

Dr. Kenneth Mathews, Genesis, Session 8, Noah and the Flood, Part 2 (Gen. 6:9-9:29)

Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide Quiz, and 5) FAQs

1. Abstract of Mathews, Genesis, Session 8, Noah and the Flood, Part 2 (Gen. 6:9-9:29), Biblicalelearning.org, BeL

Dr. Kenneth Mathews' lecture on Genesis 8-9 analyzes Noah's story after the flood. **Key themes** include God's covenant promise not to destroy the earth again by flood, the establishment of a new social order with emphasis on respecting human life, and the symbolic interpretation of Noah's drunkenness and the resulting curse on Canaan. **The lecture connects** Noah's actions and the events to broader theological concepts, including the image of God in humanity and the ongoing struggle between good and evil. **Finally**, it links the Noah narrative to New Testament themes, particularly the concept of baptism as symbolic of death and resurrection.

2. 10 - minute Audio Podcast Created on the basis of Dr. Mathews, Genesis, Session 8 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Pentateuch → Genesis).



**Mathews_Genesis_
Session08.mp3**

3. Briefing Document: Mathews, Genesis, Session 8, Noah and the Flood, Part 2 (Gen. 6:9-9:29)

Okay, here's a detailed briefing document summarizing the key themes and ideas from Dr. Kenneth Mathews' Genesis Session 8, focusing on Genesis 6:9-9:29:

Briefing Document: Genesis Session 8 - Noah and the Flood, Part 2

Overview: This session covers the latter half of the Noah's Ark narrative, focusing on the events after the flood, God's covenant with Noah, and the subsequent events involving Noah and his sons. It connects these events back to the earlier themes in Genesis, especially the nature of humanity and God's plan.

Key Themes and Ideas:

1. God's Promise and Humanity's Sinfulness:

- After the flood, Noah builds an altar and worships God, offering thanks for preservation. This act highlights the importance of worship and gratitude in the face of God's salvation.
- God makes a crucial promise: "never again will I curse the ground because of humanity, even though every inclination of his heart is evil from childhood, and never again will I destroy all living creatures as I have done." (Gen 8:21)
- This promise acknowledges humanity's inherent inclination towards evil, a theme present from Genesis 6's description of pre-flood violence.
- Calvin is cited, noting that without this promise, a flood would be needed daily due to human sin. This highlights the radical nature of God's grace despite human failure.

1. Renewal and Blessing:

- God repeats the blessing given to Adam and Eve to Noah and his sons: "Be fruitful and increase in number and fill the earth." (Gen 9:1,7) This emphasizes the continuation of God's plan for humanity.
- God provides a degree of protection to human life, instituting the fear of humans in animals.
- The initial post-flood diet allows for the consumption of all and every animal; but has the exception of not consuming blood, as "the blood is representative of life," symbolizing God as the ultimate giver and taker of life.

- Capital punishment for murder is instituted as a protection against violence, grounded in the theology of creation: "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man." (Gen 9:6). This shows the value of human life as made in God's image. The punishment is not based on societal factors (class, finances, ethnicity).

1. **God's Covenant with Noah:**

- God establishes a covenant with Noah and all living creatures, explicitly using first-person language ("I," "my") to emphasize His sovereignty: "I now establish my covenant with you and with your descendants after you" (Gen 9:9).
- The covenant is universal, encompassing all future generations. It is both with Noah and with "all living creatures" (Gen 9:10).
- A key element of the covenant is the promise that "Never again will all life be cut off by the waters of a flood. Never again will there be a flood to destroy the earth" (Gen 9:11).
- The sign of the covenant is the bow (likely rainbow) in the sky. It is either a symbol of God laying down his weapon after his battle against human violence or the weapon God is holding in the clouds which is a sign to remind humanity of God's covenant never to destroy humanity with a flood again.
- The covenant is described as everlasting between God and all living creatures.

