

Let's Dive into the Flood

A closer, interactive look at Genesis 6–9.

What we learn from the Bible about the universal deluge and about the God of the flood.

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Faith and Science Conference
2019 ♦ Ainsa, Spain



WHERE WE WILL NOT DIVE

Design of Noah's Ark



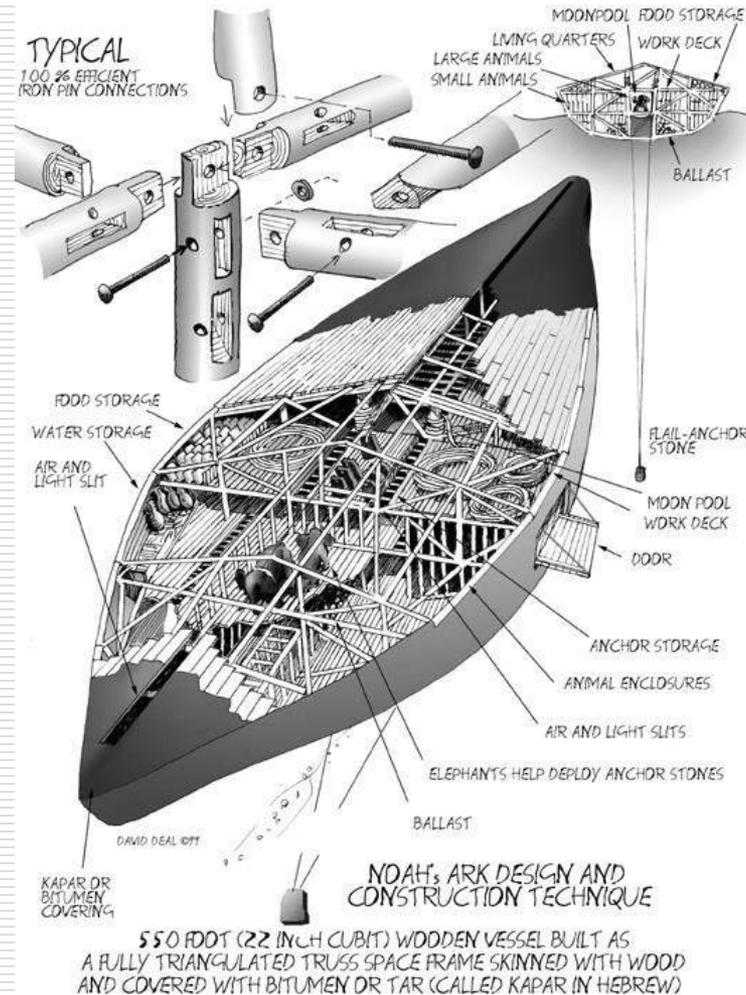
