

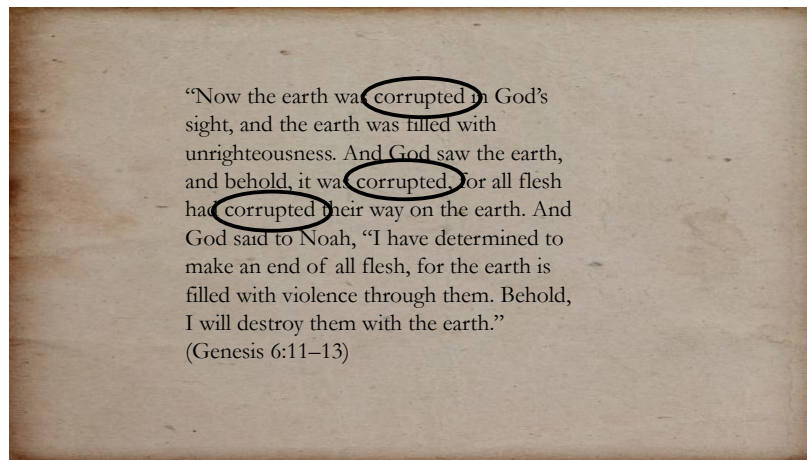
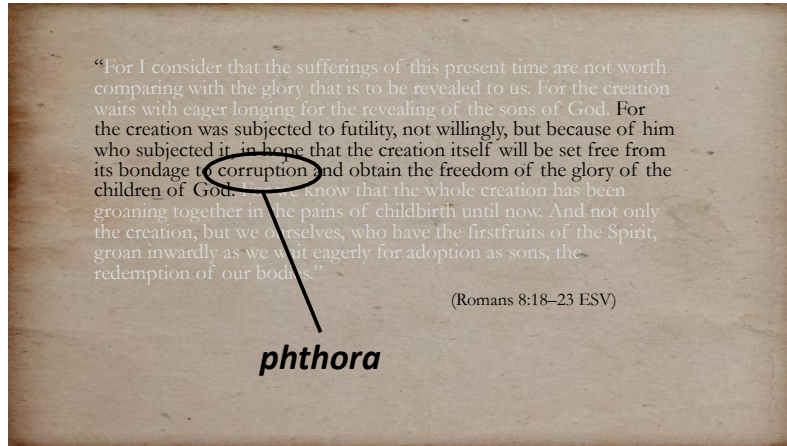
Flood as Reversal of Creation

- The language of the flood echoes Genesis 1 and 2 presenting it as un-creation followed by re-creation.
 - “An appropriate punishment, the flood, results and a virtual reversal of Gen. 1 follows – the basic distinction between heaven and earth effected by Gen. 1:6-8 is obliterated (cf. Gen. 7:11). The windows of heaven open to bring this about together with the other disturbing phenomena which 7:11 reports. This brings a deluge of such magnitude that it progressively engulfs the earth, then affects birds, cattle, swarming creatures and finally all men (vv. 19ff). By this order which reverses the original creation pattern the world is effectively put back into the Gen. 1:1 situation.” (Dumbrell, Covenant and Creation, 15)

Flood as Re-Creation

- Cultural mandate reiterated (Gen. 9:1, 7) – life continues!
 - Side note: Romans 8:18-25
 - “For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.”
 - “Futility” - “denoting the ineffectiveness of that which does not attain its goal.”
 - “bondage to corruption”
 - “corruption”

- the related verb of this noun first appears in Genesis 6:11-12.
 - Gen. 6:11 – now the earth was “corrupted” in God’s sight
 - Gen. 6:12 – “And God saw the earth, and behold, it was “corrupt”, for all flesh had “corrupted” their way on the earth.”



- Seen this way – the creation is in bondage to corruption not because of changes in the way it works, but because of the corruption of mankind. In response to man’s corruption, God brings destruction/decay upon the earth (i.e. the flood). Creation is the arena in which God deals with man – where man expresses sin – and where God brings about judgment. Creation suffers

because of our actions (think of our ecological impact). No wonder it waits with eager longing for the revealing of the sons of God. For then we'll do things right and benevolently care for creation blessing it and there won't be any more judgments.

