

Series: **Christ** in the **Old Testament**

Grace amid Judgement

Christ in The Account of Noah and the Flood (Gen 6-9:17)

FAITH BUILDERS

ARK

ENCOUNTER



Introductory comments on Gen 6-9:17

➤ **Theme** of Genesis: Beginnings

❖ **3** Beginnings

- Gen 1-2: Adam and Eve (Creation)
- Gen 6-9: Noah and his family- 4 couples (Re-Creation)
- Gen 12: Abraham and through Him Jacob (The beginning of Israel)

➤ **Background** of Gen 6: The reiterative reality of *Death* with *hope* breaking through. (Gen 5)



The Account of Noah and the Flood (Gen 6-9:17)

- I. A Provocation
- II. A Provision
- III. A Promise

I. A Provocation (6:1-7)

Main idea: A Thrice Holy and Just God is provoked by utter human depravity, inviting judgement.

- **Universal and Radical corruption:** *“YHWH saw that the evil of man was great on the earth... every intent of the thoughts of his heart was only evil continually” (6:5).*
- **Divine grief and justice (judgement):** God grieves over sinful man, promises to blot them out, and does so with a flood (6:6–7; 12-13; 7:20-23).
- **Biblical truth:** God is just and so always judges sin; God is patient but with a limit.



Facts about the Flood:

Event	Details	Scripture
Flood began	600th yr of Noah's life	Gen 7:11
Rained	40 days and 40 nights	Gen 7:12
Waters prevailed	150 Days	7:24
No. of people	8 (4 couples)	Gen 7:13; 1 Pet 3:20
Animals in ark	2 pairs of unclean; 7 pair of clean	Gen 6:19-20; 7:2-3
Birds sent	Raven once; Dove thrice	Gen 8:7-12
Total flood duration	1 year and 10 days/371 days	Gen 7:11; 8:13,14

3 views on “Sons of God” in Gen 6:2

View	Description & Biblical Support	Key Objections / Weaknesses
1. Fallen Angels	• Fallen angels + human wives = Nephilim (Gen 6:2, 4). • Phrase “sons of God” in OT always refers to angels (Job 1:6; 2:1; 38:7). • Supported by Jude 6; 2 Pet 2:4–5;(1 Enoch). • Angels appear in human form (Gn 19:1–5).	• Jesus said angels “neither marry” (Matt 22:30). • Yet Matt 22:30 speaks of holy angels, not fallen ones. • Some find the idea of angelic reproduction difficult.
2. Powerful Human Rulers	• Tyrannical rulers/nobles/mighty men who took women by force. • Ps 82:6; 2 Sam 7:14 (kings = “sons of God”). • Fits w/ growing violence b4 Flood (Gn 6:11).	• Doesn’t explain Nephilim or “heroes of old.” • Doesn’t seem to justify global judgment.
3. Sethite (Godly Line)	• “SoG” = desc. of Seth “daughters of men” = desc. of Cain (godly + ungodly line). • Context distinguishes Cain’s and Seth’s lines (Gen 4–5). • Reflects future biblical mandate to not marry non-YHWH worshippers (Deut 7:3–4)	• “Sons of God” not elsewhere used for Seth’s line. • Doesn’t explain Nephilim. • Ordinary intermarriage seems too mild to provoke Flood judgment.



3 Views on the Nephilim (Gen 6:4; Num 13:33)

1. Fallen Angel View

- Offspring of fallen angels and human women.
- Explains their unusual strength and wickedness.

2. Human Giant / Warrior View

- Nephilim = giant or violent humans
- Numbers 13:33 = spies exaggerating about Canaanite giants.
- Term used figuratively for men of great size or power.

3. Sethite View

- Descendants of Seth intermarrying with Cain's line.
- Produces **corrupt, powerful humans—moral**, not physical, “giants.”
- Later “Nephilim” are unrelated giants called by the same name.



Christ in the Flood (1):

- ❖ The Flood as a Forward-pointing pattern of **the Lord's Day** (Christ's Return & Judgement):
 - Christ refers to Noah's flood, to show that the final judgment will have a similar pattern (**Matt 24:37–39**; Luke 17:26–27).
 - Peter says the waters of the flood point ahead to the God's final wrath and destruction through fire (**2 Peter 3:3-10**).

