previous genealogy of the woman concluded with Noah as the figure through whom God would advance His redemptive purposes and make a covenant, so this genealogy will culminate in the next major figure and covenant with Abraham. The Scripture depicts Abraham as God's answer to the tower of Babel. Abraham was a worshiper of false gods from Ur of the Chaldeans, which is in Babylon (**Josh. 24:2-3; Gen. 11:28; Ezek. 23:15**). The people of Babel wanted to become great and make a name for themselves (**Gen. 11:4**); God promises to make a great nation of Abraham, to make His name great (**Gen. 12:2**) and make him the inheritor of the earth (**Rom. 4:13**) in whom all the families of the earth will be blessed (**Gen. 12:3**). What the people of Babel wanted to do for themselves, God will do for Abraham, not because he was deserving, but because of God's great mercy and grace.