Design of Noah's Ark



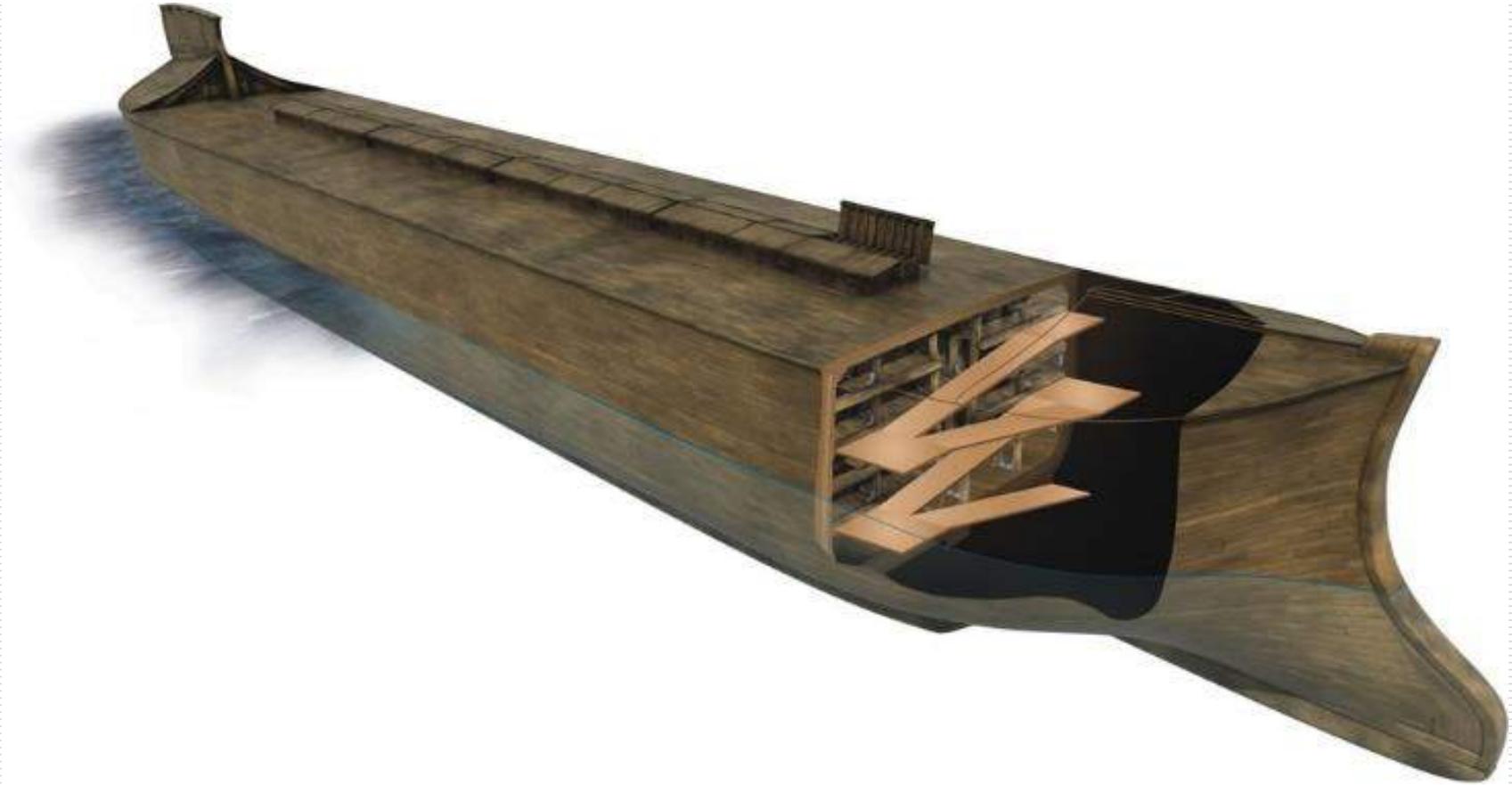
Design of Noah's Ark



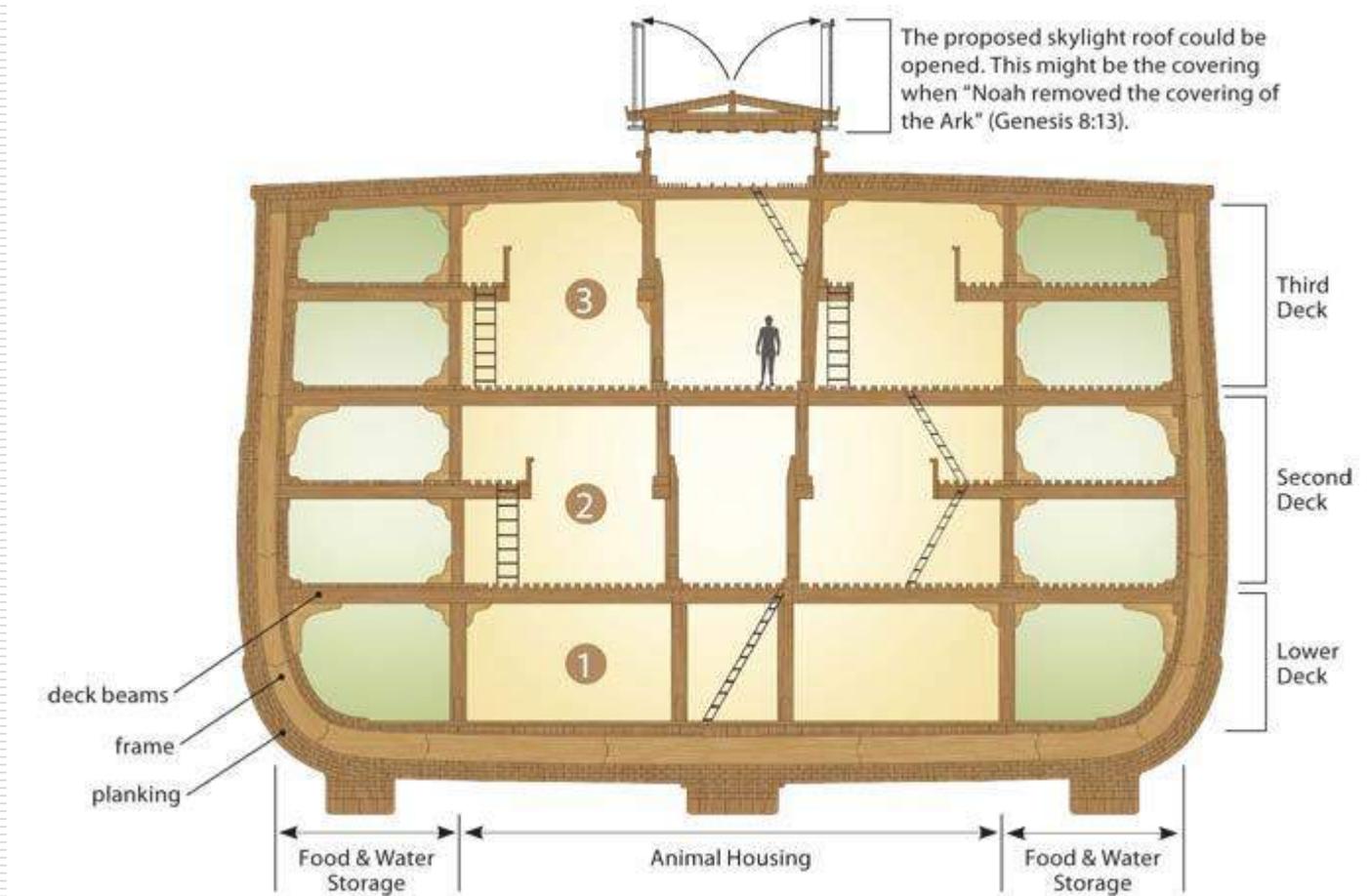
Design of Noah's Ark



Design of Noah's Ark



Design of Noah's Ark



Design of Noah's Ark

Model Details



Back View Of The Ark



Ark Animals

Ark Comes With 12 Pairs Of Animals!



