Theology of Judgment in Genesis 6-9

Chun Sik Park
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THEOLOGY OF JUDGMENT IN GENESIS 6-9

A Disseration
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Chun Sik Park
July 2005
THEOLOGY OF JUDGMENT IN GENESIS 6-9

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ABSTRACT

THEOLOGY OF JUDGMENT IN GENESIS 6-9

by

Chun Sik Park

Adviser: Richard M. Davidson
The present dissertation seeks to develop a theology of judgment in Gen 6-9. Following an introductory chapter, the second chapter is devoted to analyzing the three main extrabiblical ANE flood stories (the Eridu Genesis, the Atra-Hasis Epic, and the Gilgamesh Epic) from the four aspects of judgment: date, cause and purpose, extent, and procedure. The analysis of those stories reveals that the ANE flood was a historical and local (global dimension is implied) event without moral cause, and that the judgment of the deities had a procedure of investigation, sentence, execution, and mitigation.

The third chapter treats the theology of judgment on the basis of textual evidence in Gen 6-9 focusing on the date, cause and purpose, extent, and procedure. The text reveals that the Genesis flood was a historical and global event caused by the broken relationship between God and humankind. God’s judgment was processed by the steps of probation,
The fourth chapter is devoted to investigating the various theological motifs that have close relationship with the judgment theme in Gen 6-9: theodicy, human moral responsibility, creation, revelation, and eschatology. The Genesis flood judgment demonstrates God’s love and justice toward His creation. Humankind, being the image of God, is responsible for one’s multiple relationships including God, humankind, subhumankind, and the environment. The creation theme underlies in a pattern of creation—uncreation—re-creation in God’s judgment, and is closely linked with the theme of eschatology. God’s revelation creates a remnant that survives God’s judgment. Close relationship is found between protology and eschatology. The relationship is illustrated by comparison between Gen 6-9 and Rev 12-22 from the aspects of three phases of eschatological time (prejudgment time—judgment time—postjudgment time).

The fifth chapter is devoted to investigating the intertextuality of some biblical passages that have a textual and/or thematic relationship with the Genesis flood narrative; the passages include Ps 29:10; Isa 54:9-10; Ezek 14:12-20; Matt 24:36-39 (cf. Luke 17:26-30); Heb 11:7; 1 Pet 3:19-21; 2 Pet 2:5; 3:6-7 and Rev 14:7. The above texts were analyzed in their own literary context from the aspects of cause and purpose, extent, procedure, divine salvific activities, and human moral responsibility. The analysis reveals that these texts take the Genesis flood narrative as a historical and global event and utilize the flood as their type for God’s judgment from the aspect of salvation and punishment, and that these biblical texts describe God, who is willing to save but is reluctant to punish humankind, as offering the way of salvation to humankind.

The sixth chapter contains a summary and conclusions. The Genesis flood narrative
presents a fertile soil that produces abundant theological reflections on the saving and punishing God and morally responsible humankind before God.
To my dear wife, Hyunsook
and our darling children,
Juhyun and Sungjun
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<td>AB</td>
<td>Anchor Bible</td>
</tr>
<tr>
<td>ABD</td>
<td>Anchor Bible Dictionary</td>
</tr>
<tr>
<td>ANET</td>
<td>Ancient Near Eastern Texts Relating to the Old Testament</td>
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<tr>
<td>BDB</td>
<td>Brown, Driver and Briggs, Hebrew and English Lexicon of the Old Testament</td>
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<td>Bib</td>
<td>Biblica</td>
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<tr>
<td>BTDB</td>
<td>Baker Theological Dictionary of the Bible</td>
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<tr>
<td>BZAW</td>
<td>Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft</td>
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<td>CBC</td>
<td>Cambridge Bible Commentary</td>
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<td>COS</td>
<td>Context of Scripture</td>
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<td>CBQ</td>
<td>Catholic Biblical Quarterly</td>
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<td>Dav</td>
<td>Davidson, A. B. Introductory Hebrew Grammar: Hebrew Syntax</td>
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<td>EBC</td>
<td>Expositor's Bible Commentary</td>
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<td>EDT</td>
<td>Evangelical Dictionary of Theology</td>
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<td>GKC</td>
<td>Gesenius' Hebrew Grammar. Edited by E. Kautzsch. Translated by A. E. Cowley</td>
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<td>HALOT</td>
<td>The Hebrew and Aramaic Lexicon of the Old Testament</td>
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<tr>
<td>ICC</td>
<td>International Critical Commentary</td>
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<tr>
<td>IDB</td>
<td>Interpreter's Dictionary of the Bible</td>
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<tr>
<td>ISBE</td>
<td>International Standard Bible Encyclopedia</td>
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<td>JATS</td>
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<td>JBL</td>
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<td>JBLMs</td>
<td>Journal of Biblical Literature Monograph Series</td>
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<td>Joiûon</td>
<td>Joiûon, P. A Grammar of Biblical Hebrew</td>
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<td>JSOT</td>
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<td>Vetus Testamentum Supplement</td>
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CHAPTER I

INTRODUCTION

Statement of the Problem

The flood narrative in Gen 6-9 has drawn much attention from biblical scholars. However, their primary focus has been upon introductory questions such as the historicity of the material, source-critical questions, structural unity, the extent of the flood, the ANE background, the harmony of the chronological data and of the number of animals that entered the ark, and the relationship between science and the narrative.1 The scholarly world

has produced little dealing with the theology of the flood.

The flood narrative has been traditionally understood from the perspective of "saving/judging acts of God in redemptive history." This is evident already in the intertextual references to the flood narrative in the biblical canon. In the OT times, Isaiah anticipated the restoration of the glory of Zion in the light of God's saving/judging acts in the flood narrative. Ezekiel proclaimed the inescapable judgment of God upon the sinful nation in relation to God's saving/judging acts in the flood narrative. In the NT times, Jesus in His eschatological discourses used the flood narrative as the warning sign for the coming doom of the world. The flood narrative provided the source for exhorting the believers to have saving and assuring faith in the days of persecution and on the day of God's judgment. The writers of both the OT and the NT have utilized the flood narrative from the salvific, eschatological, typological, and exhortational perspectives in the context of judgment in harmony with their particular intentions in delivering their messages.

The intertextual usages of the flood narrative by the canonical writers seem to be all the more appropriate when the text of this narrative is analyzed theologically. Its primary setting is the judgment of God. God punishes all the wicked antediluvians by the flood and


2Isa 54:9.

3Ezek 14:14, 20.

4Matt 24:37, 38; Luke 17:26, 27.

5Heb 11:7; 2 Pet 2:5.
saves the righteous Noah and his family with the animals in the ark. The basic plot is thus simple. But when the whole text of the narrative is analyzed in more detail, we also can see many theological concepts, themes, and motifs emerging in relation to the judgment of God. The holistic coverage of inter-related theological ideas is wider than the scope of those verses that quote the narrative directly in the OT and the NT. Thus there is need for a comprehensive biblical theology of judgment in the Genesis flood narrative.

Review of Literature and Justification of the Study

In recent decades, OT scholars have been intensively engaged in the study of the first eleven chapters of the book of Genesis. But strangely enough, no comprehensive theology of judgment in Gen 6-9 has been produced. So far as the writer knows, aside from brief treatments of the subject in the OT theologies and Bible dictionaries, few authors have dealt in any detail specifically with the theology of the flood.

David J. A. Clines’s “Noah’s Flood: The Theology of the Flood Narrative” appeared in 1972-3. His article contains an examination of: (1) the reason for the flood, (2) the sin of the generation of the flood, (3) the judgment, and (4) the mitigation. Clines compares the biblical narrative with the ANE flood stories and emphasizes the motif of

---


“creation/uncreation.”

In 1976, Clines wrote “Theme in Gen 1-11.”

His work investigates the major themes of Gen 1-11 in the final form of the canon. It suggests three themes: (1) a sin-speech-mitigation-punishment theme, (2) a spread-of-sin, spread-of-grace theme, and (3) a creation-uncreation-re-creation theme. These are concepts so intrinsic to the judgment theology that later related studies paid attention to them. But Clines did not develop his theology of judgment enough to embrace other important themes related to God’s judgment in Gen 6-9.

In 1984, Margaret Dee Bratcher built upon Clines’s sin-speech-mitigation-punishment pattern in Gen 1-11, and drew out the detailed pattern of sin-judgment from the judgment narratives in Gen 1-11 in her doctoral dissertation, “The Pattern of Sin and Judgment in Gen 1-11.”

For Bratcher the substance of the judgment patterns includes: (1) temptation, (2) sin, (3) discovery, (4) judgment, (5) mitigation, and (6) execution of judgment. She provided a valuable background study for the judgment theology in Gen 1-11 through narrative analysis, but she limited her study to the pattern of judgment and did

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not develop the theology of judgment specifically in Gen 6-9.

In the same year, 1984, James Douglas Leake completed his M.Th. thesis, “The Theology of the Genesis Flood Narrative.” It consists of a treatment of: (1) the Mesopotamian flood stories, (2) the theology of the Genesis flood narrative, (3) the flood narrative and the book of Genesis, and (4) the flood narrative and later Scriptures. He formulates “the theology of the Genesis flood narrative” on the basis of God’s identity: Yahweh as a righteous judge, Yahweh as a gracious deliverer, and Yahweh as a sovereign ruler. Because of this theocentric approach, his theology has a limitation in dealing with major theological themes that are inseparably related to the theme of God’s judgment.

In 1992, P. J. Harland completed his Ph.D. dissertation, “The Value of Human Life: A Study of the Story of the Flood (Gen 6-9).” It consists of a treatment of: (1) the cause of the flood, (2) the righteousness of Noah, (3) God’s repentance in Gen 6:6, (4) creation, uncreation, re-creation, (5) restoration, (6) Gen 9:1-7, and (7) the image of God. Its main task is to find the value of human life from the perspective of the divine judgment in the flood narrative through a thematic approach. But Harland could not develop the theology of judgment enough, for his main purpose was to deal with the value of human life.

In 1996, Richard M. Davidson contributed an article, “Flood,” to the Evangelical

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2 Ibid., 35-50.

3 Ibid., 50-69.

4 Ibid., 69-73.

Dictionary of Biblical Theology. Here he sets forth the theology of the flood as follows: (1) theology as history: the historical nature of the flood, (2) the motive or theological cause of the flood, (3) the God of the flood (theodicy), (4) human moral responsibility, (5) eschatological judgment, (6) the Noahic covenant, (7) the flood remnant, (8) salvific grace, (9) flood typology, and (10) the universality of the flood. The article is a valuable source for the inner scriptural indicators on the given topics. In 2004, Davidson contributed another article, “The Genesis Flood Narrative: Crucial Issues in the Current Debate,” to Andrews University Seminary Studies. It treated the major current issues in the biblical-flood narrative of Gen 6-9 such as: the unity and literary genre of these chapters, the nature and extent of the biblical flood, the relationship between history and theology in the flood narrative, and the relationship of the biblical-flood narrative to other extrabiblical ANE flood stories. Davidson covered some major theological themes, but he did not develop the theology of judgment in Gen 6-9 in detail, and left room for future study.

In 2002, Johnson L. T. Kok published Grace in the Midst of Judgment: Grappling with Genesis 1-11, which was a slight revision of his Ph.D. dissertation. Kok treats the judgment narratives of Adam and Eve, Cain and Abel, Noah and the flood, and the Tower of Babel in Gen 1-11 from the perspective of God’s grace. While his method of theological reading can

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1R.M. Davidson, 261-263.


3Johnson Lim Teng Kok, Grace in the Midst of Judgment: Grappling with Genesis 1-11 (Berlin: W. de Gruyter, 2002).
be estimated highly, his main focus was not to develop a theology of judgment in Gen 6-9.

In 2004, Scott T. Yoshikawa completed his Ph.D. dissertation, “The Prototypical Use of the Noahic Flood in the New Testament.” He describes how the Noahic flood serves as a prototype for the OT biblical writers (David, Isaiah, and Ezekiel), and as a type for the antitype of Jesus’ salvific work in the NT. Jesus’ death, resurrection, and parousia achieve the permanent fulfillment of “salvation through judgment leading to new life” that the flood did not accomplish. Yoshikawa limited his study to a typological understanding of the Noahic flood in the biblical writings. His aim was not to develop the theology of judgment in Gen 6-9.

As far as I am aware, these works are the only major treatments related to the theology of the flood done in any depth, and they do not focus primarily on the theology of judgment in the Genesis flood narrative. Although they deal with various aspects of theology in Gen 6-9, no comprehensive work has been done specifically on the theology of judgment in the Genesis flood narrative, and therefore the topic of my dissertation is justified.

**Purpose and Scope of the Study**

The major purpose of this dissertation is to identify, analyze, and synthesize the theological concepts/themes/motifs related to judgment in Gen 6-9 in order to construct a biblical theology of judgment in the Genesis flood narrative. The work will seek to:

1. lay bare the various theological aspects of judgment in Gen 6-9

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1 See, ibid., 1-98.


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2. indicate how other-derived theological concepts/themes/motifs in Gen 6-9 can be understood from the perspective of divine judgment

3. establish the interrelationships of these derived theological concepts/themes/motifs of Gen 6-9 in the context of judgment

4. trace the intertextual development or biblical reflection of the derived theological judgment concepts/themes/motifs of Gen 6-9 in other parts of the canon.

**Methodology**

I have followed the canonical approach in accepting the final form of the biblical text that is recognized by the community of faith in God as the basis for my doing theology. I have not sought to solve the disputable issues regarding the introductory questions, but have concentrated on the theological issues related to judgment in the canonical context.

The dissertation undertakes a biblical-theological approach. This consists of a synthesis of the concepts, themes, and motifs related to judgment in the Genesis flood narrative. To derive these theological ideas, the Hebrew text of Gen 6-9 (BHS) is thoroughly investigated. I will seek to listen to the inner voice of the Hebrew text by

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1Ibid., 529.

engaging in a close reading of Gen 6-9.¹ The theological concepts/themes/motifs related to
judgment are grouped, analyzed, and synthesized to construct a theology of judgment.

In the second chapter, the extrabiblical ANE flood stories² are analyzed. The date of
the flood, the cause and purpose of the flood judgment, the extent of the flood, and the
procedure of the flood judgment are described.

In the third chapter, theological aspects of the judgment in the flood narrative in Gen
6-9 are organized in the same order as the previous chapter. As a preliminary consideration,
the literary structure of the Genesis flood narrative and its historicity are treated at the
beginning of the chapter. I compare the Genesis flood narrative with extrabiblical ANE flood
stories at the end of the chapter.

In the fourth chapter, related motifs emerging from the Genesis flood narrative are
examined from the perspective of divine judgment. These motifs include theodicy, human
moral responsibility, creation, revelation, and eschatology.

In the fifth chapter, the intertextuality of the Genesis flood narrative is examined in
the Old and New Testaments. Those texts containing the Hebrew word בונון (a technical

¹For the methodology used in close reading, see Meir Weiss, The Bible from Within: The
Method of Total Interpretation (Jerusalem: Magnes, 1984).

²The three main extrabiblical ANE flood stories are as follows: (1) Eridu Genesis (Sumerian,
1600 B.C.): Benjamin R. Foster, “Atra-Hasis (1.130),” in COS, 1:450-453; Wilfred G. Lambert and
Gilgamesh Epic, 11th tablet (Neo-Assyrian version, 8th-7th century B.C.): Benjamin R. Foster,
“Gilgamesh (1.132),” in COS, 1:458-460; Alexander Heidel, The Gilgamesh Epic and Old Testament
Parallels, 2nd ed. (Chicago: University of Chicago Press, 1954); E. A. Speiser, “The Epic of
Gilgamesh,” in ANE Texts Relating to the Old Testament (ANET), ed. James B. Pritchard (Princeton,

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term designating the Genesis flood in the Hebrew Bible) or Noah (the human hero in the Genesis flood narrative) or various verbal correspondences with the text in Gen 6-9 in the context of an eschatological worldwide judgment were selected to be studied to draw out their theological meaning in the context of judgment. The selected texts are Ps 29:10; Isa 54:9-10; Ezek 14:12-20; Matt 24:36-39 (cf. Luke 17:26-27); Heb 11:7; 1 Pet 3:19-21; 2 Pet 2:5; Rev 14:7.

A final chapter summarizes the findings and draws conclusions.

**Definition of Terms**

**Judgment:** The judgment is God's saving/punishing activity. God saves the righteous and punishes the wicked on the basis of His evaluation of human morality and spirituality. In the context of this study, judgment includes the procedure of God's judicial activity: the period of grace, investigation, sentence, execution, and mitigation.

**Myth:** The term 'myth' can be defined many ways according to one's perspective concerning its nature and function (traditional, anthropological, psychological, phenomenological, structuralist). Instead of following "the older form-critical definition of myth as 'stories about the gods,'” I define myth, from the anthropological point of view, as an ANE story concerning a primitive event that contains significance for human existence and some historical elements.

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2. Ibid., 698.

3. I modified Batto's broader definition of myth. Batto defined it broadly, "a narrative (story)
**Image of God**: The image of God is defined from the relational, representational, and functional perspectives in the context of Gen 1:26-30. The image of God indicates the human condition in which humanity has an “I-Thou” relationship with God, as the one who represents Him in serving God as the ruler on the earth.

**Intertextuality**: There are two major trends in seeking intertextuality—the reader-oriented intertextuality and the author-intended (= text-oriented) intertextuality. I designate an author-intended (= text-oriented) intertextuality that seeks theological significance from the explicit textual, structural, or thematic parallels in the biblical texts.

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Concerning fundamental symbols which are constitutive of or paradigmatic for human existence." Ibid.

2 The words “we” and “our” (Gen 1:26) express the intimate personal relationship. “Adam is depicted as fashioned for rational, moral, and spiritual fellowship with his Maker.” C. F. H. Henry, “Image of God,” EDT, 592.

2 Hebrew terms אֱלֹהִים ("image") and בְּרֵאשִׁית ("likeness") “denotes an exact resemblance.” Ibid.

3 Humanity is installed as ruler over the subhuman creatures on the earth; cf. Gen 1:26, 28.

4 Since Julia Kristeva introduced the term “intertextuality” in an article, “Word, Dialogue and Novel,” in *Desire in Language: A Semiotic Approach to Literature and Art* (New York: Columba University Press, 1980, 64-91; originally it was published as idem, “Bakhtine, le mot, le dialogue et le roman,” Critique 239 [1967]: 438-465), the term has indicated diverse meanings. However, the term can be classified between two basic concepts: reader-oriented intertextuality (Kristeva) and author-intended or text-oriented intertextuality. For an evaluation of these two approaches, see Patricia K. Tull, “Intertextuality and the Hebrew Scriptures,” *Currents in Research: Biblical Studies* 8 (2000): 59-64. I follow author-intended or text-oriented intertextuality in this dissertation as advocated by Ellen van Wolde, *Words Become Worlds: Semantic Studies of Genesis 1-11*, Biblical Interpretation Series, no. 6 (Leiden: Brill, 1994), 160-185. The author-intended or text-oriented intertextuality is restricted to biblical sources that have the intertextual markers that include verbal-linguistic, conceptual-thematic, and literary-structural linkages, and seeks to find out textual intentionality. For the definition or the methodology for this narrow and limited sense of intertextuality, see Wolde, ibid.; Danna Nolan Fewell, *Reading between Texts: Intertextuality and the Hebrew Bible*, Literary Currents in Biblical Interpretation (Louisville, KY: Westminster, 1992); Michael A. Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Oxford University, 1984); Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989).
There are three main ANE flood stories that shed light on the understanding of the Genesis flood narrative. They are the Eridu Genesis, the Atra-Hasis Epic, and the Gilgamesh Epic.\(^1\) The literary genre of these extrabiblical ANE flood stories is regarded to be myth by those who accept the flood as a mythological theme (Gunkel, Skinner, De Wetter).\(^2\) The historical elements of these stories are not to be denied because they are accepted as myths.

In popular usage today myth is equated with fable, legend, and untruth. Scholars of mythology, ethnology, literature, and folklore, however, understand that a story being a myth does not by definition preclude that some of its elements can be historically true.\(^3\)

\(^1\)The latest ANE account of the flood came from Berossus, a priest of Marduk at Babylonia. When he compiled the history of Babylon, he included the flood story, and published it in Greek about 275 B.C. Book Two of *Babyloniaca of Berossus* deals with the flood. Because of the lack of a judgment motif in the story, the account is excluded from my discussion. Cf. The Chaldean Berossus, *The Babyloniaca of Berossus*, trans. Stanley Mayer Burstein, Sources from the ANE, 1 (Malibu, CA: Undena Publication, 1978); Heidel, 116-119.


\(^3\)J. D. Castelein, 808.
While critical scholars and the Naturalistic School regard myths to be fictional and without historicity, the Historical School thinks that “myths are factual accounts of the world's past, chronicles of long-ago happenings.” From an anthropological point of view, the ANE flood stories are myths that have a historical kernel that reflects the existence of a catastrophic flood in the early stage of human history. Kenneth A. Kitchen classifies myths with historical personalities (kings or commoners) as “historical legends,” and Jacobsen defines its genre as a “mytho-historical genre.”

I will investigate them from the perspective of divine judgment. The focus will be on date, cause and purpose, extent, and procedure of the flood judgment.

Analysis of the Main Flood Stories

The Eridu Genesis

Eridu, according to the Sumerians, was one of the oldest cities in the world that existed before the flood and Enki was worshiped there. The Eridu Genesis derived its title from the city, and took its literary form around 1600 B.C. Its latest bilingual text (Sumerian original text, Akkadian translated text) was excavated at the library of King Ashurbanipal in

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The Eridu Genesis is structured according to chronological sequence. Though generally believed to be legendary, it arranged the events in the linear sequence of time: the creation of man and animals, the development of human society, and the flood. This tripartite structure is progressive in time, and the list of kings is described in a chronological way. Time consciousness is a unique feature of the Eridu Genesis when it is compared with other extrabiblical ANE myths. Thorkild Jacobsen suggested that the writer of the book of Genesis was interested in the chronology through Mesopotamian influence. Interest in numeric figures seems to suggest that the Eridu Genesis accepts the historicity of the flood even though the story is generally regarded as a myth. It does not say an exact or approximate date of the flood, for it does not have a time marker that indicates a creation date.

Cause and Purpose

An and Enlil are the major deities who were responsible for the flood, for they caused the flood by their authority. They are both the creators and punishers of humankind.1

\[^{1}\text{Jacobsen, "The Eridu Genesis," 514.}\]
\[^{2}\text{Ibid., 527-528.}\]
\[^{3}\text{Sumerians called humankind "the dark head." Ibid., 528; Jacobsen, "The Eridu Genesis (1.158)," 513.}\]
\[^{4}\text{There are four deities who created humankind: An, Enlil, Enki, and Ninhursaga; cf. Jacobsen, "The Eridu Genesis (1.158)," 514.}\]
Because An was only a nominal master of the pantheon, Enlil, his son, the real power, was responsible for the flood. Enlil sent the flood to destroy humankind after they formed cities (Eridu, Bad-Tibira, Larak, Sippar, and Shuruppak) with kings through the help of the mother goddess. He was not successful. Enki, the chief deity over the city of Eridu, helped Ziusudra, king and priest, to escape the flood. Due to the missing portion of the tablet, the story does not tell the reader why Enlil intended to destroy humankind. The missing contents can be supplemented from other extrabiblical ANE flood stories.

The purpose of the flood judgment is clearly described in the text. When Enki advised Ziusudra, he revealed Enlil's purpose for sending a flood judgment, saying, "[the decision,] that humankind is to be destroyed, has been made."

**Extent**

As Enki had informed Ziusudra that a flood would cover "(the cities of) the half-bushel bas[kets, and the country]," it swept over for seven days and seven nights. The text does not designate the specific names of the cities. From the context, the cities would include the five Sumerian cities where kingship was established: Eridu, Bad-Tibira, Larak, Sippar, and Shuruppak. After the flood was over, Enlil reluctantly recognized Ziusudra, and gave

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1William J. Fulco, "Enlil (Deity)," *ABD*, 2:507.

2The Eridu Genesis fragment "constitutes the lower third of a six column tablet, the upper part of which, containing roughly some 36 lines per column, is lost." Jacobsen, "The Eridu Genesis (1.158)," 513.

3Ibid., 515.

4Jacobsen, "The Eridu Genesis," 523; idem, "The Eridu Genesis (1.158)," 515.

5Jacobsen, "The Eridu Genesis," 519-520. Bad-Tibira is the present mound Midinah; Sippar, the present mound Abu-Habba; Shuruppak, the present mound Fara; the location of Larak is not yet

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While the text indicates that the flood occurred in the ANE cities, it implies that the extent of the flood was global. The text describes that “Nintur wept over her creatures” after Enlil announced his decree to annihilate humankind. As a mother goddess who created humankind, Nintur was aware that a global flood would terminate humankind upon the earth.

Procedure

The Eridu Genesis describes the procedure of the flood in a chronological way.

1. Proclamation of the flood judgment. The Eridu Genesis shows the assembly of the gods. Enlil, the supreme judge, called the other major deities: An, Enki, and Nintur. The text does not show whether there was a proper discussion about the case. The other gods apparently had to accept Enlil’s one-sided decision. They delivered it to the assembly of “the gods of heaven and earth.” The text does not deal with the assembly of the gods in detail. The deities were obliged to swear by the names An and Enlil.

   The decision was not welcomed by the deities. Nintur and Inanna, two major goddesses, were very grieved over human destiny, and Enki behaved cunningly to save Ziusudra. The latter revealed to Ziusudra “[the decision] that humankind is to be destroyed”  

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and “a verdict, a command of the assembly.”

2. Execution of the flood judgment. The instrument that was adopted to execute the judgment was a big flood that could destroy all the dwelling places of human beings. Enki said to Ziusudra, “By our hand a flood will sweep over.” The deities worked together to cause the flood. If the plural “our” is accepted in the literal meaning, the supreme deities were responsible for the flood. The inclusion of other deities besides four major deities is not probable. The one mainly responsible for the flood was Enlil, for he was a god of storm; and he so often displayed his power through annihilating storms that the assembly of gods had to agree with his destructive decree. “All the evil winds, all stormy winds” that accompanied the flood were adopted to execute Enlil’s judgment. Enki’s role in the executive judgment seems to be auxiliary. He could not refrain from being a fatal force, for he was a god of rain.

Enlil mobilized the natural elements, wind and water, “for seven days and seven nights.” It was of no use, for there was a big boat that refused his flood judgment.

3. Aftermath. Enlil failed in his plan to annihilate humankind by flood. He could not continue to be wrathful when he found out that Ziusudra was delivered from the flood judgment. Through Enki’s mediation between Enlil and Ziusudra, humankind could

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1Jacobsen, “The Eridu Genesis (1.158),” 515.
4Jacobsen, “The Eridu Genesis,” 524; idem, “The Eridu Genesis (1.158),” 515. The seven-day cycle is alluded to in the text. The text is interested in the weekly cycle. It is one of the evidences that show the antiquity of the seven-day cycle.
repopulate the earth. Enlil honored Ziusudra to be a “preserver . . . the seed of mankind.”

Ziusudra became an ancestor of the whole human family, and was elevated to the rank of
god.

The Atra-Hasis Epic

The Atra-Hasis Epic, an old Babylonian poem, is dated 1630 B.C. by Alan
Millard. Unlike the other extrabiblical ANE flood stories, the Atra-Hasis Epic names its
author, Nur-Aya. According to its epilogue, Nur-Aya wrote it during the reign of Ammi-
saduqa, king of Babylon (1702-1682 B.C.), to educate humankind generally on the
greatness of Marduk.

Atra-Hasis is a personal name that means both “exceedingly wise” and “exceedingly
devout.” He was a pious king whom Enki, his patron god, helped escape from the flood.

Date

There is a parallel structure between Atra-Hasis Epic and Gen 1-11. The creation of
humankind by the gods in Atra-Hasis corresponds to Gen 1-2, human alienation from God
by their noise in Atra-Hasis corresponds to Gen 3 (alienation) and Gen 4-5 (human

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1Jacobsen, “The Eridu Genesis (1.158),” 515.

2Stephanie Dalley, Myths from Mesopotamia: Creation, the Flood, Gilgamesh and Others (New
York: Oxford University Press, 1989), 1-38; Foster, “Atra-Hasis (1.130),” 450-453; Lambert and
Millard, 1-130.

3Norman Cohn, Noah’s Flood: The Genesis Story in Western Thought (New Haven, CT: Yale
18 (1967): 4-5.

4Lambert and Millard, 7.

5Cohn, 4; Foster, “Atra-Hasis (1.130),” 450; Millard, “A New Babylonian ‘Genesis’ Story,” 13.
genealogies), the flood and the ark in Atra-Hasis corresponds to Gen 6-9 (the flood and the ark), and both records have new start.\(^1\)

The text seems to indicate the date of the flood by marking the periods in which Enlil intermittently punished humankind. According to Wilfred Lambert's and Alan Millard's translation, Enlil punished humankind by disease twelve hundred years after humankind was created. His second punishment was a drought after another twelve hundred years.\(^2\) The later punishments and their dates cannot be identified because the text is damaged. Lastly, Enlil punished humankind by a catastrophic flood judgment. Stephanie Dalley translates the period as "600 years" instead of "twelve hundred years."\(^3\) The Atra-Hasis Epic might have given a specific date of the flood by calculating dates from the creation of humankind. But it is obscure due to the missing lines of the story.

**Cause and Purpose**

By the will of Enlil, Nintu\(^4\) and Enki created humankind to serve the gods. The great gods endowed humankind with "clamor" (ri-ip-ma) when humankind was created.\(^5\) As the population grew, their noise disturbed the gods. They took measures to reduce the

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\(^1\) Kitchen, 424.


\(^3\) Dalley, 18, 20. "Six hundred years is a round number in the sexagesimal system used by the ancient Mesopotamians...Repetition of a number seems to occur as a literary device." ibid, 37, n. 22.


\(^5\) Atra-Hasis line 242. See Foster, “Atra-Hasis (1.130),” 451. The mother goddess Mami addressed this before the great gods. For the occurrence of ri-ig-ma (“clamor,” “cry”) in parallel with English translation, see Lambert and Millard, 60. The mother goddess Mami addressed this before the great gods.
number of humankind with diseases and starvation. Their efforts were useless, for Enki saved humankind through his advice to Atra-Hasis. The gods decided to send a flood to wipe out all humankind.¹

The flood was caused by human noise (rigmu, Akkadian term for “noise”), and the deities purposed to eradicate humankind from the earth. What does rigmu mean within its context? Whether or not it signifies moral fault is one of the main issues in Atra-Hasis in relation to Genesis. Rigmu is interpreted as moral fault by Giovanni Pettinato, who interpreted the term as human “challenge” (Wehgeschrei) against the gods with “wailing” (Wehgeschrei) revolt.² E. Speiser insisted that the Atra-Hasis Epic is dealing with “man’s sins and his consequent punishment through plagues and the deluge.”³ Robert Oden insisted that rigmu indicates human rebellion consisting of trying to break the barrier between deities and humankind.⁴

William Moran, Anne Kilmer, Tikva Frymer-Kensky, Isaac Kikawada, Arthur Quinn, and David Tsumura interpret rigmu as a “noise” that signifies human overpopulation.⁵

¹Foster, “Atra-Hasis (1.130),” 451.

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William Moran, interpreting *rigmu* as human noise, thought that a flood judgment by the great gods was unfair, because noise “is characteristically human, evidence of man’s presence, and its absence suggests devastation.”¹ If *rigmu* is limited to meaning audible human sound, Enlil is not justified in his flood judgment. Enlil judged humankind because of inherent character that he bestowed upon humankind. Norman Cohn criticized the ANE gods as “stupid tyrants” who should “have borne in mind their total dependence on mankind.”²

Hans Müller did not accept either human moral fault or humankind’s overpopulation as the cause, but instead pointed it out to be simple human existence (“bloßes Dasein”).³ This view had already been advocated by Moran when he described that the epic presents “a tragic anthropology” that humankind “acquired a kind of guilt simply by being.”⁴

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³Cohn, 6.


In 1999, Rainer Albertz settled the issue of *rigmu* by investigating the term on the basis of the recently published Sippar text.  He found that *rigmu* simply means human noise. The finding rejects the human fault theory and confirms that *rigmu* is "a sign of life and activity without negative connotation. . . . The cause of the flood, therefore, was divine power itself, which gave to humanity such fruitfulness that it inevitably disturbed the gods."

**Extent**

The story indicates the extent of the flood indirectly when Atra-Hasis addresses an assembly of elders: "I cannot live in [ ] Nor can I [set my feet on] the earth of Enlil. [I will dwell(?)] with <my> god in(?) the depths." Atra-Hasis resided in a Mesopotamian city, and he should have escaped from the territory of Enlil. It is noteworthy that the term "earth" is used in relation to Enlil's territory. Since Enlil, with his temple in Nippur, was the ruler of the whole earth, it indicates a global flood covering not only Mesopotamian cities but also the whole earth. "The depths," Akkadian term *apsu*, designates sea, abyss, that is, Enki's home. Destruction of the earth was accomplished to the degree that even the gods were horrified. The Atra-Hasis Epic does not mention the place where Atra-Hasis arrived.

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2 Albertz, “Das Motiv für die Sintflut im Atramhias-Epos,” 3-16.

3 Clifford, "Mythos," 782.

4 Foster, “Atra-Hasis (1.130),” 452.

After the flood, Mami, the mother goddess, regretted her participation in the decision-making process: "In the assembly of the gods How did I, with them, command total destruction?" Total destruction is one of the crucial keys in understanding the flood as global.

Procedure

The Atra-Hasis Epic offers very detailed information about the procedure of judgment. It consists of several steps.

1. Preliminary measures. Enlil administered some preliminary intermittent punishments before the deluge. By intervals of twelve hundred years, he issued measures to constrain human noise through disease, drought, and famine. "Unfortunately the solution proved to be only a temporary one," and "Enlil's reaction is at first ineffective, and later so imprudent that the very survival of the gods is called in question." 5

2. Court decision. Due to severe damage of the tablet, the procedure that Enlil took to make his decision is not available. At the end of tablet II, the Atra-Hasis Epic refers to the assembly of gods and their decision to destroy humankind: "The Assembly . . . The gods commanded total destruction, Enlil did an evil deed on the peoples." It was a corporate judgment. Enlil summoned Mesopotamian gods, and they agreed on judgment by flood.

1 Atra-Hasis tablet III, column iii.11-50; Lambert and Millard, 95.
2 For the intervals of six hundred years, see Dalley, 18, 20.
3 Lambert and Millard, 9-11.
4 Cohn, 4.
5 Ibid., 6.
They contributed their efforts to bring about the flood, and thus they destroyed human beings. They were active participants, though they blamed Enlil after the flood.

3. Execution of the judgment. Junior gods participated in bringing the flood. Adad, the storm god, rumbled inside the black clouds; other gods made the dikes overflow; others again lifted their torches and set the land ablaze. Everything was turned to blackness; mountains disappeared under water; all people were drowned.

4. Aftermath. The gods regretted their hasty decision. When they realized that Atra-Hasis had survived, “they agreed to a proposal that certain classes of humanity not reproduce.” There is no mention of Atra-Hasis’s role in repopulating humankind. But it was assumed as natural, for birth control was prescribed to regulate the numbers of human population lest they provoke Enlil again.

The Gilgamesh Epic

Austen H. Layard, Hormuzd Rassam, and George Smith excavated most of the Gilgamesh Epic material “among the ruins of the temple library of the god Nabú (the biblical Nebo) and the palace library of the Assyrian King Ashurbanipal (668 to ca. 633 B.C.) . . . in Nineveh, the later capital of the Assyrian empire.” Tablet XI contains the story that Utnapishtim, the human hero of the flood, directly told Gilgamesh about the flood. The main purpose of the story is to “explain how Utnapishtim came to be immortal.”

1Atra-Hasis tablet II, column viii. 32-35. See Lambert and Millard, 87.
2Foster, “Atra-Hasis (1.130),” 452.
3Heidel, 1.
4Noort, 24.
Date

The Gilgamesh Epic\(^1\) does not relate the flood to creation, the starting point from which human history is developed. It suddenly states the deluge prompted by the great gods without historical prologues.

The historical nature of the flood is acknowledged in the references to Gilgamesh, a historical personality, and to Shuruppak, a historical geographical name in the ANE. Both Gilgamesh and city of Shuruppak are referred in the Sumerian King List.\(^2\) Gilgamesh is a “historical personage”\(^3\) who ruled the first dynasty of Uruk for 126 years.\(^4\) Kenneth Anderson Kitchen dates him to have lived around 2700 B.C.\(^5\) Utnapishtim is referred to as a “son of Ubartutu”\(^6\) who ruled Shuruppak, an antediluvian city, for 18,600 years.\(^7\)

According to A. Leo Oppenheim’s translation, eight kings ruled for 241,200 years before the flood.\(^8\) Shuruppak was a city-state located at 31°45’ N, 45°34’ E in southern Mesopotamia. “Occupation of Shuruppak is not attested prior to the Jemdet Nasr period


\(^{3}\)Heidel, 3.

\(^{4}\)Oppenheim, “The Sumerian King List,” 266.

\(^{5}\)Kitchen, 441.

\(^{6}\)Foster, “Gilgamesh (1.132),” 458.

\(^{7}\)Oppenheim, “The Sumerian King List,” 265.

\(^{8}\)Ibid. The Berossus account lists ten antediluvian kings who ruled over 432,000 years; cf. Berossus, 18-19. For the different calculations of the antediluvian king lists and the disparity between the biblical genealogies and the Sumerian King List, see Gerhard F. Hasel, “Genealogies of Gen 5 and 11 and Their Alleged Babylonian Background,” AUSS 16 (1978): 361-374.
and therefore building of Shuruppak probably began during the Jemdet Nasr period [which ended 2900 BC].”

