

Session 2: Genesis 4-11

- After the Fall, as the population of the world increased, sin also increased, as mankind became increasingly wicked and hardened in sin (Gn 6:1-13), **except for Noah** (Gn 6:9).
- The Flood was **worldwide** (2 Pet 3:6), not merely local, as it covered all of the mountains by at least twenty-three feet (Gn 7:19-20). Besides, if the Flood had been merely local, then the Ark would have been totally unnecessary, as God could have just told Noah to head for the highlands. Also, if the Flood were merely local, God would not have commanded that birds be added to the Ark, as they could have just flown to dry ground elsewhere.
- There seems to have been supernatural assistance in the collection of animals, as the Hebrew text indicates that God sent the animals to Noah, who therefore did not need to collect them.
- The Flood was **catastrophic**, killing all land-dwelling creatures, except those in the Ark, and perhaps **completely changing the landscape of earth**.
- There was **non-stop rain for forty days**, which would have perhaps produced massive erosion, mud slides, hurricanes, et cetera. But also, the Hebrew words translated **“all the fountains of the great deep burst open”** (Gn 7:11) indicate **tectonic rupturing of the earth’s surface below water and on land**, perhaps resulting in volcanoes, earthquakes, tsunamis, and atmospheric changes, which might have triggered the Ice Age in parts of the earth.
- The floodwaters prevailed upon the earth for 10 ½ months (Gn 7:24; 8:4).
- The **massive and furious Flood could have produced exactly the complex geological record we see worldwide today**, with thousands of feet of sediments deposited by water, and later hardened into rock containing billions of **fossils** formed by deep and rapid burial, and also containing **polystrate fossilized trees**.
- Christ spoke of the reality of the catastrophic worldwide Flood, comparing it to His Second Coming at the End of Time, as He said, **“As it was in the days of Noah, so it will be in the coming of the Son of Man. For, as in those days before the Flood, they were eating and drinking, marrying and giving in Marriage, until the day when Noah entered the Ark, and they did not know until the Flood came and swept them all away... (Mt 24:38-39).”**
- The New Testament interprets the Flood as a **type** or **foreshadowing** of Baptism (1 Pet 3:20-21). Specifically, just as the raging waters of the Flood cleansed the earth of wickedness, **so too the flowing waters of Baptism cleanse the newly baptized of all sins** (Acts 22:16). Even the baptism of infants is foreshadowed by the Flood, because just as Noah’s three sons entered the Ark because of Noah’s faith, **so too infant children receive saving grace given in Baptism due to their parents’ faith**.
- The Flood is a **re-creation**, as is evident by the **parallels in the Flood account and also the Creation account**.
 1. the land is once again engulfed by the deep (1:2;7:11)
 2. the land re-emerges from the water (1:9;8:13)
 3. Noah and his family are blessed and made fruitful to multiply (1:28;9:1)
 4. man’s dominion over the animals is re-affirmed (1:26;9:2)
 5. a food supply is given (1:29;9:3)
 6. God renews His commitment to continue the daily and seasonal cycles (1:14;8:22)
 7. **the waters are gone by the beginning of the new year, in the first day of the first month, signifying a new beginning for the world** (Gn 8:13)

- Because the Flood is a re-creation, the **2nd major covenant in salvation history** is the **Noahic Covenant**, which is a **renewal of the broken Creation Covenant** upon **Mt. Ararat** through **Noah**, who is **covenant mediator**, with the **sign of the covenant** being the **rainbow**.
- Eight people were saved in the Ark: Noah and his wife, his three sons (**Shem**, Ham, and Japheth), and their three wives. **Thus, all peoples of the earth are descended from the three sons of Noah and their three wives**. The three sons of Noah had seventy sons/grandsons, from whom were descended the seventy nations of the known world (Gn 10:1-32).
- **Noah is a new Adam**, from whom all mankind descends, and with whom God makes a covenant with man. Also like Adam, however, Noah too falls through sin, by taking the fruit of the vine (wine), getting drunk, and ending up naked in his tent, **which is a scene echoing Adam's eating of the forbidden fruit and recognizing his nakedness**.
- The name "**Babel**", later Babylon, means "**gate of God**", and thus the Tower of Babel may have been an attempt to force entry into Heaven, as the Tower was likely a **ziggurat**, which was thought to be a point of contact between Heaven and earth. But their efforts failed pathetically, which is why God descends from on high to inspect the Tower (Gen 11:5).
- Also, a close reading of the Hebrew text reveals that **the Tower of Babel was an attempt to build a secular, political system apart from the authority of God, and also apart from the authority of Shem (name)**, who rightfully received from Noah family authority (Gn 9:26), which included priesthood and **kingship**. The sinners at Babel were usurpers, looking to "make a name (shem) for ourselves" (Gn 11:4), **as "name" (shem) denotes kingship in ancient Hebrew**. But the "name" (shem) coveted by the sinners at Babel is never acquired, **but rather eventually given to Abraham** (Gn 12:2).
- The arrogance of the sinners at Babel illustrates how sin has corrupted **not only individuals, but also whole societies and their collective pursuits**.
- God stopped the revolt at Babel **by multiplying the languages of the peoples**, and thus dispersing the peoples throughout the earth. The dispersal at Babel will be **reversed at Pentecost**, at which the Holy Spirit uses **multiple languages to communicate the Gospel**, and thus begin to gather together again His broken family into His Church.
- Because of Babel, **the family of God becomes a broken family**.
- However, **God will begin to restore His broken family through the spiritual fatherhood of Abraham** (Gn 12:1).