Door Opens And Closes



Inside The Ark



Front



Exposed Gable End

Matched Gable End

Scaled 1/96



Back Shows The Arks Construction

www.stainedcutliss.com/arkbuy.html



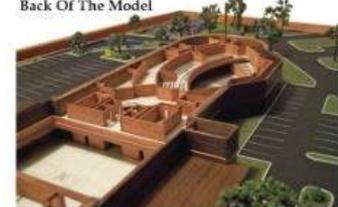
God's Ark Of Safety Model



Front Of The Model



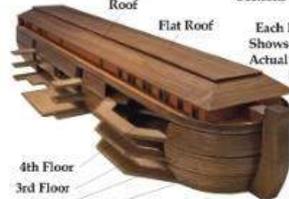
Back Of The Model



How To Take The Model Apart



Scaled Floor Plans



Roof

Flat Roof

Each Floor Lifts Off In Sections

Each Floor Shows The Actual Floor Plans

4th Floor
3rd Floor
2nd Floor
1st Floor



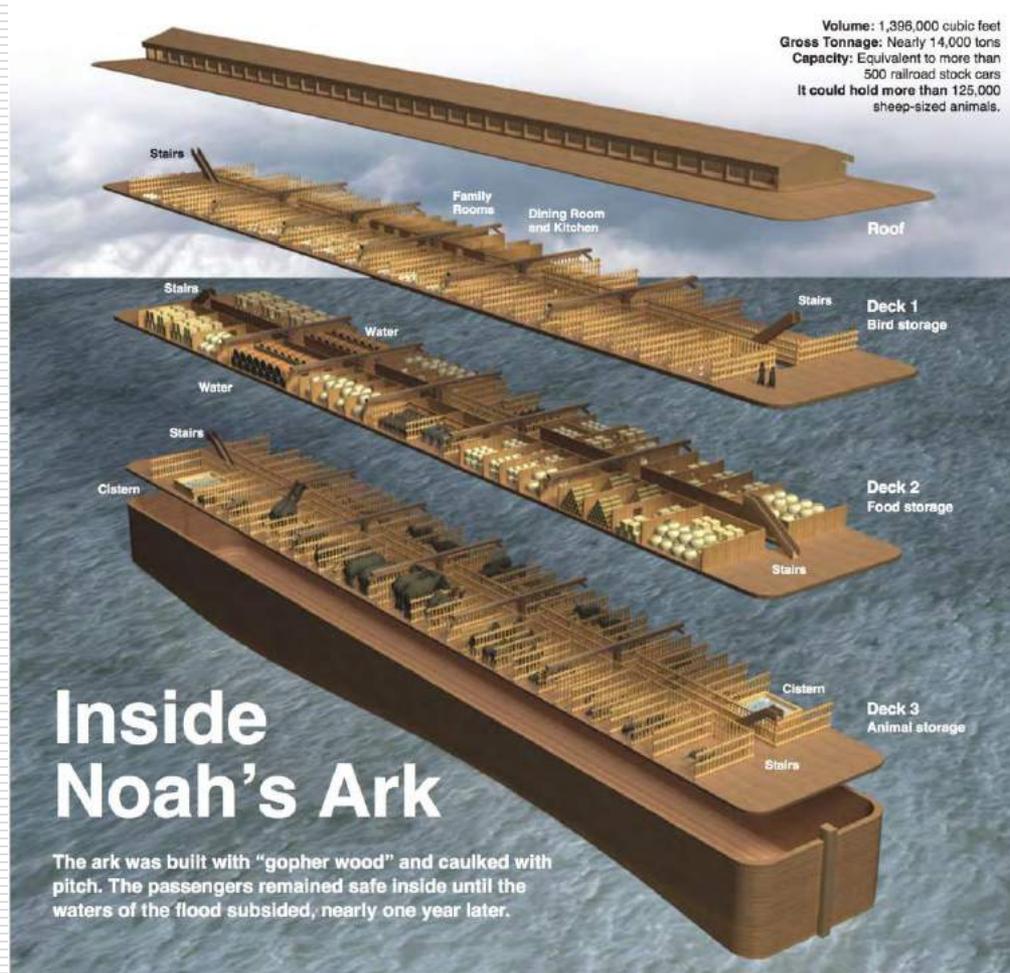
1st Floor 2nd Floor 3rd Floor 4th Floor Roof Flat Roof