1. **The Sons of Noah and their Legacy:**

- The story introduces Noah's sons: Shem, Ham, and Japheth, who are the source of the new human population after the flood.
- The author gives supplemental information about Ham and his son Canaan, who is noted as the father of the Canaanites. This is very significant for the original audience, since they are about to enter the Promised Land of Canaan, and would need instruction about that new population, who came from Egypt.
- The chapter begins to hint at the moral character of the different people groups that descend from Noah's sons.
- Noah's drunkenness is presented as an example of human sinfulness continuing even after the flood. Noah is compared to a "new Adam," both as a cultivator of the soil. Both Adam and Noah have stumbles that involve a "tree" of some sort. A tree for Adam, and a grapevine for Noah.

- Ham's disrespect of his father's nakedness is seen as a violation of the fifth commandment (honor your parents), which, in the eyes of the audience of Genesis would constitute as an attack on God himself, as the parents' authority comes from God.
- The actions of Shem and Japheth, who cover their father's nakedness with care and respect, are in contrast to Ham's behavior, showing proper reverence.
- Noah curses Canaan, the son of Ham, rather than Ham himself. This demonstrates the principle of "like father like son," where later generations often imitate the sins of their parents. This is a moral issue of their conduct, and not ethnicity.

1. **Canaan and Moral Depravity:**

- The curse of Canaan is understood as a commentary on the moral depravity of the Canaanite culture, not as an ethnic issue.
- The Canaanites' sexual immorality, as depicted in Leviticus, is presented as the reason for the curse.
- The story serves as a warning against intermarriage or interaction with the immoral Canaanites, prefiguring issues the Israelites would face in the Promised Land.
- There is a distinction that can be made between the influence of parents' behavior on their children, and personal accountability. While it is known that there is a strong influence on children from parents, each person will be judged on their own individual sinful condition, and not just on the sin of their parents.

1. **Blessing Shem and Japheth:**

- Noah blesses the Lord, acknowledging that God determines the destiny of Shem and Japheth. This invocation is a prayer, not a predetermined fate.
- A hierarchy is established, with Canaan as the lowest of slaves to Shem and Japheth. Japheth will live in the tents of Shem.
- This hierarchy foreshadows the conflict between the Hamites and Shemites in later biblical history. Abraham's lineage comes from the Shemites.

1. Structure and Significance of the Flood Narrative:

- The flood narrative is framed by the genealogy of chapter 5, which ends with the death of Noah at the end of chapter 9, showing a linear approach from one generation to another. This reinforces the narrative's importance.
- The narrative explains the genealogy and the genealogy shows the importance of the narrative.
- Noah, in Jewish tradition, is seen as an outstanding representative of righteousness, and was seen as a figure who warned the people of his day, of God's coming judgement.

1. New Testament Interpretation:

- The New Testament supplements the Genesis account by portraying Noah as a "preacher of righteousness" (2 Peter 2:5).
- The flood serves as an example of God's judgment against wickedness (2 Peter 2:5 and 3:6).
- Noah is a type of Christ, and baptism as a representation of death and a new life (1 Peter 3:20-21).

Conclusion: Dr. Mathews' session highlights the complex themes within the latter half of the flood narrative. It emphasizes God's grace and covenantal faithfulness despite human sinfulness, explains how God sets up protections and rules for human behavior, and introduces the beginnings of new divisions among the human race. The story also serves as a significant reminder of the consequences of sin and the importance of righteous conduct and moral legacy. The connection to New Testament interpretation shows how this narrative continues to inform theological understanding. The session sets the stage for chapter 10 and the Table of Nations.

4. Study Guide: Mathews, Genesis, Session 8, Noah and the Flood, Part 2 (Gen. 6:9-9:29)

Genesis Study Guide: Noah and the Flood (Part 2)

Quiz

Answer the following questions in 2-3 sentences each:

1. What two promises does God make to humanity after the flood, according to Genesis 8:21-22?
2. How does God's blessing to Noah and his sons in Genesis 9:1 relate to the earlier blessing of Adam and Eve?
3. What prohibition is given regarding the eating of meat in Genesis 9:4, and what is the significance of this prohibition?
4. According to the text, what is the theological basis for capital punishment in Genesis 9:6?
5. How does the covenant God makes with Noah differ in scope from the covenant with Abraham?
6. What is the sign of the covenant between God and humanity after the flood, and what two interpretations are offered for this symbol?
7. Why does the author include the detail that Ham is the father of Canaan, and how does this relate to the intended audience of Genesis?
8. How does Noah's behavior after the flood contrast with his character before the flood?
9. What is the significance of Noah's nakedness in the tent and Ham's reaction to it, according to the lecture?
10. How does the New Testament (specifically 1 & 2 Peter) use the story of Noah and the flood to make a theological point?