Cause and Purpose

Utnapishtim simply stated that “the great gods” at Shuruppak “resolved to send the deluge.” Due to the absence of human sin at the beginning of Tablet XI, Jørgen Laessøe stated that “the flood of Gilg. 11 is a caprice for which no reason whatever is given.” After the flood, Enlil is indicated as the chief instigator of the flood through the accusations of Belet-ili and Enki.

Enki’s advice to Enlil that Enlil should have been “lenient” when he “impose(d) punishment on the sinner for his sin, On the transgressor for his transgression” led Alexander Heidel to conclude that “the flood was due to the sin of mankind.” But the conclusion cannot be justified, for Clines indicated the absence of any ethical reason on the side of humankind. Enki’s “point here is precisely that Enlil, in not distinguishing between the sinful and the righteous, has totally disregarded ethical considerations.”

1 Best, 127; cf. Ibid., 31-32; J. N. Postgate, “The Transition from Uruk to Early Dynastic,” in Gamdat Nasr Period or Regional Style?, eds. Uwe Finkbeiner and Wolfgang Rölling (Wiesbaden: Dr. Ludwig Reichert Verlag, 1986), Fig. 1, Fig. 9; M. E. L. Mallowan, “Noah’s Flood Reconsidred,” Iraq 26 (1964): 62-82.

2 Foster, “Gilgamesh (1.132),” 458.


4 Ibid., 460.

5 Ibid.

6 Heidel, 268.

statement shows that the punishment was arbitrary because Enlil did not follow strict justice for sin.

**Extent**

Geological references in the Gilgamesh Epic are limited to the Near Eastern area in relation to Utnapishtim's dwelling place. Utnapishtim fled from Shuruppak (a city on the Euphrates River), landed on Mount Nimush by his ship, and was appointed to "dwell afar-off at the source of the rivers." The story begins from Shuruppak, a riverside city, and ends "at the source of the rivers."

**Procedure**

The Gilgamesh Epic gives the procedure of the flood judgment in detail.

1. **Decision at the judgment court of the gods.** The decision was delivered by Ea to Utnapishtim at Shuruppak. Utnapishtim called it "a secret of the gods." The senior gods (Anu, Enlil, Ninurta, and Ennugi) "resolved to send the deluge, and they gathered other gods in the city to make them swear to be secretive before them." Later, the goddess Belet-ili disclosed that the main instigator of flood judgment was Enlil.

2. **Execution of the judgment.** The gods were cooperative in bringing about the flood judgment. They mobilized natural forces that they were each in charge of. Their names are

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1Foster, "Gilgamesh (1.132)," 459.
2Ibid., 460.
3Ibid., 458.
4Ibid., 460.
as follows: Adad, Shullat, Hanish, Erragal, Ninurta, and Anunna-gods.

3. Mitigation. While Enlil was angry at the sight of Utnapishtim, he was appeased by Ea's mediation between them. Enlil blessed Utnapsitim and his wife, and bestowed on them divinity to become like the gods.¹

Utnapishtim behaved very wisely, as his epithet name Atra-Hasis meant.² He followed Ea’s instructions for the coming deluge. His preparation covered three dimensions, physical, social, and spiritual. Physically he built a ship, socially he managed well in dealing with his crews and city elders, and spiritually he had a good relationship with his deity, Ea, and did not neglect all other deities to whom he offered sacrifices after the flood. This wisdom led him to survive the flood, and to have eternal life as its ultimate fruit.

The Gilgamesh Epic is concerned with the quest of eternal life by Gilgamesh. His hope of immortality was futile, for the same situation in which Utnapishtim was placed would not happen again. There would be no more flood.

Summary

I have analyzed three main ANE flood stories (the Eridu Genesis, the Atra-Hasis Epic, and the Gilgamesh Epic) from four perspectives: date, cause and purpose, extent, and procedure.

These flood stories have historical perspectives. The Eridu Genesis tells the story in a time sequence: the creation of man and animals, development of human society, and the

¹Ibid.

²Ea called Utnapishtim “Atra-hasis” before Enlil when he worked as a mediator between them; cf. ibid.
flood. The Atra-Hasis Epic lists some regularly occurring punishments by 1,200-year intervals from the creation of humankind. Due to missing lines, the date of the flood is not available. Only the Gilgamesh Epic does not care for chronology.

These stories acknowledge the historicity of the flood. The overall structure of “creation – sin – flood” and the chronological data (kings’ list, punishment intervals, and the date of the flood) bind the flood stories to human history. They request the readers to see the flood judgment as a historical event.

Due to Enlil’s anger against human noise (rigmu), the deluge was caused to destroy humankind. Rigmu indicates not human moral fault but human noise, the sign of life and activity. Humanity was punished simply because of its existence. Enlil was a capricious and tyrannical deity.

Geographical description in the stories seems to indicate that the flood occurred in ancient Mesopotamia including the cities Eridu, Bad-Tibira, Larak, Sippar, and Shuruppak. The universal extent of the flood is also seen in its effects. Enlil’s intention was to punish humankind through total annihilation, and Nintur or Mami, the mother goddess, was regretful concerning her agreement to humankind’s total destruction.

Deities were hungry due to the nonexistence of human service after the flood. They were saved by Ziusudra (Atra-Hasis, Utnapishtim, or Xisouthros), when he offered a sacrifice to them. Terminological evidence for a global flood is seen in the use of abūbu, equivalent to the technical term יבשו for a worldwide flood in the Hebrew Bible.

Territorial domains of the deities are another evidence of the global flood. Enlil was the ruler of the whole earth, and Enki’s domain was “the depths” (i.e., sea, abyss). The whole world under heaven was covered by the punishing deities.
The procedure of the flood judgment is described in detail. There are logical steps in the flood. Human sin led Enlil to make the decision to destroy humankind. Probational periods were allowed to humankind until the punishments visited them. Enlil's final decision was delivered to the congregation of the deities. They agreed on it and cooperated to bring about the flood. All humankind was destroyed except the human flood hero. The deities were terrified at the result. They resolved a measure to prevent another deluge, and Enlil honored Utnapishtim to be a god like them.

The deities could not fulfill their purpose to annihilate humankind. Their attitudes were inconsistent. They agreed with Enlil to destroy humankind totally, and cooperated in bringing on the deluge. But they blamed Enlil after the flood at the sight of the results. They were selfish tyrants who punished humankind without knowing the consequence. Their decision to control population as a solution lacks moral justice. Their judgment was capricious and improper.
CHAPTER III

THEOLOGICAL ASPECTS OF JUDGMENT IN

THE GENESIS FLOOD NARRATIVE

This chapter will focus on the theological aspects of judgment in the Genesis flood narrative. Before doing so, preliminary consideration will be given to the literary structure and historicity of the text.

Preliminary Considerations

Thematic and Literary Structure of Genesis Flood Narrative

Gen 1-11

Gen 1-11 has special place in the Pentateuch. While the other parts of the Pentateuch are related to the patriarchal cycles and history of Israel, Gen 1-11 deals with primeval events, the "pre-literary . . . stage of society," and the "cosmic and worldwide emphasis" in antiquity. Several scholars have drawn out thematic structures of Gen 1-11 through the thematic links that pervade those chapters.

Michael Fishbane (1975) presented a "sacred center" that runs through Gen 1-11.

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The central theme in Gen 1-11 is a conflict between God's will and human will. Gen 1:1-2:4a describes the will of God the Creator; Gen 2:4b-25, human will within a world prescribed by God; the first family narratives in Gen 3-4, tension between divine and human will; Gen 4:17-5:32, the genealogies, continuation of human will; Gen 6:1-4, the continuation of the conflict between God's will and human will that led to the flood; Gen 9:1-6, the renewal and reclamation of moral boundaries by God after the flood; Gen 10, the table of nations and final genealogy, same as the former genealogies; and Gen 11, the Tower of Babel, the corporate challenge of human will against God's will. Fishbane's study illuminates how willful desire led to the curse and judgment in the narratives and the genealogies of Gen 1-11.¹

Gary Smith finds God's blessing upon human beings, "be fruitful and increase in number; fill the earth" (Gen 1:28),² as the dominant thematic link in Gen 1-11. Genealogies (Gen 4:16-22; 5:3-32; 10:1-32; 11:10-26) reflect the continuity of God's blessing. God did not remove His blessing in spite of human sins, and He extended it in the other sections of the Pentateuch.³ Laurence Allan Turner further developed Smith's motif by including the other two blessings in Gen 1:28: "subdue the earth," and "dominion over animals."⁴


²Unless otherwise indicated, NIV will be used for English translation in this dissertation.


⁴Laurence Allan Turner, Announcements of Plot in Genesis, ed. David J. A. Clines et al., JSOTSup, 96:21-49.
David Clines (1978) observed three thematic links that offer the structure of Gen 1-11: (1) a sin-speech-mitigation-punishment theme, (2) a spread-of-sin, spread-of-grace theme, (3) a creation-uncreation-re-creation theme.¹ He insisted that the second and third themes “satisfactorily fulfill the condition for ‘theme’ of accounting for the content, shape and development of the material.”²

Patrick Miller (1978) produced a structure of Gen 1-11 through three prominent motifs: (1) the divine world and the human world, (2) the correspondence of sin and judgment, (3) the נְבָשָׁה motif.³ These motifs come from God's speech in Gen 1:26; 3:22; 11:7 where God speaks in the first person plural. They present the contrast between human boundary and divine boundary, and the human attempt to overrun the boundary.

Robert Oden (1981) presented “human aspirations to divine status” as a thematic link for the structure of Gen 1-11 by comparing Gen 1-11 with the Atra-Hasis Epic.⁴ He rejected “the ever increasing evilness of human intentions” as a dominant theme in Gen 1-11, because the sin or punishment in the flood narrative is more intensive than the sin or

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¹Clines, The Theme of the Pentateuch, 61-79.
²Ibid., 76. If accepted by the readers, these structural patterns will influence them as they interpret the texts. For example, see Clines, The Theme of the Pentateuch, 76-77. For the critique on the weakness of Clines's work, see Harold Shank, “The Sin Theology of the Cain and Abel Story: An Analysis of Narrative Themes within the Context of Genesis 1-11” (Ph.D. diss., Marquette University, 1988), 22-24.
³Patrick D. Miller, Jr., Genesis 1-11: Studies in Structure and Theme, ed. David J. A. Clines et al., JSOTSup, 8:9-42.
punishment in the tower of Babel narrative. Adam and Eve, Noah’s flood, and the tower of Babel narratives present human attempts and failures to break the boundary that God had set.

The above structures give insight to an understanding of the Genesis flood narrative. The flood narrative is regarded as God’s judgment on human sin. In spite of God’s punishment, God’s blessing is continued, for God is the good Creator. The literary structure of the flood narrative further reflects this idea.

Flood Narrative in Gen 6-9

According to the natural division of Genesis by the nidalah formula, the flood narrative is an integral part of the nidalah of Noah (Gen 6:9-9:29). The overall structure of the flood narrative in Gen 6-9 was basically analyzed by Umberto Cassuto, Robert E. Longacre, Bernhard W. Anderson, Gordon J. Wenham, and William H. Shea. Cassuto was the first scholar among the above to find the concentric parallelism in the structure of the flood, and Anderson, Wenham, and Shea followed him. The structures of both Cassuto and

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1Oden, “Divine Aspirations in Atrahasis and in Genesis 1-11,” 211.


Anderson consist of twelve units that form a chiasm in the pattern of A:B:C:D:E:F::F:E:D:C:B:A; the structure of Wenham, thirty-one units; that of Shea, eleven units.¹ All of them present the “architectonic structure of the section”² with “a discreet sense or thought unit”³ that consists of “parallels of content,” “verbal parallelism,” and “numerical harmony.”⁴ The thought units of the flood narrative provide essential elements concerning the cause and purpose of the flood judgment, its extent, and its procedure. These elements will be discussed when I develop the theology of judgment in the following sections.

The above structures show that the flood narrative is developed in the form of a “crescendo-decrescendo” format with a perfect match of the same thought units between corresponding sections. For example, Cassuto’s structure shows that at the commencement of the first, mention is made of God’s decision to bring a flood upon the world and of its announcement to Noah; and at the end of the second, reference is made to the Divine resolve not to bring a flood again upon the world and to the communication thereof to Noah and his sons. In the middle of the first group we are told of the Divine command to enter the ark and its implementation is described; in the middle of the second, we learn of God’s injunction to leave the ark and of its fulfillment. At the end of the first group the course of the Deluge is depicted, and at the beginning of the second its termination.⁵

The highest point of these chiastic structures is Gen 8:1, “But God remembered Noah and all the wild animals and the livestock that were with him in the ark,” as

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¹For the discussion of the different points between the structures of Cassuto, Anderson, Wenham and Shea, see Shea, 8-29.


³Shea, 9.


⁵Ibid., 31.
represented by Shea as follows:¹

Figure 1. An outline summary of the structure of the flood narrative

God's mercy is highlighted in the midst of the chaotic waters. The theological motif of God's mercy in corporation with God's justice gives direction on how to interpret the flood narrative.

Longacre analyzed the narrative by discourse type and linguistic features. His ascending-descending structure has its peak section in Gen 7:17-24. Thus, his structure depicts graphically the rising and falling waters. Its decisive turning point of the flood event is marked at 8:1-5.²

¹I adopted Shea's structure as an example, because its coverage is more inclusive than that of the others. Shea covers from Gen 5:32 to Gen 9:28-29 for his structure of the flood narrative; Cassuto and Anderson, from Gen 6:9 to Gen 9:17; Wenham, from Gen 6:10 to 9:19; cf. Anderson, "From Analysis to Synthesis," 38; Cassuto, A Commentary on the Book of Genesis: Part 2, 30; Shea, 22; Wenham, "Coherence of the Flood Narrative," 338.

The unity of the flood narrative strongly indicates that the flood narrative in Genesis was written by one author. It is not the composite of two sources (J and P). Detection of that structure also contradicts the thesis that the flood narrative represents a series of statements from two sources that were woven together.1

Historicity of the Genesis Flood Narrative

The historicity of the Genesis flood narrative has textual evidence in two ways: the formula and the double inclusio ("envelope construction") in the structure of the narrative.

The Formula

The term , occurring thirty-nine times in the OT, comes from the root "to bear, beget," and means "generations," "account of men and their descendants," or "histories." After the initial section of Gen 1:1-2:3, the rest of the book of Genesis is


3 Among the 39 occurrences in the OT, the term is used 13 times each in Genesis and Numbers, 9 times in 1 Chronicles, 3 times in Exodus, once in Ruth. See J. Kükélewein, " ," Theological Lexicon of the Old Testament (TLOT), ed. Ernst Jenni et al. (Peabody, MA: Hendrickson, 1997), 2:544.


divided into ten sections by the “major structural word” מַצְוָה. The phrase מַצְוָה “these are the generations of . . . ” is a recurring literary formula that introduces a prominent person’s genealogy and makes “descent a keystone of biblical history.” It functions “as a hinge by linking the preceding material and the subsequent section,” and arranges the composition “to join the historical moorings of Israel with the beginnings of the cosmos.” It allows the reader to see Adam, Noah, and Abraham as historical figures, and it rejects the modern skeptical theological attitude that denies the historicity of Gen 1-11 by regarding the section as a myth, saga, or historicizing myth. The Genesis flood narrative is accepted as a historical event in the context of the successive genealogical lines of Adam (Gen 5:1-6:8), Noah (Gen 6:9-9:29), and Noah’s sons (Gen 10:1-11:9).

**Double Inclusios in the Flood Narrative Structure**

The symmetrical literary structure of the Genesis flood narrative achieves a unity of the text. It witnesses that Genesis is composed by one author. Further, it points out the historicity of the text through a rhetorical device. The structure has a double inclusio (“envelope construction”) according to Shea. Primary genealogies (Gen 5:32 and 9:28-29)

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4Shea, 22.
and secondary genealogies (Gen 6:9-10 and 9:18-19) begin and end the narrative. They put the narrative into the envelope of history. The historicity of the narrative is strongly emphasized through double inclusios. They “provide powerful indicators that the account is intended to be factual history.”

The unity and historicity that are found in the Genesis flood narrative provide a secure basis on which to build a strong theology of judgment. Because the structure of the Genesis flood establishes a unity of narrative, we can see God's character and work in a consistent way that will strengthen our faith in His grace, for the climax of the narrative is “but God remembered Noah and all . . . that were with him in the ark” (Gen 8:1). Because the narrative's historicity is secured, the believing community will have a strong motivation to live an authentic life before God, the Judge at the end of days.

**Cause and Purpose of Judgment**

The text provides a grammatical key to finding out the cause and purpose of the judgment in the form of the Hebrew causal conjunction ו ("for, because"). God’s invitation to humanity to participate in a rational investigation of the reason is fully revealed in the frequent use of ו as causal conjunction. 2,875 occurrences of ו out of 4,475 occurrences in the entire Hebrew Bible (i.e., 64 percent) use ו as a causal. Twenty four occurrences of ו out of fifty nine occurrences in Genesis appear in Gen 1-11. This term is distributed among the fall and the flood narratives almost evenly (Gen 3, seven times; Gen 6-9, eight

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times). By this the text shows that God's judgment is not without cause.

Gen 6:7, 12, 13 contain three consecutive occurrences of the causal 'מ. When God saw that the wickedness of humanity was great on the earth, He decided to destroy. "I will wipe humankind, whom I have created, from the face of the earth—men and animals, and creatures that move along the ground, and birds of the air—for (מ) I am grieved (תת) that I have made them" (vs. 7); "God saw (תת) how corrupt the earth had become, for (מ) all the people on earth had corrupted (תת) their ways" (vs. 12); “So God said to Noah, 'I am going to put an end to all people, for (מ) the earth is filled with violence (תת) because of them. I am surely going to destroy both them and the earth” (vs. 13). Gen 6:5 and Gen 8:21 furnish further information concerning the cause and purpose of the flood. Human evil (מעה, Gen 6:5) resulted in God's curse (תת, Gen 8:21) that destroyed all the living creatures on the earth. Judgment is an event of interaction between God and human beings. For both parties, some specific terminology is related to the cause and purpose of judgment: from the human side, רעה (Gen 6:5), חת (Gen 6:11, 12, 13), and חת (Gen 6:11, 13); from God's side, ראה (Gen 6:5, 12), חת (Gen 6:6, 7), השת (Gen 6:5), and תג (Gen 8:21).

The occurrences of 'מ in Gen 1-11 are as follows: in the creation narrative (4x); Gen 2:3, 5, 17, 23; in the fall narrative (7x): Gen 3:5, 10, 14, 17, 19 (2x), 20; in Adam's genealogy (3x): Gen 4:25 (2x); 5:24; in the flood narrative (8x): Gen 6:7, 12, 13; 7:1, 4; 8:9, 21; 9:6; in the table of nations (1x), Gen 10:25; in the tower of Babel (1x): Gen 11:9.

'מ is used to lead the causal sentence in Gen 6:7, 12, and 13; cf. BDB, s.v. "מ." For the basic four different meanings of 'מ "if," "lest," "indeed," and "because," see Bruce K. Waltke and M. O'Connor, An Introduction to Biblical Hebrew Syntax (Winona Lake, IN: Eisenbrauns, 1990), 32.
From the Human Side

The moral and spiritual condition of humankind determined the destiny of the whole creation upon the earth in the Genesis flood narrative. The key words for the sins of humanity presented in the text are רעה “evil” (Gen 6:5), שׁנְא “corruption” (Gen 6:11, 12, 13), and זレストラン “violence” (Gen 6:11, 13). No specific content of these sins is given in the text, but the previous section of the text shows that “creation has refused to be God’s creation, refused to honor God as God.”

Evil (רעוה)

According to Even-Shoshan, רעה (“be evil,” verb), רעה (“evil,” noun) and רע (“bad, evil,” adjective) occur 963 times in the OT. In Gen 1-11, the verb רעה does not occur, רעה occurs once (Gen 6:5), רע occurs 5 times. Most occurrences are related to “the tree of the knowledge of good and evil” (Gen 2:9, 17; 3:5, 22; 6:5). They are general terms used either in a qualitative sense to describe “something bad in nature or condition,” or in a moral and spiritual sense to designate the “immorality and unfaithfulness to the covenant” that cover the full range of life. Deut 30:15 equates חרב (“good”) with “life,” and רע with “death.” Between life and death, they indicate the dark side of life including misfortune, evil,

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1Walter Brueggemann, Genesis, ed. James Luther Mays, Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta, GA: John Knox, 1982), 76.

2רעה “to be evil, bad,” 93 times; רעה, f.n., 319 times; רע, adj., m. n., 409 times. See Avraham Even-Shoshan, A New Concordance of the Bible: Thesaurus of the Language of the Bible: Hebrew and Aramaic Roots, Words, Proper Names, Phrases and Synonyms (Jerusalem: Kiryat Sefer, 1989), 1080-1088.

3Duane F. Watson, “Evil,” ABD, 2:678. For the basic meaning of רעה as “that which is harmful,” see HALOT, s.v. “רעה.”

4Ibid.
and evil acts. They are judgment terms. They are concerned with “the ‘synthetic understanding of life’ and emphasize the deed-consequence relationship,” and they are essentially related to a judgment or decision.¹ “Evil” is a relational word that reflects a negative estimation by another party. It covers both human-to-human relationships and God-and-human relationships. When related to God-and-human relationships, it usually treats the spiritual-moral aspect of a person.

The meaning of רע in a moral-spiritual aspect can be deduced from the collocation of ראש רע (“good and evil”). The phrase occurs five times in the Pentateuch, exclusively in Gen 2-3 except once (Gen 2:9, 17; 3:5, 22; Deut 1:39). It indicates the tree of the knowledge of good and evil. “Evil” signifies many things.

1. The concept of evil existed before the creation of humankind, for the tree was created on the third day (Gen 1:11, 12).

2. “Good and evil” is a matter of life or death, as God’s command shows in regard to the tree of the knowledge of good and evil (Gen 2:9, 17).

3. Physical existence is maintained by the spiritual-moral condition of humankind, for access to the tree of life was banned after humankind failed to keep God’s order (Gen 3:22-24).

4. Evil is not defined by humankind but by God, for it is God who invested the tree with this attribute.

5. Humankind are spiritual-moral beings, for the tree of the knowledge of good and evil was given to them only.

6. God’s allowing humankind to have the choice of whether or not to follow God’s command to eat from any tree in the garden except the forbidden tree emphasizes the importance of human free will and moral responsibility for one’s action. This is why Gen 6:5 takes the matter of the heart seriously as the major cause of the flood.

The LORD saw how great man’s wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time (Gen 6:5).

Double occurrences of the inclusive terms כל (“all/every”: “every inclination,” “all the time”) and רק (“only”: “only evil”) in the text show the total depravity of human nature.

The creation motif is prominent in the narrative. Its immediate context contrasts the fulfillment of God’s blessing upon humankind with humankind’s distortion of that blessing. The term רב (“great”) shows the contrast. God’s blessing to multiply (בעיון, Gen 1:28) was fulfilled when humankind began to multiply (ל麋, Gen 6:1) on the earth. When God’s blessing was fulfilled, humankind’s wickedness was great (רבא, Gen 6:5) on the earth.

Instead of filling the earth with goodness, humankind filled the earth with evil and wickedness.

(The sons of God,” Gen 6:2) were active agents in spreading evil.¹ They have been identified mainly as angelic beings,² dynastic rulers (an early royal aristocracy that


²Some LXX manuscripts including Codex Alexandrinus and some writers including Philo, Josephus, and Eusebius accepted the rendering οἱ ἄγγελοι τῶν θεῶν (“the angels of God”). For a list of the supporters, see John William Wevers, Genesis, Septuaginta: Vetus Testamentum Graecum

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is reflected in the king list), or the godly Sethites. Because intermarriage between angels and humankind does not have biblical support and a larger context does not refer to kingship, the first and second views are unnatural. Furthermore, the flood is the result of human sin. The whole context requires that “the sons of God” must be human beings.

The larger context shows that “the sons of God” are preceded by קהלת of Cainites and of Sethites. Because their spiritual-moral conditions are contrasted in the respective בית, it is natural to interpret “the sons of God” as the godly Sethites, and בנות האומים (“the daughters of men,” Gen 6:2) as the ungodly Cainites.

The Sethites followed their own sensual desire in their marriage. Their loss of moral-spiritual perception was fatal for the deterioration of the world. The first evil/wickedness


3 The Cainites' violent and ungodly character is exemplified in Lantech (Gen 4:23, 24). The Sethites' godly character is mentioned repeatedly in their worshiping YHWH (Gen 4:26), Enoch's walking with God (Gen 5:22, 24), Lantech's longing for redemption seen in his naming Noah his son (Gen 5:29), and Noah's piety (Gen 6:8, 9). For Sethites as worshipers of God, see Charles T. Fritsch, Genesis, ed. Balmer H. Kelly, The Layman's Bible Commentary, vol. 2 (Atlanta, GA: John Knox,
that humanity committed was involved in seeing the tree and eating the fruit from it, defying God's command (Gen 2:17; 3:6). There is a close relationship between seeing and doing evil. Independence from God is the essence of evil. Evil is choosing the life that seems good to one's eye, regardless of God's will. It is the matter of human will versus God's will. The antediluvians' lifestyle was evil, for the sons of God pursued life in opposition to God's will. Their choosing the daughters of men, regardless of religion and spiritual consequences, is the concrete representation of their lifestyle (Gen 6:2).

The NASB's rendering of the phrase וַיְשׁוּבּוּ הַנַּעֲרֵי לָּהֶם נָשִׂים מִכָּל אֲדֹנָי בַּחֲרָה as "and they took them wives for themselves, whomever they chose" (Gen 6:2) implies polygamy as was the case of Lamech the Cainite, for the Hebrew word לֵךְ ("take") is a technical term for marriage, "to take in marriage." Deviation from marriage relationship is implied by בִּבְחָרָה ("whomever they chose"), and the Hebrew phrase may imply stealing another's wife, too. The blessings of intimate relationship between husband and wife and reproduction granted by God at creation were distorted, and God's original purpose to maintain the earth with goodness through humanity was thwarted entirely. The appeal of God's Spirit was useless (Gen 6:3). Humans were matured in evil until every imagination of their thought was only evil continually. Collectively, the antediluvians stood wholly on the

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side opposite to God. They were hostile against God.¹

Gen 6:5b implies that “the wickedness is an inner compulsion that dominates their thoughts and is not just overt action; they plot evil as a matter of lifestyle.”² Their evil lifestyle was petrified beyond correction. In a sense, collectively, the antediluvians were the incarnation of evil, for “every imagination of their thought was only evil continually.” “Every imagination of their thought” indicates their whole being, “only evil” emphasizes the negative spiritual-moral condition,³ and “continually” points to duration of human life as a unit. Antediluvians led irreligious lifestyles consistently. Collectively the antediluvian world stood against God.

²⁴ is translated variously as “imagination” (KJV, RSV, ASV), “intent” (NASB, NKJV), and “inclination” (NRSV, JPSV). All of the five occurrences of the root form ²⁴ in Genesis appear in the creation and flood narratives.⁴ The verbal usage in Gen 2:7, 8, 19 is equivalent to ²⁴ (to create) according to Even-Shoshan.⁵ It has the imagery of a potter working with clay out of the ground. Thus the participial form (²⁴) means potter.⁶

¹Brueggemann, Genesis, 77.
⁴As verbal (²⁴), Gen 2:7, 8, 19; as nominal (²⁴), Gen 6:5; 8:21.
⁵Even-Shoshan, 487.
⁶Isa 41:25; 64:8; Jer 18:4, 6; Lam 4:2; Zech 11:13.
God's elaborate creation of life, so much like the skillful work of a potter, is seen in Gen 2.1

"The potter may symbolize the divine Creator and the forming of clay may symbolize creation; or the smashing of pottery may symbolize the execution of divine judgment through the destruction of Israel, the enemy, or the like."2 (cf. Isa 29:16; 45:9; 64:8; Jer 18:4, 6).

The scene is different in Gen 6:5. The total occurrence of the nominal form יָדָא in the OT is nine times.3 יָדָא, with the connotation of "form," refers to "that which is formed in the mind, e.g. plans and purpose,"4 and "the constructions (=notions, aspirations) of the heart,"5 "the sense of purpose or determination"6 in Gen 6:5 and 8:21.

Its nominal usage in Gen 6:5 relates יָדָא with יָד (Gen 6:5). The construct chain יָדָא יָד means "one's frame of thinking or planning that directs the heart or the mind."7 When the construct is related to יָד, it means "every propensity of the thoughts in the human mind was to commit shockingly immoral acts (Gen 6:5; cf. 8:21)."8 The antediluvians, through their wicked way of life, purposefully rejected God's original plan.

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3 Gen 6:5; 8:21; Deut 31:21; 1 Chr 28:9; 29:18; Ps 103:14; Isa 26:3; 29:16; Hab 2:18.

4 Thomas E. McComiskey, "ידא," TWOT, 1:396.


7 John E. Hartley, "ידא," NIDOTTE, 2:308.

8 John E. Hartley, "ידא," NIDOTTE, 2:506.
Through the usage of יְשָׁרָה, the text contrasts God's goodness with human evilness. While God's יְשָׁרָה gave life, including to humankind and the animal world, human יְשָׁרָה decomposed God's perfect creation that was declared יְשָׁרָה וַאֲדֹם יְשָׁרָה מָּצָא מִיָּם המָּצָא “very good.” God's good creation was ruined continually by purposefully devised plans of humankind.

Evil is condemned to death at the beginning. In regard to the tree of the knowledge of good and evil, God declared, בֵּית אָדָם אָכָלָה מְשַׁמִּית מֵאָדָם בֵּית אָדָם “in the day that you eat from it you shall surely die” (Gen 2:17b NASB). Because the antediluvians were wholly subjected to evil, they were already spiritually dead. The judgment of flood finalized the destiny that was already fixed before the flood. The outcome of wickedness is described as יָמָה (“be corrupted”) and חֲזָנו (“violence”).

**Corruption (יָמָה)**

The root יָמָה occurs 140 times in the verbal form and 23 times in the nominal form. Its verbal forms appear 7 times in the flood narrative as the niphal (6:11, 12), piel (6:17; 9:11, 15), and hiphil (6:12, 13) forms. יָמָה means “be marred, spoiled, corrupted, corrupt” (niphal), “pervert, corrupt” (hiphil), “spoil, ruin” (piel).¹ Both the hiphil and piel forms imply sudden destruction, and the hiphil form means “to cause oneself to ruin something suddenly” (inner-causative or cognate action).² From the semantic viewpoint, “to act corruptly and destroy are one concept in Hebrew thought.”³ By comprising the meanings of both “destroy” and “corrupt,” יָמָה indicates that the antediluvian destruction was self-

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¹ *BDB*, s.v. “יָמָה.”


destruction.¹ "Most obvious is the use of the verb 'to destroy' (hishhit); in 6:11f. the earth has 'destroyed' itself (RSV 'was corrupt'). God sees that it is 'destroyed' because all flesh has 'destroyed' its way."²

Gen 6:11-13 shows the nature of "corruption" and "destruction":

(11) Now the earth was corrupt (תָּמָּשַׁה) in God's sight, and was full of violence.
(12) God saw how corrupt the earth had become (תָּמָּשַׁה), for all the people on earth had corrupted (תָּמָּשַׁה) their ways. (13) So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them (תָּמָּשַׁה) and the earth. (Gen 6:11-13)

The repeated occurrences of תָּמָּשַׁה (first niphal imperfect, lit. "corrupted was the earth," vs. 11; second niphal perfect, "it was corrupt," vs. 12; third hiphil perfect, "had corrupted," vs. 12; hiphil participle with pronominal suffix, "I will destroy them," vs. 13) convey a strong sense of cause and effect. The corruption of all creation, including that of earth and all flesh, made God destroy what He had made.

To capture this consistency of word choice we may render the above as 'gone to ruin was the earth . . . indeed, it had gone to ruin . . . all flesh had ruined its way . . . I will ruin them.' . . . God's decision is to destroy what is virtually self-destroyed or self-destroying already.³

The usage of תָּמָּשַׁה in Gen 6:11-13 answers the question of punishment, "Why were the antediluvians punished by God?" God did not punish people arbitrary. Punishment is not God's punishment, but is self-punishment incurred by humans as the natural consequence of their choices.


³Hamilton, The Book of Genesis, 278.
The context of the verbal קָרַבְתָּ is the announcement of divine judgment.1 God the Judge was investigating the earth before Him (حكومة האלוהים, vs. 11) and saw (יהיו, vs. 12) what happened on the earth. What He found was earth ruined through the corruption of all flesh. God sentenced that He would destroy all flesh with the earth. The decision to destroy קָרַבְתָּ in reaction to the act of corruption (נִרְעָה) can be described as a pattern of measure for measure.2

The Creator and sovereign ruler takes care of the earth. Though the narrative does not describe the condition of the corruption in detail, it indicates the subject and object of נִרְעָה: the corruptor is כל בֵּשֶׂל (“all flesh”), and the corrupted is the earth and the nature of all flesh. כל בֵּשֶׂל includes not only humankind but also animals in the context.3 All flesh is both injurer and victim. Their natures were corrupted to the verge of ruin.

“All flesh had corrupted his way (נִדְרֶה) upon the earth.” נִדְרֶה is the corrupted nature of all flesh. The literal meaning of נִדְרֶה is “way, road, path” (Gen 35:3; 49:17); figuratively, the word means “manner,” indicating one’s inherent nature. The term is used in Gen 31:35 (“way of women”) to indicate menstruation, in Prov 6:6 (“her ways”) to refer to the habit of ants, and in Amos 4:10 (“the manner of Egypt”) to indicate what was usually done in

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The root meaning of רוחו is “to tread, march,” and indicates a habitual way of life, lifestyle. The antediluvians’ way of life is strikingly contrasted with Noah’s walking with God, רוחו עתרו ("Noah walked with God," Gen 6:9, KJV). Enoch is characterized by his walking with God (Gen 5:24). Gen 3:8 implies that humankind walked with God originally. Corruption was the natural consequence when, after Eden, humankind had no communion with God. As Harland pointed out, Gen 6:1ff. finds its only echo in Gen 1:26-30. It is the total deviation from the divine intention by humankind. Human dominion over God’s creation was abused through violence. Humans did not properly exercise their authority as stewards of God.

Human sin corrupted the earth. Corruption is another term for human sin. It affects the land. The condition of the land is dependent on the spiritual-moral condition of humankind before God. The earth was cursed because of Adam’s sin (Gen 3:17); it denied Cain the murder (Gen 4:11-12); and humankind had to work painfully (Gen 5:29). Humankind corrupted the earth globally.

The antediluvian history is characterized with sin ever-spreading through the corrupted will of humanity. Its manifestation can be found in violence against human life (Cain’s and Lamech’s acts of murder), and the aberration of the marriage relationship. The latter point seems to be indicated by the corruption of their “way.” “Way” is also a metaphor

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for sexual relations. Lamech the Cainite took two wives, Adah and Zillah. As God's original plan for the family system collapsed even among the Sethites, the antediluvian world sank into a spiritual-moral chaos with no hope of restoration. “Among the transgressions that corrupted all living beings were apparently also various deviations in the sphere of sexuality.”

Violence (חָמה)

Among the sixty-eight occurrences of חָמה in the OT, the first two occurrences are found in Gen 6:11, 13.

(11) Now the earth was corrupt in God's sight and was full of violence.
(13) So God said to Noah, “I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.”

חָמה means “violence, wrong, bloodshed, unrighteousness, wickedness.” Its wide


For its broad range of meaning, it is defined as “an encompassing term for sin,”3 “highhanded dealing, violating the rights of others,”4 “lawlessness,”5 “outrage,”6 “cold-blooded and unscrupulous infringement of the personal rights of others, motivated by greed and hate and often making use of physical violence and brutality,”7 and “unrighteousness.”8

There are some features of גַּרְנֶשְׁת in Gen 1-9.

First, גַּרְנֶשְׁת threatens the life order that is established by God. Von Rad sees גַּרְנֶשְׁת as

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5Sarna, Genesis, 50-51.
6Alter, Genesis: Translation and Commentary, 28.
7Haag, “ גַּרְנֶשְׁת,” TDOT, 4:482.
8Cassuto, A Commentary on the Book of Genesis: Part 2, 52.
“the violent breach of a just order.” God provided a just order for ensuring His blessing upon His creation in Gen 1:26-30. Humanity had to take care of God’s creation as The image of God. Humankind is God’s steward. The temptation of the serpent in Gen 3 was to provoke a critical violence against the relationship between God and humanity. The sure foundation of human existence, a trust in and obedience to God revealed in the law concerning the tree of life and the tree of the knowledge of good and evil (Gen 2:9, 16-17), was broken through human disobedience. “You will not surely die” (Gen 3:4) was a false witness. The serpent was דְּאָרָא a violent witness.” The false witness to induce humanity to violate God’s law of life and death would bring about the “undoing of the man and woman.” Causing doubt about God’s word was violence against God’s reputation and honor. The unbelief and disobedience of humankind were violence against their source of life. The first couples’ blaming others for their sins was violence against God. They made accusation for their sins to God’s gifts of creation, the wife, and the animal. Thus, they attacked God, the good Creator.

Second, סֵדָ֖רָה has an escalating effect on human society. Its far-reaching effect upon the society was first felt by the family circle (Adam and Eve, Cain and Abel), then extended to neighbors (Lamech), and finally covered the whole earth. When the first woman insulted the goodwill of God the Creator by taking and eating the fruit that God forbade (Gen 3:6), she contaminated Adam, her husband, who came to attack God for his wife by mentioning her in the context of investigative judgment, saying, “The woman you put here with me—


she gave me some fruit from the tree, and I ate it” (Gen 3:12). It was an assault against his wife also. He blamed his wife before God while neglecting his responsibility to protect her from evil.¹

Once the husband-and-wife relationship was severely hurt by violence, its influence was seen in brotherhood. Cain murdered Abel his brother. The NT indicates that it was because Cain's conduct was irreligious (Gen 4:2-8; cf. Heb 11:4; 1 John 3:12). Hermann Gunkel insisted that the fratricide sprouted from jealousy.² Cain desired God's respect. Robert D. Sacks finds political motivation in Cain's murder, for Cain had to be a political leader in his times.³ Cain openly denied his responsibility as a brother before God, saying, “Am I my brother's keeper?” (Gen 4:9).