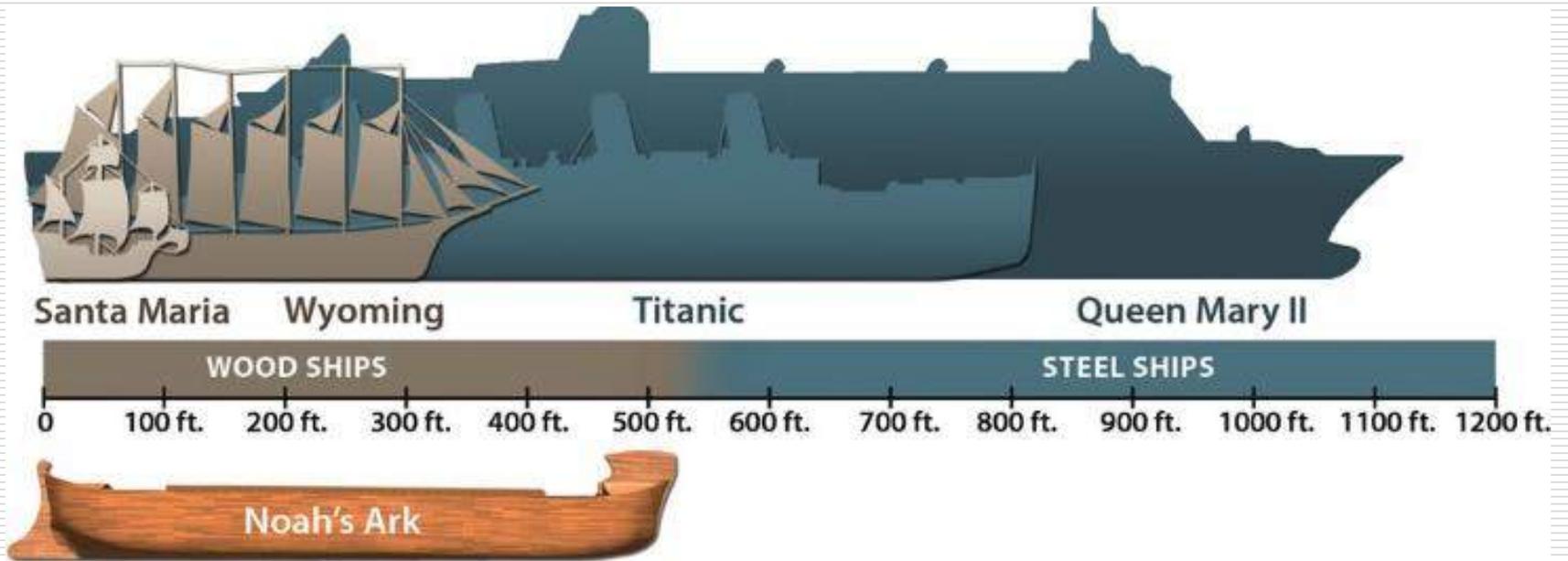
Construction Photo

Made By: DENSMODELSHIPS.COM

Design of Noah's Ark



Design of Noah's Ark



Search for Noah's Ark

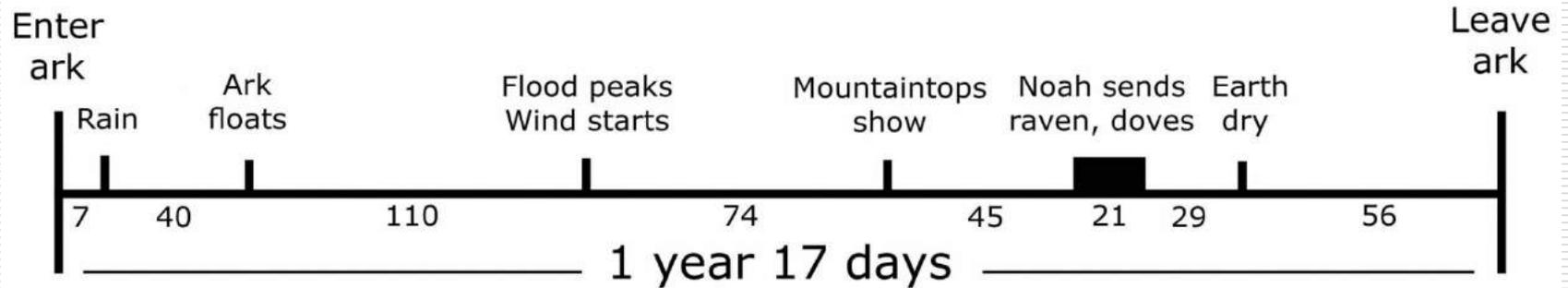


Search for Noah's Ark



Flood Chronology

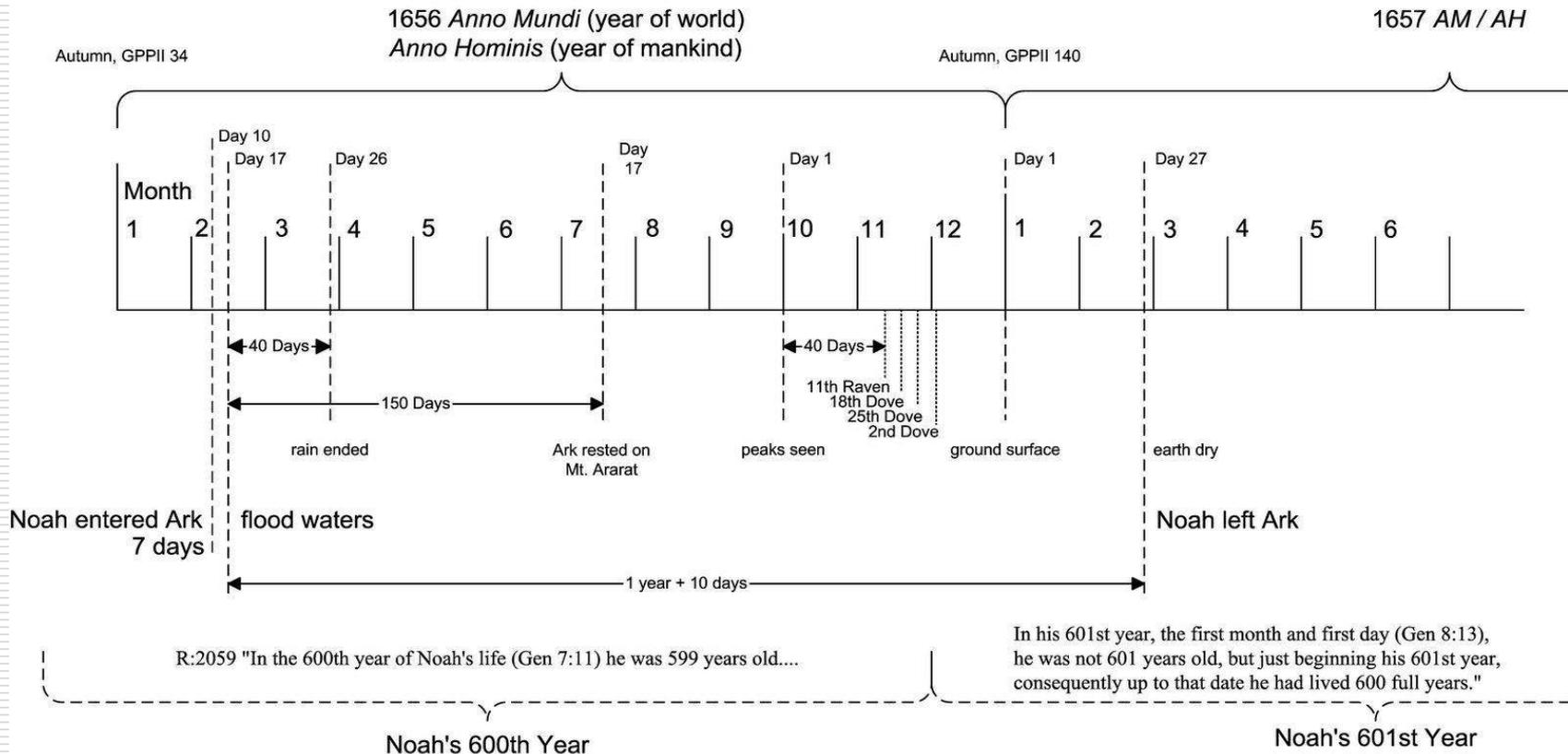
Biblical Flood Timeline



Flood Chronology

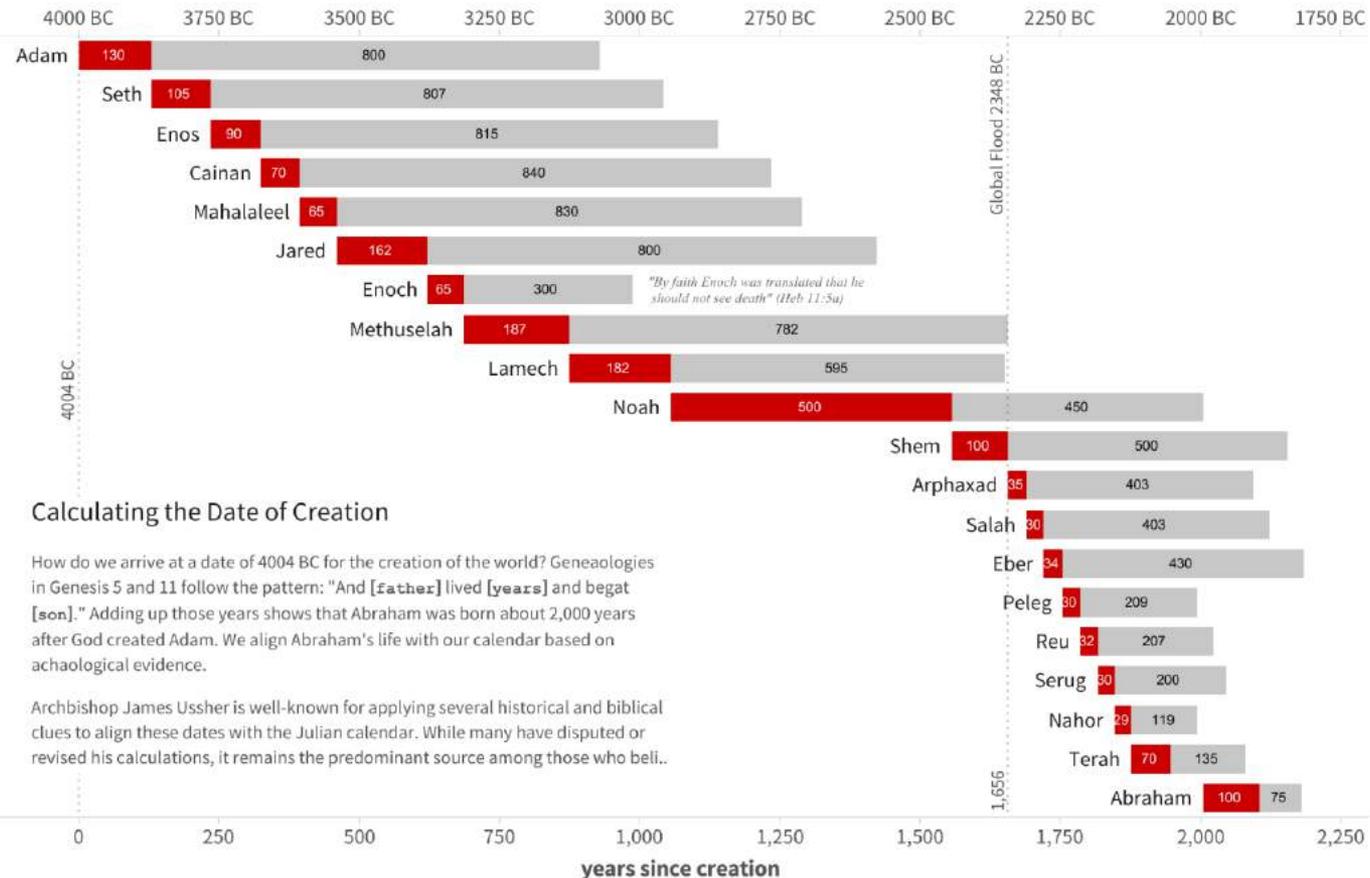
THE FLOOD YEAR & THE DAYS OF NOAH

Genesis 7-8



Flood Chronology

Genesis Timeline from Adam to Abraham



Flood Chronology

Patriarch	Genesis Verses	Masoretic Text			Septuagint			Samaritan Pentateuch		
		Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan	Begetting Age	Remaining Years	Lifespan
Adam	5:3-5	130	800	930	230	700	930	130	800	930
Seth	5:6-8	105	807	912	205	707	912	105	807	912
Enosh	5:9-11	90	815	905	190	715	905	90	815	905
Kenan	5:12-14	70	840	910	170	740	910	70	840	910
Mahalalel	5:15-17	65	830	895	165	730	895	65	830	895
Jared	5:18-20	162	800	962	162	800	962	62 ³	785 ³	847 ³
Enoch	5:21-23	65	300	365	165	200	365	65	300	365
Methuselah	5:25-27	187	782	969	187	782	969	67 ³	653 ³	720 ³
Lamech	5:28-31	182 ²	595 ²	777 ²	188 ²	565 ²	753 ²	53 ³	600 ³	653 ³
Noah	5:32; 7:11; 8:13-14; 9:28-29; 10:21; 11:10	500/(502)	After the Flood 350	950	500/(502)	After the Flood 350	950	500/(502)	After the Flood 350	950

Q1

IT'S YOUR TURN

Questions



1. Share one thing that fascinates you about the biblical Flood.
Why does this point intrigue you?
-

CONCEPT

LOCAL OR GLOBAL ?

Terminology in Gen 6–9: Global

- “the earth” הָאָרֶץ (6:12, 13, 17) => universal
 - “on the face of all the earth” עַל-פְּנֵי כָל-הָאָרֶץ (7:3; 8:9); link to creation (1:29)