- This also goes back to the question we posed at the beginning of Genesis 6:1 concerning man's (*adam*) relationship to the ground (*adamah*). The ground (i.e. all of creation) suffered because of the sin of Gen. 6:1-4. (see discussion above on p13)

Genesis 8:1 – And God remembered

Genesis 9:13

- Sign of the bow – imagery of a bow at warrior's side after battle completed – position of non-engagement
- The bow as a God's instrument of judgment Ps. 21:12 (though different word)
- Also may be imagery of a protective shield

Genesis 9:6

- Notice humans are still the image of God.
- Here we see the beginning of the authorization of the state to wield the sword of justice in punitive acts for the purpose of discouraging and averting evil.
 - “To take a man's life for one's own satisfaction is murder; but to take a man's life in the divinely ordained administration of justice is to act as a minister of God.” (Kline, Kingdom Prologue, 256)

Genesis 9:25-27 – Curses and Blessings

I want to suggest that tucked into these verses is the rest of the biblical narrative. Here's how:

- Canaan (“subdue”) = the Canaanites who are to be subdued by Israel
 - Shem (“the name”) = the covenant people of God (Israel/people of the Name)
 - Japheth (“to open”) = the remaining gentiles to whom God would “open” the door inviting to join His covenant people.
- **“Cursed be Canaan”**

- Name: “Canaan”
 - Derived from root meaning to be humbled, subdued, brought down, low, under, brought into subjection (*TWOT*)
- Even though Ham is the one who uncovers his father’s nakedness – it is his son – his descendant which receives the curse.
- “a servant of servants shall he be to his brothers”
 - rejection of Canaan as opposed to his brothers
 - enmity between seed of the woman and seed of the serpent – we are seeing Genesis 3 finding historical expression
- Involved much more remote descendants – notice it is Canaan – not Ham.
 - See Ps. 78:51
 - kana – means “subdue” – It is used for God’s subjugation of the Canaanites under the Israelites at the time of their entry into the promised land (Deut. 9:3; Judg. 4:23; Neh. 9:24)
 - The conquest is the actual event in which the curse took effect.
 - The conquered Canaanites are to be seen as representatives of the serpent’s seed, crushed under the heel of the redeemed people of the LORD – a typological act pointing to the Final Judgment.
- Blessed be the LORD, the God of Shem
 - Name: *Shem* – means “name”
 - May be derived from an Arabic root meaning “to mark or brand” (*TWOT*)
 - Wordplay – Blessed Be Shem – the God of the name
 - Shem is identified with the name of God and will be a bearer of God’s name.
 - Noah’s promised blessing began to work itself out in the period from Shem, to Terah, the Father of Abraham (i.e. the people of Israel)
- Japheth
 - Name: from *yefet* meaning “open, opening, doorway”

- The imagery used here to connect Shem and Japheth is adopted from the occasion of the oracle.
- The covenant – God’s promise is imaged as a tent-dwelling
- Shem’s decedents – the people in covenant relationship with God – would dwell in tents. Noah’s prophetic prayer for Japheth is that Elohim (just identified as the covenant God of Shem) would open the dwelling places of Shem for Japheth so that he too might reside there.
- The Greek translation makes this even more apparent: “may God enlarge Japheth and make him dwell in the house of the name”. “House” (Gk. *Oikos*) can be shorthand for “temple.”
- Translation – May God “open” (*yaf*) for *yefet*
 - It’s a rare verb for “open” but it is for the purpose of making a word play- just like with the other two names of Canaan and Shem
 - Is. 54 – prophesied the expansion of the covenant community to the gentiles using tent imagery – he urges Israel – extend the tent curtains of your habitation – to the nations
 - This blessing is ultimately being fulfilled under the New Covenant:
 - Acts 14:27
 - “And when they arrived and gathered the church together, they declared all that God had done with them, and *how he had opened a door of faith to the Gentiles.*”
 - 1 Cor. 16:9
 - “But I will stay in Ephesus until Pentecost, for *a wide door for effective work has opened to me*, and there are many adversaries.”
 - The context of 1 Corinthians is Paul speaking about his ministry to the gentiles (cf. Rom. 11:13).

- Genesis 9:25-27 looks towards the day when the gentiles/nations are incorporated into God's one people! Unless you're Jewish, this prophetic blessing concerns you and me.

Flood Narrative in the NT

- Days of Noah – Matt. 24:37-38; Luke 17:26-27
- Heb. 11:7
- 1 Peter 3:18ff
- 2 Peter 2:5
- 2 Peter 3

The New Testament authors use the flood narrative as a prototype of the judgment to come. In other words, one of the ways the biblical authors invite us to understand God's future acts of salvation and judgement, is in terms of God previous acts of salvation and judgment. What might the flood narrative of Genesis 6-9 show us?

- Did God save only humans on the ark?
- Was the world annihilated and re-created as something entirely new and unrecognizable?
- Who was purged by the flood? Who was allowed to remain?

You get the point.