Cain was a progenitor of city life, and he was modeled by his descendants. Lamech made him his role-model. He brought a fundamental change in social order. His taking of two wives (Gen 4:19), Adah (אָדָה) and Zillah (זִילָה),⁴ was “an open attack on the primeval

¹The inseparable union between husband and wife is seen in Adam's exclamation made when Eve was created (Gen 2:23), and in God's original plan for marriage (Gen 2:24). Adam received instruction concerning the tree of the knowledge of good and evil from God directly. His wife knew the message when she violated God's law, and Adam did nothing to undo her violation, but participated in her act (Gen 3:1-6).

²Hermann Gunkel, xxxii.

³Robert D. Sacks, A Commentary on the Book of Genesis, ANE Texts and Studies, 6 (Lewiston, NY: Mellen, 1990), 41.

⁴Gen 1-5 names four woman (Eve, Adah, Zillah, and Naamah. Cf. Gen 3:20; 4:19, 20, 22, 23), and all of them except Eve (הawah) are of Lamech's family in the Cainite genealogy. This is another evidence that “the daughters of men” (בְּנֵי אָדָם) in Gen 6:2 indicates the Cainite women. Their names strongly imply that they were beautiful enough to attract “the sons of God” (בְּנֵי אַלְדָּאָד), i.e., the Sethites men. Adah (אָדָה) means “ornament,” Zillah (זִילָה) “shade,” “seductress,” or “cymbal,” and Naamah (עָנָא) “to be pleasant,” “lovely.” Cf. Richard S. Hess, Studies in the Personal Names of Genesis 1-11 (Neukirchen-Vluyn: Neukirchener Verlag, 1993), 46-55; John Phillips, Exploring Genesis (Neptune, NJ: Loizeaux, 1992), 73. Phillips offered an insightful remark when he said, “Lamech
law of marriage.” He openly praised Cain for his violent nature. He named his son Tubal-
Cain after Cain his ancestor in Gen 4:22. It is “the first compound form in the Bible.” He
was the ancestor “who forged all implements of copper and iron” (TNK), “the master of all
coppersmiths and blacksmiths,” and “the forger of copper and iron tools” (RSV). His
inventions could have been used as weapons, for פַּלַע means “to hammer, sharpen.” The city
became a center of violence, and violence became a way of life.

A personification of violence is seen in Lamech when he sings a song to praise his
killing a human.4

(23) Lamech said to his wives, “Adah and Zillah, listen to me; wives of Lamech, hear my words. I have killed a human (םָי) for wounding me, a young human
(תִּלָּה) for injuring me. (24) If Cain is avenged seven times, then Lamech seventy-
seven times.” (Gen 4:23-24)

The song reveals that the Cainite Lamech was excessive in revenge. A human who
was killed by Lamech seems to be a “young man” (תִּלָּה). He was avenged more than he
deserved when the case is viewed from the Mosaic law concerning talionic justice, “Eye for
eye, tooth for tooth . . . wound for wound, bruise for bruise” (Exod 21:24, 25). Lamech’s
song reveals the voice of an oppressor who was pompous in this vengeance. It also reveals
that humanity was in pursuit of “self-security” to be found in one’s own power. The

seems to have found the two of them irresistible. In Adah he embraced what the Bible calls ‘the lust
of the eyes’ and in Zillah ‘the lust of the flesh’.” Phillips, 73.

1Phillips, 73.

2Hess, Studies in the Personal Names of Genesis 1-11, 52.

3Robert Davidson, Genesis 1-11, ed. P. R. Ackroyd et al., The Cambridge Bible Commentary,

4For Lamech’s speech arranged in poetic form, see Mathews, Genesis 1-4:26, 288.
motivation could be to stabilize the order of city life. Bruce Waltke and Cathi Fredricks described Lamech's character as "tyrannical," and suggested "seventy-sevenfold" as a "formulaic number" representing "unlimited violence." When Lamech's revenge of "seventy-sevenfold" is contrasted with Christ's forgiveness of "seventy-seven times" (Matt 18:22), Lamech can be seen as an unending revenger. His song reflects the spirit of his times, and his tyrannical spirit dramatically influenced the antediluvian world.

There was an effort to resist the evil influence of the Cainites by the Sethites. At that time men began to call on the name of the LORD, Gen 4:26). While the Cainites' genealogy lists their cultural achievements in architecture, music, and industry, the Sethites' genealogy lists their relationship with God. They realized their frailty as human beings, began public worship, brought forth the spiritual giant Enoch who walked with God and was taken away by Him (Gen 5:22, 24), and lived in hope for a better world, as the Sethite Lamech's speech witnessed (Gen 5:29).

Gen 6 shows that their effort was in vain. They assimilated into the Cainites through

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1Cf. ibid., 289.

2Brueggemann, Genesis, 66.


4Ibid., 100, n. 71.

5Seth called his son "man," Enosh. "man" is often used in poetic texts to suggest human weakness, frailty, mortality, and distance from God (cf. Pss 8:4a, 5a; 33:12, 26; 103:15). See Kidner, 78; Wenham, Genesis 1-15, 115.

6אַרְעָא בֶּן חָיוֹד occurs in Gen 12:8; 13:4; 21:33; 26:25 where Abraham and Isaac worshiped God most obviously with prayer and sacrifice. See Wenham, Genesis 1-15, 116. LXX expresses hope in worship as follows: οὗτος ἔπικαλεσε ἐπικαλέσθαι τὸ δύναμις κυρίου τοῦ θεοῦ. "He hoped to call on the name of the Lord God" (Gen 4:26).
marriage (Gen 6:2). Their joining with the Cainites made the world worse, for נֵבִיִּים (the Nephilim) were born as the result of their marriage (Gen 6:4).

1 נֵבִיִּים comes from the root נָשָׁל ("to fall") and is likely to designate "a specific or well-known group or class" who were infamous for their violence in the antediluvian world. The motif of prideful autonomy is seen in קָנָנָה ("men of renown") that is applied to נֵבִיִּים. Violence was everywhere, and became the standard value system for the antediluvians.

Gen 6:11 relates corruption with violence. The corruption of human nature was demonstrated, first of all, in the abounding violence. Violence is a threat against the authentic existence of other creatures. It hurts others and also destroys the violent people themselves at the end. This is why God the Giver of life punishes the antediluvians. He has to stop violence in order to sustain the world. God's judgment is a salvation to the oppressed and to the suffering righteous. Because of God's involvement in human history through His work of judgment, humankind can enjoy the security of life. God purposed to save the world by judgment. God's salvific purpose was achieved through Noah the righteous who was in harmony with God (Gen 6:8-9, 18-21).

Third, נָשָׁל contaminates the whole earth. While Gen 3 and 4 describe the individual's sin, Gen 6:1-4 describes the collective sin. The whole generation of antediluvians was contaminated by sin.


Now the earth was corrupt in God's sight and was full of violence. So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth." (Gen 6:11, 13)

Violence occurs only two times in the Genesis flood narrative. It accompanies ליהב ("to corrupt," "to destroy") and בראים ("the earth"). The message can be simplified, "Violence corrupts and destroys the earth."

Violence is regarded as something able to fill the earth. The earth is affected by violence. Adam and Cain effected a negative influence upon the earth. The earth was cursed through Adam's sin (Gen 3:17), and was contaminated through Abel's blood (Gen 4:11). Gen 9:2-3 implies that humankind corrupted the earth with their cruel violence to animals. If כלבש ("all flesh") in Gen 6:12 indicated both humankind and animals, the text describes that the animal kingdom was corrupt and brutal. The earth was corrupted by human and subhuman creatures. The earth was the victim of human and subhuman violence. The flood was a means of purifying the earth from its defilement.

Human sin causes the land to banish its people. Adam's sin banished him from the Garden (Gen 3:17, 23); Cain's sin banished him from his land of dwelling (Gen 4:14); the antediluvians' sin banished them from the earth by death (Gen 7:23). The estrangement between humanity and the earth was achieved progressively. Because of the curse, the land...
became unfruitful and made humankind to be toilsome. Lamech longed for comforting from the painful toil on the earth (Gen 5:29). “Consequently, the task of tilling the ground had become almost unbearable by the time of Noah.”

When the earth became full of violence, it ceased to exist as a human habitation (Gen 6:11, 13). “The ecology of the earth is partly dependent on human morality.”

Fourth, doers of violence are responsible to God. God heard the soundless cry of the slaughtered Abel as a “sound as thunder” (Gen 4:10), and punished Cain. God is on the side of the victim of violence. God is both Judge and Advocate. Lamech’s insolent cry paid its price ultimately by the destruction of the earth by God. The rareness of the saved in the flood narrative suggests the hardship of God’s people at that time. These must have been difficult times for God’s people.

Nature is not a judge that works automatically in relation to the human spiritual-moral condition. לְמִי לְאָדָם (“in the sight of God,” Gen 6:11) and לְפָנֶיךָ (“before me,” Gen 6:13) indicate that the sovereign God has control of human and earthly destiny. As the earth is the creation of God, God the Creator responds to human violence. “Violent highhandedness is the most serious sin against Yahweh and means a profanation of the very

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1 T. Desmond Alexander, From Paradise to the Promised Land: An Introduction to the Main Themes of the Pentateuch (Carlisle, UK: Paternoster, 1995), 23.


3 פַּל (“to cry”) in Gen 4:10 derives its original meaning from the Arabic word for “sound as thunder.” BDB, s.v. פַּלָח. Cf. John E. Hartley "T. J.,” TWOT, 2:772.

God put a period to this situation: “I am going to put an end to all people” (Gen 6:13).

God the Redeemer had to participate in the human condition of violence. Otherwise, the plan of redemption would be void. Redemption of the land from violence would lead to redemption of the whole creation.

From God’s Side

The Hebrew Scripture begins Gen 6:5 by God’s seeing, יָרָא הָאָדָם (“and YWHW saw”). God’s seeing implies His estimate of and governance over His creatures. God is not indifferent to the world that He created. He is interested in the affairs of human life. The object of God’s seeing is רֶעֶשׁ הָאָדָם (“the wickedness of humankind”) (Gen 6:5), and He finds that it is great on the earth. From the outset, God’s major concern is clarified. He has deep concern for morality and spirituality. God’s seeing is followed by reactions of דָּגַע (“to be sorry”), פָּחַת (“to pain”) and בֵּר (“to curse”) that lead him to destroy humankind and the earth by the flood. The nature of בֵּר, דָּגַע, פָּחַת, וּניָרָא and קַלֵּל is to be studied as the cause of the flood. These terms need to be investigated from textual and theological aspects. Textually, their usages will be analyzed in the canonical context, especially in the context of Gen 1-11.

Theologically, the usage of the verbs will be discussed from the aspects of creation, sovereignty, and redemption of God; for the text takes it for granted that those concepts are the integral part of God’s qualifications as the basis of judgment in the narrative.²


2These three images concerning God (those of God the creator, God the sovereign ruler, and God the redeemer) are found in the flood narrative. The verbs פָּרָשׁ (“to make,” Gen 6:6, 7; 7:4; 9:6) and בָּרָא (“to create,” Gen 6:7) indicate God’s creatorship; God’s governance over all living things and

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God's Seeing (תָּשַׁר)

The verb הָרָאָה "to see" occurs 1,299 times in the OT with wide semantic range. It occurs 22 times in Gen 1-11, and more than half of these occurrences, 13 times, characterize God as one who sees. It occurs 10 times in Gen 6-9 (Gen 6:2, 5, 12; 7:1; 8:5, 8; 9:14, 16, 22, 23). It is related to God's seeing (3 times, Gen 6:5, 12; 7:1; 9:16), humans seeing (4 times, Gen 6:2; 8:8; 9:22, 23), and the appearing of natural elements (2 times, Gen 8:5; 9:14).

Among the references to God's seeing, Gen 6:5, 12 and 7:1 are used in the context of God's judgment, and Gen 9:16, in the context of God's grace in the Noahic covenant. Nahum M. Sarna senses "juridical overtones" in Gen 6:5 that imply "both investigation of the facts and readiness for action." The usage of הָרָא here indicates "the consideration of a state of affairs that had long been in existence, and on account of which a decision has to be

natural elements (Gen 6:7, 13, 17; 7:4, 9, 11, 12, 21-23; 8:1, 2, 3, 21, 22) indicates God's sovereignty; God's act of saving Noah and all the living things with him, Noah's sacrifice, and the Noahic covenant (Gen 6:8, 9, 13-16, 18-22; 7:1-3, 5-9, 13-18, 23; 8:1, 15-22; 9:1-17) indicate God's redeeming work.

Even-Shoshan and Naude classified the meaning into 11 categories. Naude's definitions are as follows: (a) the physical sense perception with the eyes, Gen 3:6; 6:2; (b) psychologically visionary conscious, seeing in a vision, receiving a revelation, Num 24:17; (c) becoming mentally aware of, realizing, taking note of, Gen 16:4-5; (d) the sense of experiencing or an activity or state, Ps 16:10; (e) act of inquiring into, investigating into, inspecting, Gen 37:14; (f) act of taking care of, looking after, Gen 39:23; (g) as marker (imperative) to draw attention to a situation, Gen 27:27; (h) act of visiting, 1 Sam 20:29; (i) to select, Deut 12:13; 33:21; 1 Sam 16:1; (j) to provide, Gen 22:8, 14; (k) to distinguish, Mal 3:18. See Jackie A. Naude, "תָּשַׁר," NIDOTTE, 3:1007-1009.

2Gen 1:4, 9, 10, 12, 18, 21, 25, 31; 2:19; 3:6; 6:2, 5, 12; 7:1; 8:5, 8, 13; 9:14, 16, 22, 23; 11:5.

3Gen 1:4, 10, 12, 18, 21, 25, 31; 2:19; 6:5, 12; 7:1; 9:16; 11:5.

taken.” “God reviewed their actions as a whole and passed righteous judgment upon them.”

The objects that God saw collectively include humankind and subhumankind: מַעֲרָתָם ("the human being," Gen 6:5), כלְּבָשָׂר ("all flesh," 6:12; 9:16), "every living creature of all flesh," 9:16); an individual and his family (Noah and his family, Gen 7:1); the earth (הָאָרֶץ "the earth," 6:5, 12); the collective spiritual-moral condition of human beings: רֹעִיתָם ("wickedness of human beings . . . only evil," 6:5), כלָבָשָׂר ("all flesh had corrupted his way upon the earth"); the spiritual-moral condition of an individual: יָדִיעַת רַאוּע ("I have seen you righteous before me," 7:1); the spiritual-moral condition of the earth: נִשְׁמָת ("it was corrupt," 6:12); the spiritual-moral condition of Noah’s generation: לְצַנְמוֹ ("in this generation," 7:1); the intention of heart: לְכָלָיו ("every inclination of the thoughts of his heart," 6:5); the way of life: דְּרוֹר ("its way," 6:12), and the rainbow to remember God’s covenant (9:16).

As the history of deliverance in the OT begins with God who sees the affliction of the oppressed (Exod 3:7-8), so God’s judgment begins with God who “sees” the condition of the antediluvians (Gen 6:5). יָדִיעַת ה’ ("and YHWH saw") introduces God’s intervention into the flood event. God has a relationship with humankind and the world. He is not a transcendent God who is indifferent to the human world. God’s intervention is based on His creation, sovereignty, and redemption.

At the sight of the prevalent wickedness of humankind on the earth, God claimed

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His creatorship in the negative sense. He was grieved that He had made (נָּסַ֑ע “to make,”
Gen 6:6; יִבְרַ֑ה “to create,” Gen 6:7) humankind, and decided that He would destroy the
human and subhumankind that He had made (כִּרְאֵ֑ה דַּנְו “that I have made them,” Gen 6:7).

"in the earth") in Gen 6:6 has a direct relationship with creation. אֲרֵ֑י “Earth”
occurs sixty-eight times in Gen 1-11, and is almost exclusively used in the creation (19
times) and the flood narrative (42 times). There is no reference to אֲרֵ֑י in Gen 3-5.1 אֲרֵ֑י is
God’s creation in which God filled the earth with botanical and animal existences (Gen 1:1,
11, 12, 20, 24, 25, 28). The prosperity and very destiny of humanity is dependent on the
earth, for they are blessed by God to “be fruitful and increase in number, fill the earth and
subdue it” (Gen 1:28). Humankind and the earth are inseparably bound by God the Creator.
The destiny of humankind is the destiny of the earth.

Perfect creation in Gen 1 is affirmed by seven occurrences of God’s seeing the
objects He had made as “good” (Gen 1:4, 10, 12, 18, 21, 25, 31). As God is the Creator of
the universe, the objects of His seeing are global, and they are described in Gen 1. He saw
light (vs. 4), land and seas (vs. 10), vegetation (vs. 12), great lights in heaven (vs. 18),
aquatic animals, fowls (vs. 21), and terrestrial animals (vs. 25). To sum up, He saw
everything that He had made (vs. 31).

God’s global watching is expressed in Gen 6:12 as God’s seeing the earth. “And God
saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the
earth.” לָפֶֽצֶן הָאֲדוֹלַ֑ים, literally meaning “to the face of God” in the previous verse (vs. 11), is
an equivalent expression to יִרְאֵ֑ה אֲדֹלַ֑ים “God saw” from the perspective of the object to be

1 Only אָדָה “ground” occurs in Gen 3:17, 19, 23; 4:2, 3, 10, 11, 12, 14; 5:29.
What God found on earth was \textit{"to corrupt"} and \textit{"violence."} The inclusive term \textit{"all"} also is used to indicate God's global seeing in Gen 6:12. The Creator saw everything on the earth, and it had deviated from the right condition in which God had put it during creation.

God's estimation concerning the antediluvian world is totally opposite to that concerning the earth in Gen 1. Gen 6:5, 12 meet their parallel expressions in Gen 1.

1. God saw that it was good (Gen 1:4, 10, 12, 18, 21, 25)
2. The LORD saw how great man's wickedness (Gen 6:5)
3. God saw all that he had made, and it was very good (Gen 1:31)
4. God saw how corrupt the earth had become (Gen 6:12)

Parallelism is found not only in form but also in occurring sequence. The former references of Gen 1 parallel with the first occurring reference in Gen 6:5, and the last reference of Gen 1 parallels with the latter one in Gen 6:12. The parallelism accentuates the decadence of God's creation from the condition of "goodness" (\textit{"DID"}) of the world to "wickedness/evilness" (\textit{"run"}) of humanity, and from the "greatest goodness" (\textit{"IX D DID"}) of the world to "the earth was corrupt ... the earth was filled."
God's creation to “utter corruption” (נשחתה) of the earth. The parallelism points out the cause of the judgment from God's perspective. God discerned that His created order on earth had totally collapsed by the actions of all flesh.

Gen 1:31 shows God’s satisfaction in His creation that led Him to install the Sabbath as the memorial of creation (Gen 2:1-3). An opposite perspective in Gen 6 led to God's reaction to wipe out His creation in sorrow (כעס) and pain (כאב): “I will wipe mankind, whom I have created, from the face of the earth—men and animals, and creatures that move along the ground, and birds of the air—for I am grieved that I have made them” (Gen 6:7). Judgment was the outcome that humanity invited through its utter spoiling of God's perfect creation.

Three texts in the flood narrative can be seen from the perspective of God's sovereignty. Gen 6:5 is an abuse of the blessings God bestowed in Gen 1:28. Humankind was appointed as God’s steward over all creation on earth. As God is the source of blessing to all creatures (Gen 1:22), so humankind was to be the same to subhuman creatures. Gen 6:5 shows how humankind became a source of evil instead of a source of blessing to all creatures. Gen 6:12 is the reflection of Gen 2:19 in an antithetical way. God created the animal kingdom, and “He brought them to see (moil) what he would name them; and whatever the human called each living creature, that was its name.” Humankind exercised lordship over living creatures satisfactorily. Every living creature kept its own place under human stewardship. But after the fall of humanity in Eden (Gen 3), the distortion of the nature of all creatures deepened to the extent that “all flesh had corrupted their way (רָעָה)
upon the earth.”

“All flesh” (בְּלֵי יַעֲשֵׂה) is a term including humankind and animals, and “way” (רֵעַ) means “conduct” or “behavior.” Gen 6:13 describes a situation in which humankind and animals revolt against the just and good rules that were set at the creation. God’s sovereignty was totally rejected by all living creatures. When the Designer’s rule or order is collapsed, the outcome is necessarily destruction. Antediluvians lived in the realm of destruction instead of the realm of God’s blessing. Gen 7:1 sets apart the remnant from the global corruption. “For you alone I have seen to be righteous before Me in this time” (NASB). The sovereignty of God is not too superficial to ignore a person. The sovereign ruler sought a person who was loyal to His governance; Noah was the person who obeyed all of God’s commands (Gen 6:22; 7:5, 9; 8:16, 18). God’s sovereignty is extended to the new world through the mediation of God’s faithful one. The sovereign Creator seeks to re-create the world. The only way He found to do this was to destroy the world and re-create it. The flood is to be understood as the renewing of the world order.

God the redeemer sees humankind in an antithetical way. While He sees the wickedness of humankind (Gen 6:5) and the corruption of all flesh (Gen 6:12), He sees the righteous (Gen 7:1) at the same time. He sees that which is in human hearts (Gen 6:5). He is deeply interested in seeing the moral-spiritual condition of humankind. All three key texts describe a God who sees the moral-spiritual quality in humankind. God recognized Noah as righteous by walking with him (Gen 6:12; 7:1). God’s negative looking at the collective corrupted his way upon the earth.”

humanity in Gen 6:5 is not superficially done. He made his final negative estimate only after
He had struggled with humankind through His Spirit (Gen 6:3, 5). “I have found (רָאָה)
you righteous in this generation (בְּרָוָיו הָיוּ)" (Gen 7:1) points to a Redeemer who knows
His people by name. God knows His people personally. Only Noah, not the “men of
renown” (מִאֵשׁ הָיוֹם) of olden times, is remembered by God. From the perspective of
redemption, only the righteous are alive before God. The mentioning of Noah’s name
personally in God’s dialogue shows God’s personal salvific zeal. God worked person-to-
person with His Spirit.

The redeemer has a spiritual cognition of time. That time is an eschatological time.
“in this generation” (Gen 7:1) is equivalent to “in his generations” (Gen
6:9). Both are time-oriented expressions, as NIV and NASB imply in their translation of
Gen 6:9, “in his time.” God declared to Noah, “The end (וְנִרָא) of all flesh is come before me
(לָצֶּנֶנִי)” (Gen 6:13, KJV). “Before me” implies that God regarded His involvement in
human history as an eschatological event. The contrast in God’s sight between the
wickedness of the antediluvians (Gen 6:5) and the righteousness of Noah (Gen 7:1)
emphasizes the eschatological nature of (דָּוִד) (“righteous”). Every generation stands before
God during the end-time crisis.

God saw that no one would be saved should the condition of Gen 6:5 last. The flood
was the last measure that God took after His endeavor to save humanity. With one man,

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1For the understanding of the plural (בְּרָוָיו הָיוּ) (Gen 6:9) as singular by rabbinic glosses (B.
Sanhedrin 108a; compare Bereshith Rabba and Tanhum) and LXX, see Cassuto, A Commentary on the
Book of Genesis: Part 2, 49.

2Gen 6:9 is translated as “in his time” by NIV and NASB.
Noah, God found another opportunity to continue the work of redemption. The incurable, fatal nature of humankind is seen in the occurrences of vocabulary in the key texts that imply the moral-spiritual relationship with God: a positive term occurs only once—פָּרָשֵׁים (“righteous,” Gen 7:1); negative terms, 4 times—רַעַנְת (“wickedness was great,” Gen 6:5), יֶרֶץ (“only wicked,” Gen 6:5), נְשַׁדַּד (“it was corrupt,” Gen 6:12), נְשַׂדָּד (“it had corrupted,” Gen 6:12). But it may be seen that God was hesitant to punish them, for He offered 120 years of probation to humankind. The offer of 120 years of probation shows that God is in haste to save, but hesitant to destroy. Yet, sinners’ total refusal of God’s salvation resulted in the flood.

God’s loving care for humanity is revealed in Gen 9:16. Though the spiritual condition of humanity remained the same (compare Gen 6:5 with Gen 8:21), God promised that He would not destroy all living creatures by a flood. In spite of personal grief and pain on God’s part, God was on the track to fulfilling the redemption for the whole creation in the future. The purpose of God’s judgment is obviously salvific.

God’s Sorrow (ରୁହ୍ନ)

ରୁହ୍ନ and ବୁହ୍ନ୍ୟା express God’s unrest. They express God’s feeling when He witnessed the total collapse of the creation order. The root ଯୁହ୍ନ occurs 108 times in verbal forms (48 niphal, 51 piel, 2 pual, 7 hithpael). It is not only an onomatopoeic term implying difficulty in breathing, hence “pant,” “sigh,” and “groan,” but also an anthropopathic term implying

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1Even-Shoshan, 754.

“physical display of one’s feeling, usually sorrow, compassion, or comfort.” The flood narrative uses it two times in the niphal (6:6, 7). The niphal form means “become remorseful, repent of something, regret, be sorry, feel sorrow or sympathy, find comfort, be comforted.” The verb in Gen 6:6, 7 is translated as “repent” (KJV, ASV), “be sorry” (RSV, NKJV, NASB, NRSV, NEB), and “be grieved” (NIV).

God is not an apathetic machine that works automatically by preconditioned programming. He feels deeply as He is involved in human history. He can change or revoke His punishment in response to human reaction. The first obvious mention of God’s changing His mind occurs in Exod 32:11-14, which describes God’s answer in response to Moses’ prayer for the Israelites who made a golden calf. God’s favorable feeling of הבורא toward the objects means compassion and sympathy; the unfavorable one incited by the character and deed of the objects means “rue,” “repent.” What the antediluvians incited in יهوו was a reaction to evil/wickedness. Out of הבורא, God introduced a new situation, “I will wipe mankind, whom I have created, from the face of the earth—men and animals, and creatures that move along the ground, and birds of the air—for I am grieved (הנה) that I have made them.” God’s feeling is not static. It is dynamic. הבורא interweaves the twin factors of decision/effect and emotion/affect.

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3Dement, 135.

4Simian-Yofre, 342.
God repented of His work of creation. God is the Life-giver. Repenting by the Life-giver naturally affects the destiny of His creatures, including humankind and the subhuman creatures of the earth. If God turns His back on His creation, it means death. God's grievance over His creation can be likened to a funeral setting. The book of Genesis uses מושל nine times, primarily in relation to bereavement. Gen 6:7 is a plain statement that God regarded the antediluvian world to be already dead in sin. God the Creator stood there as a lamenting one bereaved of His dear children.

The first-person discourses of Gen 6:7 ("I will wipe," "I have created," "I repent," "I have made them") indicate a sentence of judgment issued by the divine legislator. According to the Hebrew accent system, ātnah (an accent that divides the verse into two parts) comes between "I have created" and "I repent." The verb makes a parallelism—A:B=A':B'. God's creative activity forms B and B'. God's executive word and emotional word form A and A.' The latter point makes it clear that the judgment by flood was necessary, for the sovereign ruler's original intention for His creation failed totally. God's goodwill toward His creation was thwarted. The dual meaning of מושל indicates the changing of God's mind from compassion to remorse. It shows that there is a time in which God has to make up His mind to halt His creatures' revolt against the divine Legislator. God is not

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1Gen 5:29; 6:6, 7; 24:67; 27:42; 37:35 (2 times); 38:12; 50:21.

2Isaac in bereavement for Rebekah, Gen 24:67; Esau, in his planning to kill Jacob, Gen 27:42; Jacob, in the alleged death of Joseph, Gen 37:35; Judah, in the death of his wife, Gen 38:12; Joseph, after the death of Jacob, Gen 50:21. Other examples: David, of Nahash, father of Hanun, 2 Sam 10:2-3=1 Chr 19:2-3; David, of the son of Bathsheba, 2 Sam 12:24; Rachel, for the loss of her children, Jer 31:15.

infinitely patient.

The text gives insight into the redemptive work of God through word play. As נה implies the double meaning "to be sorrowful" and "comfort,"¹ the sorrowing God can be comforted only through a human, for the sorrow came due to humanity. The solution is found in Noah. Gen 6:6 is parallel with Gen 5:29, where Lamech gives a name to his son: "He will comfort us (יהוה) in . . . the painful toil (ימシン) of our hands." The name נ ("Noah") is associated with נה ("comfort"). נ will remove נ ("pain") caused by human rebellion. God's pain (Gen 6:6) will find its solution in the person of Noah. Noah brings comfort to the agonizing humanity represented by Lamech's wish, and he brings a bright future of re-creation to the God lamenting for His dead.²

Nah can be understood in two ways. It is the sorrow that caused pain in God's heart (יהוה אללה, Gen 6:6). It is the consolation that is to be sought in His finding Noah in order to have a new beginning. These two aspects—"to be in sorrow"/pain-of-bereavement and "console"/to-show-mercy—are intermingled in the judgment by flood. God's salvific purpose in executing His judgment is outstandingly apparent in the theological concept of the Hebrew word נה.

God's Pain (נַעֲבָה)

The NIV rightly catches the meaning of נַעֲבָה in its translation, "his heart was filled with pain" (Gen 6:6). נַעֲבָה occurs seven times in Gen (verbal form, 3 times;

¹E. A. Speiser, Genesis, AB, 1:51.
nominal forms, 4 times).\(^1\) Its basic meaning carries the connotation of hardship and pain, "the most intense form of human emotion, a mixture of rage and bitter anguish."\(^2\) The reflexive form, shows that "it has to do basically with inner feelings."\(^3\) God's extreme inner pain is expressed by the following expression אֲלִילֵי הָרוֹת, "to His heart." Since the heart is "a person's center for both physical and emotional-intellectual-moral activity,"\(^4\) the phrase expresses the pain that affected God's whole being. God is totally immersed in the pain that humanity caused on the earth.

The pain was not felt by God only. Humanity also felt the pain of sin. Gen 6:6 reflects Lamech's wish that he made as he named Noah his son in Gen 5:29, "He named him Noah and said, 'He will comfort us in the labor and painful toil of our hands caused by the ground the LORD has cursed'."\(^5\) The verbs שָׁנָח, עֵצָה, and עֵצָה occur in both verses. Lamech felt the overwhelming power of sins, he felt his life painful, and he sought release from its influence in Noah.\(^6\) That desire was fulfilled by God when He intervened in human history at the time of the flood and chose Noah as the inaugurator of a new beginning.\(^6\) While the agonizing humanity represented by the wish of Lamech found comfort in Noah, the agonizing redeemer also found relief in the righteous person Noah. God's intervention in

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\(^1\) Verb שָׁנָח. Gen 6:6; 34:7; 45:5; nominal שָׁנָח, Gen 3:16; שָׁנָח, Gen 3:16, 17; 5:29.

\(^2\) Wenham, Genesis 1-15, 144.


\(^4\) Bruce K. Waltke, "Heart," BTDB, 331.

\(^5\) For the relationship between בְּנוֹ and בִּן, see Hess, Studies in the Personal Names of Genesis 1-11, 115-118.

human history was not arbitrary. It was an act of redemption in that God responded to the human outcry for relief from pain. When humanity felt pain, God felt pain also, and intervened to solve the problem.

The nominal form לֹא הָיָה in Gen 5:29 occurs only here and in Gen 3:16, 17. לֹא הָיָה in Gen 3:16 is related to the labor pain of childbirth. Childbirth is an act of procreation, the giving of a new life. In the midst of painful life resulting from sin (Gen 3:17), God offers grace to humanity to give birth to a new life that can alleviate the pain. Therefore the word ילָּא has two aspects: positively it is concerned with the life-giving effort that is accompanied by the laborious pain of childbirth, and negatively it is concerned with a remorseful emotion that destroys.

God's painful effort to give life to humanity is expressed in Gen 6:3, “My Spirit will not contend with the human forever (לא redistributed be在地上), for he is mortal; his days will be a hundred and twenty years.” The hapaxlegomenon ילָּא is translated variously as “contend” (NIV), “strive” (KJV, NASB), and “abide” (NRSV, NJPS, NEB) in English Bibles. OT scholars have not reached a consensus on the meaning of ילָּא. The term ילָּא has been diversely interpreted as “to be strong,” “to remain, to exist,” “to be humbled,” or

1For a discussion on the exegetical problems of the identity of ילָּא (“My Spirit”), the meaning of ילָּא, the meaning of ילָּא, and the significance of the “hundred and twenty years,” see ibid., 332-335.


3For Guillaume’s suggestion of this meaning on the basis of Arabic danā, see Alfred Guillaume, “A Note on the Meaning of Gen. 6:3,” American Journal of Semitic Languages and Literatures 56 (1939): 415-416; for the supporters of this position, see Cassuto, A Commentary on the Book of Genesis: Part 1, 296; Mathews, Genesis 4:27-11:26, 333; Wenham, Genesis 1-15, 142. Charles
"to shield, protect." 

Due to the ambiguity of the meaning of גָּתַן, the term is to be interpreted from the context of the text. Because the term occurs in the context of God's judgment, the renderings of KJV, NIV, NASB—"strive," "contend"—that are based on the Hebrew root גָּת ("to judge, plead the cause, govern") are acceptable, for the Hebrew root גָּת . . . has always [this] ruling judicial sense.

The word "strive" in the Hebrew means "to rule," and "to judge," as corollary to ruling. These words indicate that the Holy Spirit could continue working but a little longer, and would then be withdrawn from the unregenerate and unrepentant of the human race. Even God's long-suffering must end.

God's judgment at the time of the flood came only after His struggle with humanity. "God determines that He will let His Spirit no longer do His work of reproving and restraining (yadhôn), because human has degenerated." God pleaded with humanity to return from evil ways, and gave them a probationary period of 120 years. It was a painful effort that ended in the destruction of humanity by the flood. בּוֹרְאָתָם in Gen 6:6 reflects

Fritsch questioned the validity of the meaning in Fritsch, Genesis, 41. Speiser rejected the rendering of "abide in" as "a guess lacking any linguistic support." E. A. Speiser, Genesis, AB, 1:45.

Gesenius rendered גָּת as "non humiliabitur, my spirit shall not be humbled, or become vile, in man, regarding it as cognate with the Arabic." Johann Peter Lange, Genesis, trans. Philip Schaff, A Commentary on the Holy Scriptures, 1 (New York: Charles Scribner's Sons, 1915), 278.


"Lange, Genesis, 279.

Leupold, 255.
God's sense of failure concerning the salvation of people. God had to endure the pain of heart that He should destroy His creation on the earth. The outcome of human rejection toward God's saving grace was the flood.

God's future ongoing pain is foretold in Gen 8:21. In spite of the flood, the evil condition of the human heart is not altered. God decided to accept human frailty and continue the salvific work. The NT claims that it will finally be ended by the worldwide judgment of fire (2 Pet 3:9-13). God's endurance that seeks to save the sinful humankind will last even in the eschatological judgment. The whole of human history is a history of salvation from the fall to the end.

_God's Curse_ (הלֹּל)

After the flood, God made it plain in Gen 8:21 that the flood was a punitive rather than a corrective act of God.¹ Gen 8:21 is an echo of Gen 6:5 that describes why God had to punish antediluvians. God cursed the ground because of humankind, and He destroyed all the living creatures.

There are two terms in Gen 1-11 that are translated as “curse” in English: רעה (upon serpent, Gen 3:14; upon the land, Gen 3:17 and 5:29; upon Cain, Gen 4:11; upon Canaan, Gen 9:25) and לול (Gen 8:21 only).² While רעה indicates a ban or limitation in its

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² At least six Hebrew words are translated as “to curse”: רעה, נֵבָּע, אָנָּח, קְלָל, רָאִי, קִבּוֹ, and נַחֲל. For a detailed treatment of these terms, see Herbert Chanan Brichto, _The Problem of ‘Curse’ in the Hebrew Bible_, Journal of Biblical Literature Monograph Series (JBLMs), vol. 13 (Philadelphia, PA: Society of Biblical Literature, 1963).
context,\(^1\) בָּלָה means "to be light, small, contemptible."\(^2\) בָּלָה occurs six times in Genesis, and half of them in Gen 8 (Gen 8:8, 11, 21; 12:3; 16:4, 5). Its usage is related to lowering or humiliating: lowering of waters from the land after the flood (Gen 8:8, 11), Hagar's humiliating Sarah for not having children (Gen 16:4, 5). In the textual context of Gen 8, God's curse upon the ground indicates His lowering or humiliating it to stop its authentic existence as the environment for living creatures. As the result, all living creatures were destroyed (הָעַבְד, "to smite, strike, hit, beat, slay, kill," Gen 8:21).\(^3\) Maintaining one's authentic existence in God's creation order is a matter of one's destiny. Ps 37:22 presents the destiny of "those cursed by Him" (ברי בָּלָה) in contrast to "those blessed by Him" (ברי בָּלָה). While the latter inherit the earth, the former are eradicated (בר).\(^4\)

The image of a cursing God reveals that God is the Sovereign Ruler who maintains justice in His world. There is a limit beyond which God cannot tolerate humankind's evil, corruption, and violence. God judges and punishes humankind for their inauthentic life. When God puts humankind before His judgment bar, He decides his destiny between life and death.

The cursing God image is intermingled with a loving God image in the narrative.