 - “the face of the land” עַל פְּנֵי הָאֲדָמָה (7:4, 23; 8:8) – parallel to “the surface of all the earth” in 8:9 and link to its first usage in 2:6.
 - “all flesh” (13 x in Gen 6-9)
 - “all” + “flesh” without article or pronominal suffix (12 of 13x) = “totality”
 - “all” + article + “flesh” = unity and totality (7:15) – context: “only Noah was left, together with those that were with him in the ark” (7:23).
-

Terminology in Gen 6–9: Global

- “every living thing” (6:19; 7:4, 23)
- “I will never again destroy every living thing [כָּל־חַי], as I have done” (8:21)
- “everywhere under the heavens” תַּחַת כָּל־הַשָּׁמַיִם (7:19)
 - Heaven could have a local meaning (e. g., 1 Kgs 18:45)
 - “under the whole heaven” is always global (Deut 2:25; 4:19; Job 28:24; 37:3; 41:3[E: 11]; Dan 9:12)
- “all the high mountains everywhere under the heavens were covered. The water prevailed fifteen cubits higher, and the mountains were covered.” (Gen 7:19-20)
- “all the fountains of the great deep burst open (7:11; 8:2)
 - Link to the “deep” (*tehôm*) in Gen 1:2

Other biblical data: Global

- Main themes of Gen 1-11 all have global character
 - Creation, fall, promise of redemption, extension of sin
 - Genealogies: exklusiv
 - Adam = Father of the pre-flood world (Gen 4:17-26; 5:1-31)
 - Noah = Father of the post-flood world (Gen 10:1-32; 11:1-9)
 - Blessing: Adam / Noah as representatives of humankind
 - "God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth." (Gen 9:1 // 1:28)
 - Rule over animals: „every beast of the earth and every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given. (Gen 9,2 // 1,28)
 - Provision of food (Gen 9:3 // 1:29-30)
-

Other biblical data: Global

□ Universal covenant