Quiz Answer Key

1. God promises never again to curse the ground because of humanity, even though their hearts are inclined to evil, and never again to destroy all living creatures by a flood. This ensures both agricultural stability and prevents future global destruction by water.

2. The blessing given to Noah and his sons to be fruitful, increase in number, and fill the earth is a repetition of the blessing given to Adam and Eve in Genesis 1, demonstrating the continuity of God's intention for humanity to populate the world.
3. Humans are prohibited from consuming blood because blood represents life, and God is the ultimate giver of life. This prohibition emphasizes the respect for life and the limitation on humanity's dominion over animals.
4. The theological basis for capital punishment is grounded in the fact that humanity is created in the image of God. This concept means the taking of a human life is an affront to God.
5. God's covenant with Noah and his descendants is universal in scope, extending to all living creatures, whereas the covenant with Abraham is specifically focused on Abraham and his descendants. This shows the global impact of the Noahic covenant.
6. The sign of the covenant is the bow in the clouds. One interpretation is that it symbolizes God setting aside his weapon, a sign of peace. Another interpretation is that the bow represents God's position as a divine warrior who has finished his battle against the violent pre-flood world.
7. The detail of Ham being the father of Canaan is included because the Canaanites were a significant people group to the Israelites. This genealogy helps to establish a moral map of different people groups.
8. Before the flood, Noah was described as righteous, whereas, after the flood, he is depicted as falling into drunkenness and nakedness, demonstrating that sin remains an issue in the new world. It highlights the ongoing struggle with human sinfulness.
9. Noah's nakedness is not just a physical state but shows his vulnerability. Ham's reaction, instead of respectfully covering him, is to publicly ridicule Noah which demonstrates a lack of honor for parental authority, which in turn demonstrates a lack of honor for God.
10. The New Testament uses the story of Noah and the flood to illustrate the judgment of God against the wicked and the salvation of the righteous. It also draws a parallel between the ark and baptism as a means of salvation, highlighting God's preservation of believers through Christ.

Essay Questions

1. Analyze the significance of the repetition of the phrase "I will establish my covenant" in Genesis 9:8-17 and discuss its implications for understanding the nature of God's relationship with humanity after the flood.
2. Compare and contrast the roles of Adam and Noah in the narrative, highlighting the similarities and differences in their experiences and how they relate to the themes of sin, blessing, and the propagation of humanity.
3. Discuss the significance of the curse on Canaan in the context of the lecture, and examine how this incident is interpreted in the light of moral behavior, and God's judgment in the narrative.
4. Explore the different interpretations of the bow/rainbow in the sky as a sign of the covenant, and analyze the theological implications of each perspective in understanding the character of God.
5. Examine how the New Testament uses the story of Noah and the flood to address the challenges faced by early Christians, including persecution and the problem of false teachings.

Glossary of Key Terms

Covenant: A solemn agreement between two parties, often involving promises and obligations. In the text, God makes a covenant with Noah, promising never again to destroy the earth with a flood.

Image of God: The unique status given to human beings as created by God. This is the basis for the sanctity of human life as described in the text.

Progenitor: A direct ancestor or originator of a line of descendants. In the lecture, Noah is described as the progenitor of the peoples.

Capital Punishment: The legally authorized killing of someone as punishment for a crime. The text states it has a theological basis, because humanity is in the image of God.

Genealogy: A line of descent traced continuously from an ancestor, often included in ancient texts to show lineage. The text discusses Noah's genealogy.

Moral Depravity: A state of corruption or wickedness, often used to describe human behavior before the flood and in the Canaanites. It is used to describe the state of humanity's heart.

Invocation: The act of calling upon a deity for help or blessing. The text discusses Noah's invocation of God regarding his sons.

Shemites: Descendants of Noah's son, Shem. Out of the Shemites came Abraham.

Hamites: Descendants of Noah's son, Ham. The Canaanites are among the Hamites.

Eschatological: Relating to the end times or the last things; the final events of human history. Used to describe how the New Testament uses the flood narrative.