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\(^1\) The serpent was banned from the animal world, Cain was banned from "the earth's fertility," Canaan, as a slave, was "banned from free association with" Shem and Japheth, and the land was not allowed to be profitable for humankind. See ibid., 83, 86-87.


\(^3\) Marvin R. Wilson, "ֶעַבְד," TWOT, 2:577. When the subject of the verb ֶעַבְד is God, it means the judgment scene for one's sin (1 Kgs 14:15; Lev 26:24). Cf. Wilson, "ֶעַבְד," TWOT, 2:578.

\(^4\) C. A. Keller, 1142-1144. For the semantic development of ֶעַבְד, antonym of בָּלָה, in every respect to that of בָּלָה, see ibid.
Human sin caused curses to be imposed not upon the whole humankind (נָאָרָה) but upon the land (יַעֲרָרָה, Gen 3:17; 8:21). Humankind is not the object of God’s curse, but the object of God’s blessing. The blessing of life was once again secured by God’s own determination in the cultic environment after Noah built an altar to YHWH and offered burnt offerings: “The LORD smelled the pleasing aroma and said in his heart: ‘Never again will I curse the ground because of man, 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). Though human nature was not changed after the flood, God accepted the human condition as it was, and set up a covenant, “I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth” (Gen 9:11). Another opportunity was given to humankind to lead an authentic life before God, the Sovereign Ruler. God continued to work to fulfill the plan of salvation despite the burden of an unchanged human nature that would continually hurt His heart.

**Extent of Judgment: Global Flood**

The extent of the flood has been a hot issue in the scientific and theological world. Due to the limitation of this thesis, only the theological aspects will be treated. There are two positions on the historicity of the flood: (1) literal flood theories, and (2) nonliteral

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symbolic theories. The proponents of the latter theories think of the biblical-flood narrative as a parable or a myth that did not happen in history. They do not consider the historicity of the narrative to be at face value, and emphasize only the theological meaning: “they say: it teaches us that God takes sin seriously and judges all who disobey him,” “what really matters is what the story tells us about God (or the gods) and his (or their) relationship to ancient humankind.”

Those who take the biblical-flood narrative at face value, believing the historical nature of the narrative and accepting the inspiration of the Scriptures, support either (1) the traditional global worldwide flood or (2) a limited local-flood.

Limited Local-flood Theory

Scholars support the limited local-flood theory from philological and textual aspects.

From the philological aspect, they observe the similarity between the Genesis flood

1Gunkel, Genesis, 77-78.


3Shea demonstrates the historical nature of the flood narrative in his literary structure of the flood narrative. For his double inclusos of הָיוֹת in the primary genealogy (Gen 5:32; 9:28-29), and in the secondary genealogy (Gen 6:9-10; 9:18-19) as the marker of historicity of the flood, see Shea, 22. For the function of הָיוֹת as a historical marker in the Genesis genealogies, see R.M. Davidson, “Flood, The,” 51-52. “The Flood story purports to be history. It deals with a definite incident in man’s experience, with the adventures of an individual human being whose name and genealogy are on record, and it recounts the facts of that experience as they were remembered and handed down by tradition through subsequent generations.” Leonard Woolley, “Stories of the Creation and the Flood,” Palestine Exploration Quarterly 88 (1956): 14.

4For Bernard Ramm’s understanding that the second view does not negate the inspiration of the Scripture, but is concerned with the problem of interpretation, see Bernard Ramm, The Christian View of Science and Scripture (Grand Rapids, MI: Eerdmans, 1954), 240.
narrative and ANE flood stories. J. H. Marks suggests that the Hebrew story was influenced by the Babylonian flood tradition through the mediation of the Amorites and proto-Arameans.\(^1\) The Near Eastern flood stories are believed to be accounts of repeated seasonal flooding in the valleys of the Tigris and Euphrates,\(^2\) and, thus, the Genesis flood narrative is a witness about one of them. Since archaeological evidences in Ur, Kish, Nineveh, Shuruppak, Uruk, and Lagash disconfirm a global flood, the limited local-flood theory is widely accepted.\(^3\) The origin of the ANE flood stories is assumed to be in the area of South Mesopotamia. Noort insists that "local experiences" were merged into "a narrative tradition about worldwide destruction of all human life," and "the global dissemination of this tradition can only be understood in psycho-religious terms."\(^4\) But the philological argument has weakness in its failure to produce consensus on literary dependency.\(^5\)

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\(^1\) J. H. Marks, "Flood (Genesis)," *The Interpreter's Dictionary of the Bible (IDB)* (New York: Abingdon, 1962), 2:283.


\(^4\) Noort, 4.

\(^5\) For the abandonment of the direct dependency of the biblical-flood narrative on Mesopotamian prototypes because of the unique and different elements in the biblical narrative, see Lewis, "Flood," 799. For the mediatorial role of Amorites and proto-Arameans, see Marks, "Flood (Genesis)," 283. For the suggestion of a common original, see Howard F. Vos, "Flood (Genesis)," *ISBE*, 2:321; Kitchen, 425. Because of the unique and different elements in the biblical narrative, claims of direct dependency have been largely abandoned.
From the textual aspects, scholars diminish the meaning of some crucial terms in order to reflect a local-flood. For example, the understanding of structure and certain terminology in Gen 7:17-24 reflects the interpreter’s theological position. Gen 7:17-24 is regarded as one unit in the structure of the Genesis flood narrative by OT scholars. It focuses on a prevailing effect of waters upon the earth: as the result of forty days’ flood, the waters increased greatly upon (‘the earth,’ vss. 17-18), all the great mountains under (‘the whole heaven’) “were covered” (vss. 19-20), and (“all flesh,” vs. 21) perished except Noah and those in the ark (vs. 23).

Local-flood theorists render ?א as “land” or “country” rather than “earth,” and כים as “sky” rather than “heaven.” Custance cites Young’s Analytical Concordance for the rendering of •: “earth” 677 times and “land” 1,458 times. He argues that “of the 677 occurrences, in at least one hundred instances the word may be . . . rendered ‘land’ rather

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1 Anderson, “From Analysis to Synthesis,” 38; Cassuto, A Commentary on the Book of Genesis: Part 2, 30; Shea, 22. For a comparison chart of the structures of the Genesis flood narrative among the authors, see Shea, 9.

2 A chiasmus in the first two words of Gen 7:18, 19 emphasizes the covering of waters upon the earth: (vs. 18)/ (vs. 19). The structure of A B (vs. 18)/ B’ A’ (vs. 19) shows that B’ is emphasized here. B’ corresponds to ("waters"). The shift of verb form from the imperfect tense to the perfect tense in the latter (Gen 7:19) serves to shift the focus from the ark (vss. 17-18) to the effect of the waters upon the earth (vss. 19ff.). Cf. Hamilton, The Book of Genesis, 296-297; Martin Kessler, “Rhetorical Criticism of Genesis 7,” Rhetorical Criticism: Essays in Honor of James Muilenburg, ed. Jared J. Jackson et al. (Pittsburgh: Pickwick, 1974), 12. For the rejection of climax on vs. 19, see Sean E. McEvenue, The Narrative Style of the Priestly Writer (Rome: Biblical Institute, 1971), 35.

than ‘earth’.\textsuperscript{31} “Land”/“sky” is a phenomenological interpretation of שמיים (אלהים) to the extent of the flood as local. “Land” represents the Mesopotamian countries, “sky,” “the visible part of heaven within the horizon”\textsuperscript{9} there. Kidner thinks that כתרון (“the whole heaven”) is a language of appearance used hyperbolically as in a similar speech in Col 1:23.\textsuperscript{3}

Because the ICOI construction lacks an accusative (רו), it can describe a phenomenon that does not necessarily involve waters. The mountains could be hidden from view by cloud, mist, or storm.\textsuperscript{4}

The narrative does not offer a scientific description of the flood, but uses “the language of appearance.”\textsuperscript{95} When כל (“all”) is taken in this way, all the land including all the high mountains under the whole sky appears to Noah to be flooded.

Even a Hebrew tradition regards Palestine as not being submerged by the flood, for her highest locality as the center of the world.\textsuperscript{6}

\textsuperscript{1}Arthur C. Custance, \textit{The Flood: Local or Global?} The Doorway Papers, 9 (Grand Rapids, MI: Zondervan, 1979), 15.

\textsuperscript{2}Mitchell, 511.

\textsuperscript{3}Kidner, 91.

\textsuperscript{4}R. Laird Harris, “Hood,” \textit{TWOT}, 1:449; Mitchell, 511. Another Pentateuchal usage of הים in the context of deluge is found in the Exodus narrative where the Egyptian chariots were drowned in the Red Sea (Exod 14:28; 15:5, 10). The drowning of the Egyptian chariots has a close verbal relationship with the Genesis flood narrative. Both חרט (“deep,” Gen 7:11; 8:2; Exod 15:5, 8; cf. Gen 1:2) and רוח (“wind,” Gen 8:1; Exod 15:8, 10; cf. Gen 1:2) worked to execute God’s judgment. For the relationship between the Genesis flood and the Red Sea, see Mathews, \textit{Genesis 4:27-11:26}, 381-382.


\textsuperscript{6}This idea has a relationship to a “cosmic mountain.” For the sacred mountain as the “axis mundi connecting earth with heaven,” and Gerizim in Palestine as the “navel of the earth,” see Mircea
Global, Planet-wide Flood

This position can be advocated from textual, theological, and intertextual aspects. G. F. Hasel and R. M. Davidson made a great contribution to establishing the global dimension of the Genesis flood. They investigated some crucial terminologies and phrases in the text through contextual and syntactic approaches, and treated theological aspects relevant to the text. They included the intertextual aspects by relating the text with NT witnesses.

**Textual Aspects**

Textual aspects deal with crucial terms and phrases that can be grouped as follows:

1. **Locus of the flood**—the place where God brings His judgment, (2) **victims of the flood**—the creatures whom God judges, (3) **instruments of the flood**—tools that God adopts to bring judgment, (4) **scientific aspects of the flood**, water motion, and the size of the ark.

**Locus of the flood**

It is the place where God brings His judgment. It is the primary area where the extent of the flood is discussed. Terms to be considered include הָאָרֶץ ("the earth"), הָאָרֶץ ("the ground"), הַשָּׁמֶשׁ ("the heaven"), and הָרְדִי ("the mountains"). Usually an inclusive word, בָּל ("all/every") accompanies those words and other subsequent words to describe the extent of the flood. Therefore, the term בָּל needs to be treated first before other terms.

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(מָכָל, "all/every") occurs eight times in Gen 7:19-23. “All/every living substance” (כָּל הלֶחֶם, vs. 23) on the face of the ground was destroyed; “all/every flesh” (כָּל אֶדְמוֹן), “all/every creeping thing” (כָּל הַשְׁרִימ), on the earth, and “all/every humankind” (כָּל אֶדְמוֹן נָעַמְדָה, vs. 21), “all/every thing in whose nostrils was the breath of life” (כָּל עָשָׂר נָעַמְדָה ויִתֶּהָ נָעַמְדָה), and “all that was in the dry land” (כָּל עָשָׂר בַּרְחֵב), vs. 22). The whole animal kingdom upon the dry land was wiped out by the deluge that covered “all/every high mountain (כָּל הַרְמִים הָגוֹהָמִים)” under “the entire heavens” (כָּל הָאַרְצָם, vs. 19). The peaks of the highest mountains “were covered” (רְמָת, vss. 19, 20) fifteen cubits upward (vs. 20). The usage of מָכָל in the context indicates only “the all-encompassing nature of the destructive floods.”

Not every instance of forty-six occurrences of אֶדְמוֹן (“the earth”) in Gen 6:5-9:17 accompanies a genitive of limitation. When the term accompanies a genitive, it can be translated as “land,” which can indicate direction, topographical statements, the land in relationship to a person or a group, the name of the land or of the people that live in it, or name of a city or a prince. With the absence of an accompanying genitive in the text, no information is available on any specific locality where Noah lived and the flood affected.

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1Another Pentateuchal usage of מָכָל in the context of the deluge is found in the Exodus narrative where the Egyptian chariots were drowned in the Red Sea (Exod 14:28; 15:5, 10). The drowning of Egyptian chariots has close verbal relationship with the Genesis flood narrative. Both מָכָל (“deep,” Gen 7:11; 8:2; Exod 15:5, 8. cf. Gen 1:2) and מָרָם (“wind,” Gen 8:1; Exod 15:8, 10; cf. Gen 1:2) worked to execute God’s judgment.


3Gen 6:5, 6, 11 (2 times), 12 (2 times), 13 (2 times), 17 (2 times), 7:3, 4, 6, 10, 12, 14, 17 (2 times), 18, 19, 21 (2 times), 23, 24; 8:1, 3, 7, 9, 11, 13, 14, 17 (3 times), 19, 22; 9:1, 2, 7, 10 (2 times), 11, 13, 14, 16, 17.

4Magnus Ottosson, “אֶדְמוֹן,” TDOT, 1:400-401.
while the eleventh tablet of the Epic of Gilgamesh indicates the cities of Shuruppak and Euphrates. Grammatically, this form corresponds to the parallel usage of the same term in the creation account where it clearly indicates the worldwide, global dimension of the earth.2 The LXX reflects the global idea by consistent rendering of the term as γῆ “earth.”3

The creation account uses the bipartite division of the universe. The entire sphere of the earth consisted of “heaven” and “earth” (Gen 1:1; 2:1, 4). “Earth” is an antithesis to “heaven” in the cosmic sense.4 Gen 6:17 and 7:19 adopt both terminologies in the same verse. God announces the flood “upon the earth” (ὅλη οἰκοσφαίρησις) to destroy all life “under the heaven” (ὅλη τοῦ οὐρανοῦ) (Gen 6:17). No life can escape destruction, for the flood is planet-wide. Waters are flooding “upon the earth” (ὅλη οἰκοσφαίρησις) until all the high mountains “under the whole heaven” (ὅλη τοῦ οὐρανοῦ) are covered (Gen 7:19). Flood is everywhere, for the highest place on earth is covered with water.

The expression γῆ occurs eighty-seven times in eighty-six verses in the OT.5

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1Foster, “Gilgamesh (1.132),” 458.
3γῆ occurs more than 2,000 times in the LXX. Unlike the tradition of the ancient Greek mythology thinking of γῆ as a female deity, the mother of all life, LXX regards γῆ as part of God’s creation (cf. Gen 1:1f.). For the usage of γῆ to mean “earth,” “land,” “field,” see R. Morgenthaler, “Γῆ,” New International Dictionary of New Testament Theology, ed. Colin Brown et al. (Grand Rapids, MI: Zondervan, 1986), 1:517-518.
4Ottosson, 393; David Toshio Tsumura, “נָשָׁיָה,” NIDOTTE, 4:160.
Thirty among the fifty occurrences in the Pentateuch occur in Genesis. It can be both local and global in its own context.¹ Except for three occurrences in the stories of Lot (Gen 19:23) and of Joseph (Gen 41:34, 42:6), all of them occur in the creation (8 times) and flood narratives (19 times).² הָעָלְיָהֶם in the flood narrative has reference to the Creation. Living creatures that God created to live “upon the earth” were destroyed by the flood “upon the earth” (Gen 1:20, 26, 28, 30; 6:17; 7:4, 24). As the Creation was accomplished globally “upon the earth,” so the destruction by flood is accomplished globally “upon the earth.”³

“upon the face of all the earth” occurs two times in the flood narrative (Gen 7:3; 8:9). Both occurrences are related to the birds. God commands Noah to take seven of every kind of bird, male and female, to preserve seed upon the face of all the earth (Gen 7:3). The dove that Noah sent out to check the water level returned to him, for the waters were upon the face of all the earth. The phrase occurs six times in Genesis.⁴ All of them appear in Gen 1-11 where the global perspective is prominent. In Gen 1:29, God prescribes food for humanity. The tower builders of Babel had to scatter upon the face of all

¹For the local meaning, see Gen 19:23, cities of the plain; Gen 41:34; 42:6, the land of Egypt; Num 14:36; Deut 8:10, Canaan; 1 Sam 23:27, Israel; 1 Kgs 8:27; 2 Chr 6:18, Temple of Solomon; Jer 25:9, 13, Southern Kingdom of Judah.

²Eight times in the creation narrative, Gen 1:11, 15, 17, 20, 26, 28, 30; 2:5. Nineteen times in the flood narrative, Gen 6:12, 17; 7:4, 6, 10, 12, 14, 17, 18, 19, 21, 24; 8:1, 17 (2 times), 19; 9:14, 16, 17.

³It is remarkable that all of the seven occurrences of הָעָלְיָהֶם in Ecclesiastes have reference to their global aspect only. All of them relate either to the creation or the fall, both of which are universal in human life. For the passages related to Creation, see Eccl 5:2; 11:3. For the fallen condition of humanity, see Eccl 8:14, 16; 10:7; 11:2; 12:7.

⁴Gen 1:29; 7:3; 8:9; 11:4, 8, 9.
the earth. As the perspective of הַיּוֹרָה הַיָּם in the creation narrative and Babel story is

global, so the perspective of the same expression in the flood is also global. Reference to

the birds in the text is a clear indication of a global flood. The phrase נִשְׁמַת הַאָרֶץ "birds of

the air" (Gen 7:3) intensifies the degree of the flood "upon the face of all the earth." They

have wings to "fly above the earth across the expanse of the sky" (Gen 1:20-21). If they
cannot survive a flood, it must be a global flood.

The absence of the Hebrew term יְרֵא הָאָרֶץ, occurring thirty-six times in the OT, meaning "the whole earth or world considered as a single entity," is regarded as evidence of

a local-flood. However, the term exclusively occurs in poetic texts, while the flood narrative is prose. יְרֵא הָאָרֶץ is used as a parallel to מְדִים, affirming the planet-wide nature of יְרֵא הָאָרֶץ. Its

frequent usage in the context of YHWH's creative act and His planet-wide judgment is

further explanation of the reason the term יְרֵא הָאָרֶץ occurs extensively in the creation narrative

1 R.M. Davidson, "Biblical Evidence for the Universality of the Genesis Flood," 61; Hasel,


2 On the translation of דִּגְנֵם in Gen 7:3: NIV omits the translation of דִּגְנֵם. The rendering of LXX adds "clean" by ἠζύμων τῶν ὀφραντῶν τῶν καθαρῶν.

3 Sam 2:8; 2 Sam 22:16; 1 Chr 16:30; Job 18:18; 34:13; 37:12; Pss 9:8; 18:15; 19:4;

24:1; 33:8; 50:12; 77:18; 89:11; 90:2; 93:1; 96:10, 13; 97:4; 98:7, 9; Prov 8:26, 31; Isa 13:11;

14:17, 21, 18:3; 24:4; 26:9, 18; 27:6; 34:1; Jer 10:12; 51:15; Lam 4:12; Nah 1:5.

4 Christopher J. H. Wright, "בִּלְבָל," NJDOTTE, 4:272.


Custance, The Flood: Local or Global? 16.

6 R.M. Davidson, "Biblical Evidence for the Universality of the Genesis Flood," 61; Hasel,


7 Jer 10:12; Lam 4:12.
and the flood narrative.¹

שָדַות, “ground,” occurs 225 times in the OT, and is concentrated in Genesis.² Its basic meaning is “arable farmland, red farmland” that is essential for the existence of living creatures. Its application is extended to mean “land” where one stands or creeps, and to mean “earth,” “inhabited earth.”³ The latter carries a global significance with the common definition of יָדָא, the world. In the flood narrative, the phrase על פנים הָאָדָם “upon the face of the earth” “mentions the entire surface of the earth as the vast region from which a condemned people is removed (Noahic flood—Gen 6:7; 7:4, 23).”⁴

A crucial text on the extent of the flood with reference to כֹּהֵן (“heaven”)⁵ in the flood narrative is found in Gen 7:19, לְחָדָה תַּלֶּה הָאָדָם (“under the whole heaven”). In the Hebrew Scripture, this expression does not indicate a mere geographical region. Its scope is always global.⁶ In the creation narrative the bipartite expression, “heaven and earth,” refers to totality.⁷ The same aspect is applied to Gen 6:17. Gen 7:11 and 8:2 are reflections of the

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²It occurs 43 times in Genesis: 27 times in the primeval history, Gen 1:25; 2:5, 6, 7, 9, 19; 3:17, 19, 23; 4:2, 3, 10, 11, 12, 14; 5:29; 6:1, 7, 20; 7:4, 8, 23; 8:8, 13, 21; 9:2, 20; 12 times in Gen 47: Gen 47:18, 19 (4 times), 20, 22 (2 times), 23 (2 times), 26 (2 times). Others, Gen 12:3; 19:25; 28:14, 15.


⁵Gen 1:1, 9, 14, 15, 17, 20, 26, 28, 30; 2:1, 4, 19, 20; 6:7, 17; 7:3, 11, 19, 23; 8:2; 9:2.


⁷Gen 1:1; 2:1, 4.
tripartite expression, “heaven-earth-sea(s),” indicating the entire universe. The pair of שמים and חלאית (“deep”) is “merismatic, referring to totality, like the pair of ‘heaven and earth’.ןכisch occurs in the context of creation and judgment in the primeval history. שמים in Gen 6:17 has reference to Gen 1:9. The original creation of land for the habitation of creatures by gathering the waters under the heaven unto one place is revoked. This means the total destruction of all living creatures under heaven. As the event of the third day is global, so the event of destruction is global. The term שוחית (“bird of the heaven”) is another reminder of the creation event. The fate of שוחית in the flood reveals the global revoking of God’s creation (Gen 6:7; 7:23).

The first occurrence of the term הר in the Hebrew Bible occurs in the flood narrative in plural form, הרוים (“the mountains,” Gen 7:19-20; 8:4-5). Gen 7:19-20 does not specify its location, while Gen 8:4-5 indicates its name as הר אררט (“the mountains of Ararat”). The phrase כל ההרים (“all the high mountains were covered”) by the result of water increase (Gen 7:19) forms a chiastic parallel with the phrase כל ראש ההרים (“the tops of the mountains were seen”) by the result of water decrease (Gen 8:5), though the latter indicates the mountains of Ararat. The parallel refutes the claim of the local-flood

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2Tsumura, "D'Elip," NIDOTTE, 4:160-161. Further examples can be found in Gen 49:25; Deut 33:13; Ps 107:26. Other examples of merismatic word pairs are שָׁם “sea(s)” in Job 9:8; שָׁאלו in Job 11:8; Ps 139:8; Amos 9:2.

3After the relationship between birds and heaven is defined by God when bird species are created in Gen 1:20-22, they are exclusively called ברש (“birds”) in the rest of the creation narrative (Gen 1:26, 28, 30, 19, 20). This phrase occurs 4 times in the flood narrative: Gen 6:7; 7:3, 23; 9:2.
theorists that the high mountains were covered with clouds and storm in Gen 7:19.¹

The relationship between the mountains and creation can be inferred from Gen 1:9-10, where God makes dry land appear by gathering waters unto one place.² A relatively same effect is seen in Gen 8:5 where the tops of mountains were seen by receding of waters after the flood. As the emergence of land out of the waters occurred planet-wide at the creation (Gen 1:9), the same movement begins by the recession of waters from the tops of the mountains (Gen 8:5). Gen 7:19-20 proves a global flood in two ways: “by giving the exact height of the waters above the highest mountains,”³ and by using an inclusive terminology כל (“all, whole”) twice in relation to the mountains and the whole heaven as almost a Hebrew superlative. “The text disposes of the question of the universality of the flood.”⁴

Victims of the flood

The victims of the flood are indicated as כל העשה ("all flesh"),⁵ כל חי ("every living thing"),⁶ כל חיה ("every living substance"),⁷ כל אדם ("every man or all humankind"),⁸

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¹Harris, "םשת," 449; Mitchell, 511.
²Martin Selman, "רבר," NIDOTTE, 1:1051.
³Skinner, Genesis, 165.
⁴Leupold, 301-302.
⁵Gen 6:12, 13, 17, 19; 7:16, 21; 8:17; 9:11, 15, 16, 17. כלאים, Gen 7:15.
⁶Gen 6:19.
⁷כ kaps occurs three times in the entire Old Testament in the form of כ kaps: Gen 7:4, 23; Deut 11:6.
⁸Gen 7:21.
“every living creature”),1 and עַם הַשָּׁמָיִם ("birds of the heaven").2 has an outstanding frequency of use and is supplemented by lower orders of כל החיים (Gen 6:19), כל הָאָרֶץ (Gen 7:21), and כל הצֹאן (Gen 9:15, 16). Thus it refers to “humankind and/or the animal kingdom in general.”3 So achieves a global scope of judgment in three ways. First, it accompanies verbs that signify destruction: חָסֵךְ "become corrupt, spoiled; piel wipe out, spoil, ruin" (Gen 6:13, 17)4 and גֵרָה “die, succumb” (Gen 6:17; 7:21).5 These two verbs imply thorough devastation by God’s judgment.6 There is no possibility that any living creature can survive the flood. Second, the double occurrence of כל ההָאָרֶץ in the context of destruction establishes the meaning of totality as in Gen 6:17.7 Because Yahweh will destroy “all flesh” (כָּל הַנּוֹפְלָה), “everything that is in the earth” (כָּל אֵשֶׁר בָאֵר) shall die. Third, the triple use of כל ההָאָרֶץ in Gen 7:21 (another two are את כל הצֹאן “every creeping thing,” and כל האדם "every man or all humanity") is another example of totality that vividly presents total

1 Gen 9:12, 15, 16.
3 Robert B. Chisholm, “חָסֵךְ,” NIDOTTE, 1:777. For כל הצֹאן indicating humankind and animals, see Cassuto, A Commentary on the Book of Genesis: Part 2, 54; Wenham, Genesis 1-15, 171. For כל הצֹאן indicating only humankind, see Westermann, Genesis 1-11: A Commentary, 416.
5 In the flood narrative it describes the death of those drowned in the watery judgment (Gen 6:17; 7:21). . . . the suggestion is that of violent and/or untimely death.” It refers to the eschatological judgment of God’s people in Zech 13:8. Eugene H. Merrill, “גרה,” NIDOTTE, 1:835.
destruction.

The term דְּמִלָּה לְהָיוֹת appears in Gen 7:4, 23. The term דְּמִלָּה means “what exists, what lives.”

“All existence” is another expression indicating totality. The intensity of planet-wide total destruction is emphasized by the accompanying verb, מָרַח “to wipe off; wipe out, destroy, blot out.” The original image of wiping comes from washing by water. Since the term implies “the complete removal of whatever is in view,” it is the terminology for Yahweh’s judgment and salvation. The phrase יָרַח אִדָּדְוַת הָיוֹת אֲשֶׁר עָלֵית הָאָרֶם implies the total annihilation of “all existence” on a global level, which fulfills one of the original intentions of God’s judgment (Gen 6:7).

is reserved to the flood proper, and is used in the context of the universal covenant of Noah. As the effect of the flood is felt globally by every living creature, so the benefit of the covenant is global to them.

The recipients of the flood are God’s creation. Birds, cattle, beasts, and creeping things (Gen 7:21) were created on the fifth and sixth days of creation week (Gen 1:20-25). Because one of the purposes of the flood is the destruction of God’s creation upon the earth (Gen 7:4), the recipients meet a universal death by the flood. Aquatic creatures, creatures of the fifth day of the creation week (Gen 1:20-23, 26, 28), will survive the flood, for they are missing in the list. POTD (“in the dry land,” Gen 7:22) and לְעֹלֶל הָאָרֶם (“on the face of the ground,” Gen 7:23) limit the destruction to land-dwelling living creatures and exclude

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1Terry L. Brensinger, “דְּמִלָּה,” NIDOTTE, 2:519.
2Gen 6:7; 7:4, 23.
3Cornelis van Dam, “תְּרוּחָה,” NIDOTTE, 2:913.
aquatic creatures.

The destruction of שֵׁנַיִם עָמָרֶה is another indication of a global flood. If they cannot escape the flood, who can survive? Total destruction of the recipients of the flood reveals the global judgment in extent.

The total global destruction of all living things is effectuated essentially through the destruction of the mineral kingdom. The mineral kingdom is represented by the terms אֶדֶם (“the ground”) and עָמָרֶה (“the earth”). Because the mineral kingdom was designed by God to be the habitation of human and subhuman creatures (Gen 1:28), human sin, which makes God curse the mineral kingdom, finally leads to its destruction. The sin of Adam אדָמָה caused God's curse upon אֶדֶם ("the ground,” Gen 3:17; 5:29), and the collective sin of humanity finalizes God's curse upon it (cf. Gen 8:21) to the extent that עָמָרֶה is destroyed with the sinful humanity (Gen 6:13) by the flood (Gen 9:11). The flood destroyed the natural physical structure of the mineral kingdom.

Instruments of the flood

The text uses מָכָה ("to blot out, exterminate") to express God's execution first (Gen 6:7). It implies water judgment. The text contains much terminology that indicates water as the instrument of the flood. As the table 1 of the occurrences of water terminology in Gen 6-9 shows, there are five nouns and fourteen verbs (excluding מָכָה) in twenty-six verses.

Direct reference to rain מָתַק (2 times, מָמֵר 1 time) is very rare. In company with verbs that

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2“to rain” (Gen 7:4); מָתַק “rain, shower” (Gen 7:12; 8:2).
refer to some respects of water movement, various names of flood instruments occur in the text: "the waters," "the flood, deluge," "the fountains of the deep" and "windows of heaven." See table 1 for the occurrences of water terminology in the flood narrative. The rareness of direct indication of rain implies that the flood was unnatural, for and are "the two most frequent terms for rain." is the most frequently occurring term in nineteen among twenty-six verses. It is the concrete word for the material of the instrument for God's judgment. The intensity of the flooding waters is expressed by its accompanying word . The presence of the article on all but two instances (Gen 9:11, 15) in the flood narrative indicates that "this

1 Other verbs related to the instruments of the flood are as follows: "ni. to be rent open," with "all the fountains of the great deep" (Gen 7:11); "ni. to be thrown open," with "the windows of heaven" (Gen 7:11); "ni. to be stopped, be shut up," related to Gen 7:11 (Gen 8:2); "ni. to increase," with "the waters" (Gen 7:11, 18); "ni. to decrease," with water (Gen 8:1); "ni. to be restrained," with "the rain from heaven" (Gen 8:2); "ni. to be dry," with "the waters" (Gen 8:3, 2 times, 8:7); "ni. to go, come," with "the waters" (Gen 8:3, 5, 10, 14); "ni. to be dry," with "the waters" (Gen 8:3, 5, 10, 14); "ni. to be slight, to be abated (of water)," with "the waters" (Gen 8:8, 11); "ni. to dry up," with "the waters from off the earth... the face of the ground" (Gen 8:13).

2 Gen 6:17; 7:6, 7, 10, 17, 18, 19, 20, 24; 8:1, 5, 7, 8, 9, 11, 13; 9:11, 15.

3 Gen 6:17; 7:6, 7, 10, 17; 9:11, 15.

4 Gen 7:11; 8:2.

5 Gen 7:11; 8:2.

6 In the OT, occurs 35 times and occurs 38 times, respectively. occurs in the verbal form 17 times, whereas in verbal form occurs only two times. Mark D. Futato, "NIDOTTE, 1:901.

7 There are 13 occurrences of this term in the OT. All but one instance (Ps 29:10) occur in Genesis: Gen 6:17; 7:6, 7, 10, 17; 9:11 (twice), 15, 28; 10:1, 32; 11:10. The "to flow; to rain hard," is most plausibly accepted to be its etymology. Cf. P. Stenmans, "71373," TDOT, 8:61; Wenham,
mabbūl was a well-known event." It is a technical term for Noah’s flood, and works as an indicator of time in the form of ֔אֱרָבָּהּ בֵּית הָאֵד in Gen (Gen 9:28; 10:1, 32; 11:10). It clearly separates the Genesis deluge from all local-floods for its planet-wide scale.

The windows of heaven (“the windows of heaven”) and ֔אֱרָבָּהּ הָאָרֶץ (“the fountains of the deep”) twice appear as a pair, at the beginning and the end of the flood narrative (Gen 7:11; 8:2). These two phrases have connection with creation in Gen 1. הָאָרֶץ is the universal “deep” or world ocean in Gen 1:2. The opening of the deep is called ֔מִטְנָה (“fountain”), and that of the waters in heaven created in Gen 1:7 is called ֔אֱרָבָּהּ הָשָּׁמָים (“window”). The corresponding of heavenly power and earthly power in pouring forth waters upon the ground caused creation to be undone, and the primitive watery chaos to return. Gen 7:11 emphasizes the global dimension of the flood by the usage of a classic chiastic structure as follows:

A ֔כַּפֶּהֶנְה were broken up
B הָנְלִילִית הָאָרֶץ הָרָה all the fountains of the great deep
B’ ֔אֱרָבָּהּ הָשָּׁמָים and the windows of heaven
A’ ֔כַּפֶּהֶנְה were opened.

The phrase “were broken up” corresponds to the words “were opened” and the expression “the fountains of the great deep” corresponds to “the windows of heaven.” The

Genesis 1-15, 174. For the discussion of the relationship between הָשָּׁמָים and הָאָרֶץ, see Stenmans, 63.

2 Stenmans, “מִטְנָה,” TDOT, 8:64.
4 August Dillmann, Genesis: Critically and Exegetically Expounded, trans. Wm. B. Stevenson, 1 (Edinburgh: T&T. Clark, 1897), 278; Sacks, 60; Sarna, Genesis, 55.
TABLE 1
THE OCCURRENCES OF WATER TERMINOLOGY IN GEN 6-9

<table>
<thead>
<tr>
<th>Term</th>
<th>6:7</th>
<th>6:9</th>
<th>6:10</th>
<th>7:1</th>
<th>7:2</th>
<th>7:3</th>
<th>7:13</th>
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Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
B-B' section is the heart of the chiasm, and it emphasizes that the subterranean oceanic waters burst forth as the waters above were loosed.\(^1\) יָרָה adds a more intense universal flavor to it.

The usage of יָרָה ("to split, break open") expresses the violent unleashing of water. It refers to the breaching and conquering of a besieged town\(^2\) and the rending apart of human beings by animals.\(^3\) It is used fifteen times with water, referring to a splitting action that produces liquid,\(^4\) the gushing forth of water in a wilderness,\(^5\) and God's cleaving;\(^6\) five times with the splitting of the sea after Israel left Egypt.\(^7\) In the flood narrative it is used once in Gen 7:11. The usages mirror the image that יָרָה "refers to a breaking open of the crust of the earth to let subterranean waters pour out in unusual quantity."\(^8\) יָרָה is violently "split in order to unleash chaos onto a corrupt earth."\(^9\) יָרָה ("to open") is used with the windows of heaven/the heights in the OT. It results in either judgment or blessing.\(^10\) The opening of the windows of heaven in Gen 7:11 is obviously a global judgment on the

\(^1\) Hasel, "The Fountains of the Great Deep," 70-71. For recognition of the chiastic pattern in the second half of Gen 7:11, see Speiser, Genesis, 48.

\(^2\) 2 Sam 23:16; 1 Chr 11:18; 2 Chr 21:17; Isa 7:6; Ezek 26:10; 30:16.

\(^3\) 2 Kgs 2:24; Hos 13:8.

\(^4\) Josh 9:13; Job 32:19.

\(^5\) Isa 35:6.

\(^6\) Judg 15:19; Ps 74:15; Prov 3:20; Isa 48:21; Hab 3:9.

\(^7\) Exod 14:16, 21; Neh 9:11; Ps 78:13; Isa 63:12.


\(^9\) Victor P. Hamilton, "יָרָה," NIDOTTE, 1:702-703. For the polemic nature of Yahweh's sovereignty over chaos against the ANE background, see ibid.

\(^10\) For judgment, Gen 7:11; Isa 24:18. For blessing, 2 Kgs 7:2, 19; Mal 3:10.
antediluvians.  

Hasel concluded regarding the instrument of the flood as follows. “The flood is said to come by torrential rains and violent outbursts of subterranean waters. Contextually the waters of which the “flood” (mabbul) did consist of is made up of “rain” (7:12) and “the fountains of the deep” (7:11; 8:2), the subterranean waters.”

Undoing of global divine creation order

As is evidenced by the usage of הָדַם הֹוָא (“the flood”), the Noahic flood was a cosmic undoing of creation. The submersion of dry land under the waters and the consequent death of every living thing express a global undoing of the creation order.

Gen 7:11 depicts how הָדַם הֹוָא was caused by the breaking up of אֲרָכַת צָמָא (“the fountains of the great deep”) and the opening of הָיָה הָאָב (“the windows of the heaven,” Gen 7:11). “The flow of waters from below and from above” is “a merism indicating the complete transformation of the terrestrial structures.” The terminological correspondence in the usage of מַבְבֵל (“the deep”) and שֵׁם (“heaven”), which is found here and in Gen 1:2, 8, pictures the terrestrial condition as a collapse of the creation order

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1 For comparison on the opening heavenly windows of God in Gen 7 and of Baal in the Ugaritic text, see Victor P. Hamilton, "גַּדר אֶלּוֹב,” NIDOTTE, 3:718.


established on the second day of the creation week (Gen 1:6-8). God’s work of separating the water under the expanse from the water above it (Gen 1:6-7) was undone by the earth’s returning to its watery precreation state found in Gen 1:2.

As the extent of God’s work in Gen 1:6-8 is global, so the undoing of His second-day work by the flood results in the global chaotic state seen earlier in Gen 1:2. The modifying רָּאָשׁ הָאָדָם הָאָרֶץ (“great”) in חֹזֶה הָאָדָם הָאָרֶץ (“the great deep”) refers to God’s retributive judgment upon mankind caused by the greatness of global human wickedness, רָּאָשׁ הָאָדָם הָאָרֶץ (“great [is] man’s wickedness on the earth,” Gen 6:5). Had the human sin been limited to the ANE region, a local-flood would have sufficed to achieve God’s righteous judgment. The global extent of human sin brought about a global flood that completely returned the terrestrial structures to their chaotic state before God’s creation. It is therefore natural that the re-creation of the earth after the flood began when “the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky” (Gen 8:2).