- “I Myself do establish My covenant with you, and with your descendants after you; with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth.” (Gen 9:9-10)
- “When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” (Gen 9:16)
- If local flood, then local covenant

□ The Promise (9:15; cp. Isa 54:9)

- “The waters shall no more become a flood to destroy all flesh.” (Gen 9:15)
 - If local flood, God would have broken his promise many times.
-

Other biblical data: Global

- Necessity of an Ark (why necessary, if local flood?)
 - Length of the flood: 371 days are loooooong
 - Typologie (2 Pet 3:6-7):
 - *Global flood is a type for global judgment by fire.*
 - NT evidence
 - Jesus: “until the flood came and took them all away” (Mat 24:39); “the flood came and destroyed them all. (Luk 17:26-27)
 - Peter: „in which a few, that is, eight persons, were brought safely through the water” (1 Pet 3:20); “did not spare the ancient world, but preserved Noah ... with seven others, when He brought a flood upon the world of the ungodly” (2 Pet 2:5)
 - Hebrews 11:7
-

FLOOD INTRO

**SONS OF GOD
GOING “BOINK”**

Genesis 6:2

- “Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.” (Gen 6:1-2)

 - Questions:
 - Who are the “sons of God”? Angels, humans, ...?
 - What did really happen?
-

The Whole Story

¹ Now it came about, when men began to multiply on the face of the land, and daughters were born to them, ² that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. ³ Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years." ⁴ The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore *children* to them. Those were the mighty men who were of old, men of renown. (Gen 6:1-4)

