

Session 7: The Flood Disaster and the Noahic Covenant

Key text: Genesis 6:9-10:32

Announcements

→ Upcoming EquipMEN† events:

- *OneDegree Men's Breakfast*, April 17. Call Darius Teichroew to register (612-205-5412)
- *Business Leaders Luncheon with John Piper*, March 31. Call Joe Komarek to register (612-310-7764)

The Flood Disaster and the Noahic Covenant

The flood narrative's story of a universal natural disaster and the drama of the divine preservation of one family ruling over the full roll call of animals in the original creation speaks to the deepest fear and hope of humanity. Humanity's assertion of autonomy rings hollow when confronted by the awe-inspiring magnitude of the Lord of Hosts' power in the forces of nature. In the face of hurricanes, floods, and earthquakes, people wonder and fear, worried about a judgment from a God whom they refuse to acknowledge publicly. But there is also hope in the flood narrative, reflecting the human desire to see the world remade, formed into a place where the injustices of the past and the prejudices endowed by history are erased so that humanity can truly live in peace and harmony. The flood narrative addresses the soul's deep stirrings of fear and hope.

– Bruce K. Waltke,
An Old Testament Theology

Act 1: The Flood and the Preservation of Life (6:9-9:17)

Scene 1: The Wickedness of All Flesh (6:9-12)

Scene 2: The Judgment and Promise of God (6:13-7:5)

Scene 3: The Flood (7:6-8:19)

Scene 4: God establishes the Noahic Covenant (8:20-9:17)

Act 2: The Return of Wickedness and the Establishment of a Blessed Line (9:18-10:31)

Scene 1: The Drunken Sailor (9:18-23)

Scene 2: Cursing and Blessing for Noah's Sons (9:24-29)

Biblical and Theological Reflections on the Flood Narrative

A. Providence and Human Responsibility

1. God is fully _____ in his _____ with human beings and with his creation. He is _____ and _____ in his relationships.

N.B. Paul House notes, "God's regret means action must be taken, not that a great cosmic mistake has been made."¹⁴

2. God demonstrates his _____ by _____ in the affairs of his world wherever, whenever, and however he chooses.
3. But God *normally* does not _____ to _____ people from _____ and its consequences.
4. Yet in _____ God _____ sin and its consequences.
5. God chooses to _____ with _____ _____ in his redemptive work.

B. The Noahic Covenant

1. The Noahic covenant, like the Abrahamic and Davidic covenants, is _____.
2. The Noahic covenant assures the world of "_____ _____"—the reality that God will not treat the _____ as it _____. (Ps. 103:6-14)

C. Noah as a "Type"

1. Noah as a New Adam
 - a. Adam and Noah are uniquely associate with the "image of God," an expression found only in Gen. 1:26-28 and 9:6.
 - b. God commands both Adam and Noah to "be fruitful and multiply" (1:18-30; 9:1-7)

¹⁴ Paul R. House, *Old Testament Theology*, 68.

- c. Both Adam and Noah “walk with God” (3:8; 6:9)
- d. Both Adam and Noah rule the animals—Adam, by naming (2:19), and Noah by preserving (7:15).

2. Jesus as a New Noah and the Remnant

D. Ethics and Ecology

The repetition of the phrase, “every living creature” (and “all life”), eight times in [6:13-22] alone (see 9:10), affirms God’s desire to preserve every species. The human annihilation of species is a matter of grave concern to the Creator. If he will not extinguish the species, how much more must the creature honor that commitment? This desire and concern should call Christians to speak against and to take appropriate action to stop the modern destruction of species. Christians should not leave it to non-Christians to take the lead here. The species must be preserved to glorify and please God. Righteous Noah models the ideal (8:9).... Christians should take a stand against raping the earth. Again, if God acts to ensure that life on the earth can reproduce to sustain itself (see 8:22), then Christians have the same obligation to preserve the earth and the reproduction of all forms of life for future generations. This is not a call to stop cutting down trees—Noah must have cut down a small forest to build the ark (see 6:22)—but it is a call for responsible management.¹⁵

E. Ethics and Capital Punishment

The legislation, “whoever sheds the blood of man by man shall his blood be shed,” gives evidence that the civil authority as God’s minister [see Rom. 13:1-7] now has the responsibility to execute capital punishment for a capital offense. This is an obligation, not an option. Three times God says, “I will demand an accounting” (9:5). Blood shed through homicide must be dealt with.”¹⁶

Suggested reading for next week’s seminar discussion

Scripture to study: 11:1-32

Bruce K. Waltke, *Genesis: A Commentary*, pp. 175-192

David Atkinson, *The Message of Genesis 1-11*, pp. 175-190

¹⁵ Waltke, *Genesis: A Commentary*, 155-56.

¹⁶ *Ibid.*, 158.

Worship: Praise to the Lord, the Almighty Joachim Neander
Praise to the Lord, the Almighty, the King of creation!
O my soul, praise Him, for He is thy health and salvation!
All ye who hear, now to His temple draw near;
Praise Him in glad adoration.

Praise to the Lord, who over all things so wondrously reigneth,
Shelters thee under His wings, yea, so gently sustaineth!
Hast thou not seen how thy desires ever have been
Granted in what He ordaineth?

Praise to the Lord, who, when tempests their warfare are waging,
Who, when the elements madly around thee are raging,
Biddeth them cease, turneth their fury to peace,
Whirlwinds and waters assuaging.

Praise to the Lord, O let all that is in me adore Him!
All that hath life and breath, come now with praises before Him.
Let the Amen sound from His people again,
Gladly for aye we adore Him.