5. FAQs on Mathews, Genesis, Session 8, Noah and the Flood, Part 2 (Gen. 6:9-9:29), Biblicalelearning.org (BeL)

Okay, here's an 8-question FAQ based on the provided source, formatted with markdown:

FAQ: Noah and the Flood (Genesis 6:9-9:29)

1. **What is the significance of God's promise after the flood, specifically regarding the earth and humanity?**
2. God promises to never again destroy the earth with a flood, despite humanity's inherent inclination towards evil. This promise establishes that while human sinfulness will continue, God's judgment by global flood is not his ongoing response, demonstrating a new pattern of engagement with humanity. Furthermore, God commits to the regularity of seasons and the earth's productivity. It emphasizes that God will sustain his creation even as human beings continue to sin.
3. **How does God's blessing to Noah in Genesis 9 relate to the blessing given to Adam and Eve in Genesis 1?**
4. The blessing given to Noah and his sons, "Be fruitful and increase in number and fill the earth," echoes the original blessing given to Adam and Eve. This establishes Noah as a new beginning for humanity, reiterating God's intention for humanity to populate and steward the earth. This also reinforces the continuity of God's plan for humankind after the destruction caused by the flood.
5. **What provisions does God make to protect human life after the flood, according to Genesis 9?**

God institutes two significant provisions: first, a natural fear and dread instilled in animals towards humans, ensuring a measure of safety in the animal kingdom. Second, and more importantly, God establishes capital punishment as a societal response to murder, grounded in the theology of the image of God in humanity. This emphasizes the sacredness of human life and the severity of taking it, which should limit wanton violence as seen before the flood.

1. **What is the nature and scope of the covenant God makes with Noah and his descendants?**
2. The covenant is universal in scope, made not only with Noah and his descendants but with all living creatures, promising that God will never again destroy all life by flood. It is an everlasting covenant, signified by the bow (rainbow) in the clouds, serving as a reminder of God's promise. This emphasizes God's continuing fidelity towards creation and all humankind.
3. **Why is the story of Noah's drunkenness and nakedness included in the narrative, and what does it reveal about humanity?**

This episode serves as a stark reminder that the fundamental problem of human sinfulness persists even after the flood, similar to the fall of Adam and Eve. Despite the fresh start, humanity remains prone to sin, as demonstrated by Noah's lapse and Ham's disrespectful response, highlighting the ongoing need for God's grace. Noah here serves as a "new Adam", displaying similar traits as his predecessor and a second "fall".

1. **What is the significance of Ham's actions in the context of the fifth commandment (honor your parents), and what are the implications of the curse on Canaan?**
2. Ham's disrespectful actions of seeing his father's nakedness and gossiping about it violated the fifth commandment, undermining the authority of parents and indirectly challenging God's authority. The curse on Canaan, Ham's son, is not an ethnic judgment but rather an indictment of a morally corrupt culture, demonstrating how sin can influence subsequent generations. The story is intended to function as a forewarning to the Israelites regarding interacting with morally depraved groups, like the Canaanites.
3. **How should we understand the blessing and curse delivered by Noah regarding his sons, and what is the hierarchy they establish?**
4. Noah's blessing and curse are not deterministic prophecies but rather invocations, where Noah correctly understands that God will ultimately determine the destiny of each family. The established hierarchy indicates Canaan would be the servant of his brothers, with Japheth subject to Shem. This setup highlights the future conflicts between their descendants, the Hamites, and the Shemites, which shapes the historical narrative of the Old Testament. God's blessing will rest on all peoples through Abraham, a descendant of Shem.

5. **How is the flood narrative framed within the broader structure of Genesis, and how does the New Testament build upon this narrative?**
6. The flood narrative is "sandwiched" between the genealogies in Genesis 5 and 9, linking the pre-flood and post-flood eras, demonstrating a narrative explaining these genealogies and in turn, the genealogies giving importance to the narrative. In the New Testament, figures like 2 Peter and 1 Peter use Noah and the flood as analogies for judgment against wickedness, and the salvation of believers. Baptism is a symbol of the death and resurrection experienced by those who accept Christ, mirroring Noah's experience on the ark. Thus, the Old Testament story is a type of New Testament reality.