Angelic Interpretation

- SG = (Fallen) Angels
 - DM = Mortal humans
 - Sin = Sexual intercourse transgressing the human/superhuman boundary

 - Arguments:
 1. “Sons of God” in Job 1:6; 2:1; 38:7
 2. 2 Peter 2:4 and Jude 6
 3. “Man” in v. 1 means all men
 4. Nephilim stem from angelic-human amalgamation
 5. 1 Enoch 6–11 as a parallel to Genesis 6:1–4
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Angelic Interpretation - Problems

- Who is active?
 - “Sons of God” are the grammatical subject
 - Who is judged? V. 3
 - Humankind
 - Why would humankind be judged, if the angels crossed their boundaries?
-

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(Gen 6:1-4)

Pattern of sin

Genesis 3,6	Genesis 6,2	Joshua 7,21
When the woman <u>saw</u>	that the sons of God <u>saw</u>	when I <u>saw</u> among the spoil
that the tree was <u>good</u> for food, and that it was a <u>delight</u> to the eyes, and that the tree was <u>desirable</u> to make one wise,	that the daughters of men were <u>beautiful</u> ;	a <u>beautiful</u> mantle from Shinar and 200 shekels of silver and a bar of gold 50 shekels in weight, then I <u>coveted</u> them
she <u>took</u> from its fruit and ate; and she <u>gave</u> also to her husband with her, and he ate.	and they <u>took</u> wives for themselves, whomever they <u>chose</u>	and <u>took</u> them; and behold, they are <u>concealed</u> in the earth inside my tent with the silver underneath it.

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More biblical data

□ Connection to Genesis 5

- *Now it came about*, when *men began to multiply* on the face of the land, and *daughters* were born to them ... (Gen 6,1)

□ Pattern of Sin

- See (Sense & Perception)
- Good (Autonomous moral assessment)
- Take (Act)

Everyone who *looks on a woman to lust for her* has committed adultery with her already *in his heart*.
(Matt 5:28)

□ Sentence: 120 years

- Shortening of life span? Problem: Age after the flood (Gen 11; 23:1; 25:7; 35:28; 47:28; Num 33:39)
 - Time of grace: Link “spirit” (Gen 6:3; 7:22)
-

Biblical data 2 – Sons of God

- ❑ Exact same phrase only in Job 1:6; 2:1; 38:7
 - ❑ Septuagint distinguishes Gen 6:2 from these texts
 - ❑ Similar expressions
 - ❑ Hos 2:1; Ps 82,6 (cp. John 10:34-35); Dan 3:25
 - ❑ Ps 29:1; 89:7; Deut 32:8
 - ❑ Believers as sons of God
 - ❑ Exod 4:22-23; Deut 14:1; 32:5; 2 Sam 7:14; Ps 73:15; Isa 1:2; 43:6; Jer 3:14, 22, 19; 31:20; Hos 11:1
 - ❑ God as Father
 - ❑ Deut 32:6; Ps 68:6; 89:27; Isa 63,16; etc.
 - ❑ „Adam, *the son of God*“ (Luke 3:38)
-

Biblical data 3

- „Sudden“ appearance of the „sons of God“
 - „To take a woman“ (*terminus technicus*) = to marry
-

Sethite Interpretation

- SG = Believers
 - DM = Humans (including unbelievers)
 - Sin = Marriage at your own discretion

 - Arguments:
 1. “Sons of God” = Believers
 2. Septuagint differentiates to angels
 3. “Take women for them” = Marriages
 4. Judgment sentence of 120 years only to people (Gen 6:3)
 5. Nephilim existed already before these marriages
-

Conclusion

- Autonomous decision about what is good
 - Mingling of the two seeds / lines (Gen 3–11)
 - Warning about exogamy?!
¹⁴ Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? ¹⁵ Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? (2 Cor 6:14-15)
 - Result
 - Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. (Gen 6:5)
-



IT'S YOUR TURN

Questions



1. Genesis 6:1-4 is the prologue to the flood narrative. What is in your view the significant issue here?
 2. When is it dangerous to become too close or too distant to unbelievers?
-

The Repentance of God

□ Genesis 6:5-6

- ⁵ Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. ⁶ And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.
-

The Repentance of God

□ God as subject of *nicham*:

- Gen 6:6-7; Exod 32:12, 14; Numb 23:19; Jdg 2:18; 1 Sam 15:11, 35; 2 Sam 24:16; Ps 106:45; 110:4; Isa 57:6; Jer 4:28; 15:6; 18:8, 10; 20:16; 26:3, 13, 19; 42:10; Ezek 24:14; Joel 2:13-14; Amos 7:3, 6; Jonah 3:9-10; 4:2; Sach 8:14.

□ God does not repent:

- Numb 23:19; 1 Sam 15:29; Ps 110:4
-

Matter of Words

□ Repent

- God „repents“ (*nicham*) means „take a deep breath, be sorry, have sympathy, Mitleid haben, Kummer leiden über das Verhalten von Menschen ...

□ Repent

- ... but not “repent” (*shuv*) in the sense of turning from evil, which God Himself has thought or done – a word typically used with humans as subject.
-

Glimpses of God's Character

1. God in His grace waits for the judgment: probation time of 120 years (6:3)
2. God sends humankind a continuous warning through Noah, the „preacher of righteousness“ (2 Pet 2:5)
3. God Himself takes care of the salvation of humankind (6:14-16)
4. God „repents“ expresses deep sorrow (6:6)
5. God „grieved in His heart“ (6:6). He takes on the results of His curse: “in sorrow” labor & labor (3:16-17)
6. God brings destruction on the destroyers and ruins what humankind has already ruined (6:11-13).
7. God is Lord over His creation. He has all the right to act.