The flood revoked all the works of God’s creation achieved on the following days on Earth. The dry land and vegetation, works of the third day, were undone by the covering of all the high mountains by up to fifteen cubits of water (Gen 7:19-20; cf. Gen 1:9-13). Because the flood was confined to the earth, the heavenly bodies of light mentioned on the fourth day of the creation week were unaffected. יָֽעַף הָאָרֶץ (“the fowl of heavens, Gen 7:23; cf. vs. 21) which were the creation work done on the fifth day, וּבְכָל הָאָרֶץ הָאָדָם הָאָרֶץ (“of cattle, and of beast, of every creeping thing that

The aquatic beings on the fifth day of the creation were exempt from uncreation. Cf. Gen
creepeth upon the earth, and every man,” vs. 21; cf. vs. 23) that were the creation work of the sixth day, were undone.

The description concerning the waters’ prevailing upon the earth for a 150 days (Gen 7:24) was intended to highlight the fulfillment of global uncreation, and, thus, to make remarkable the divine salvific activity, (“And God remembered Noah,” Gen 8:1). Once the undoing of creation was fulfilled, the process of restoring the earth could be achieved according to the original creation order as described in Gen 8. This point will be discussed later.

Physical aspects of the flood

The Genesis flood narrative describes a global flood from scientific aspects. This topic does not deal with general scientific questions asked outside of the Bible, but deals only with the points that are obvious in the text itself. It can be considered from water motion and the building of the ark.

The duration of the flood is another testimony to the global dimension of the flood. The flood begins on the 600th year 2nd month 17th day of Noah (Gen 7:11), and ends on the 601st year 2nd month 27th day of Noah (Gen 8:14). Its duration is one year and ten days. The actual flooding period of דָּבָרָה is forty days, and the rest of the period is for the increasing of waters that covers the tops of the high mountains, and later the decreasing and drying up of the waters.1 Only when the flood is regarded as planet-wide is such a long time

1:20, 21.

1Wenham finds a chiastic structure from the occurrences of the number of days in the flood narrative as follows. See Wenham, Genesis 1-15, 157.
needed to prepare the land to be a habitat for land creatures.  

The agent for removing waters to make the ground appear is the “wind” (Gen 8:1). Joseph Blenkinsopp points out, “The wind ($r_u$ah) blowing over the earth and the fountains of the deep ($i$êhôm) recall, and are no doubt meant to recall, the original creation.” The wind activated “the oscillatory water motion” to make waters return continually (רִשְׁבָּה... $י$לֹהֶם ונֵחַת, Gen 8:3) to their original sources, that is, “the upper sphere and the lower or subterranean sphere.” The raven’s “going and retreating” motion (Gen 8:7), described in similar Hebrew terminology (רִשְׁבָּה... $י$לֹהֶם ונֵחַת, Gen 8:3), implies the rushing back-and-forth tidal movement “as the overall level of water progressively declines.” “The oceanic energy impulse model of the flood” is possible only when the flood is global.

When the covering of “all the high mountains” by fifteen cubits (Gen 7:19-20) is

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5 Austin, “Did Noah’s Flood Cover the Entire World?—Yes,” 218.

6 Ibid.

considered, one needs to remember that there was much difference between pre-diluvial
topography and post-diluvial topography. As the passages in the books of Job and Psalms
may refer to the process of post-diluvial mountain uplift (Job 9:5; 28:9; Ps 104:7-8), “the
antediluvial mountains were very possibly much lower than at present.”\(^1\) The existence of
mountains as high as Mt. Everest in Noah’s time is not necessarily to be presumed. “Since
water seeks its own level across the surface of the globe. . . . even one high mountain
covered in a local Mesopotamia setting would require that same height of water everywhere
on the planet’s surface.”\(^2\) The inundation of all the high mountains by fifteen cubits or more
is another strong evidence of the global nature of the flood.\(^3\)

The enormous size of the ark detailed in Gen 6:14-15 (300 x 50 x 30 cubits) was
necessary to preserve all nonaquatic creatures on the earth (Gen 6:19-21; 7:2-3). On the size
of the ark, Bernard Ramm remarks, “The actual length of the cubit varies from 18 inches to
25 inches. . . . We can know the actual size only within limits. The dimensions of the ship
are large and a vessel of such size was not built till modern times. The ratio of the
dimensions of the ark is also modern, and modern ships have been built approximating the
dimensions and the ratios (\textit{Celtic} of the White Star Line, 1901, 700 x 75 x 49 1/3; \textit{Great
Eastern}, 1858, 629 x 83 x 58).”\(^4\)

\(^1\)Ibid., 67.
\(^2\)Ibid.
\(^3\)Concerning the topography problem, Davis A. Young, rejecting the catastrophic view of the
Genesis flood, insists that “pre-diluvial geography did basically resemble post-diluvial geography.”
Davis A. Young, \textit{Creation and the Flood: An Alternative to Flood Geology and Thristic Evolution}
(Grand Rapids, MI: Baker, 1977), 210. Against this view, see R.M. Davidson, “Biblical Evidence for the
Universality of the Genesis Flood,” 67-68.
\(^4\)Ramm, \textit{The Christian View of Science and Scripture}, 229-230.
Whitcomb and Morris calculated the size of the ark using the short cubit of 17.5 inches: its size, 437.5 (length) x 72.92 (width) x 43.75 (height) feet; its deck area for three decks (Gen 6:16), 95,700 square feet (equivalent to slightly more than the area of twenty standard college basketball courts); its total volume, 1,396,000 cubic feet; its gross tonnage, 13,960 tons (this would place it well within the category of large metal ocean vessels today). They conclude, "for Noah to have built a vessel of such magnitude simply for the purpose of escaping a local-flood is inconceivable. The very size of the Ark should effectively eliminate the local-flood view."

If the flood were local, why should Noah have had to build an ark? "Were the danger strictly local, all God would have had to do was to tell Noah to climb atop the nearest mountain peak and thus escape the disaster," or to migrate to a far country out of reach of the flood.

If the flood was local, Noah did not need to keep land creatures in his ark, for their seed would remain outside of the region. The reference to survivors in the ark (Gen 7:23; 8:10) is another evidence of the global flood. All but those in the ark died through a global flood.

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1Whitcomb and Morris, 10-11.


3If one cubit is assumed to be 17.5 inches (cf. Babylonian royal cubit, 19.8 inches; Egyptians, longer cubit 20.65 inches, shorter cubit 17.6 inches; Hebrews, long cubit 20.4 inches [Ezek 40:5], common cubit 17.5 inches; common cubit of antiquity, 24 inches), the ark would have been 438 feet long, 72.9 feet wide, and 43.8 feet high. Its capacity "was approximately 1,400,000 cubic feet, which is equal to the volumetric capacity of 522 standard livestock cars such as used on modern American railroads. Since it is known that about 240 sheep can be transported in one stock car, a total of over 125,000 sheep could have been carried in the Ark." Henry Madison Morris, The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings (Grand Rapids, MI: Baker, 1976), 181.
Theological Aspects

Theological aspects deal with the overarching major universal themes in Gen 1-11 that are embedded or developed in the flood narrative. All of them have their own proper theological position when the flood in Gen 6-9 is assumed as global. The global flood offers the basis for their correct understanding. Among these are found the themes of (1) creation-fall-plan of redemption-spread of sin, (2) cosmic undoing of creation, (3) cosmic new creation, and (4) new covenant.

Creation-fall-plan of redemption-spread of sin

The flood narrative continually references the creation narrative. The flood is the undoing of creation because of sin. As the creation is global, so its undoing is global. The universality of sin is seen in its ever-far-reaching and deepening progress from Adam’s fall, to Cain’s murder, to Lamech’s incomparably merciless vengeance and destruction of human life, to the sins of God’s sons, and finally to the stage in which all the world is corrupt (Gen 9:5). The planet-wide sin leads to planet-wide judgment in the form of a flood (Gen 9:7). The sinful condition of the world is not limited to Mesopotamia, but is global. That necessitates the global judgment. The undoing of creation would be too excessive a response for God to use against the sins of local human beings to be justified.

The local-flood theory conflicts with the biblical teaching of God’s plan of salvation. It implies that there were people living without condemnation outside of the local-flooding area, and that humankind could achieve its own salvation by fleeing to a safe place. The supposition signifies that there was salvation outside of the ark and that salvation was possible without God. It makes God’s plan of salvation through Noah’s ark non-essential.
Noah has an important role in the global plan of redemption. The protoevangelium (Gen 3:15) is extended to all humanity after the flood. God guarantees the existence of human life on earth in spite of the evil inclination of their hearts (Gen 8:9). The rainbow is given as the global sign of God’s saving grace.

The global nature of this overarching theme is obviously felt by OT scholars. Clines (1978) observed three thematic links that offer structure in Gen 1-11: (1) a sin-speech-mitigation-punishment theme, (2) a spread-of-sin, spread-of-grace theme, (3) a creation-uncreation-re-creation theme. He insists that all these themes, except the sin-speech-mitigation-punishment theme, “satisfactorily fulfill the condition for ‘theme’ of accounting for the content, shape and development of the material.”

Patrick Miller (1978) produced a structure of Gen 1-11 through three motifs: (1) the divine world and the human world, (2) the correspondence of sin and judgment, (3) the המֵדֶר motif. As his basis for structuring Gen 1-11 as a unit, he took three passages where God speaks in the first person plural: Gen 1:26; 3:22; 11:7. They present a contrast between human boundary and divine boundary, and also present human beings’ attempt to overrun the boundary.

Undoing of creation

The flood as an undoing of creation is well recognized by OT scholars. Tikva

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1 Clines, *The Theme of the Pentateuch*, 61-79.

2 Ibid., 76. Accepting those structural patterns affects readers as they interpret the texts. For an illustration, see Clines, *The Theme of the Pentateuch*, 76-77. For the critique on the weakness of Clines’s work, see Shank, “The Sin Theology of the Cain and Abel Story: An Analysis of Narrative Themes within the Context of Genesis 1-11,” 22-24.
Frymer-Kensky regards the flood as "the original, cosmic undoing of creation" that works as the model for God's punishment in the exile of the Israelites.² The flood makes the earth "return to the primeval watery condition . . . for a new beginning for the world."³ U. Cassuto regards "an awe-inspiring picture of the mighty waters covering the entire earth" (Gen 7:24) as the condition that "the world had reverted to its primeval state at the dawn of Creation, when the waters of the deep submerged everything."⁴ Robert Alter interprets Gen 7:11 as "a striking reversal of the second day of creation."⁵ Nahum M. Sarna sees the actual "undoing of creation" in "a cosmic catastrophe" of the flood.⁶ According to Clines, while creation in Genesis is represented as a matter of separation and distinction, the flood "represents a reversal of these principles of order." The opening of the "windows of heaven" and the breaking forth of the "fountains of the great deep" (Gen 7:11 KJV) work "to annihilate this primal distinction."⁷ Joseph Blenkinsopp summarizes it by one term, "uncreation."⁸

Expressions such as "undoing of creation, "reversal of creation," and "uncreation" that OT scholars use, emphasize peculiar aspects of the flood. As the "undoing of creation,"

1Miller, Genesis 1-11: Studies in Structure and Theme.


⁴Cassuto, A Commentary on the Book of Genesis: Part 2, 97.

⁵Alter, Genesis: Translation and Commentary, 32.

⁶Sarna, Genesis, 48.


⁸Blenkinsopp, The Pentateuch, 83.
the flood is the destruction of the original creation. As the “reversal of creation,” the flood makes the earth return to its first chaotic, watery condition. As the “uncreation,” the flood makes the world have no difference than if it were not created before. All the expressions make one point certain: that the flood is a global event.

Cosmic new creation

The cosmic aspect of uncreation is the basis of a cosmic new creation. This aspect is well attested by the literary parallel between creation and the aftermath of the flood that is investigated by Warren A. Gage and Jacques Doukhan.1 Gage’s parallel can be rearranged as follows: waters of chaos covering the earth (Gen 1:1-2) parallels waters of Noah covering the earth (Gen 7:18-19); the emergence of dry land and the bringing forth of vegetation (Gen 1:12), the olive leaf as a token of emergence of dry land (Gen 8:11); the finishing of the old world and God’s rest (Gen 2:2), the finishing of the present world and God’s receiving of sacrifices of rest (Gen 8:21).2

Doukhan’s parallelism is deliberate in seeking seven consecutive stages of creation:
(1) the wind over the earth and waters (Gen 8:1; cf. Gen 1:2); (2) the division of waters (Gen 8:2-5; cf. Gen 1:6-8); (3) the appearance of plants (Gen 8:6-12; cf. Gen 1:9-13); (4) the appearance of light (Gen 8:13-14; cf. Gen 1:14-19); (5) the deliverance of animals (Gen 8:15-17; cf. Gen 1:20-23); (6) animals together with men, blessing, food for men, image of

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2Gage sees a parallelism between the hovering Spirit in Gen 1:2 and the hovering dove in Gen 8:9. I do not accept this point, for there is no correspondence in the subjects (“Spirit” and “dove”) and verbs (סְתָר in Gen 1:2, נָסָא and נָא in Gen 8:9).
God (Gen 8:18-9:7; cf. Gen 1:24-31); (7) sign of a covenant (Gen 9:8-17; cf. Gen 2:1-3).

The parallels in the literary structure of the creation and the new creation show that the global dimension of the flood is the starting point and basis for the ensuing redemptive activity of God.

Covenant

The theme of covenant (Gen 9:8-17) is wide in its scope and breadth. It covers not merely God and Noah, but also coming generations of Noah and every living creature on earth (vs. 10).1 Because the flood is global, God establishes a universal covenant. In harmony with the universal nature of the covenant, God gives the rainbow as the covenantal sign. The rainbow is not given to any particular local people, but to all creatures upon the earth.2 The universal nature of the rainbow is a testimony to the global dimension of the flood.

The content of the covenant is described in Gen 9:15: “the waters shall no more become a flood to destroy all flesh.” The phrase יִֽתְנַסְּכָה (“no more”) ensures God’s universal protection: Yahweh will no more curse the ground, smite every living thing (Gen 8:21), cut off all flesh (Gen 9:11), and will send no more flood to destroy the earth (Gen 9:11, 15). If the flood in Gen 6-9 is local, then the promise in Gen 9:11, 12 is meaningless because of the many destructive local-floods throughout history,3 and “God has broken His

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1Robert Davidson, Genesis 1-11, 91.

2The reference to “the earth” at the close of Gen 9:13 can be accepted as metonymy for all creatures of the earth. Cf. Hamilton, The Book of Genesis, 318.

3Morris, The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings, 229.
promise every time another local-flood has happened!n1

Intertextual evidence

In the NT, the technical term for Noah's Flood is κατακλυσμός, following the usage of the LXX (Matt 24:38, 39; Luke 17:27; 2 Pet 2:5).2 Each instance refers to "the devastation of the Noachian deluge."n3 The name Νῶε ("Noah") occurs eight times in the NT (Matt 24:37, 38; Luke 3:36; 17:26, 27; Heb 11:7; 1 Pet 3:20; 2 Pet 2:5). These passages adopt the inclusive language: "took them all away" (Matt 24:39); "destroyed them all" (Luke 17:27); "he condemned the world" (Heb 11:7); "spared not the old world... bringing in the flood upon the world of the ungodly" (2 Pet 2:5); "the world that then was, being overflowed with water, perished" (2 Pet 3:6). These texts corroborate that the destruction of the antediluvian world was total and planet-wide.n4

All the texts except Luke 3:36, the genealogy of Jesus, are concerned with God's planet-wide judgment on all humanity. The solemn event of the end-time is presented in the light of the ancient solemn event of God's judgment in the flood. If the global nature of the flood is lost, Jesus' discourse on the cosmic theme of end-time event and Peter's exhortation for a godly life in the last days will lose their meaning. The eschatologies of Jesus and of

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2 κατακλυσμός comes from κλύεω ("to dash against"), said of a billow. It "signifies an overwhelming inundation." William F. Arndt, Luke, Concordia Classic Commentary Series (St. Louis, MO: Concordia, 1956), 375.
Peter assume the planet-wide scale of the flood.

**Procedure of Judgment**

The pattern of God's judgment in Gen 1-11 has been studied by OT scholars. Since John Skinner recognized the same pattern of God's judgment in the setting of trial in Gen 3 and 4 as sin-investigation-judgment,¹ other OT scholars have made important contributions to bring out the pattern of divine judgment in Gen 1-11. Von Rad, from the aspect of tradition history, emphasized the theological aspects of God's forgiveness in the pattern of human sin-divine punishment-divine forgiveness or mitigation.² Clines, from the position of new literary criticism, produced the pattern of sin-speech-mitigation-punishment.³ Westermann, from the viewpoint of form criticism, described the pattern as transgression-verbal expression-act of punishment.⁴ Mauldin emphasized God's reconciling judgment in the Tower of Babel narrative while he worked on the pattern of sin-punishment-forgiveness.⁵ Bratcher, in terms of the literary-critical methodology, found the substance of the pattern to be temptation-sin-discovery-judgment-mitigation-execution of judgment.⁶

The common pattern of divine judgment in Gen 1-11 can be simplified as (1) investigation, (2) sentence of judgment, and (3) execution of judgment. The judicial

¹Skinner, 100.


³Clines, *The Theme of the Pentateuch*, 61-63.


procedure can be diagramed as shown in table 2.

**TABLE 2**

THE COMMON PATTERN OF DIVINE JUDGMENT IN GEN 1-11

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<th>Investigation</th>
<th>Sentence</th>
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<tr>
<td>Cain</td>
<td>Gen 4:9-10</td>
<td>Gen 4:11-15</td>
<td>Gen 4:16</td>
</tr>
<tr>
<td>Tower of Babel</td>
<td>Gen 11:5-6</td>
<td>Gen 11:7</td>
<td>Gen 11:8-9</td>
</tr>
</tbody>
</table>

The flood narrative has two more elements in the process of God's judgment. They are the period of probation (Gen 6:3) and mitigation (Gen 8:1-9:19). These elements emphasize God's willingness to forgive human sin.

The judicial process was controlled by God. He worked as prosecutor, judge, advocate, and sovereign ruler in the process. The narrative presents the accused, the description of the case, the decision of punishment, and God's provision of salvation for His people.

**Period of Probation**

Gen 6:3 designates a period that can be termed a period of probation: "My Spirit shall not strive with the human forever, because he also is flesh; nevertheless his days shall

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1Clines sees mitigation in the fall (Gen 3:21), Cain (Gen 4:15), and flood narratives (Gen
be one hundred and twenty years.” The period of 120 years is regarded as either an age limit or a period of probation before the flood. The first option is not maintained by the text of Genesis. Genealogies after the flood indicate that some people outlived 120 years (see Gen 11). The immediate context of God’s judgment requires the second option as a proper meaning. Keil and Delitzsch regarded it as the period granted to the antediluvians, Speiser as a probationary period in the face of inescapable doom, Victor P. Hamilton as “a period of time that prefaces the Flood’s beginning,” and Davidson as “a period of probation . . . followed by a judicial investigation.” Another similar explicit reference to a period of probation is found in Jonah 3:4 for Nineveh.

The Accused

The accused is called הָאָדָם (”humankind”) and בֵּשָּׁם (”flesh”). The term הָאָדָם implies human moral depravity and mortality. Though humankind was created in the 6:8, 18ff.). See Clines, The Theme of the Pentateuch.


2 Keil and Delitzsch, Pentateuch, 136.

3 Speiser, Genesis, 46.

4 Hamilton, The Book of Genesis, 269.


image of God, “the earthly side of his nature too readily overpowers the spiritual.”¹

Human existence is dependent upon God. By God’s Spirit (יהוה, “My Spirit”), all things were created, and humankind became a living soul (Gen 1:2; 2:7; Job 33:4; Pss 33:6; 104:30). Antediluvians rejected God’s Spirit and tried to be autonomous beings who relied upon their own human power (Gen 6:4).

The Case

לארשייה רווח בכרוס לאלה ("My Spirit shall not strive with the human forever") indicates human resistance to God’s Spirit.² God’s patient work to return the antediluvians to Himself arrived at an ultimate impossibility, for humankind was one-sidedly bent to evil (Gen 6:5). It was the situation that “led to the final exhaustion of the patience of God.”³

Human resistance to God had been intensified in Gen 3-6. Adam indirectly attacked God for his sin (Gen 3:12). Cain boldly refused to be advised by God (Gen 4:6-7)⁴ and instead murdered Abel his brother. He openly protested against God when he was asked about Abel (Gen 4:10). Lamech boasted about his violence while taking Cain as his model and mocking God’s grace toward Cain (Gen 4:23-24). Godly Sethites were corrupted, and did not practice their religion in marriage, and worsened the condition of the world by their descendants, the Nephilim (Gen 6:1-4). Consequently, nothing good was found in human

²רַבַּי is rendered as “strive” in KJV and NASB, as “contend” in NIV. These renderings are based on the Hebrew root רב (“to judge, plead the cause, govern”); cf. “My spirit shall not always strive” [Gen 6:3], SDAEC, 1:250.
³Phillips, 80.
⁴In Gen 4:6-7, Cain made no response to God’s counseling.
hearts (Gen 6:5).

Anticipated Punishment

God could not tolerate this worst condition to continue לֶאְצֵל (“forever,” Gen 6:3). He decided to punish. In Gen 6:3, there is no term that establishes God as a violent punisher. God simply said that He would withdraw from humankind. God did not violently urge people to do good and to return to Him. Instead, He published His timetable to punish the world. Punishment was delayed. God was not a tyrannical deity who hastily punished people.

Provision of Salvation

The message was given to Noah “in his 480th year, to be published by him as ‘preacher of righteousness’ (2 Pet 2:5).” It was the period “when God waited patiently in the days of Noah while the ark was being built” (1 Pet 3:20). “The 120-year delay allows time for people to repent and provides testimony of the coming judgment through Noah and his huge ark.”

Investigation

Gen 6:5-12 deals with the divine investigation. God’s prominent role is seen as that of a prosecutor. Anthropomorphism works a prominent part here. God’s “seeing” in Gen 6:5 stresses juridical overtones. It implies “both investigation of the facts and readiness for

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1 Keil and Delitzsch, Pentateuch, 136.

2 Waltke and Fredricks, 117.
action.” God reviewed human actions as a whole and published His judgment of wiping out humankind and the creatures that He created (Gen 6:7). The Hebrew phrase ("in the eyes of the LORD," Gen 6:8) indicates God's favorable investigation of Noah. In the midst of planet-wide corruption and violence (Gen 6:11-12), God treated Noah so favorably that he walked with Him (Gen 6:8-10). The anthropomorphic expressions show that God is engaged in the judgment with His own intelligence, emotions, and will. God is deeply concerned about the spiritual-moral condition of the world. He does not judge the world automatically. He has emotions, and treats the case intelligently with a firm will to correct the situation. God's attitude toward humanity in the judicial case divides people between the accused and the advocated. Punishment is decided to the accused, and salvation to the advocated.

The Accused

The human being and the subhuman being are the object of God's judgment. God regards them as His creatures. The use of ("to make," Gen 6:6, 7) and ("to create," Gen 6:7) in the narrative puts them as God's creatures. Their original relationship is found in Gen 1-2. Though they were not the first generation of God's creation, they were still regarded as God's creation. The list of the accused ("both man, and beast, and the creeping thing, and the fowls of the air") in Gen 6:7 is identical with that of the creatures

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1Sarna, Genesis, 47.

2Cassuto, A Commentary on the Book of Genesis: Part 1, 301.

3Gen 6:8, 9 describes God's favor toward and companionship with Noah indirectly by putting Noah as the subject of action. God is the source of grace (6:9) and allows Noah to walk with Him (6:10).
in Gen 1:20-27. The descending order of the list indicates both the supremacy of humans over creatures and their worse condition. Creation is the basis of God's universal rule.

God’s right as Creator to judge the world was acknowledged from the earliest times. Melchizedek’s blessing upon Abram in the name of יָּהָ֬שְׁבוֹת אַ דַּיָּ רַ בּ ("possessor/Creator of heaven and earth," Gen 14:19), Abraham’s intercessory plea for the Sodomites to יָּהָ֬שְׁבֹּת אַ דַּיָּ רַ בּ ("the judge of all the earth," Gen 18:25), and the rebukes of God upon the house of Pharaoh (Gen 12:17) and that of Abimelech (Gen 20:3-7) indicate God’s sovereignty over the world. The oracles against nations as given through the prophets are based upon God’s universal sovereign rule.¹

Involvement of the global population in the judgment is indicated by the reference to יָּבְא ("the earth," Gen 6:5-6, 11-12) in relation to creation and sin. Its global implication defines the accused as all human beings and subhuman beings of the antediluvian times. The inclusive term כל הבהר ("all flesh," Gen 6:12) indicates the global nature of the investigative judgment.

The Case

The specific term for God’s investigation is רָאֵי ("to see," Gen 6:5, 12).² God adopted a question-and-answer form in the Adam and Cain narratives (Gen 3:8-13; 4:9-10) to investigate the case. מַעַר ("to say") plays an important role in leading the procedure.

¹The first oracles against the nations are found in Amos 1:3-2:16. Later prophetic writings contain the same type in Isa 13-23; Jer 46-51; Zeph 2; Obad 1-6; Nah 2:14-3:4; Hab 2:6-17; 3:7-15. For discussion about the nature of Amos’s oracles against the nations, see Gerhard F. Hasel, *Understanding the Book of Amos: Basic Issues in Current Interpretations* (Grand Rapids, MI: Baker, 1991), 57-69.

²For the usage of רָאֵי to mean investigation and inspection, see Naudé, 1008.
of the investigation.\(^1\) There is no question-and-answer form in the flood narrative. God merely publicizes His decision of judgment and its reason on the basis of His direct witness. What He saw (אֶת הָאָרץ, Gen 6:5, 11) was “both the extensiveness of sin and the intensiveness of sin.”\(^2\)

The usage of אָרֶץ (“earth”) and על הָאָרֶץ (“on the face of the earth”) in the context emphasizes the global spread of sin. As the original blessing upon the human being is fulfilled upon the earth, the earth is corrupted by humankind’s wickedness. God needs to purify the earth by the flood. Because of the global spread of sin, global destruction upon the earth is inevitable.

God’s investigation was focused on the motivation of the human heart, for it is the source of action. The technical term יָרָא (“imagination, desire” Gen 6:5) for “formation” by the potter’s work, reveals the total corruption of God’s original plan for humanity. Human beings, the image of God formed from the soil by the Potter (Gen 2:7), form what is continually repulsive to God. The original plan of God is corrupted, and violence is done to the Creator. The perpetual nature of the intentional evilness of human hearts is felt in the expression רָאָה כָּל הָאָדָם (“nothing but evil all the time,” Gen 6:5).\(^3\) It was their way of life (יָרָא, Gen 6:12). They were fixed on the opposite side against God.

God’s judgment is not an automatic process. Reference to sorrow and pain on the

\(^1\)God’s question and the human’s answer are introduced by אָנוּ אֶלָּא between God and Adam (Gen 3:9-12), and between God and Eve (Gen 3:13).


\(^3\)Wenham, *Genesis 1-15*, 134. For נָלַל עוֹלָם, cf. Jotion, 139g.
part of God is the hope for human survival. God was reluctant to punish, and tried to find a way of salvation for humanity. This led God to find Noah as His human partner to save the earth. Noah looked upon God by faith. He found in God’s eyes grace to save the sinners: "But Noah found grace in the eyes of YHWH," Gen 6:8. The phrase "Noah walked with God," Gen 6:9) describes an ongoing faith relationship with God. This relationship kept Noah righteous and perfect in his generation (Gen 6:9). What God requires from humanity is displayed in the character of Noah—righteousness and perfection (ןָבָא תְכוֹנָה). Only Noah is regarded as the ideal human being among the antediluvians, and he will be a new Adam after the flood.

Anticipated Punishment

Gen 6:7 describes the divine prosecutor’s demanding penalty. His proposed penalty is given verbally, "and YHWH said," Gen 6:7). His statement consists of the identities of the executioner and the accused, the method of execution, and the reason.

אֲבֹא יִמָּלֵת ("I will wipe out," Qal imperfect 1st person common singular) shows that the author of judgment is YHWH the Creator. Human beings and subhuman beings are the object of His judgment. Total eradication of humanity, the source of the problem, is indicated by the term נָמַלֵת ("to erase by washing"). Its usage in Exod 32:32-33, when Moses requested God to blot him out of God’s book, is erasing the word by washing away the letters by water. Water judgment would achieve God’s purpose to cleanse the world.¹

The use of בָּרָא ("to create") and נָשָׁה ("to make") in the context of destruction

defines the flood judgment as the antithesis of creation, that is, anticreation.¹ As the
creation was carried out by God, so the flood judgment was to be carried out by God. The
reason for the judgment is God's regret concerning making humans.

Gen 6:7 describes judgment as an inherent feature of God. It is God who decides
judgment according to His inner feeling. It is true that judgment does not come from
human beings, but from outside of human beings, from God the Creator. It is something
imposed upon humanity. A human is not an autonomous being but a spiritual-moral being
who is responsible to God and humans.

God's decision to eradicate living beings מותי על הארץ ("from upon the face of
the earth") establishes the judgment as a global one.

The water judgment is repeated in Exodus upon the stubborn Egyptian army
(Exod 14:27-28). God's salvation is described as the passing through waters with divine
presence in the second Exodus (Isa 43:2; 54:6). Water becomes the symbol of both God's
judgment and salvation.

When compared with Noah, the accused are the ones who do not have a living
relationship with God. Without God, they are already condemned to death.²

Provision of Salvation

In the midst of the total depravity of humanity upon the earth, God's grace is not
lost. God provides a salvation program. It is based on grace. It is the result of "seeing."

¹Mathews, Genesis 4:27-11:26, 366; E. J. van Wolde, Stories of the Beginning: Genesis 1-11 and
Other Creation Stories (London: SCM, 1996), 121-123.

²Leaving God means death to humanity. Illustrations are found in Israel's history in the OT.
Jesus referred to the condemnation upon nonbelievers in John 3:18.
When God sees (היה, Gen 6:5) the evilness of humanity, Noah finds grace (-notification) in the eyes of God (Gen 6:8). Noah's mediation between God and humanity is anticipated in the narrative. Prior to the preparation of a boat, God's grace provided a human who was righteous and perfect in his generation. He was a human just like his contemporaries in that he led his daily life in the family (Gen 6:10; cf. Gen 6:1-2).1

His spiritual-moral perfection and his walking with God make readers expect God's launching of a rescue plan by providing an ark.

In the investigative judgment section, YHWH is mostly used as a divine name. U. Cassuto observes that the Tetragrammaton (יהוה) is used when the context of the Scriptural passage reflects God's ethical aspects, in other words, when it presents “the Deity to us in His personal character, and in direct relationship to human being or to nature.”2

YHWH is the name that designates God as “the ruler of the moral world.”3 This explains why only YHWH is used as the personal name of God “in the legal literature, that is, in all the sections of the Pentateuch and of Ezekiel appertaining to the precepts.”4

YHWH is the God who is familiar with human conditions. On the one hand He is deeply involved in the investigation of human sin, and on the other hand He enjoys a close personal relationship with His people. A personal relationship with God is the key to determining one's destiny. Whether one sees God as the severe judge or as the merciful

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1Reference to Noah's sons (Gen 6:10) and the birth of children and their marriage (Gen 6:1-2) portrays Noah as an ordinary human being. He was not a supernatural being above the human family.


3Ibid.

4Cassuto, The Documentary Hypothesis, 20.
advocate is dependent on one’s relationship with Him.

Sentence

Gen 6:13-22 describes God’s divine sentencing as the judge. God’s decision to punish and to save is proclaimed to Noah. The narrative corresponds to the previous section in its components.

The Accused

Gen 6:13 and 17 indicate the accused. They are designated collectively as כל בשרו ("all flesh," Gen 6:12, 17) and כל ("everything," Gen 6:17). The reference to “breath of life” (נָפֶשׁ חַיָּה, Gen 6:17) puts them under the authority of the Creator. It includes humanity and the subhuman beings that are to be destroyed by the flood. Only the aquatic creatures were exempt.

The divine name אלוהים is used in the context. God’s name implies that He is “the Creator of the material universe” and “the Master of the world who has dominion over everything and forms everything by His word alone, without there being any direct relationship between Himself and nature.” Any intimacy with His creatures is avoided. There is no hint of His feeling in the narrative. What awaits the accused is His merciless punishment executed with almighty power. The statement “the end of all flesh is come before me” (Gen 6:13) puts all humanity in an eschatological setting. Their life was responsible before God. The power of the eschatological term רָא ("end," Gen 6:13) is felt globally, for there is to be no survivor on the earth under the heaven. A planet-wide

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destruction is determined by God.

The Case

The phrase כִּי מָלַאָה הָאָרֶץ חֲמָם מַפְסַדֵּם ("for the earth was full of violence through them") describes the consummation of sin. What was seen on the earth was חֲמָם "violence," violation of the Creator’s original will. God’s original plan could not be fulfilled for humanity because of חֲמָם. The complex preposition in "from before them" can be locative (Exod 14:19), or causative as in Gen 6:13.1 As God’s blessing upon humanity to fill the earth (Gen 1:28) was realized in Gen 6:1, the original beauty of the earth was marred by humanity. They were determined to do violence against God’s purpose, and it reached the limit of God’s forbearance. There was no hope for restoration of the earth. God’s grace was rejected and perverted so that their existence was nothing but for the worse. Their end had already come into God’s sight. They were already nonbeings. The flood would be no more than an act of finalizing what humans had made of their existence before God.

Decision of Punishment

God’s resolution of punishment is expressed in Gen 6:13 and 17. Key words describing punishment are כָּפַר "end," שָׁחַם "to destroy," מֵרָם "flood of waters," and יָנָה "to die."

כָּפַר appears in the context of God’s judgment (Gen 6:13; Amos 8:2; Ezek 7:3), and its usage in Daniel signifies "the eschaton, the end-time, of human history (Dan 8:17, 19;

1Waltke and O’Connor, 221.
It connotes “the completion of a fixed period of time” (Hab 2:3; Ps 39:5; Job 6:11) leading to “doom” (Amos 8:2; Lam 4:18). In Jewish eschatology, it is “a violent and radical change in the direction of history that brings an end to one era and signals the regeneration of humanity.”

The old time of sinfulness should be terminated to begin a new era with righteous Noah. The end is not the absolute end, but the prelude of a new era.

The divine judgment by flood signifies the end-time judgment. From the time God proclaimed His decision to judge the world, humanity was under eschatological times. The eschaton is not viewed as hopeful, for it is the day of human destruction and death by the flood of waters. Wordplay is seen in נשה. God is about to destroy (נשת) all the flesh that corrupted (נשתה) the earth (Gen 6:12, 13). Corruption is the state of destruction.

To describe the nature of the judgment, the verb Netzah is used (Gen 6:17). It is a punishment for sin (Num 20:3; Josh 22:20), and usually suggests violent and/or untimely death.

Antediluvians neglected God’s warning and perished unexpectedly. Negligence and indifference to God’s message was their sin.

The method of destruction is clearly designated by חַד מַעַל. The method by which God brings about the end is the technical term for Noah’s flood. On the nature of these two words, Gesenius sees מ pamphlet as a

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2 Sarna, *Genesis*, 51.
5 The sudden death of people in the eschaton is foretold by Jesus in Matt 24:37-39; Luke 21:34.
later gloss upon the archaic יבשôt, Davidson as an apposition, “the flood, waters.”

The sureness and imminence of God’s flood judgment are emphasized by an emphatic expression, אֵין לָ חֵ לָ נ ה בְּ נַ א י א אָ רַ ד מ ב א לו, “And behold, I Myself am bringing floodwaters” (Gen 6:17 NKJV). According to Gesenius, it is an example of futurum instans, usage that signifies the event being announced as imminent, or at least near at hand. It is an emphatic construction indicating God’s sure judgment by flood. The flood judgment will not be a natural catastrophe but will have been appointed by God Himself. Though the flood would be a future event, the unrepentant antediluvians were still living under the condemnation of God. It was unavoidable, for it was determined by the sure will of God.

Provision of Salvation

The representative of survivors from the flood was Noah. The provision came from God. It came in the form of instruction and promise: instruction to build an ark for Noah and his followers (Gen 6:14-16, 19-21), promise to establish God’s covenant (Gen 6:18). God’s instruction and the promise were met successfully through Noah’s obedient faith (Gen 6:22).

The instruction concerning the construction of the ark was given in detail. It

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1GKC §131k n2.
2Dav §29b.
3GKC §116p.
5חְדִיקָם בְּרֵית, “to establish covenant” (Gen 6:18; 9:9, 11, 17) can be construed as either a confirmation of the previous relationship or the inauguration of a new covenant. The usage here anticipates the future fulfillment of a new covenant in Gen 9. See Mathews, Genesis 4:27-11:26, 367.
included material (gopher wood, pitch, vs. 14), size (vs. 15), furnishings (windows, door, food, vss. 16, 21), and structure (three stories, vs. 16). Close observance of the divine will would guarantee survival for Noah and his followers.

The explicit reference to creation in the order of the living creatures (Gen 6:19, 20), and giving of food (vs. 21), and salvation of Noah’s family (vs. 18) are essential elements in the new creation and have their own correspondence in the creation narrative. A unit of human family is composed of husband and wife, children, and their mates. This is the minimal unit for human society, and a unit that will fulfill God’s original blessing upon humanity (Gen 1:28). Survivors from the global destruction will be the progenitors of their kinds. Just as the flood judgment was global, the salvation plan was global in its effect to the future generation, though it was initially fulfilled in the limited local area where Noah lived. The plan needs to be understood as a worldwide plan of salvation.

