

Genesis, Session 8: Noah and the Flood, Part 2

Genesis 6:9–9:29

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Abstract

This session covers the latter half of the Genesis flood narrative, focusing on Noah's altar of worship, God's promise of seasonal preservation, and the establishment of the universal Noahic covenant. It analyzes the theological foundations of capital punishment based on the image of God, the meaning of the rainbow as a sign of peace, and the moral implications of Noah's drunkenness and the curse of Canaan. Additionally, the lecture connects the Genesis accounts of the flood and Noah to New Testament theological understandings of eschatological judgment and the symbolism of Christian baptism.

Outline

- I. Introduction to Noah and the Flood, Part 2 (Genesis 6:9–9:29)
 - A. Review of Session 8 focus and scope
 - B. Transition from the flood waters to dry land
- II. Noah's Worship and God's Promise of Preservation (Genesis 8:20–22)
 - A. Construction of the altar and worship of thanksgiving upon disembarking
 - B. God's promise never again to curse the ground or destroy all living things by water
 - C. The ongoing reality of human depravity from childhood
 - D. Predictability and productivity of the seasons (seed time, harvest, cold, heat, summer, winter, day, night)
- III. The Post-Flood Blessing and Protections (Genesis 9:1–7)
 - A. Repetition of the creation blessing to Adam and Eve: be fruitful, increase, and fill the earth
 - B. New provisions for sustaining and protecting human life
 - 1. Inherent fear of animals toward humanity
 - 2. Broadening of diet to include animal meat without restrictions
 - C. Prohibition against eating meat with its lifeblood
 - D. Theology of capital punishment and murder (Genesis 9:6)

1. Grounded in the theology of creation and the image of God
2. Universal application regardless of class, wealth, ethnicity, or social standing

IV. The Noahic Covenant and its Sign (Genesis 9:8–17)

- A. Universal scope of the covenant with Noah, his descendants, and all living creatures
- B. The repetitive first-person declarations ("I now establish my covenant") highlighting God's sovereignty
- C. The bow in the clouds as the covenant sign
 1. Contrast between "bow" (weapon/bow and arrow) and "rainbow"
 2. Interpretations of the bow: God hanging up his weapon of war vs. God as divine warrior battle-resolved
 3. An everlasting, universal promise of peace

V. The Offspring of Noah and the Curse of Canaan (Genesis 9:18–27)

- A. Re-introduction of Shem, Ham, and Japheth as progenitors of the post-flood world
- B. Parental relationship: Ham identified specifically as the father of Canaan
 1. Contextual significance for Moses' wilderness audience
 2. Moral mapping of future Canaanite people groups as a warning against intermarriage and idolatry
- C. Noah's Vineyard and the Fall of the "New Adam"
 1. Noah as cultivator of the soil, repeating the motif of the first Adam
 2. Irony of vineyard/wine compared to the tree in the Garden of Eden
 3. Nakedness in the tent and the comparison to the midst of the garden
- D. The incident of nakedness and response of the brothers
 1. Ham's violation of the Fifth Commandment (honoring parents) by public ridicule of his father's vulnerability
 2. Shem and Japheth's respectful cover of their father (walking backward with faces turned)
- E. Theological interpretation of the curse and blessings
 1. Why Canaan was cursed instead of Ham: "like father, like son" moral imitation
 2. Biblical rejection of generational guilt in favor of individual accountability (Jeremiah 31, Ezekiel 18)
 3. Canaanite moral depravity (Leviticus 18 and 20) leading to future Israelite struggles and eventual expulsion
- F. Noah's invocation and hierarchy of descendants
 1. Noah's blessing of the Lord, recognizing God's sovereign direction of history
 2. Hierarchical structure of the descendants: Shem's blessing, Japheth living in Shem's tents, Canaan as slave

VI. Conclusion of the Flood Account (Genesis 9:28–29)

- A.** Noah's post-flood years (350 years) and death (950 years total)
- B.** Narrative structure: the flood story as "sandwiched" inside the linear genealogy of Genesis chapter 5

VII. New Testament Perspectives on Noah and the Flood

- A.** Noah as a "preacher of righteousness" (2 Peter 2:5)
 - 1.** Vindication of the righteous and judgment of the wicked
- B.** Flood and Baptism as typological symbols (1 Peter 3:20–21)
 - 1.** Waters representing death and emerging representing resurrection and new life in Christ
 - 2.** Preservation of Christians in the eschatological age