Judgement similarities

Aspect	Noah's Flood	Jesus' Final Judgment
Suddenness	The flood came suddenly after long periods of warning (Gen 7:6–10, 17).	Jesus describes the coming of the Son of Man as sudden, “like a thief” (Matt 24:43; 1 Thess 5:2).
Judgment of the wicked	God judged all humanity except Noah and those with him in the ark (Gen 6:5–7, 13).	Jesus will judge all people, separating the righteous from the wicked (Matt 25:31–46).
Salvation for the righteous/remnant	Noah and his family were saved through the ark (Gen 7:13–16).	Believers are saved through faith in Christ (1 Cor 15:1–4; Rev 7:9–14).
Worldwide scope	The flood affected all humanity (Gen 7:19–23).	Final judgment encompasses the whole world (Matt 24:37–39; Rev 20:11–15).
Ordinary life continues for the unprepared	People ate, drank, married, and were unaware until the flood came (Matt 24:38).	People continue life as usual, oblivious to the coming judgment (Luke 17:27).



The Account of Noah and the Flood (Gen 6-9:17)



I. A Provocation



II. A Provision



III. A Promise



The Account of Noah and the Flood (Gen 6-9:17)

➡ I. A Provocation

➡ **II. A Provision**

➡ III. A Promise

II. Provision (6:8-8:19)

Main idea: Even in God's wrath, He showed mercy and, graciously saving those who trusted and obeyed Him.

- **God's saving grace** is a “demerited” **gift** :
 - “Noah *found* favour” (Gen 6:8-9)
 - Noah was saved by grace through faith (Heb 11:7)
- Grace and trust *precede* joyful obedience
- The ark: Means of escape from God's wrath/judgement; a Divinely Designed Refuge (6:14-22)
- **Theological truth:** God has always saved His remnant *by grace through faith*, through His revealed means.

Christ in the Flood (2):

❖ The Flood as a *type* of Christian Baptism:

- Peter says the flood is a *type* (“corresponds to”) of Christian Baptism (**1 Peter 3:18-21**).
 - *Type*: Flood in Gen 6; *Antitype*: Baptism
 - Flood signifies judgement, and ark was means of salvation.
 - Baptism evokes similar sentiment of how those in Christ “go through the waters,” died and live w/Christ, and are saved from judgement (Rom 6:3-4)
 - Also, “through the water” – destruction and recreation; baptism signifies the same: in Christ, old man dies and new man lives.



Christ Connection:

- **The Ark:** A Type of Christ
- **Divine provision:** The *ark* was God's appointed means of salvation—prefiguring **Christ**, our refuge.
- **Parallels:**
 - Only **one ark**, just as there is **one Savior** (Acts 4:12).
 - Noah entered by **faith**; we enter Christ by **faith** (Heb 11:7).
 - The ark bore **the storm of judgment**; Christ bore God's wrath for us (**1 Pet 3:18–21**).
- **Key idea:** The ark is the picture of *union with Christ* — those “in Christ” are saved; those outside perish.



The Redemptive Role of Noah (A Type of Christ)

- **A Type of a Redeemer:** all with him in the ark were saved (type of those in Christ).
- **A Type of a Rest-giver:** Noah (“Rest”) anticipates Christ, who gives true rest (Matt 11:28–29).
- **Fulfilment:** Jesus, *the better Noah*, redeems and restores fallen creation



The Account of Noah and the Flood (Gen 6-9:17)



I. Provocation



II. Provision



III. Promise



The Account of Noah and the Flood (Gen 6-9:17)



I. Provocation



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III. Promise



III. Promise (8:20–9:17)

- **Main idea:** God establishes a lasting covenant to preserve life and sustain His redemptive plan.
- **NOAHIC Covenant of Grace:** Never again a global flood; the rainbow as sign (9:11–17).

Theological truth: God's mercy guarantees the continuation of creation until final redemption (cf. Gen. 8:22).



Christ Connection:

- The **Noahic Covenant** points to **Christ and the New Covenant**, revealing God's mercy and preserving life until The New Covenant Mediator Christ came (Jer 31:35-36).



Application

1. See the Ark and Salvation as Centred in Christ
2. Trust God's Covenant Faithfulness Displayed in Christ
3. Behold Christ in All of Scripture, including the OT, to Be Transformed

Gen 6-9:17: Introductory comments

➤ Significant characters in Gen:

- **Adam & Eve** – *Creation, First Parents, Fall, Promise of the Savior-Seed*

↓ (Seth)

- **Noah** – *Flood, Ark, Covenant of Preservation*
- **Abraham** – *Father of Nations, Blessing through His Seed*
- **Isaac** – *Promised Son, Line of the Seed*
- **Jacob** – *Chosen Heir, Recipient of Blessing, Father of Israel*
- **Joseph** – *God's Instrument to Preserve Israel*
- **Judah** – *Tribe of the Seed, Lion of Judah*