Noah’s obedience is contrasted with Adam’s disobedience. His obedience would make him an ideal Adam. He is chosen to be the second Adam in God’s grace. Before the destruction of the antediluvian world, a new faith community had already emerged through a faithful servant of God. It would be a new beginning for human history.

Execution

Gen 7:1-24 describes the execution of the flood judgment. God’s prominent role can be regarded as that of the sovereign Lord. God’s final notice is given to Noah, and the flood judgment is given. Components correspondent with the previous sections are found.

The Accused

The identity of the accused is found in Gen 7:4, 21-23. They are called
“all the substance, the existence,” הָבֵית הַחַיָּה “all flesh,” and simply דָּלַל “all.” They are the creatures of God that He made upon the earth (Gen 7:4), and are dependent upon God for their existence (“all in whose nostrils was the breath of life,” Gen 7:22). All but those with Noah in the ark were destroyed. The list of the living creatures in Gen 7:21, 23 is correspondent to the creatures in Gen 1. God’s destroying His own creatures can be understood as anticreation and the undoing of creation.

The Case

The sin of the antediluvians is revealed indirectly when God refers to Noah’s righteousness as the ground for salvation. It means the antediluvians were destroyed because of unrighteousness. Righteousness is understood in the context of eschatology. God was the judge who pronounced Noah righteous. Humanity is responsible before God for the spiritual quality of their life. Righteousness or unrighteousness is the criterion under which humanity is grouped before the judge at the last judgment. The righteous are saved and the unrighteous are destroyed.

Punishment

God destroyed all outside the ark. The execution of water punishment occurred according to God’s revelation to Noah. The whole earth was inundated with the breaking of all the fountains of the great deep, the opening of the windows of heaven (Gen 7:11), and the rain of forty days and nights (Gen 7:12), which resulted in water mounting fifteen cubits above the highest mountains (Gen 7:21). The global scope of punishment shows that God is the sovereign ruler over the earth.

God is sovereign over nature and time. At the appointed time, God caused the rain
to fall on the ground. Predictions concerning a period of seven days of waiting for the rain (Gen 7:4, 10) and of forty days and nights of raining (Gen 7:4, 12, 17) were fulfilled exactly as they had been foretold. It was the termination of God’s probationary period of 120 years (Gen 6:3).

The historicity of the flood is reinforced by the reference to the date of its occurrence (“the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month,” Gen 7:11), and to its prevailing period (“a hundred and fifty days,” Gen 6:24).

**Salvation**

God’s initiative is prominent in salvation. God announced the way of salvation to Noah (Gen 7:1-4). God executed His water judgment according to His timetable, and kept Noah and his companions safe in the midst of the chaotic turbulence of waters, unlike other ANE flood stories in which Atra-Hasis and Utnapishtim had to shut the hatch themselves, ויהיה ירהו, בלילה (“and YHWH shut him in,” Gen 7:16). This indicates that salvation comes from YHWH only, not from “any independent measures of his own.”¹ It pictures the relationship between YHWH and Noah as that of “a Father full of compassion towards his cherished son.”² This picture is reemphasized in the climax of the narrative in Gen 8:1. Thus Noah and those in the ark could remain alive (Gen 7:23). Without God’s protection the ark could not have been safe. God is the beginner and finisher of salvation.

Those who survived the flood can technically be called the remnant, as the verb קזב

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¹Sarna, *Genesis*, 55.
("to remain, be left") indicates (Gen 7:23). Noah is the foremost remnant. Those who were saved are defined in relation to Noah. They are his house (ךל יהע "your house," Gen 7:1) and those received into the ark by him (Gen 7:2-3). They were saved by belonging to Noah, the righteous human. לְמָיְנָה "after their kind" indicates that the living creatures in the ark have a close relationship with the first creation (Gen 7:14; cf. Gen 1:21, 24, 25). God was faithful to His creation, and was the sustainer of all things. His loving care is seen in His keeping the living creatures for their seed.

The ground of salvation is God's seeing Noah as righteous (Gen 7:1). Noah's faith is expressed by his obedience to God's revelation. God's gift, in the form of His revelation and human obedient faith combined, achieves the salvation.

Reference to "after its kind" relates to the creation account, and the purpose of keeping seed (Gen 7:3) is to prepare for the new creation. New creation began by God's grace toward His creatures. It began with a community of faith.

Mitigation

God's final action in the flood narrative was not punishment. ויהי אלהים אלהינו אֲבָרָהָם ("But God remembered Noah and all... that were with him in the ark," Gen 8:1). God remembered! Unlike the powerless ANE gods in the face of the violent flood, God had been a shelter for Noah and all with him in the midst of the deluge. He provided new life for them as a new creation. God blessed them, and made a covenant with them.

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The Accused

There is no accused after the flood in the narrative.

The Case

God continued to bless His people to prosper on the earth, as He had done at the creation (Gen 8:17; 9:1, 7). God worked to fulfill His blessing. He provided the physical environment through His re-creative activity (sending wind, Gen 8:1; cf. Gen 1:2; stopping the fountains of the deep and the windows of heaven, Gen 8:2; cf. Gen 1:2; removing waters from the face of the ground, Gen 8:13, 14; cf. Gen 1:9-10; regrowing of plants, beginning with an olive leaf, Gen 8:11; cf. Gen 1:11-12; command to bring forth every living thing out of the ark, Gen 8:17; cf. Gen 1:21-25; 2:19); forming a moral environment respecting the value of life by prohibiting murder (Gen 9:5-6; cf. “blood,” vs. 4), and His promise, that is, covenant not to destroy the earth and all living creatures again by a flood (Gen 9:8-16).

Punishment

God would not punish humankind globally by another deluge. This does not preclude the possibility of another global judgment that will have the same effect on the earth as the global flood. 2 Pet 3:6-7 links the deluge with God’s final judgment by fire. The eschatological judgment motif is already alluded to in Gen 6:13 when God said to Noah, כִּי נָגִיא בָּא לְפָנַי (“the end of all flesh has come before me”). כִּי (“end”) became a technical term that indicates the eschaton.

God’s prescription concerning violent murder (Gen 9:5, 6) suggests that the prime sin of antediluvians was violence that defames The image of God in humankind. God’s
judgment is based on His spiritual-moral rule over the earth. The spiritual and moral dimensions of God's rule are attested, again, in Noah's blessings and curses upon his sons (Gen 9:26-28): “Blessed be the LORD God of Shem . . . God shall enlarge Japheth.” As Noah's sons became the fathers of nations (Gen 10), so God's spiritual-moral rule extends to all nations globally.

**Salvation**

As the literary structure of the Genesis flood narrative shows, the climax of the flood narrative is in Gen 8:1-5,¹ and a salvific motif is foremost in the aftermath section. יד (“to remember”) is a key word that reveals God's salvific intention. God protected Noah and those in the ark in the midst of furious waters because He remembered them. His work of re-creation is an act of remembrance of what He did at creation. God followed the previous creation steps when He re-created the earth. The rainbow is a perpetual sign that God remembers His creation (Gen 9:15, 16). God disarmed Himself, and took away בקשבד ("the bow in the cloud").

God remembered that human nature was the same before and after the flood (Gen 8:21; cf. Gen 6:5). Due to unchanged human depravity, salvation could be found only in God's grace. At the sight of the humble and thankful burnt offerings that Noah offered to God after the flood, God became pleased to accept His destiny to stand under the shadow of the cross that would pierce His heart with childbirth pain (cf. Gen 6:6), and restore the image of God in humankind, who would change their hearts of stone for hearts of flesh in

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response to the work of God’s Spirit (Gen 8:21; 9:6; cf. Gen 1:26; Isa 53:5, 10, 11; Ezek 36:26). “The LORD has compassion on those who fear Him; for He knows how we are formed, He remembers that we are dust” (Ps 103:14).

Noah’s burnt offerings are indicators that the righteous remembered God the Creator and Redeemer. Significant appearances of שֵׁשֶׁת יָמִים (“seven days,” Gen 8:10, 12; 9:25, 27; 7:4, 7:10) in the uncreation and re-creation section of the narrative remind us of the salvific role of שָׁבוֹא (“Sabbath”), the memorial of God’s creation. The Sabbath already acquires the significance of both creation and redemption before God’s giving of the Sabbath commandment to Moses (Gen 2:1-3; Exod 20:8-11; Deut 5:12-15). Remembering God the Creator and redeemer through Sabbath observance with thankful offerings marks God’s true people, the righteous.

God remembers His promise and is faithful to fulfill it. God remembered the promise of salvation in the protoevangelium (Gen 3:15), and continued its fulfillment in the Noahic covenant and in the line of Shem, ancestor of Abraham, who would be the source of blessings through God’s dwelling with him (Gen 9:27; 10:21-31; 11:10-26; 12:1-3; Matt 1:1).

Comparison between the Genesis Flood Narrative and Extrabiblical ANE Flood Stories

The similarities and dissimilarities between the biblical narrative and one or more of the ANE stories will be discussed in the same sequence as that in which the narrative was analyzed.

Date. Gen 6-9 describes the flood as a historical event. Its intended historicity is explicit in the המִילָה הָיָה formula that divides the book of Genesis and the double inclusions of...
primary and secondary genealogies (Gen 5:32 and 9:28-29; Gen 6:9-10 and 9:18-29). The counterpart of genealogies is found in the preflood king list.¹ The creation-fall-flood structure in Genesis is very similar to the three-partite structure of creation-human society-flood in the Eridu Genesis. Unlike the ANE flood stories, the Genesis flood narrative offers much detailed chronological data.

Both the ANE flood stories and Genesis flood narrative have the following sequence of events: creation—development of human society—judgment. This sequence has chronological and theological implications. Theologically, creation and judgment are tied together. Creation is the starting point for judgment. The two concepts cannot be separated. Creation started the history that led to judgment. Chronology, an intrinsic part of history, was achieved by indication of the numbers of generations, different according to each of the ANE flood stories and the Genesis flood narrative. The absence of a sin motif in the ANE flood stories is an acute contrast to the Genesis flood narrative. Genesis 1-11 portrays the development of human society as stained by human wickedness, corruption, and violence, which finally caused God’s judgment. The record of Genesis is a polemic against the arbitrary and tyrannical deities of the ANE who have no spiritual or moral values.

Both ANE flood stories and the Genesis narrative describe that there were ten generations before the flood (Genesis, Eridu Genesis). But the starting points of their chronologies are different. While Genesis describes from Adam, the first man, to Noah, the human hero of the flood (1,656 years), the ANE stories relate from their first king to


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Ziusudra (Xisouthros), the human hero of the flood (4,572,000 years).¹ When the flood began, Noah was 600 years old, and Ziusudra had reigned in Shuruppak for 64,800 years.²

The chronological data reflect basic theological concepts of human beings. While the Hebrew Bible esteems all human beings highly because of their being directly related to God as made in His image, the ANE accounts regard only the royal lines as respectable. The whole history of humankind was kept in Genesis in a genealogical form, but the history of humankind other than that concerning royal lines was obliterated in human memories in the ANE documents. The Genesis writer accepted human history and human life as serious, but the ANE stories regarded only the kings as valid historical existences.

Cause and purpose. Genesis describes an ethical God who felt pain by human evil, violence, and corruption. The cause of the flood in the ANE flood stories is rigmu ("din, outcry"). Rigmu means human noise and does not connote moral fault. Since rigmu has no negative ethical implication, the judgment of the ANE deities is capricious and arbitrary and cannot be justified.

The salvific purpose of God is obvious in the Genesis flood narrative. God prepared a way of salvation for humankind through Noah. God’s purpose to bless humankind and all living things was consistent before and after the flood. God renewed His relationship with humankind. The flood was related to new creation. God was the author of the flood and of the new creation. His covenant ensures the continual existence of humankind and all living things. But the ANE flood stories indicate that the purpose of the flood was to bring about

¹Bailey, 18.

²Jacobsen, “The Eridu Genesis,” 520. For the different understanding of the reigning years, see Bailey, 18, 211 nn. 3-5.
the total destruction of humankind. That purpose was thwarted by Atra-Hasis with the help of Enki, one of the great gods. After the flood, only the human hero of the flood received blessing, while the rest of humankind was put under a measure that regulated population. Humankind was not blessed by the deities.

Extent. Gen 6-9 describes a global flood. Its evidences can be found from both textual and theological aspects. No preflood city is mentioned in the narrative, while the ANE flood stories refer to some of the Mesopotamian cities (Eridu, Bad-Tibira, Larak, Sippar, and Shuruppak). This phenomenon led many OT scholars to think of the flood as a local event. But the ANE flood stories can also be understood as alluding to a global flood. Their global scale is seen in Enlil's purposing to achieve total destruction of humankind, in the deities' global domain of their territory (Enlil was the lord of the whole earth, and Enki was the supreme power over the seas), and in the effects of the flood upon the deities, who lamented for their gloomy future without humankind.

Procedure. Both the Genesis flood narrative and the Near Eastern flood stories show certain steps of judgment:

1. Period of probation. The 120 years' probationary period in Gen 6:3 does not correspond to the 1,200 years of respite between the punishments in the Atra-Hasis Epic, since the biblical probationary period was not "an interim between catastrophes." It was given to humankind by God in advance. While the ANE deities continually tried to punish the whole of humankind since creation, God punished the whole of humankind just once in the flood.

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2. *Investigation.* While God described the nature of human sins precisely through His direct investigation, Enlil acted capriciously, showing himself to be a tyrant who punished humankind without cause. Since the great deities attributed *rigmu* to humankind at creation, it could not be justified as a proper reason for Enlil's anger. While God was very close to humankind and had compassion on them, Enlil was indifferent to humankind and capricious.

3. *Sentence.* God decided the judgment by Himself, and afterwards directly revealed His sentence to Noah. On the contrary, Enlil forced the deities to accept his decision and to keep the judgment a secret. Enki made it known to Atra-Hasis in opposition to Enlil's command.

4. *Execution.* God executed judgment by undoing creation. The ANE deities cooperated to execute judgment. While God was a sovereign ruler who could handle the power of the waters, the deities were unable to handle it and later became afraid of the catastrophe that the deluge brought. While Atra-Hasis survived by his navigation skill, Noah and his company survived by God's grace.

5. *Mitigation.* God remembered Noah and his company in the ark. God blessed them to multiply and made a covenant with them. In the ANE flood stories, only Atra-Hasis (and his wife) was blessed to become a god, and humankind was put under birth-control measures that the deities set to regulate humankind's population.

Due to the differences between Gen 6-9 and the ANE flood stories, pan-Babylonian influence on the flood narrative in Gen 6-9 can be rejected, while the historicity of both narratives is maintained.

An epochally important flood in far antiquity has come down in a tradition shared
by both early Mesopotamian culture and Gen. 6:9, but which found clearly separate and distinct expression in the written forms left us by the two cultures. In terms of length and elaboration, Gen. 6:9-8:22 might be equal in amount to about 120 lines in Sumerian or Akkadian. Contrast the lengths of at least 370 lines in Atrahasis II-III, some 200 lines in Gilgamesh table XI, and the roughly 150/200 lines in the Sumerian account. Genesis thus offers a more concise, simpler account, and not an elaboration of a Mesopotamian composition. As to definition, myth or “protohistory,” it should be noted that the Sumerians and Babylonians had no doubts on that score. They included it squarely in the middle of their earliest historical tradition, with kings before it and kings after it, the flood acting as a dividing point in that tradition, from long before 1900.\(^1\)

Summary

This chapter discussed the theological aspects of judgment in the Genesis flood narrative in the areas of the cause and purpose, extent, and procedures of the flood judgment. The Genesis flood narrative was compared with the ANE flood stories.

Causal usage of \(ב\) offers the key to understanding the cause of the flood. The cause is found both in humankind and God. Evil (聘用), corruption (شحن), and violence (זון) are the major causes from humanity for the flood judgment. Humanity ruined God’s good and perfect creation, and had no possibility of recovery. God’s seeing (🧐), sorrow (חבר), and pain (לחם) present God as a sovereign and moral ruler who is deeply involved in the world. He is not an apathetic, automatic being but a loving Creator who offers grace for salvation.

The global flood is supported by textual and theological aspects. In textual aspects, terms relating to locus of the flood, receiver of the flood, instrument of the flood, and physical aspects of the flood were treated. The inclusive term \(כל\) “all/every,” \(ישראל\) “the

\(^1\)Kitchen, 425-426.
earth,” נברא, “the ground,” ארץ, “the heaven, and the mountains” support the
global extent of the locus. ℓל הים “all flesh,” כל חי “every living thing,” כל יצא "every
living substance," כל אדם "every man,” and כל חיה "every living creature” with
their inclusive term כל "all/every” support a planet-wide recipient of the flood.

Water judgment is supported by water-related terms, המים "to blot out,
exterminate," המים "rain, shower,” המים "to rain,” המים "the waters,” המים "the flood,
deluge,” המים "the fountains of the deep,” and המים "windows of heaven.” המים
is the technical term designating Noah’s flood. Violent unleashing of water from the
subterranean waters and heavenly waters is expressed by הבן “to split, break open,” הבן
“deep,” and המים "to open.”

Descriptions concerning the duration of the flood, water movement, the covering
of “all the high mountains” by fifteen cubits, and the enormous size of the ark witness the
global nature of the flood from the physical aspect.

Theological themes of creation-fall-plan of redemption-spread of sin, undoing of
creation, cosmic new creation, and covenant are understood properly when the global
nature of the flood is maintained.

The flood judgment is achieved by the procedures of probationary period,
investigation, sentence, and execution. These steps were controlled by God’s initiative. The
procedures have common elements including the accused, the case, the punishment, and
the salvation. The accused are the creatures of God, and they rejected their Creator through
corruption and violence. This led God to destroy all of them except Noah, the righteous
man. God the Creator prepared the way for salvation, and Noah received God’s revelation
and followed the divine plan for salvation. He emerged alive, and became the progenitor of
a new creation. The flood is not the story of condemnation only. It is the story of salvation and new creation.
CHAPTER IV

MAJOR THEOLOGICAL CONCEPTS/THEMES/MOTIFS

OF GENESIS 6-9 IN THE CONTEXT OF JUDGMENT

The flood narrative in Gen 6-9 raises some theological issues concerning God, humanity, salvation, and history in relation to the divine judgment. In terms of God, theodicy is the major issue; in terms of humanity, human moral responsibility; in terms of salvation, creation and revelation; in terms of history, eschatology. This chapter will treat these theological concepts in the context of judgment.

Theodicy

Theodicy comes from theos, “God,” and dikē, “justice.” It means “the justification of God.” It is an attempt “to justify the ways of God to man,”1 or “to defend divine justice in the face of aberrant phenomena that appear to indicate the deity’s indifference or hostility toward virtuous people.”2 Since Leibnitz, theodicy is known as an “issue of the divine moral governance of the world.”3 Applying it to the flood narrative, “the question is whether or

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1 John S. Feinberg, “Theodicy” EDT, 1184.
not God was truly justified in annihilating the world and humankind.1 To solve the question, it deals with suffering and evil, and demonstrates the all-powerful, all-loving, and just attitudes of God.2

Theodicy was the dominant problem of the ancient faith of Israel. God the Creator is the guardian of justice and righteousness. This inevitably leads God to reward/punish human obedience/disobedience through His judgment.3 Divine judgment is embedded in His creation order, as Fretheim claims: “God judges the world in and through the created moral order, acting within the interplay of human actions and their consequences, so that sin and evil do not go unchecked in the life of the creation.”4

Suffering and evil make both God and humankind to lament or judge.5 Gen 6-9 treats these subjects, and shows their dynamic nature through the narrative style. As Dan Stiver points out, the narrative provides the best sources for theology and theodicy.6

Divine lament is found in Gen 6:7, “For I am grieved that I have made them.” God

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5Ibid., 339.

6“Theology and theodicies have always been embedded within narratives; it is largely the insights of the narrativists that have reminded us of this. Augustine's approach, and the theodicy constructed from it, was so powerful, I would argue, because it is actually a dramatic story. It ranges from the beginning to a climax in the middle to a denouement at the end. It provided guidance for action and direction for overcoming stumbling blocks in reflection.” Dan R. Stiver, “The Problem of Theodicy,” Review and Expositor 93 (1996): 513.
laments for the evil world, dead in its sins of corruption and violence. God’s lament is based on His close relationship with His creatures that began in creation. It is “a genuine relationship of intimacy and mutuality,” and shows that “God’s will and desire is for the other.”

Divine lament is the reflection of human lament, as seen in the wordplay of תַּעְנֵי in Gen 6:7 and 5:29. Lamech’s wish for Noah, his son, is “a desperate call and hope for some kind of relief from the life of misery and servitude,” and it resounds in God’s grievance over the antediluvian world and finds a solution in the person of Noah through salvation and new creation. Lamech’s reference to God’s curse (רָעא אֲרוֹרָה) and painful toil (יָשַׁב הָעֵץ) “tied the widespread wickedness of human society to man’s first act of disobedience in the garden.”

After the fall, history is filled with human outcry for relief from pain. God responds to it, even as He “hears” the cries of the deceased (Gen 4:10, Abel’s blood).

After the fall, history is characterized by human suffering and evil. Genesis describes that the influence of sin is not confined to individual sinners but to their community. Adam’s fall left an unrecoverable wound upon the whole human family. Cain’s murder brought to Adam the suffering of loss that developed into the terror that would blossom out in Lamech (Gen 4:25), the human society suffering because of its separation between the godly and the ungodly. Lamech, Cain’s descendant and an incarnation of violence, praised his terror

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4Gen 4:26 refers to the true worshipers of the covenant God; cf. Sailhamer, “Genesis,” 69. Two different genealogies for Cain and Adam indicate their separation (Gen 4:16-24; 5:1-32).
against a young man (Gen 4:23-24). His militant character became universal in the antediluvians. While Lamech praised terrorism, another Lamech, Noah's father, lamented for the condition of the world. The world's condition was at its worst. Ever since the pious line of Seth became corrupt, there was no hope of restoration. What remained was only suffering, for evil was integrated into the structure of antediluvian society.\(^1\) God executed His judgment of the flood in a loving spirit. "Yahweh acts in judgment out of personal pain and concern for creation."\(^2\)

**God's Wrath and Punitive Judgment**

Since Friedrich Schleiermacher (1768-1838) emphasized feeling in the religious experience, liberal theologians have discarded the concept of God's wrath that implies punitive judgment, for God's wrath does not relate to people's religious experience of redemption.\(^3\) Campbell lists theologians standing on opposite sides concerning the nature of God's wrath: those who accept God's wrath as an impersonal attitude, and those who accept God's wrath as a personal attitude. While Dodd and Hanson hold to the former, Richardson, Barrett, Cranfield, Tasker, and Morris support the latter.\(^4\)

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\(^1\)The integration of evil into the structure of life as a cause of suffering is indicated by Fretheim. For Fretheim's other five causes of suffering, see Fretheim, "To Say Something—About God, Evil, and Suffering," 348-350.


When God's anger or wrath is understood as contradicting His loving character, one is prone to understand divine anger as an impersonal attitude, as Dodd did on Rom 1:18. He "considers that Paul retains the concept not to describe the attitude of God to man, but to describe 'an inevitable process of cause and effect in a moral universe'." Hanson developed Dodd's idea in his book *The Wrath of the Lamb,* where he argues that divine anger is an outcome of human work. Humanity is destroyed by "self-destruction." It is a reference to "the consequences of men's sins worked out in history and consummated in the Parousia." The 'Wrath of the Lamb,' then, is the judgment which men bring upon themselves by rejecting God's love.

The seeming antithesis between God's wrath and the gospel led Jerry Robbins to negate God's wrath totally. He categorized God's wrath into three groups—arbitrary, moral, and loving wrath—and rejected all of them to be unequitable with the attitudes of the Christian God. The arbitrary wrath presents God as tyrannical, moral wrath presents God as confused and imperfect, and loving wrath presents God as contrary to His nature of love. Robbins totally rejects a God of loving wrath, for he sees the concept as a renascent legalism that kills the gospel: "Even loving wrath raises doubts about the nature of God's love. When the gospel is locked into a renascent legalism, the good news is turned into bad news. . . .

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3Ibid., 200.

4Campbell, 3.

God's loving justice should issue in mercy and reconciliation. The God of loving wrath is not the God of Christian faith no matter how noble God's intent.\textsuperscript{1}

What does the flood narrative SAY about God's wrath and His punitive judgment? בֵּית, גִּבֹּל, קָרֵא, רוֹד, חֻפָּה, אָמָה are used to express divine wrath in the Hebrew Bible.\textsuperscript{2} But this terminology does not occur in the flood narrative. Instead of those aggressive anthropopathic terms, passive terms like נָרָה and נָלַע are used. This emphasizes beyond doubt that God's wrath is characterized by "the complete absence of that caprice and unethical quality so prominent in the anger attributed to the gods of the heathen and to man"\textsuperscript{3} and is triggered by humans violating God's being as their Creator, lawgiver and sovereign lord.\textsuperscript{4}

God feels His wrath upon Himself before human beings feel the effect of it. God is not an automatic executioner of judgment, but is a loving and caring savior who seeks to deliver sinners from His judgment. God's wrath is an expression of His redemptive love. "The element of love and compassion is always closely connected with God's anger; if we rightly estimate the divine anger we must unhesitatingly pronounce it to be but the expression and measure of that love (Jer 10:24; Ezk 23; Am 3:2)."\textsuperscript{5}

\textsuperscript{1}Ibid., 253.

\textsuperscript{2}The most frequently used Hebrew terminology indicating divine wrath is פָּנִי "nostril, nose, anger." G. Sauer, "פָּנִי," \textit{TLOT}, 1:166-169. Other terms in noun form expressing divine wrath include חָרָם "heat, rage," ca. 90x; דַּקְרִי "heat, burning (of anger)," 41x; פָּנִי "wrath," 26x; נָרָה "overflow, arrogance, fury," 24x; נָלַע "vexation, anger," 8x; דָּבָדָב "storming, raging, rage," 2x. For a brief discussion of these terms, see Gary A. Herion, "Wrath of God (OT)," \textit{ABD}, 6:989-996.

\textsuperscript{3}William Evans, "Wrath," \textit{ISBE}, 5:3113.

\textsuperscript{4}Sauer, 169.

\textsuperscript{5}Evans, 3113.
The Genesis flood narrative strongly supports punitive judgment. Its retributive nature is seen in the judicial process. Antediluvians were punished because of their evil, corruption, and violence (Gen 6:5, 11-12). God’s will to punish sinners is emphasized by repetition (Gen 6:7, 13, 17; 7:4), and its fulfillment is clearly indicated by the precise description of the execution of the flood judgment in Gen 7:11-24. Verbal usage of הָרָע expresses retribution. Its niphal form expresses “corrupted or spoiled” condition, and the hiphil form signifies the punitive or retributive sense “to ruin, destroy.” The four consecutive occurrences of the verb הָרָע in Gen 6:11-13 emphasize these dual aspects. The earth is corrupted and faces its end when all flesh have destroyed their nature. As the nature of all flesh collapsed, their environment, the earth, also collapsed by returning to the primordial chaos. God the Creator finalizes their destruction (Gen 6:17; cf. Gen 1:2). God’s bringing of the flood due to human sin makes it clear that humankind lives in a moral world.

The flood narrative emphasizes God’s retributive judgment by contrasting the condition of the earth at the time of the flood with that at the creation, as seen through God’s estimate. The phrase הָרָע יְהוָה כָּל מִרְמָל יָרָה (“And YHWH saw that the wickedness of man was great,” Gen 6:5) shows God’s estimate. 


“way” figuratively means “conduct, behavior.” It generally indicates “particular givens in human life or in nature.” Corrupting one’s way means destroying one’s nature that is particularly given by God. See G. Sauer, “תַּכּ (way),” TLOT, 1: 344-345.
and God saw that the light was good,” Gen 1:4) and parallel with
and, behold, it was corrupt,” Gen 6:12) parallel with
and, behold, it was very good”).1 The total reversal of God's good world by human sin
brought the consequence, that is, the reversal of creation. God the Creator becomes God the
retributive judge.

Does the punitive judgment jeopardize the believer's assurance of salvation? A just,
loving, and sovereign Creator who cares about His creation is presented in the flood
narrative. In spite of the gloomy picture of the flood judgment, the picture of God that
emerges from careful consideration of the narrative gives assurance and relief to His people.
When divine love, justice, and sovereignty are discussed from the perspective of judgment,
the following elements need to be considered: comparison with the ANE flood stories,
divine blessing, divine salvific activities, and the new beginning.

Love of God

Comparison with the Extrabiblical ANE Flood Stories

The ANE deities did not have a favorable will toward human beings. They treated
human beings harshly and capriciously, for human beings were created “to free the gods
from the toil of ordering the earth to produce their food.”2 They were only objects of
extortion, to fill the gods' bellies. Repeated trials to punish human beings indicate the
deities' continual enmity against humanity. Human beings were the lasting objects of

1Sailhamer, “Genesis,” 81-82.

judgment. Their punishment was not initiated by moral motivation. Enlil, who could not sleep because of the cries of human beings, planned to annihilate them. To be effective in destroying them, he forced other deities to keep the plan secret. His plan did not succeed, for Enki passed the secret to Ziusudra. Though other deities cooperated in bringing the flood, they blamed Enlil for his merciless and inconsiderate judgment after the flood. Enlil had no love for human beings. The biblical picture of God is quite different from the ANE flood stories. Humanbeing is an object of God's blessing. God offered 120 years of probation and revealed His will to Noah to prepare the antediluvians for the coming crisis.

God's redemptive work is seen in Genesis flood narrative

**Fulfilment of Blessing**

The general background of the Genesis flood narrative is the fulfillment of God's blessing bestowed upon human beings in Gen 1:28, “Be fruitful and increase in number; fill the earth and subdue it.” The narrative starts with its fulfillment (Gen 6:1), and ends with a new fulfillment through Noah's sons (Gen 9:19). The *inclusios* of God's blessing and the genealogies in Gen 5 and 10 ensure the continuity of God's blessing. They suggest that the judgment of the flood is an activity purposed to warrant the continuity of God's blessing that was jeopardized by human corruption. Gen 6:12 describes the total corruption of natural laws by all levels of created beings, and a situation in which the existence of life itself is “an impossibility.” The impossibility of human safety and well-being was undone by

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God’s judgment. God’s judgment is a safeguard, keeping divine blessing working continually.

God’s loving concern led Him to judge the world. His loving concern is based on His relationship of Creator to creature. The human being was a blessed being from the time of the creation. “The creation narrative is a statement about the blessing God has ordained into the processes of human life.”1 God’s blessing made it possible for His creatures to pass on the life-gift that they had received from the Creator.2 The blessing was not forfeited after Adam’s fall. The sanctity of marriage guarantees the continuity of the human race.3

Divine Salvific Activities

Paradoxically, the destruction of human beings by flood emphasizes God’s grace for human beings can be sure of life by God’s good favor.4 Unchanging divine favor is emphasized by the narrative structure that highlights the continuity of divine blessing in the double *inclusios* of the genealogies. God’s problem was not the increase of population, as in the ANE flood stories. The increase of population is God’s constant blessing before and after the flood. The blessing shows that God’s supreme concern is life. This is the essence of the gospel. God’s judgment is not the story of ending life, but the story of redemption, God’s endeavor to save human beings from destruction.

1Brueggemann, *Genesis*, 36.

2Robert Davidson, *Genesis 1-11*, 22. Human procreation is the universal blessing that made it possible for people to possess the earth (Gen 10). Israel’s multiplying in Egypt (Exod 1:7, 12, 20) was ensured by the fulfillment of the Abrahamic covenant (Gen 12:1-3) based on the original blessing (Gen 1:28). For the fulfillment of blessing for Israel in Egypt, see Knight, 14-15.


4Clines, “Noah’s Flood: The Theology of the Flood Narrative,” 140.
Reference to מנהיגים (Gen 6:2) paradoxically gives hope of life, for it anticipates ideal “sons of God,” the ones redeemed from the corruption of the world. This ideal was realized in Enoch and Noah, who walked with God as His children (Gen 5:21-24; 6:9-10).¹ The one became a sign of hope for everlasting life by God’s taking him away from the sinful world, and the other became a bridge to the new world by God’s taking him away from the universal flood. The sons of God as a corporate entity are the eschatological faith community that will gain victory over the divine judgment and experience a new beginning in the new world.

“my Spirit” (Gen 6:3), the Spirit of God,² plays an important role in the context of judgment. When the meaning of בורא is taken as “to judge, contend, plead” from בורא,³ the work of the Holy Spirit can be understood from the perspective of divine judgment. In the OT, בורא implies God’s sovereign rule over creation. In the judgment setting, it is concerned with judging, punishing, and delivering.⁴ God’s Spirit strove with the

¹The parallel between Enoch and Noah is remarkable. Their walking with God and having their own children is indicated. It presents the figure of the ideal sons of God. Their destiny will be to be with God forever, like Enoch, and to be the progenitor of life as a new Adam, like Noah.

²The Hebrew phrase בורא is understood in various ways. F. Delitzsch takes it as “the breath of life” (Gen 2:7); J. Wellhausen, “the angels, the spiritual material of which they as well as Yahweh himself consist, while humans are flesh”; Skinner, “spirit as an ethical principle, the divine feeling that has been aroused”; B. Jacob, “charismatic gift by which the ‘sons of God’ (=men) become prophets, poets, heroes”; G. E. Closen, “principle of one’s moral life”; B. S. Childs, “the power that bestows life.” Cf. Westermann, Genesis 1-11: A Commentary, 370-371.

³It is a hapax legomenon, and its root is suggested as בורא; cf. Westermann, 375.

⁴When applied to divine activity (13x), בורא also refers both to God’s sovereign rule over creation (Job 36:31) and the nations in general (Ps 9:8[9]; 96:10) as well as to his specific acts of judging, carrying out punishment (Gen 15:14, the Egyptian oppressors; 1 Sam 2:10, all who oppose him; Isa 3:13, Judah’s leaders; Ps 110:6, the nations and their rulers) and bringing deliverance (Gen 30:6, responding to Rachel’s plea for a son, leading her to name this son Dan; Deut 32:36, restoration of the nation following judgment).” Richard Schultz, “boura,” NIDOTTE, 1:940.
antediluvians in Gen 6:12 to plead with them to return to the way of life instead of continuing their corrupt ways. He convicted people of their finite nature of רוח ("flesh," Gen 6:3), and revealed the final destiny of the wicked and the reward of the righteous. He made desperate efforts, for the world was under judgment in the limited probationary period (120 years). His work was eschatological.

The anthropopathic expressions בדのある and בדאין reflect God's reluctance to punish people. God desires not to punish people but to seek and save the sinners. God's agony in punishing people is an expression of His love. The plan of salvation is grounded on His compassionate heart. As the creation was God's voluntary gift based on His abounding love, so the plan of salvation is another creation that comes from God's self-sacrificial love.

Divine revelation plays a prominent role in the flood narrative. Without it, there would be no Noah, the hero of the flood, and no continuity of the blessing upon the future generation. The revelation that Noah experienced consisted of oral tradition and direct communication. Noah must have shared in the oral tradition of prophetic faith, for all Noah's ancestors in Gen 5 (MT) except Adam and Seth were alive during his lifetime.1 The chronology-oriented nature of the flood narrative implies that the divine investigation, determination, and monologues in Gen 6:1-12 were received from oral tradition. In the light of Adam's death, which was of the first human being and representative of the whole humanity, the remarkable universal spread of sin, and the deadly corrupt condition of the

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world, divine revelation is good news of hope for all. The revelation is concerned with judgment and salvation, and thus it is eschatological. Before there was an end, there was a divine revelation to prepare for it.

The revelation consisted of the instructions (on building the ark), commands (to enter and to gather food), and teachings (on the end-time). It included the destiny of the righteous and the wicked, and the life of the saved. The destruction of the antediluvians was due, not to their ignorance concerning the way of salvation, but to their neglect of it. Through rejecting and neglecting the conviction of God's Spirit (Gen 6:3), the antediluvians brought grief and pain to God's heart (Gen 6:6, 7) and stopped the pleading of his Spirit (Gen 6:3). The world became autonomous, excluding God (Gen 6:4). Autonomous life apart from God, the source of life, is under condemnation.

God's clear intention to keep the seed of His creatures alive (Gen 6: 19-21; 7:2-3, 8-9) indicates that God is not only the Creator, but also the sustainer of His creation. Autonomy apart from God means nonexistence. The ongoing existence of human and other animal life is dependent upon the goodwill of God. God's sustaining grace is displayed in His giving of food (Gen 6:21), leading animals into the ark (Gen 7:8-9), protecting Noah and his companions in the deluge (Gen 7:23), and remembering them afterward (Gen 8:1).

God's salvation from the waters of the flood was not the end. It was the beginning of God's ongoing relationship with human beings. He prepared the land to be again inhabitable, bade Noah to come out of the ark, and blessed His creatures. The new creation and Noahic covenant prepared the physical and the spiritual-moral frame in which human beings can enjoy their blessed life. God had no intention of destroying human beings, but of blessing them. “The God who faces us at the end of the flood story is a God who cares for
all created things.”

Justice of God

The first question concerning theodicy appears in Gen 18:25b, “Will not the Judge of all the earth do right?” Abraham asked this question to God when God was to destroy Sodom and Gomorrah.

The only possible answer is an emphatic affirmation. Indeed, YHWH is a righteous God. That means, in view of the context, that he is not a God who makes the innocent suffer with the wicked, or kills innocent and wicked alike (Gen. 18:25a; cf. vs. 23). This view is strongly brought to the fore in Gen 18-19, the story of the destruction of Sodom and Gomorrah. Its correctness is proved in the narrative by YHWH’s ultimate sparing of Lot, who is characterized as a man with a positive ethical attitude (cf. Gen. 19:9), together with his daughters (Gen. 19:25-29). The same view is held, for instance, in the flood narrative (Gen 6-9).