Individual Responsibility

- Personal responsibility (Ezek 18:4, 20)
 - Noah's individual response of faith and loyalty
 - But Noah found favor in the eyes of the LORD. (Gen 6:8)
 - Noah was a righteous man, blameless in his time; Noah walked with God. (Gen 6:9)
 - => Personal relationship with God
-

Eschatological Judgment

- “The end [qez] of all flesh is come before me” (Gen 6:13) – the “Eschaton”
 - Time of probation & investigation (6:3.5)
 - Executive judgment is God’s „strange work“ (see Isa 28:21)
-

Covenant(s)

- Covenant with Noah: Gen 6:11-22
 - God's initiative, God's loyalty, God's trustworthiness
 - Covenant with Noah and all: Gen 9:8-17
 - Universal, eternal, without condition
-

Remnant Theology

- „and only Noah was left, together with those that were with him in the ark.” (Gen 7:23)
=> First occurrence of the root נאשׁר in the OT.
 - Survivors of the cosmic catastrophic depend upon their personal relationship with God.
 - No arbitrariness or favoritism without reason.
-

Grace & Remembrance

- „Gott remembered Noah“ (Gen 8:1)
=> Theology of remembrance (first time the root *zakhar* in the OT)
 - Remembrance => Grace
Grace stands in the middle of the chiasmic structure of the flood narrative
 - „By God’s grace“ Noah and his family were saved (Hebr 11:7; 1 Pet 3:20)
-

“God Themes” in the Flood

- Repentance of God
 - Individual responsibility
 - Eschatological judgment
 - Convenat
 - Theology of the remnant
 - Grace & Remembrance
-



IT'S YOUR TURN

Questions



1. Which of the “God Themes” do you find
(a) most relevant and
(b) most surprising?
Why?
 2. How would you utilize the Flood account to present God’s character as love? Is this even possible?
-

Flood and Eschatology

- By faith Noah, being warned *by God* about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith. (Heb 11:7)
- Jesus: “For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be.” (Mat 24:38-39)
- Typology: 2 Peter 3:6-7

THE HISTORY OF THE WORLD: THE MACROCOSM

GENESIS 1

CREATION

1. Waters of chaos cover the earth. *Gen 1:1-2*
2. Spirit hovers upon face of the waters. *Gen 1:2*
3. Dry land emerges, vegetation brought forth. *Gen 1:12*
4. Old world finished, God rests. *Gen 2:2*

ADAM

1. Man commissioned in God's image. *Gen 1:26*
2. Man commanded to fill the earth. *Gen 1:28*
3. God brings animals to Adam for naming. *Gen 2:19*

The World That Was

FALL

1. Adam sins in a garden. *Gen 3:2*
2. Adam partakes in fruit of tree of knowledge. *Gen 3:6*
3. Adam shamefully naked. *Gen 3:7*
4. Adam's nakedness covered by God. *Gen 3:21*
5. Adam's sin brings curse upon seed. *Gen 3:15*

CONFLICT OF SEED

1. Cain, condemned to wander, founds wicked city of Enoch. *Gen 4:17*
2. Seth, with son Enosh, begins to call upon the name of the Lord. *Gen 4:26*
3. Daughters of men taken to wife by sons of God. *Gen 6:2*

GENESIS 7

JUDGMENT

1. Days of Noah are upon the earth. *Gen 6:13*
2. God brings cloud upon earth to destroy the wicked with a flood. *Gen 7:23*
3. Old heavens and earth pass away before the present heavens and earth. *2 Pet 3:5-7*

GENESIS 8

THE NEW CREATION

1. Waters of Noah cover the earth. *Gen 7:18-19*
2. Dove "hovers" upon face of the waters. *Gen 8:9*
3. Olive leaf betokens the emergence of dry land. *Gen 8:11*
4. Present world finished; God receives sacrifice of rest. *Gen 8:21*

NOAH, THE NEW ADAM

1. Man, recommissioned in God's image. *Gen 9:6*
2. Man commanded to fill the earth again. *Gen 9:7*
3. God brings animals to Noah for delivering. *Gen 7:15*

The World That Now Is

THE FALL RENEWED

1. Noah sins in a vineyard. *Gen 9:20*
2. Noah partakes of the fruit of the vine. *Gen 9:20*
3. Noah shamefully naked. *Gen 9:21*
4. Noah's nakedness covered by sons. *Gen 9:23*
5. Noah's sin brings curse upon seed. *Gen 9:25*

SEED CONFLICT RENEWED

1. Noah's sons, to avoid wandering, found the wicked city of Babel. *Gen 11:4*
2. Shem's decedent Abram begins to call upon the name of the Lord. *Gen 12:8*
3. The harlot Babel seduces the sons of Zion throughout the ages. *Cf. Dan 1:1; Isa 47:1-15; Rev 17-18*

REVELATION 22

THE NEW JUDGMENT

1. "Days of Noah" are again upon the earth. *Mt 24:37-39*
2. God comes in clouds to destroy the wicked with fire. *Mt 24:30; 2 Pet 3:7*
3. Present heavens and earth pass away before the new heavens and earth. *2 Pet 3:13*

Q4

IT'S YOUR TURN

Questions



1. Read 2 Peter 3:3-9 (have an eye on the context!)
What could or should we learn from the flood for our times, for the final times?
-