The justice of God is a crucial point when we ask about the cause of the flood. Primarily, justice is related to God’s investigation. A judgment without investigation can be only a partial and capricious violence. יָשַּׁר ("to see") serves a crucial role in achieving God’s justice. The verb in the qal form “denotes the act of inquiring into, investigating into, inspecting.” God investigates both inward and outward things in humanity. Humans include both the wicked and the righteous, both the corporate society and the individual person (Gen 6:5, 12; 7:1; cf. 11:5; 18:21). God punishes the wicked and rewards the righteous (Gen 6:5, 12; 7:1), based on His investigation. “In short, in the flood narrative there is a clear correlation between God’s judgment and human wickedness, and

3Naudé, 1008.
between God's sparing and human innocence: the only blameless man of his time was saved from the flood, along with his family.\textsuperscript{11}

**Comparison with the Extrabiblical ANE Flood Stories**

Albertz\textsuperscript{2} settled the issue of human *rigmu* ("noise")—the cause of the flood in the ANE flood stories—on the basis of the recently published Sippar text.\textsuperscript{3} *Rigmu* is human noise and does not imply any moral fault. According to the Atra-Hasis Epic, *rigmu* was attributed to humans by the great deities at creation.\textsuperscript{4} Enlil's punishment cannot be justified, for his judgment of humankind was prompted by his own gift to humankind. Humans were condemned by their Creators because of the inherent attribute they received at creation. Enlil was self-contradictory in his dealing with humankind. He negated his own creation. Humanity was under the capricious tyranny of the deities, according to the ANE flood stories.

The injustice of Enlil's punishment was pointed out by Enki. He criticized Enlil for "his unconscionable brutality"\textsuperscript{5} or "wanton destruction"\textsuperscript{11} after the flood. In light of Enlil's silence on Enki's criticism, his character can be summarized as follows: "In brief, Enlil is seen as a power, with his legitimate domain on earth, but a power seriously flawed by fear,"

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\textsuperscript{1}Houtman, 152. "The entire primeval history (Gen. 1-11) may be interpreted as a justification of God. Human sin and rebellion are the cause of all evils that beset men—death, pain, murder, violence etc." ibid., 152 n. 4.

\textsuperscript{2}Albertz, "Das Motiv für die Sintflut im Atramhasis-Epos," 3-16.

\textsuperscript{3}George and Al-Rawi, "Tablets from the Sippar Library," 147-190.

\textsuperscript{4}Foster, "Atra-Hasis (1.130)," 451.

childish resentment, a certain obtuseness, and, above all, a wrath that can issue in completely irresponsible violence.”

The deluge was an unacceptable measure to the ANE deities. It was an unreasonable outburst of a deity's temper, and no justice is found in it.

On the contrary, Gen 6-9 presents a just God who works on the principle of love. God punished people because of their spiritual-moral sin—wickedness, corruption, and violence. The primary purpose of God's judgment was the salvation of His creation. God did not conceal His plan of salvation to humankind, but revealed His will to Noah. God ruled over the chaotic waters, protected the remnant in the ark, and repeated His blessing upon all creation. Unlike the ANE flood stories in which the flood hero is elevated to the status of a deity, the Genesis flood narrative does not make Noah a deity. Instead, a way of life is opened unto all creation through God's covenant in Gen 9.

**Fulfillment of Blessing**

God's command after the flood helps to identify the reason for the flood. God's repeated reassurances of the original blessing (Gen 9:1, 7) indicate that the antediluvian population was no problem for God. It is a polemic against the ANE deities' measure to control population after the flood. The safeguard to keep the sanctity of human life (Gen 9:2, 5-6) points out the cause of the flood as the violence of the antediluvians. God justifies Himself through His command to get rid of the bloodguilty criminal by capital punishment, for His judgment of the flood accomplished it. God pictures Himself as the guardian of the prosperity and well-being of human beings.

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2. Ibid.
The concrete picture of the antediluvian world described in Gen 6:1-4 shows the dissolution of society. The antediluvians' culture consisted of corruption and violence. The sanctity of family and marriage was corrupted, and the violent effort to make a name for themselves became human beings' supreme desire. The world was in agony through the corruption of sexuality and power. These vices were a direct and brutal blow to the fulfillment of the divine blessing. Divine judgment was necessary to check their steps toward a worldwide holocaust, that is, self-destruction of the whole of humanity. God's tolerance of the same nature of human beings after the flood (Gen 8:21) shows that the judgment of the flood was God's emergency countermeasure to save the world.

**Divine Salvific Activities**

Divine judgment is the process of deliverance. The only term that can designate divine judgment directly is יִנָּה in Gen 6:3. Its usage in relation to God in the OT justifies divine judgment in Gen 6-9.

Antediluvians were not without the authoritative proclamation of divine judgment, for the root of יִנָּה "originally designated precisely authoritative, binding judgment in a legal procedure." The Holy Spirit, with the authority of God, the sovereign of the world, warned the people about the coming judgment. He prepared the antediluvians through Noah, who received a divine revelation concerning the procedure of the judgment. The voice of the Spirit and of Noah ceased when the probationary period expired. That period adds

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1G. Liedke, "'ת'," *TLOT*, 1:335. Liedke supports the view by the following examples: "The usage in the Code of Hammurabi (Driver-Miles 1:73), in Ug. *(WUS* no. 766), and in the OT and the fact that the subj. of דִּין are almost always authorities—indeed, primarily the king (king: Jer 21:12; 22:16; Ps 72:2; Prov 20:8; 31:5, 8f.; high priest in a royal function: Zech 3:7, cf. Horst, HAT 14, 228; the leaders of the tribe of Dan: Gen 49:16)—support this viewpoint." Ibid.
solemnity and grace to the divine judgment. It is solemn, for God's endurance does not last forever, and at His appointed time the end will come. It has grace, for God offers time to respond to His call by their free will. Once the authoritative proclamation of the divine judgment was made, the probationary period given, and human free will respected, human beings could not charge God with injustice.

When the subject of יִדְחַ is Yahweh, it signifies God's "creating justice," and His "creating justice for the suffering." God's authority to judge (יִדְחַ) nations and His people is based on His identity as Creator-king-world judge. Divine judgment created justice in a world where the original order that God established in creation had collapsed through violence and the corruption of all flesh. Where violence was praised and fallen ones made a name for themselves (Gen 6:4), there was no possibility of recovery on the part of humankind. God reestablished the justice of the creation order through judgment (Gen 9:1-7).

Divine judgment was a salvation for the suffering righteous. Lamech's lamentation (Gen 5:29) represents the suffering righteous in Noah's time. Reference to Noah's

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1Passages in which Yahweh is the subj. of יִדְחַ exhibit the meanings 'to judge = pronounce judgments' and 'to judge = create justice' (subst. 'legal claim'): Gen 15:14; 30:6; Deut 32:36 = Ps 135:14; 1 Sam 2:10; 24:16; Isa 3:13; Pss 7:9; 9:5, 9; 50:5; 54:3; 68:6; 76:9; 96:10; 110:6(?); 140:13; Job 19:29; 36:7. Yahweh 'judges' the nations (Gen 15:14; Ps 7:9; 9:9; 96:10; Job 36:31(?)) and his people Israel (Deut 32:36 = Ps 135:14; Isa 3:13; Ps 50:4). These two statements may fuse Jerusalem's pre-Israelite cultic tradition (God as creator-king-world judge) with specifically Israelite tradition. . . . Yahweh creates justice for the suffering, etc. (Ps 9:5; 54:3; 68:6; 76:9; 140:13; 1 Sam 24:16; for Rachel, Gen 30:6).” Ibid., 336.

2Abraham's rhetorical question in Gen 18:25b, "Shall not the Judge of all the earth deal justly?" (NASB), describes YHWH's righteousness most comprehensively in the Pentateuch. For Cornelis Houtman's discussion on theodicy concerning God's salvific activity for the innocent and His collective and/or individual retribution, see Cornelis Houtman, “Theodicy in Pentateuch,” in Theodicy in the World of the Bible, ed. Antti Laato et al. (Leiden: Brill, 2003), 151-182.
righteousness ("in his generations") in the context of divine lament is a clear allusion to Noah's suffering as the walker with God (Gen 6:9). The plural form of רֵעַ, indicates that Noah suffered the accumulation of wickedness through the generations from the creation, for the longevity of life span in the antediluvian ages made it possible for Noah to feel the result of the accumulated wickedness from Adam to his own generation. God's judgment opened a way to escape from the wickedness of his generations.

Divine judgment provides an angle from which to interpret the two genealogies found in the record of the antediluvian world. Antediluvians enjoyed longevity of life span. But this was not a blessing to the wicked. That is why Cain's genealogy (Gen 4:16-22) does not record their ages as does Adam's genealogy (Gen 5:1-32). The longevity of life only contributes to the accumulation of the wickedness. Cain's genealogical line stops at Lamech, who stood at the zenith of violence. The numeric figures in Adam's genealogy work not only to establish historical chronology, but also to show God's grace. The death of the righteous in a sinful world can be counted as God's grace. God freed all of Noah's ancestors from seeing the tribulation of the end-time. The MT indicates that Methuselah died the same year of the flood. God's grace is bountiful for the righteous. They are saved from the evil of the world. Whether they die before the tribulation, or survive the end-time event (the flood), the righteous can trust in the divine providence.

Gen 7:23) emphasizes the availability of salvation for the antediluvians. To be with Noah in the ark was the way of salvation. There is no reference of righteousness concerning the members of Noah's family. They were saved only because they followed Noah's guidance. The texts stating God's command concerning Noah's family to enter the ark (Gen 6:18; 7:1;
cf. 7:7) do not exclude other human beings, for they do not adopt the restrictive particle "only." Noah's family members voluntarily participated in boarding the ark with Noah. There is no hint of a coercive attitude on the part of Noah and none of a reluctant hesitation on the part of his family, as was in the case of Lot's family in Sodom (Gen 19:16-17). They chose life by their own free will. The antediluvians rejected God's offer of life, and chose destruction by their own free will.

A high standard of morality/spirituality was not required to get into the ark. Nobody except Noah is described as "righteous and blameless" in the text. When the flood was over, God admitted man's evil inclination from their youth (Gen 8:21). Those in the ark were saved by God's grace alone. God made the salvation simple and easy to access. The antediluvians were condemned because they ignored the simple gospel of salvation.

Sovereignty of God

Comparison with the Extrabiblical ANE Flood Stories

Deities were not capable of ruling over the elements of nature, the destiny of human beings, or their fate. The flood was an exhibition of their weakness and failure. They cooperated in bringing the flood. However, they could not control the flood, for they were in panic when the deluge occurred. They became divisive after the flood, for they had no slave human beings who could feed them. The result of the flood was a threat against their life. Their judgment was not constructive, but destructive for themselves. There is no indication that the deities protected the Babylonian Noah during the deluge, for they were embarrassed during that time. Ziusudra survived the flood only by chance. The gods could not overrule the process of the judgment.
Fulfillment of Blessing

God is ever active in blessing His creatures. His original plan of blessing, “the dynamism to reproduce and increase conferred on them in their being created,”\(^1\) was never thwarted. He made a provision to “keep seed alive upon the face of all the earth” (Gen 7:3 KJV; cf. Gen 6:19-20). He was ruling over the process of judgment. Gen 7:4, “I will cause it to rain” (אֲשֶׁר תְּפָרֵא), indicates God to be “sovereign over all of nature.”\(^2\) He set the dates and controlled the natural elements that belong to both heaven and earth. He announced His original blessing immediately after the flood (Gen 8:17), and repeated it in His covenant with Noah (Gen 9:1, 7). Later it was extended to Jacob again in Gen 35:11. God continues to work to guarantee the blessing.\(^3\) God is on the side of human beings. The flood did not jeopardize the blessing. God rescued the human race from their self-destruction through the flood, and gave them a new opportunity to fulfill God’s original intention of blessing.

Divine Salvific Activities

God’s sovereignty over salvation history is vivid in the narrative. What He wills is accomplished, just as He intends. His will is to guarantee the life of the righteous and destroy the wicked by the flood. Shea’s chiastic structure of the Genesis flood narrative\(^4\) demonstrates God’s saving activity. The primary genealogy (Gen 5:32; 9:28-29) and

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secondary genealogy (Gen 6:9-10; 9:18-19) describe God's never-changing will to bless humanity. God's covenants at the beginning and at the end of the flood (Gen 6:11-22; 9:8-17) indicate a sovereign God who cares for His creatures' life in the relationship of Creator-creature. Bringing in clean animals (7:1-5, 6-10) provides substantial elements that are necessary for human physical and spiritual life, for they are used as sacrifice (Gen 8:20-22) and are allowed to be food (Gen 9:1-7). God takes care of the needs of human beings in both the physical and spiritual realms. Entering and exiting the ark (Gen 7:11-16; 8:13-19) are prescribed by God, who rules over the rising and abating of the flood (Gen 7:17-24; 8:6-12). The zenith of the chiastic structure shows that the whole of God's salvific intention is accomplished. While the flood crests, God remembers Noah and leads the ark to rest (Gen 8:1-5).

God achieved the purpose of His judgment without destroying the righteous and sparing the wicked through the catastrophe. He is the sovereign lord over nature as Creator, over the destiny of the righteous as the gracious redeemer, and over the fate of the wicked as the just and loving judge.

**Human Moral Responsibility**

Unlike the ANE flood narratives, the Genesis flood narrative focuses on human moral responsibility. God punished the antediluvians for their wickedness, and delivered Noah for his "distinctive moral character." Indeed, "the portrayal of humanity's moral depravity as the cause of the flood highlights human responsibility for sin." Cassuto and

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Speiser agree that מָרַשׁ is deeply motivated to bring the flood because of the moral condition of humanity (Gen 6:5-8, 10; 7:1). The narrative illuminates the basis, the extent, and the standard of human moral responsibility from the perspective of divine judgment.

The Basis of the Human Moral Responsibility

Creation

The creation terminology, אֲבָרָה ("to create") and נָחַל ("to make"), in the context of divine judgment, makes it clear that humanity is responsible to God the Creator for their morality (Gen 6:5-8). The term אֲבָרָה refers "to the special action by God and to the special relation which binds these two parties together. . . . The Creator is not disinterested and the creation is not autonomous."2 “The image of God” (אֲנִי אֲלֹהִים) reflects the special relationship between God and humanity. The use of this terminology in the ethical code of the Noahic covenant shows remarkably that humanity has “moral correspondence” with God (Gen 9:6).

Morality is, first of all, related to God’s character. Humanity’s first experience of God is the character of love, for creating human as “the image of God” is the greatest sign of love to humankind.3 Human moral behavior is based on the love that is bestowed on him or her at creation. It provides the basis of his morality that he should love others as God has loved him first. His morality is to be exercised in the fulfillment of God’s original blessing: “Be

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2Brueggemann, Genesis, 17.

3Knight, 16-17.
fruitful and increase in number, fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground” (Gen 1:28). To fulfill the divine blessing, humanity is to exercise free will, which is one of the attributes of “the image of God,” “to make a choice between good and bad and act accordingly.” Without free will, there is no exercise of human morality, and therefore no divine judgment on human achievement. The result that is manifested in human society and the natural world determines human destiny through God's judgment. Thus creation and judgment are closely interrelated.

Judgment

The judgment on human morality is the unique feature when the Genesis flood narrative is compared to the ANE flood stories. Judgment is an integral part of God's character. God judged every step of His creation and gave His approval, “And God saw that it was good” (Gen 1:4, 10, 12, 18, 21, 25, 31). When God judged the antediluvians, the results were very unsatisfactory: “The LORD saw how great man's wickedness on the earth had become and that every inclination of the thoughts of his heart was only evil all the time” (Gen 6:5). There is a remarkable contradiction between the good world of God and the wicked earth of humanity. Human free will in the antediluvians is totally corrupt, not reflecting “the image of God.” God's judgment by flood is the undoing of His creation.

Humanity as God's creature has limitations. He has no intrinsic knowledge of good and evil in the moral world. He needs an illumination from God the Creator. Human autonomy in his moral choice without respecting God's order of creation is “the way of

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To maintain the order of creation, it is necessary for God to judge humanity, His representative on the earth. The image of a judging God is outstanding in the Hebrew term רָאָם "to see." It emphasizes human moral responsibility (Gen 6:5, 12; 7:1) and God's aim for His creatures (Gen 9:16). God's aim is to give life to His creatures (Gen 9:16), and God judges humanity from this perspective. The human moral responsibility arises from the creation, and the divine judgment is dealing with human work in uplifting the well-being of the creatures. The verb רָאָם in Gen 6:2 describes human autonomy acting in reverse to his destiny as "the image of God." The result was God's judgment by deluge. The genealogies in Gen 4 and 5 show that God offered the time to develop the true nature of the sin that began in Eden. Though there is no obvious mention of the progress of sin, Eve's seeing of the forbidden tree (Gen 3:6) led the whole of humanity to the forbidden land of autonomy. By textual analysis, Joseph Blenkinsopp observes that "progressive moral degeneration" reached "the point of no return in the critical seventh generation," that of Enoch.²

In the context of its narrative, רְשֵׁב (Gen 6:3) designates that the antediluvian humanity was under God's judgment because of moral depravity.³ God could not tolerate

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¹Robert Davidson, *Genesis 1-11*, 35.


³The word רְשֵׁב in Gen 6:3 is understood as the key term that can explain the function of the text. The Masoretic reading of רְשֵׁב indicates the text as causal, for it is composed of three elements: the preposition ב. "in," the relative pronoun זה "which," and the adverb גם "also." Thus its causal meaning is "inasmuch as he is flesh." A slightly different vocalization, רִשְׁבַּב, in other Hebrew texts indicates the text as explanatory, for it is composed of the preposition ב and an infinitive from כָּבֵץ "to err" with a pronominal suffix. Thus it means "by reason of their going astray." *BDB*, s.v. כָּבֵץ. Some scholars accepting both possibilities hold that רְשֵׁב implies double meanings: (1) It explains the first half of the verse, the removal of "spirit," through the reading of the infinitive form, "to err," and (2)
the autonomous humanity. Judgment was inescapable in order for the loving God to keep
the whole creation upon the earth.

The Extent of Human Moral Responsibility

The extent of human moral responsibility is defined in the original blessing, reflected
in the Noahic covenant, and is seen concretely in the dealings of Noah in the flood narrative.
The sphere where humanity should manifest morality is in the interhuman relationship, in
the subhuman creation relationship, and in the ecology.1 It is prescribed in direct speeches
by God to Noah (Gen 6:18-21; 7:1-3; 8:15-17; 9:1-17).

Humankind

Human society is the initial sphere where morality is applied. The narrative describes
the marriage between the sons of God and the daughters of men, and the renowned
Nephilim, as the background of the flood judgment. In contrast to these fallen ones, the
narrative emphasizes Noah’s family—Noah, his three sons, Noah’s wife, and the wives of the
three sons (Gen 6:10, 18-21; 7:1, 7, 13; 8:16; 9:1, 8).

1. Global morality is the object of God’s global judgment. God judges human morality in
a corporate way. God summed up the condition of humanity as wicked and evil (Gen 6:5).
As God brought the universal flood judgment, He judged the universal trend of human

introduces the second half of the verse to be causal, “in that he is flesh.” Cf. Duane L. Christensen,

1Gen 1:28 defines the sphere of the manifestation of human morality. “Be fruitful and
increase in number” relates to interhuman relationship, “fill the earth and subdue it” refers to the
ecological concern, and “rule over the fish of the sea and the birds of the air and over every living
creature that moves on the ground” indicates the relationship with the subhuman creatures.
morality. דָּרוּחַ in Gen 6:5 refers to humankind as God's object of judgment. The fact that
the whole of humanity is judged by God refers to the corporate moral responsibility of
humanity. Global morality was the object of God's global judgment. Global morality, or the
trend of the whole generation during antediluvian times, was formed by some remarkable
individuals' acts (Cain, Lamech).

2. Global morality can be renovated. There is hope for renovation of human morality,
though the picture of the antediluvians seemed hopeless in that respect. Renovation begins
with spiritual revival and reformation. The statement in Gen 4:26, "at that time men began
to call on the name of the LORD," implies the first spiritual revival and reformation. The
descendants of Seth formed the community of YHWH worshipers, and they must have
propelled the moral innovation in antediluvian times. All the ancestors except Adam and
Seth lived during the lifetime of Noah, and they could have worked for uplifting the morality.
The most remarkable figure in the movement is Enoch (Gen 5:21-24), and his activity is
described in Jude 14-15, where it is said he appealed to the antediluvians from the
perspective of God's judgment. God's judgment is a powerful message for promoting moral
renovation. It draws peoples' attention to the message of their Creator. Positive response to
this appeal would have given them life instead of destruction, as would happen in the case of
Nineveh at the time of Jonah (Jonah 4:10). The response of the antediluvians was so poor
that God had to punish them.

3. The most threatening force against moral innovation is the corruption of God's people.
The flood narrative describes that the sons of God (=the Sethites) caused the moral hazard
in the antediluvian world. Through their marriage relationship, God's people were polluted
by the autonomous ideas of the Cainites. Instead of exalting God's name as YHWH fearers,
they exalted their own names (Gen 6:4). They led the antediluvians to reject the call for repentance. Their bad example led people to despise Noah's call. Noah had no response outside of his family.¹

4. Marriage relationship is the litmus for measuring morality. Genealogy indicates that the bulwark against the evil influence of the world is the family. In terms of morality, while Cain's descendants show their material prosperity and decline of morality (Gen 4:17-24), Adam's descendants leave the trait of their fellowship with God (Gen 5:22, 24, 29). Noah's family responded to his call. The corruption of the marriage relationship on the part of God's people speedily corrupted the world.

   The family is a final bulwark against the dissolution of morality. Gen 7:1 says, "Go into the ark, you and your whole family, because I have found you righteous in this generation." Noah's family must have been influenced by his righteousness. They were partakers of the salvation. The family is the sphere where spirituality and morality are kept pure. In the midst of a corrupt generation, Noah and his family were found as righteous. God respects that kind of morality, and saves those who adhere to the true morality that respects God's word. A pious family can be the medium that saves the world from destruction. In this sense, the world has hope of salvation in the sincere family of God's people.

   The importance of maintaining family religion is fully deduced in Gen 6:2. The mixed marriages between the sons of God, the Sethites, and the daughters of men intensified

¹Methuselah died in the year of the flood. He and the pious followers of God must have helped Noah build the ark. God's providence is obvious in that the faithful were not destroyed by the flood. They died before the flood. God controlled their life.
the corruption of morality to the point that God could not endure the further abiding of humanity (Gen 6:3). The world became full of violence to the point of no hope for restoration (Gen 6:4-7). Mixed marriages brought the dissolution of morality rapidly to the point that the world could persist only 120 years, after that period to be destroyed by God's judgment. Marriage between believers of God can be emphasized here, for it can be the matter of life or death, including to their posterity.

The family is recognized as the community of salvation. Gen 9:18-19 clearly indicates that humanity is to be regarded as one family after the flood: “the sons of Noah who came out of the ark were Shem, Ham and Japheth . . . These were the three sons of Noah, and from them came the people who were scattered over the earth.”

5. Where there is morality, there is respect for life. The human community is sacred, for it was formed by God's creative will. God was the one who designated Noah's family to go into the ark (Gen 6:18-21; 7:1), commanded them to come out of the ark after the flood (Gen 8:16), and blessed them to be fruitful upon the earth (Gen 9:1, 7). The flood judgment was God's creative activity, to continue to bless humanity. Human morality is to be critically viewed from the perspective of fulfilling God's blessing, “be fruitful and increase in number and fill the earth” (Gen 9:1, 7). The moral condition of the antediluvians was contrary to God's will. While God was fulfilling His blessing (Gen 6:1), humanity was undoing it by their inner violent corruption (Gen 6:5, 11-13). This moral dissolution dissolved the physical world into nothing. The stability of the human community is dependent upon the quality of human morality. The sacredness of the human community can be preserved only when humanity admits God's sovereignty in human affairs.

Human morality is directly concerned with respect for human life. Gen 9:1-7
emphasizes this. Bloodguilt gets retribution in the form of capital punishment. This is a procedure to prevent the violence against human life that was prevalent in antediluvian times. Respect for human life is the basis of human existence on the earth. God’s retributive judgment intends to guarantee the fulfillment of God’s original blessing. It is based on God’s everlasting concern for the human family.

6. *Human sexuality is to be kept pure, as was intended.* The cooperative sides of human gender are emphasized in the narrative. Male and female, husband and wife were preserved in the flood to continue the fulfillment of God’s original blessing. In order to fulfill the divine blessing, it is necessary that their respective roles are admitted and their sexual diversity is accepted in humanity.

The monogamy system is to be understood as God’s original plan, for Noah, the new man after the flood, had a monogamous family. This is contrasted to the polygamous way of antediluvians that is assumed in Gen 6:2.

**Subhuman Creatures**

As the image of God, humanity has dominion over subhuman creatures. The flood narrative suggests this in two ways: (1) Noah was in charge of the salvation of the subhuman creatures; God entrusted them to the hands of Noah (Gen 6:19-21; 7:2-3, 8-9, 14-16; 8:1, 17, 19); (2) God gave them into human hands, making them dread humanity (Gen 9:2-6).

The latter point implies the renewal of the original blessing given to humanity. God treated humanity as superior and nonhuman as subordinate. "Human creatures are
designated to *order, rule, and care for* the other creatures" originally.\(^1\) God's respect for human life, to be protected against the threats of animals (Gen 9:5), implies that the animals were involved in "violence" in the antediluvian world.\(^2\)

Subhuman creatures' prosperity should be subordinated to human well-being. They should be kept under the control of humankind to contribute to their happiness.

While the earlier part of Gen 9 seems to advocate the superiority of humanity, the latter part in Gen 9:9-10 does not differentiate between humanity and nonhumanity. They are equal before God as a single unity, to share the blessings of God's covenant. The Noahic covenant embraces all creation. It shows a spirit of reverence for life, whether it be toward humanity or nonhuman creatures, for all are created by the same Creator. God who blessed the nonhuman creatures in the beginning is the same God who also blessed humanity in the beginning. Humanity needs to develop ethics that respect both human life and nonhuman creaturely life. This further leads us to the formation of global ethics that is concerned about ecology.

The former instance sets up an example of morality. The image of dominion is

\(^1\)Brueggemann, *Genesis*, 11.

\(^2\)Randall W. Younker, *God's Creation: Exploring the Genesis Story* (Nampa, ID: Pacific Press, 1999), 73. Textual evidence for the animals' involvement in the "violence" is found in the usage of "all flesh" before and after the flood. It is the same phrase that corrupted their "way" (דול) with "violence" (עון) before the flood (Gen 6:12, 13) include both humans and animals, for the phrase "all flesh" indicates both human and animals that, having the breath of life in them, were to be destroyed by a flood (Gen 6:17), and designates only the animals that Noah had to take care of in the ark (Gen 6:19). The phrase "all flesh" that occurs in the context of the Noahic covenant after the flood also includes both humans and animals (Gen 9:11, 15, 16, 17). The statement concerning animals' killing of humankind (Gen 9:5) suggests that the animals started their lives in the new world without a change in their corrupted natures. As humankind began their fresh start in the new world with an unchanged evil heart (Gen 8:21), so did the animals. For a detailed discussion concerning the corruption of "all flesh," see Hasel, "Some Issues," 81-91.
described as that of a shepherd (Gen 1:28). It has no reference to exploitation and abuse. 

"The dominance is that of a shepherd who cares for, tends, and feeds the animals."  

Noah realized this figure of the good shepherd. He prepared a shelter (Gen 6:14-16), food (Gen 6:21), protection (Gen 7:23), and led the animals in and out (Gen 6:19-20; 7:2-3, 8:9; 8:17, 19).

Environment

God is the guardian of the material world, for He is its Creator. God is "committed to the preservation of His 'earth' and its inhabitants, including the lower creatures (e.g., 9:1-17)."  

The physical world is directly related to the human moral condition. Human disobedience caused the divine cursing of the ground (Gen 3:17-19). especially, affects the land, as is seen in Cain's killing of his brother Abel (Gen 4:11-12). It is that brought the flood judgment on the earth (Gen 6:11). The antediluvians' violence broke the boundary of God's limit of tolerance, "so the boundaries between dry land and water are broken down with horrific consequence." Their corrupting influence of sin caused the earth to be destroyed.  

"The murders before the flood contaminated the land and created a state of physical pollution which had to be eradicated by physical means (the flood)."  

The particular wrongdoings mentioned in the Levitical law that defile the land are

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1Brueggemann, *Genesis*, 32.


5Frymer-Kensky, "The Atrahasis Epic and Its Significance for Our Understanding of Genesis
murder, idolatry, and sexual sin (Lev 18:25; Ezek 36:18). The moral defilement is identified with “a reversal of the created order.”

Expulsion of its inhabitants is the ultimate punishment that God the Judge allows the land to do. An extension of this principle is seen in Lev 26. Obedience makes the land fruitful (Lev 26:3-4), and disobedience makes the land barren (Lev 26:14, 20). The endeavors to preserve ecology are motivated by a higher motive, moral renovation and the restoration of the image of God in humanity. The destiny of the earth is bound with that of humanity. Gen 2:5 links the existence of the plant world with humanity, “for the L ORD God had not sent rain on the earth and there was no man to work the ground.” The sabbatical year system (Exod 23:10-11) puts the destiny of the earth under human obligation to its Creator. As God claims His ownership of time through the Sabbath, so He claims His ownership of land through the sabbatical year. Before God, humanity is only a tenant of the land.

Corporate and Individual Responsibility

Corporate responsibility and individual responsibility are closely related. The flood narrative contrasts the corporate moral decline (Gen 6:5) and the individual moral perfection seen in Noah (Gen 6:8-9). Cain’s individual violent act became a model of

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comparison for Lamech. Lamech's adoption of Cain's violence as his model is apparent in his naming his son Tubal-Cain and in his song to his wives (Gen 4:22-24). Lamech's song is the "expression of arrogant self-conceit and disdain for customary retribution . . . through a clever manipulation of poetic convention." "The fierce, implacable spirit of revenge" in his song demonstrates "the moral decline characteristic of the line of Cain" that culminated "in the judgment of the chaos of the Flood."

Marriage relationships between the Sethites and the Cainites made the moral corruption universal, and that caused the global divine judgment.

The importance of individual morality is seen in Noah. With this one man, humanity has the possibility of having a new beginning. The narrative shows that by one man, the whole creation has a chance for survival. Noah shows the possibility of a righteous and perfect life in the midst of the contemporary wicked generation. God needs a man who walks with Him and obeys Him. The NT illuminates Noah's individual effort to save the world. The reference to "Noah, a preacher of righteousness" in 2 Pet 2:5 suggests that Noah was not negligent in his moral obligation to save the antediluvians from moral chaos.

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3Skinner, *Genesis*, 120.

The Standard of Human Morality

Noah as an Exemplar

Noah is described as the ideal person for human morality. His moral attribute is described in Gen 6:9, “Noah was a just man and perfect in his generations, and Noah walked with God.” הָמוֹן ("perfect") indicates "moral uprightness and integrity in a person's behavior (e.g., Deut 18:13; Prov 11:5; cf. תומ, Gen 20:5-6)." Its cultic usage points to "the unobjectionable condition of an offering animal, one that is healthy, without defect, and free of any blemish (Lev 9:2; cf. Exod 12:5; Num 6:14; 28:9)." It is applied to a person to indicate "the serenity of the unclouded relationship between God and the righteous (Gen 6:9; 17:1; Deut 18:13; Josh 24:14)." It is apparent that there is a close relationship between spirituality and morality. Von Rad states that עםותד and ידיעי indicate "the condition of a man (or a sacrifice) which conforms to the cult and is thereby pleasing to God."3

A concrete picture for the righteous person is embodied in the phrase "הָלַכְתָּס וַיֵּלְכָה ("Noah walked with God," Gen 6:9). The phrase "walked with God" is used only for Enoch (Gen 5:22) and Noah (Gen 6:9).4 The reflexive form שלַכְתָּס, the reflexive form of לָכַה ("to go, come"), implies one's daily commitment to live in accordance with God's desires.

The simple form of the word to walk implies a motion, a going from one place to another purely for the sake of being in that other place. The reflexive form implies an activity, a walking which is done for the sake of the walking itself and which pays no attention to goals beyond itself, as when we go for a walk around the block. To say

3Von Rad, Genesis: A Commentary, 126.
4Youth is used for Abraham, "walked before God" (Gen 17:1; 24:40).
that Noah walked with God means that Noah lived his daily life in accordance with God’s desires but that it was not directed to any goal beyond itself.1

“While this formula of special intimacy is often understood in terms of moral uprightness and obedience (Heb. 11:5-6; Jude 14-15), the main reading in the tradition does not concern obedience (which is presumed) but privileged entry into the secrets of God. . . . The ‘secrets of God’ in the New Testament are . . . ‘the good news of the gospel’. ”2

The good news of the gospel is the restoration of God’s everlasting kingdom. The flood judgment conveys a message of hope, that God controls the moral universe and can recover the lost Eden on earth and the image of God in humanity. The apocalyptic and eschatological vision gives humanity the urgency for living an upright life before God and the hope for God’s ultimate victory in restoring The image of God in humanity.

Restoration of the Image of God in Humankind

The person and work of Noah correspond to those of the first man, Adam. They form the ideal standard of human morality—“the image of God.” The moral correspondence of humanity to the God of love enables humanity, as God’s faithful steward, to rule over the earth and the animals through the exercise of moral freedom.3 Humanity should take part in divine nature, by the work of the Holy Spirit. God should do His work through human agents. In the restorative work of morality, supernatural support is needed. The convicting work of the Holy Spirit, referred to in Gen 6:3, should cooperate with humanity. As there

1Sacks, 53-54.

2Brueggemann, Genesis, 68-69.

3Knight, 16-17; Wolde, Stories of the Beginning, 31.
was an obedient man, Noah, so there will be obedient people who will allow the Spirit to restore in them the image of God.

**Limitation and Hope**

Gen 8:21 describes human nature as evil from childhood. It anticipates another divine judgment that would lead to a new beginning for the whole creation, the second coming of Jesus Christ. Gage observed this feature as follows:

The Genesis record of postdiluvian history is so constructed as to be an essential reduplicative chronicle of antediluvian history. Now this reduplication in Genesis carries through historically only to the fourth narrative (creation, man, sin, and the beginnings of renewed conflict of the seed), the conflict between Babel and Zion constituting the rest of the scriptural drama. But the implication of the pattern of historical presentation in Genesis requires the projection of general apostasy and cosmic judgment into postdiluvian prophecy to satisfy the pattern of parallel narratives. Explicit confirmation of these expectations is found in the New Testament in Christ's speaking specifically about the "days of Noah" reappearing upon the earth, and the Apostle Peter's writing of the Noahic deluge as an adumbration of the eschatological fiery catastrophe.¹

There is a limitation that is inherent in humanity. By oneself, a human being is without hope of restoring the image of God. With its vulnerability to moral weakness, humanity should rely upon the divine support of the Holy Spirit. Humankind alone cannot achieve a moral society. It is a limitation.

The promise not to curse the ground and destroy all living creatures leads to eschatological hope. God is in charge of the human moral problem. He will fulfill the work of redemption, restoring the image of God in the human family. The day is awaiting for humanity when God's original blessing will be fulfilled, without measure, according to God's goodwill. God's good intent in the Noahic covenant will be realized forever in the
future. God will create a new humanity according to His image, and the new heaven and earth will be given to them. As there was a new creation after the divine judgment, so there will be a new creation through Jesus Christ's first and second advents.

Creation

The narrative begins with the fulfillment of God's blessing given at creation in the antediluvian world (Gen 6:1), and ends with re-creation (Gen 8:1-9:17) after the undoing of creation by the deluge (Gen 7:10-24). The cosmic dimension of creation-uncreation-recreation is generally recognized by scholars in the pattern of the Genesis flood narrative. The creation motif provides the chief frame for the construction of the flood narrative.

Since the creation motif is related to all the facets of God's judgment in the flood narrative, the motif will be studied in relation to the work of God the Creator in the context of judgment. Then, the human condition before Him will be discussed. Before this subject is discussed, indicators of creation in the flood narrative will be investigated.

Verbal Indicators

The Genesis flood narrative is full of implicit (indirect) or explicit (direct) indicators of creation. They appear explicitly when the narrative claims that God is the Creator. They appear indirectly in various ways through verbal and syntactical usages.

\[1\] Gage, 14.

God’s Direct Claim of His Creatorship

God claims His creatorship using “creation language,” הָקַּשׁ ("to create"), הָקַּשׁ ("to make"), and פֶּלֶת אֱלֹהִים ("in the image of God") in His speech (Gen 6:7; 7:4; 8:21; 9:6). In Gen 6:7 in the flood narrative, and its meaning is equivalent to הָקַּשׁ. In the other part of the narrative, הָקַּשׁ alone appears. Doubling the “creation language” תַּמִּית and מָרָא in Gen 6:7 function to emphasize God’s legitimacy to punish His creatures at the beginning of judgment, that is, investigation. No other status is more legitimate than that of the Creator to judge the whole humankind.

The next usage of הָקַּשׁ occurs in the context of executing God’s judgment in Gen 7:4: I will cause it to rain upon the earth. . . . I will destroy every living substance that I have made). The Hebrew construction emphasizes the first person (“I”). YHWH’s role in retributive judgment is emphasized in the background of creation, for נְפֹרָה is linked with the consummation of creation in Gen 1:31 and 2:4. God’s creative power is used when God undoes His creation.

The use of נְפֹרָה הָקַּשׁ ("to strike, destroy") in reference to every living thing occurs in the mitigation section of judgment in Gen 8:21. This indicates the possibilities of utilizing God’s power both for destruction and for salvation. The refraining of God’s

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1 Mathews uses the term “creation language” in his commentary on Gen 9:6. It includes the terms “God,” “image,” and “made” that are derived from Gen 1:26-28; cf. Mathews, Genesis 4:27-11:26, 405.

2 The interchangeable usage of בָּרָא and נְפֹרָה in Gen 6:6, 7 for God’s creating humankind shows that both terms have similar meaning, though not exactly equivalent semantic range.

punitive activity is promised by God Himself in a cultic context. It arouses the anticipation in humankind that God will achieve redemption for them.

YHWH announces Himself in the third person when He uses creation language in Gen 9:6: כְּבֵיתֶל אֱלֹהִים יִשָּׂא אָדָם ("for in the image of God he made man"). "Image of God" links the verse to Gen 1:26, 27. God guarantees the continuation of the image of God in man after the flood. Not exalting one flood hero to the position of deity as in the ANE flood stories, the text uplifts the whole of humanity to its original creation state. The text is given in the context of a retribution that aims to respect human life. By relating humankind to the image of God in the original creation, the text shows that humankind is responsible for their spiritual-moral behavior before God, as was with the antediluvians. Humankind is still responsible to God the Creator-Judge.

**Verbal Correspondences Between the Flood Narrative and Creation Narrative**

Almost every verse of the flood narrative cannot be read without arousing notice of its verbal links to the creation narrative. Because the perspective of creation in Genesis 1-2 is global, the flood narrative adopts all-inclusive terminology when it relates to creation. The corresponding terms can be grouped as follows.

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Terms designating the subhuman creatures destroyed by God

Besides המין ("mankind"), the creation language יוהה ("to make") in God's direct discourse (Gen 6:7; 7:4; 8:21) is related to the subhuman creatures that appear in the creation narrative. הבני ("beast, animal," Gen 6:7; cf. Gen 1:24, 25, 26; 2:20; 6:20; 7:2, 8, 14, 21, 23, 8:1, 17, 20; 9:10), הבני יוהה ("creeping things," Gen 6:7; cf. Gen 1:21, 24, 25, 26, 28, 30; 6:20; 7:8, 14, 21, 23; 8:17, 19; 9:2, 3), שחית ("birds," Gen 6:7; cf. Gen 1:20, 21, 22, 26, 28, 30; 2:19, 20; 6:20; 7:3, 8, 14, 21, 23; 8:17, 19, 20; 9:2, 10), and קד ("living thing," Gen 8:21; cf. Gen 1:30; 2:19; 6:19 and מח תּוּם, "living creature," Gen 9:10, 12, 15, 16; see also in Gen 1:24, 30; 2:19) have a close relationship with humankind. God created them before humankind, put them under human dominion, and led them to Adam to be named. They were destroyed with humankind. Their seeds were preserved with Noah, the new Adam, were planted in the new world after the flood, were blessed with Noah again by God, and were included among the recipients of God's covenant with Noah. גוזר ("after its kind," Gen 6:20; 7:14) represents the entirety of subhuman creatures, and its usage in the salvific activity in which the living creatures were led into the ark strongly reminds one of God's life-giving activity in the creation narrative (Gen 1:24, 25).

כֹּל הָיָתִים ("every living thing," Gen 7:4; cf. Gen 7:23), not found in Gen 1-2, is an inclusive term that embraces both humankind and subhuman creatures. The above terms include every living creature with one exception, aquatic creatures—swarms of living creatures, great sea monsters and every living creature that moves in the waters, and fish (Gen 1:20, 21, 26, 28). Reference to שֵׂרֵךְ הָעֵמֶנֶת ("heaven") in שֵׂרֵךְ הָעֵמֶנֶת ("birds of the sky," Gen 6:7; cf. Gen 1:30; 2:19; 7:3, 23) and inclusive phrases כָּל הָיָתִים and כָּל הָיָתִים (both =
“every living thing”) make God’s judgment unavoidable and indicate a global holocaust without exception. Gen 7:23 makes the remnant motif outstanding by contrasting Noah and those in the ark with those destroyed.

Terms designating the environment or location

אָרֶץ (“the earth,” 46 times in Gen 6-9) without an accompanying genitive of limitation appears always in Gen 6-9 to indicate the planet-wide scope of the flood and recreation, just as the same usage occurs to indicate the global scope of creation in Gen 1-2 (Gen 1:1, 2, 10, etc.). הָאָדָם (“the ground”) in הָאָדָם (Gen 7:23; 8:9), and has a corresponding global perspective in creation (Gen 2:5, 6). שמים (“heaven”) is a universal place from which floodgates are opened and rains come down (Gen 7:11; 8:2), and זְבִיבָה (Gen 6:17; 7:19). The usage emphasizes uncreation and its counterpart is found in Gen 1:8, 9. These locative terms envision the extent of the flood as global. The flood was a worldwide environmental collapse, the reversal of creation.

Term designating an instrument that executed judgment

The breaking and closing of תֶהָו (“the deep,” Gen 7:11; 8:2) have an intertextual link with the universal “deep” or world-ocean in Gen 1:2. It was the instrument used to undo creation, returning the earth to the precreation condition, chaos. The new creation occurs 46 times in Gen 6-9: Gen 6:4, 5, 6, 11(2x), 12 (2x), 13 (2x), 17 (2x); 7:3, 4, 6, 10, 12, 14, 17 (2x), 18, 19, 21 (2x), 23, 24; 8:1, 3, 7, 9, 11, 13, 14, 17, 19, 22; 9:1, 2, 7, 10 (2x), 11, 13, 14, 16, 17, 19. In Gen 1-2, it indicates global scope 26 times in Gen 1:1, 2, 10, 11 (2x), 12, 15, 17, 20, 22, 24 (2x), 25, 26 (2x), 28 (2x), 29, 30 (2x); 2:1; 4 (2x), 5 (2x), 6, and local area 3 times to designate a specific area: Havilah (Gen 2:11, 12), Cush (Gen 2:13).
began with its closing.

TABLE 3

RE-CREATION ORDER AS IT CORRESPONDS TO THE FIRST WEEK OF CREATION¹

<table>
<thead>
<tr>
<th>Phase</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Precreation</td>
<td>Hovering of the Spirit on the abyss is equivalent to God's sending of wind upon the waters after the flood. Gen 1:2 &quot;earth,&quot; &quot;deep,&quot; &quot;Spirit&quot; (יהוה), &quot;waters&quot; = Gen 8:1b &quot;wind&quot; (יהוה), &quot;earth,&quot; &quot;waters,&quot; &quot;deep.&quot; God divided waters to establish the boundaries between sky and earth. Gen 1:6-8 &quot;waters,&quot; &quot;sky&quot; = Gen 8:2b &quot;sky.&quot;</td>
</tr>
<tr>
<td>2. Second day*</td>
<td>God separates the dry ground from the waters. Gen 1:9 &quot;water,&quot; dry ground,&quot; &quot;appear&quot; = Gen 8:3-5 &quot;water,&quot; &quot;tops of the mountains,&quot; &quot;appear.&quot;</td>
</tr>
<tr>
<td>3. Third day</td>
<td>The sky once again houses the winged creatures. Gen 1:20-23 &quot;birds,&quot; &quot;above the ground&quot; = Gen 8:6-12 &quot;raven,&quot; &quot;dove,&quot; &quot;from . . . the ground.&quot;</td>
</tr>
<tr>
<td>4. Fifth day</td>
<td>Living creatures of sky and land are called out. Gen 1:24-25 &quot;creatures,&quot; &quot;livestock,&quot; &quot;creatures that move along the ground,&quot; &quot;wild animals&quot; = Gen 8:17-19 &quot;creature,&quot; &quot;birds,&quot; &quot;animals,&quot; &quot;creatures that move along the ground.&quot;</td>
</tr>
<tr>
<td>5. Sixth day</td>
<td>The nuclear family (male and female) reappears in God's image. Gen 1:26-28 &quot;man,&quot; &quot;image of God,&quot; &quot;male and female&quot; = Gen 8:16, 18 Noah and his wife; 9:6 &quot;man,&quot; &quot;image of God.&quot;</td>
</tr>
<tr>
<td>6. Humankind</td>
<td>God blesses humanity, allots food for them, and restores human lordship over the creation. Gen 1:28 &quot;blessed,&quot; &quot;be fruitful,&quot; &quot;increase in number,&quot; &quot;fill the earth,&quot; &quot;rule...every living creature&quot; = Gen 9:1-2 &quot;blessed,&quot; &quot;be fruitful,&quot; &quot;increase in number,&quot; &quot;fill the earth,&quot; &quot;fear . . . of you . . . upon every creature.&quot;</td>
</tr>
</tbody>
</table>

* Light of the first day is missing, for there is no need to create it.

¹I have adopted the outline of Waltke and Fredricks with some modification. Cf. Waltke and Fredricks, 128-129.
Corresponding progressive phases between the flood narrative and the creation narrative

The re-creation order after the flood is an exact repetition of the first creation in Gen 1. Mathews, Waltke and Fredricks outlined the progressive phases in detail. It corresponds to the first week of the creation in seven phases as shown in the table. The Sabbath in the creation week is mirrored by a corresponding re-creation order and is indicated by the Hebrew phrase הָעִנֵּה הָיָה ("the aroma of rest") that implies divine Sabbath rest.

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2 Gage, 10-11; cf. Exod 20:11. Retaining the seven-day cycle of the creation week is remarkable in the chronology of the flood narrative. For the coherency of the flood's chronology, see Heidel, 246-247; Eduard Nielsen, *Oral Tradition: A Modern Problem in Old Testament Introduction*, Studies in Biblical Theology, 11 (Chicago: Alec R. Allenson, 1954), 93-103; Wenham, "Coherence of the Flood Narrative," 343-345. Wenham suggested that ten events in Gen 7-9 exactly mirror the activity of the creation week; cf. Wenham, *Genesis 1-15*, 180-181. As creation began on a Sunday, the flood (i.e., "the de-creation") and re-creation also began on a Sunday (Gen 7:11; 8:6, 10, 12). "The acts of re-creation occur on Sunday and Wednesday, the days that began the two triads in the first week of creation." Waltke and Fredricks, 130. "If we regard the five months when the ark floated as the period of de-creation, then de-creation concluded on a Friday. Alternatively, one could say the ark ceased traveling on Friday in order not to violate another Sabbath!" Wenham, *Genesis 1-15*, 180. Wenham developed his hypothesis on the basis of Annie Jaubert's hypothesis that the dates in the narrative use the 364-day calendar used in the book of Jubilee (2nd century B.C.). For Jaubert's treatment of the calendar of the book of Jubilee, see Annie Jaubert, "Le Calendrier des Jubilés et de la Secte de Qumrân: Ses Origines Bibliques," *VT* 3 (1953): 250-264; idem, "Le calendrier des Jubilés et les jours liturgiques de la semaine," *VT* 7 (1957): 35-61. The evidence of using a 364-day calendar is found in the Qumran community. *4QCommentary on Genesis A* (4Q252) shows the evidence. "At the outset (1:1-2:5) there is a rewriting of the flood narrative from Gen 6:3-8:18. The purpose of the rewriting is to align the dates of the Genesis narrative with the 364-day calendar that the narrative might be read as reflecting. The commentary, identifying the various events of the flood account with particular days of the months and days of the week, is done through the same kind of implicit exegesis found in the *Reworked Pentateuch* and the book of *Jubilees*. This opening section is closer to rewritten Bible than to commentary in the form of quotation with interpretation." George J. Brooke, "Thematic Commentaries on Prophetic Scriptures," in *Biblical Interpretation at Qumran*, ed. Matthias Henze, Studies in the Dead Sea Scrolls and Related Literature (Grand Rapids, MI: Eerdmans, 2004), 153. For a detailed discussion on the religious significance of the 364-day calendar in the Qumran community, see David R. Jackson, *Enochic Judaism: Three Defining Paradigm Exemplars*, ed. Lester L. Grabbe et al., Library of Second Temple Studies, vol. 49 (London: T&T Clark International, 2004), 156-163, 216-217.
Parallels between Adam in the original creation and Noah in the re-creation

Gen 6-9 describes Noah as the new Adam. Both are “the image of God” (Gen 9:6; cf. Gen 1:26-28; 5:3), dominate the animals (Gen 7:15; cf. Gen 2:19), have received the promissory blessing (Gen 9:1-7; cf. Gen 1:28-30), “walked” with God (Gen 6:9; cf. Gen 2:15; 3:8), work the “ground” (Gen 9:20; cf. Gen 2:5; 3:17-19), have a similar pattern of sinning (Gen 9:21; cf. Gen 3:21), and face the same consequence of sin—shameful nakedness (Gen 9:23; cf. 3:21).1

Identity of God the Creator in Relation to His Creation

God’s creatorship is displayed in various ways. God assumes different roles in each step of the judgment procedure on the basis of His creatorship.

The Sovereign Ruler

God’s sovereignty in Gen 1-11 is unquestionable. His dominion is the whole universe (Gen 1:1). His subjects are His creations, including humankind and subhumankinds. He is the only one who is in charge of the whole process of judgment. The whole of humankind, including Noah, is a passive recipient of God’s judgment. Only God speaks, commands, and acts. God’s sovereign rule is apparent throughout the flood narrative, and is impressively demonstrated in the judgment procedure of the probationary period, investigation, and sentence in Gen 6.

Gen 6:1, (Now it came about, when men began to multiply on the face of the earth,” NASB), indicates the beginning of human
increase upon the earth, as God ordained in creation (Gen 1:27-28). The verse directly connects the antediluvian history to the creation. The human world is under God's control since the creation of the world. God is not away from the world. His rule has been continually recognized by references to God's judgment in every chapter before the flood: Judgment upon Adam's fall (Gen 3) and Cain's murder (Gen 4), Lamech's remembrance of God's judgment on Adam (Gen 5:29).

God's sovereign rule was still active when humankind became autonomous, living apart from God in the individual (Gen 6:5), familial (Gen 6:1-2), and social levels (Gen 6:4-5). When great men of the ancient world made their names for their wickedness, and the whole world followed them (Gen 6:4-5), thinking that humankind make their destiny by themselves, God appeared before them as their ruler. References to God's Spirit in the judicial context and the 120 years of probationary period give the message to the antediluvians that God determines humankind's destiny and world history. God is the sovereign ruler over time, space, and all living creatures.

Time

Time is God's creation. History began when God created heaven and earth (Gen 1:1). He put lights in the firmament of the heavens to mark days, signs, seasons, and years in the original creation (Gen 1:14), and renewed the time units (seedtime, harvest, cold and hot, summer and winter, and day and night) after the deluge (Gen 8:22).


2Ross, 181.
God's sovereignty over time is especially expressed in the eschatological perspective. An eschatological term פֶּן ("end") is first used in the narrative (Gen 6:13).¹ The end is not an abrupt punctual moment of time. It is the duration of periods that includes the probation, investigation, sentence, execution, and new creation. The 120 years of probationary period in YHWH's direct discourse (Gen 6:3) reveal that God determines a time for a special eschatological event, and He forms history toward that end. When the appointed time came, judgment was executed, as He predicted.

Space

God rules over space. He spent the first half of the creation week to prepare space for the living creatures: firmament, waters above the firmament, waters under the firmament, dry land, and the sea. He limited the fertile power of the land when Adam sinned (Gen 3:17-18; cf. Gen 5:29), and expelled Cain from the land because of bloodguilt (Gen 4:11-12). God punished the land for human sin, and also used the land as His instrument for punishing the sinner. God relates הָאֱרֹםה (“the land”) to נָתַן (“mankind”). Gen 6:7 says, "The LORD said, 'I will blot out man whom I have created from the face of the land." NASB). The term מַוָּה ("to erase by washing") alludes intrinsically to the fact that God would demolish the land by deluge because of humankind's sin.² The deluge would expel the sinners from the earth perpetually.

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¹The word 'end' (גֵּשָׁה) had become a weighty term in the language of prophetic eschatology (Amos 8.2; Hab. 2.3; Lam. 4.18; Ezek. 21.25, 29).² Gerhard von Rad, Genesis: A Commentary, OTL, 123.

²Hamilton, The Book of Genesis: Chapters 1-17, 275.
God intended the land to be dwelt in by righteous people like Noah (Gen 6:7, 8). God can create, uncreate, and re-create the land.

Living creatures

God put everything under humankind, the intelligent spiritual-moral being made in the image of God (Gen 1:26-28). Humans are stewards or stewardesses before God. The destiny of all living creatures was linked with humankind’s destiny. God destroyed subhuman creatures when He punished humanity upon the face of the earth (Gen 6:7; 7:23). The intimate relationship between God and humankind is found in Gen 6:3. The withdrawal of God’s נִשְׂאָר (“Spirit, breath, wind”) from humankind equals the latter’s death. God holds in His hand דְּנָנִי (“breath of life”) for living creatures (Gen 6:17; 7:15, 22; cf. Dan 5:23). God’s concern for subhuman creatures is expressed in His device to keep them after by their kind in the ark (Gen 6:19-21).

God’s sovereignty over the people and nations all over the world is apparent in the flood narrative. The Cainites genealogy and the Adamic genealogy represent two kinds of people on the earth in the antediluvian world. God judged all of them (Gen 6:2, 5) without respecting their power and fame seen in the description of Nephilim, renowned heroes of old (Gen 6:4). Through Noah’s three sons, all people and nations on the earth stand under God’s sovereign rule (Gen 6:10; 9:18-19; cf. the table of nations in Gen 10). All people experienced salvation through Noah, the new Adam (Gen 6:18; 7:23; 8:1, 18; 9:1), and
their spiritual-moral responsibility was ascertained by Noah’s curse and blessing after his shameful nakedness (Gen 9:21-27).¹

**The Omnipotent Executioner**

The execution procedure in Gen 7 shows the dramatic power of God the Creator. The display of God’s power is manifested in time, space, and His creation.

**Time**

Eschatological time ערב (“end”) in Gen 6:13 consists of the seven days of waiting for rain (Gen 7:4, 10),² 40 days of continuing flood (Gen 7:4, 17), and 150 days of waters’ prevailing upon the earth (Gen 7:24). God revealed the flood timetable to Noah in advance, and fulfilled it at the appointed time. God “applies a temporal limit to the flood from the beginning.”³

YHWH said to Noah, שפתות אסף את כל הים ("for after seven more days, I will send rain on the earth," Gen 7:4 NASB). According to Wenham, de-creation (flood) began on a Sunday, the first day of the week, as the counterpart of the original creation on the same day.⁴ The seventh day Sabbath is invested with an

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²Some think that the seven days before the flood were spent on embarkation. See Cassuto, A Commentary on the Book of Genesis: Part 2, 76; Sarna, Genesis, 54; Waltke and Fredricks, 138.


⁴Wenham, Genesis 1-15, 180-181. Wenham’s hypothesis is based on Jaubert’s hypothesis that

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eschatological meaning by God the Creator. The Sabbath observance was the mark of
Noah’s righteousness that God recognized in him (Gen 7:1). Sabbath recalls humankind to
remember God the Creator in order to be saved from God’s judgment. Only the omnipotent
God the Creator can bring a day of salvation out of the total destruction of His judgment
days. The Sabbath indicates a hope for new creation in the period of God’s judgment when
ultimate salvation is realized by God the Creator.

Chronological data concerning the flood occurrence in Gen 7 (the 17th day, 2nd
month, 600th year of Noah’s life, Gen 7:11; cf. vs. 6) put the eschatological event in history.
Eschatological time exists in human history. Eschatological time is recognized only by those
who are aware of it in ordinary life.

Space

The most frequent occurrences of spatial terms in Gen 7 (totaling 25 times in 24
verses) suggest that the narrative’s main focus is on the destiny of earth: יָרָע (‘the earth’)
fourteen times, שָׁם (‘the land’) three times, יִשְׁרֵא (“dry land”) once in Gen 7:22,
(‘the mountains’) two times, יַעֲשֹׁ (‘the deep’) once in Gen 7:11, and יָהַב (‘the
heaven’) four times. God’s almighty power reaches both heaven and earth. The

the dates in the narrative use the 364-day calendar used in the book of Jubilees (2nd century B.C.). See
note above, p. 179. W. Gunther Plaut supports the 364-day calendar year, also. “The Flood is said to
have lasted 364 days, to indicate that the very cycle of nature was interrupted until heaven and earth
returned to their spheres a year later.” Plaut, Genesis: Commentary, 71.

1 יָרָע occurs 14 times in Gen 7:3, 4, 6, 10, 12, 14, 17(2 times), 18, 19, 21(2 times), 23, 24,
and 3 times in Gen 7:4, 8, 23. יִשְׁרֵא is identified as the same as with יָרָע in Gen 7:4, 23.

2 Gen 7:19, 20.

3 Gen 7:3, 11, 19, 23.
omnipotent God destroys the earth by sending rain to the extent that all the mountains under the whole heaven were inundated by at least fifteen cubits of water (Gen 7:20).  

YHWH said to Noah, יָֽהּ הֶּֽבֶן יַעֲקֹב יִשְׂרָאֵל (“I will cause it to rain upon the earth,” Gen 7:4 KJV). The emphatic “I” expresses that YHWH Himself is the author of the supernatural rain that destroyed the earth. The participle describes “imminent divine action” as it is used in Gen 6:13, 17. The verbal usage of the hiphil participle form of מַרְא (to rain) with YHWH as its subject strongly indicates that YHWH controls that natural phenomenon. The rain belongs only to God in the Hebrew Bible.

The nominal form מַרְא (“rain”) is mentioned in Gen 2:5 as having been nonexistent among antediluvian meteorological phenomena. Even a little rain could have been supernatural in the antediluvian world. מַרְא, “the general term for rain,” does not by itself normally refer to a mighty, rushing rain, or to a torrential downpour, while מַרְא (“rain,” Gen 7:12) does. But the different aspects of the meaning can be derived from the context in which the term is used. The outpouring of rain from “the windows of heaven” (Gen 7:11) is not a natural phenomenon, but a supernatural display of God’s power.

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1Fifteen cubits of waters (Gen 7:20) is the same as half the height of the Ark (Gen 6:15), and represents probably “its depth of submergence.” “These would patently include at least the mountains of Ararat, the highest peak of which reaches 17,000 feet. A 17,000-foot Flood is not a local-flood!” Morris, The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings, 201.


3Stadelmann, 117.

4מַרְא (Gen 7:12) and מַרְא are the most frequently used terms in the Hebrew Bible. Unlike מַרְא, מַרְא designates a heavy rain (1 Kgs 18:41, 45; Ezek 13:11, 13). See Hamilton, The Book of Genesis, 288.

5מַרְא designates “seasonal rains” (Deut 11:14; 28:12; Job 29:23), “autumn rains” (Isa 30:23), “harvest rains” (1 Sam 12:17f.; Prov 26:1), and “spring rains” (Zech 10:1; Job 29:23). For a
This supernatural phenomenon is expressed by the adoption of the term נְדוֹם. When God executed His judgment upon the earth, He caused it to rain נָרָם. Its severity is felt in the text, רוּחַ הָנָשִׁים יָרָם אֲרָבָא עַד אֲרָבָא לֹא. (“And rain fell on the earth forty days and forty nights,” Gen 7:12). The outcome was the global flood that covered the high mountains under the heaven and rose fifteen cubits upward (Gen 7:19, 20). The horizontal movement of waters left no dry land on the earth.

Uncreation was accomplished through a vertical water movement—the waters from the springs of the great deep (נֶפֶךְ, “deep”) and the heavy rain from the floodgates of the heavens (נָפָר, “the heaven,” Gen 7:11). The springs of the great deep, “the subterranean waters, which are the source of the springs that flow upon the ground,” were broken up (נָפֶךְ). Because the usage of נָפֶךְ (“to cleave, break through, tear”) is positively “associated with water production and behind that lies creation” (Pss 74:15; 78:13; Isa 48:21; Prov 3:20), its negative usage in Gen 7:11 strongly indicates severe judgment by God the Creator. The use of the adjective רבָּה (“great”) both in describing the deep (נֶפֶךְ רַבָּה, “great deep,” Gen 7:11) and the wickedness of humankind (רַבָּה רְעָה הָאָדָם, “wickedness of mankind”) also stand in an ‘antonymous’ relationship to יָםָיִם. The ‘antonymous’ relationship between נֶפֶךְ and יָםָיִם is found in Gen 7:11; 8:2; 49:25; Deut 33:13; Ps 107:26; Prov 8:27. See David Toshio Tsumura, The Earth and the Waters in Genesis 1 and 2: A Linguistic Investigation, JSOTSup, 83:70-71.

1 Casuto, A Commentary on the Book of Genesis: Part 2, 84. For David Toshio Tsumura’s identifying נָרָם (“mist, vapor, flood, stream”) in Gen 2:6 with the waters below the earth in Gen 7:11, 8:2, see Tsumura, The Earth and the Waters in Genesis 1 and 2, 122.

man was great," Gen 6:5) suggests "the notion of retributive justice,"\footnote{1} that the *great* wickedness of humankind was answered by the bursting forth of the *great* deep.\footnote{2} The devastating flood cleansed the earth of its "blood pollution."\footnote{3} "The ‘windows of heaven’ (Gen 7:11) are more accurately translated ‘sluice gates’ (ḥallôn and the reference there to ʿărubbâ). The Hebrews knew from observation that rain comes from clouds (Isa 5:6; 1 Kgs 18:44)."\footnote{4}

Living creatures

God achieved His purpose of judgment in two ways: by saving the righteous and destroying the wicked. The cosmic dimension of the flood inevitably destroyed all life forms except the aquatic creatures upon the earth (Gen 7:21-23). The double usage of ʿabû (“to blot out, wipe out”) in Gen 7:22, “He blotted out . . . and they were blotted out,” is significant. It emphasizes the perfect fulfillment of God’s design to blot out the wicked humankind and the subhuman creatures (Gen 6:7; 7:4). “Their remembrance was forgotten since they had no seed,” and they were blotted out both from this world and from the world to come.\footnote{5}

\footnote{1}{Sarna, *Genesis*, 55.}
\footnote{2}{Jacob, *The First Book of the Bible: Genesis*, 53.}
\footnote{4}{Walter C. Kaiser, "ʿabû," *TWOT*, 1:501. For Hasel’s reasoning against “the heavenly ocean” idea that is based on the documentary hypothesis, see “Some Issues Regarding the Nature and Universality of the Genesis Flood Narrative,” 91-93.}
The salvation from this world and the world to come is implied in Gen 7:3, when Noah the righteous is commanded to take the subhuman creatures to him פִּ֣נֵי כָלֵיַּ֣הֶר ("to keep seed alive on the face of all the earth"). The destiny of Noah and those who are in the ark is to live in the new world. It is decreed by God. The salvific action of God is remarkable in that Gen 7 opens with God providing salvation in the ark (Gen 7:1-4) and ends with Noah in the ark among the collapse of the cosmos (Gen 7:23-24). The supernatural display of God's power is seen in the coming of the subhuman creatures into the ark, not aided by Noah but by God's leading (Gen 7:9, 15); the shutting of Noah in the ark (Gen 7:16); and the protecting of Noah and those in the ark (Gen 7:23).1

Gen 7 emphasizes God's salvific activity more than His destroying the earth, and the holocaust. When the chapter is analyzed, among twenty-four verses of the chapter fourteen verses are concerned with salvation (Gen 7:1-9, 13-16, 23), eight verses with the deluge proper (Gen 7:10-12, 17-20, 24), and only three verses with the holocaust (Gen 7:21-23).1 The analysis implies that God exercises His power with discretion. He does not execute judgment tyrannically or arbitrarily. His overwhelming and ultimate concern is salvation. God's supernatural supervision for judgment is expressed in His individual concern about Noah: רָאָתָ֣י יְרָשְׁתִּי ("for you alone I have seen to be righteous before Me in this time," Gen 7:1 NASB). God could discern one righteous person in the midst of a

1Norbert Baumgart demonstrates the theological implication of the ark. He shows that the building prescription for the ark has close relationship with the elements of the creation narrative and with the architecture of the Jerusalem Temple. The phenomena depict God as the deity who guarantees continuation of life in the world; cf. Norbert Clemens Baumgart, "Die große Flut und die Arche," Bibel und Kirche 58 (2003): 30-36.
whole rotten generation. Though extremely minimal, one person alone can be the hope for a new world. Gen 6:8-9 implies that only divine grace could uphold Noah to be righteous in his generation. Salvation comes from the LORD the Creator.

The Restorer

The mitigation part in Gen 8 and 9 describes God the Creator as the restorer. God's restoring work is seen in time, space, and His creation. Cosmic restoration began when God remembered Noah and every living thing with him in the ark.

Time

Gen 8 indicates a seven-day cycle reflecting the original creation week. According to Wenham's calculation,² the acts of re-creation happened on Sunday and Wednesday, “the days that began the two triads in the first week of creation.”³ Noah sent out a raven and a dove on three Sundays, the first day of the week (Gen 8:6, 10, 12). Mountain tops appeared and waters dried up on Wednesday, the beginning of the second half of the week when the global environment was ready to be filled by its occupants (Gen 1:14-31),⁴ and Noah and every kind of living creature, the new settlers of the new world, left the ark on the same day of the week (Gen 8:5, 13, 14).

¹Gen 7:23 speaks about both the saved and the destroyed.
²Wenham, Genesis 1-15, 180.
³Waltke and Fredricks, 130.
⁴There was no need to re-create luminaries mentioned on the fourth day of the original creation; cf. Mathews, Genesis 4:27-11:26, 383.
The continuity of the original Sabbath is seen here with added significance. Sabbath celebrates the mighty act of God in both creation and re-creation. It is the memorial for a new life that is granted by God's victorious power over the chaotic waters of noncreation and death. But the new age after the deluge is not so hopeful, for it is an imperfect era in which death reigns just as it did before the flood. Unlike the destiny of the flood hero in the ANE flood stories who became immortal, Noah's (history) ends with his death at the age of 950 years, 350 years after the flood (Gen 9:28-29). It leaves better and greater hope for an ideal time when death will reign no more. It is the time when, through God's ultimate judgment on the earth, the intimate relationship between God and humankind is restored fully as it had been in Eden before the fall.

Space

There are some parallels between the earth before the flood and the earth after the flood. Both are created out of a watery chaos (Gen 1:2, 9; 7:24; 8:1), are ruled by humankind (Gen 1:28; 9:1, 7), and are worked by humankind (Gen 2:5; 3:17-19; 9:20). Though the re-creation is a repetitive creation, the earth is not restored to its former condition. “As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease” (Gen 8:22). There is also a significant difference in the earth between the two creations. The first earth was not corrupted by human sin at its beginning. The second earth is already corrupted by human wickedness from the beginning (Gen 8:21). The earth history begins anew with germs of corruption, for every inclination of its inhabitants is evil from childhood just as it had been in the antediluvian world (Gen 6:5). As it is starting with polluted humankind, the earth is destined to be polluted again,
and thus is to be under God's judgment. God's ultimate judgment over the whole earth is expected to bring out “a new heaven and a new earth, the home of righteousness” (2 Pet 3:13). Until then, God preserves the earth as He promised in His covenant with Noah (Gen 9:1-17).

Living creatures

Re-creation is a duplication of the original creation. As in the original creation, living creatures embarked on their habitation in the second half of the week (Gen 8:14-18). Noah is a new Adam, and he brings out every kind of living creature with God's guidance (Gen 2:19). God restores human dominion over every living creature (Gen 9:2). God sanctions the dignity of humankind as “the image of God” on the basis of His original creation (Gen 9:6; cf. Gen 1:26-27). God repeats His blessing to multiply on the earth (Gen 8:17; 9:1, 7; cf. Gen 1:28), and He stabilizes the earth's safety and ensures it through His covenant with Noah (Gen 9:9-16).

A striking contrast exists between humankind's condition in the original creation and in the re-creation after the flood. While the original humankind was introduced into the earth in a sinless state, the humankind after the flood starts life on the new earth with an evil nature (Gen 8:21). In spite of God's promise not to destroy the earth because of human evil,

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1 Cf. Gage, 14-16.
3 Kenneth Mulzac draws out four theological motifs from Gen 9:1-7: creation (vss. 1, 7), humanity's dominion over animals (vs. 2), dietary laws (vss. 3-4), and sanctity of human life (vss. 5-6). For their link with creation both on the linguistic and on the conceptual levels, see Kenneth D. Mulzac, “Genesis 9:1-7: Its Theological Connections with the Creation Motif,” Journal of the Adventist Theological Society (JATS) 12, no. 1 (2001): 65-77.

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the destiny of humankind with an evil nature is inevitable self-destruction, as in the case of
the antediluvians that were destroyed by corruption (Gen 6:11, 12).\(^1\) God has to find a way
to re-create the human mind. Without restoring the human mind to its original condition,
re-creation is not meaningful in restoring the earth.

The new way to restore the original relationship between God and humankind is
seen in the cultic scene in Gen 8:20-21. Noah's sacrificing a burnt offering reflects the right
relationship with God that he enjoyed from the beginning of the flood narrative: He found
favor in the eyes of the LORD (Gen 6:8), was righteous and blameless among the people of
his time, and walked with God (Gen 6:9; 7:1). This spiritual character needs to be restored
in humankind through God's creative power.

(\texttt{For the intent of man's heart is evil from his youth,}\n\textit{Gen 8:21 NASB).} \(^2\) \texttt{\small for the intent of man's heart is evil from his youth,}\n\textit{Gen 8:21 NASB).} \(^2\) \texttt{signifies "what is framed in the mind, imagination, device, purpose."}\nIts basic meaning is "fashion, form, frame."\(^3\) It is the creation vocabulary used in Gen 2:7,
(\texttt{\small the LORD God formed the man from the dust of the ground}). As God worked on
the dust of the ground to form the body of humankind at creation, He has to work on human hearts to form and to restore "the image
of God" in humankind through His Spirit. God's creative power is needed to bring about
this change.

\(^1\)The usage of \texttt{שָׁבֵב} in the hiphil form indicates self-destruction.
\(^2\)\textit{BDB}, s.v. "\texttt{צָרִי}."
\(^3\)McComiskey, 396.
The system of sacrifice provides the way. ("The LORD smelled the pleasing aroma," Gen 8:21). The literal meaning of "the pleasing aroma" (רְאוֹם), is "the aroma of rest," for the Hebrew term נְזָעָה ("quieting, soothing, tranquilizing") comes from the same root as Noah, the Hebrew root נָה ("to rest"). The term has a theological implication of divine Sabbath rest, as Gage pointed out:

The Sabbath rest of God at the conclusion of the original creation ("and He rested," נָה, Gen 2:2) finds correspondence in the sacrificial rest of God after the new creation is completed ("and the Lord smelled the aroma of rest," נְזָעָה נָה; Gen 8:21; cf. Exod 20:11 in which the rest of God on the seventh day of creation is described by the verb נָה נָה).

The sacrificial system was provided to restore humanity to the condition of its first creation. God's disturbed heart will finally be at rest when the purpose of the sacrificial system is fully achieved. It will remove sin from believers in God, and change human hearts permanently. It will restore the right relationship with God that Noah enjoyed. What was achieved by Noah's sacrifice will be fulfilled in Jesus Christ. In the postdiluvian world, humankind is saved in anticipation of Christ's death on the cross. As the benefit of Noah's sacrifice was applied to all humankind, so the efficacy of Christ's sacrifice is applicable to all of humankind.

The destiny of subhuman creatures is bound to the destiny of humankind. פֶּרֶשֶׂה ("fear, terror") and פָּרֹה ("terror, fear") in Gen 9:2 are military terms that reflect an absence of peace and all creatures' "groaning as in the pains of childbirth" (Rom 8:22). Noah's

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1Gage, 11.
2Ibid., 10-11.
3Waltke and Fredricks, 145.
walking with God suggests the imagery of a father-son relationship (Gen 6:9-10). Through Noah's failure (Gen 9:20-23) and his subjection to death (Gen 9:28-29), "expectation for the sons of God to be revealed" (Rom 8:19) is to be achieved in the eschatological times that Jesus Christ brings into the world.

Human Condition Before God the Creator

God's judgment reveals two facets of God's character, transcendence and immanence. God is outside of His creation and is able to undo His creation in cosmic dimension. On the other hand, He is deeply interested in humankind, and feels personal pain as He judges humanity. Transcendence and immanence are prominent features in the creation narrative in Gen 1-3. The creation narrative expresses these features by usage of the divine names, אֱלֹהִים ("God") and יי ("YHWH, LORD"). "God's name signifies the personal relation between God and people, which is the supreme characteristic of biblical faith." In Gen 1:1-2:3, אֱלֹהִים is outside of creatures and creates the heavens and the earth and all things that are in them by His word. He sets up the Sabbath to celebrate His creation. "The name Elohim stresses the fact that God, the Creator, is the absolute Lord over His creation and the sovereign of history." In Gen 2:4-3:24 אֱלֹהִים is used in apposition to יי in the expression יי אֱלֹהִים ("YHWH God, the LORD God," Gen 2:4, 5, 7, etc.). The intention

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1Gen 5:22 and 6:9-10 characterize Enoch and Noah as both having sons and walking with God. They implicitly express that the men had a father-son relationship with God; cf. Hertz, 26.


3Ibid., 413.
is to “affirm that Yahweh is Elohim, the God of all times.”¹ יְהֹוָה is the Creator who has a personal relationship with His creatures, especially with humankind. He formed humankind and subhuman creatures out of the ground (Gen 2:7, 19), led subhuman creatures under Adam’s subjection (Gen 2:19-20), and instituted the marriage and family system by making a wife for Adam through His personal operation (Gen 2:21-25). Relationship with YHWH makes human life meaningful. What man is, is to be, and enjoys, are dependent on this relationship with יְהֹוָה, as this divine name signifies. The name יְהֹוָה is derived from the Hebrew root יְהֹוָה, “to be, become.” “Thus, Yahweh alludes to the deity’s creative activity.”² Human destiny is wholly dependent upon the person and work of YHWH the Creator. The flood narrative describes this inseparable and intimate relationship between God the Creator and humankind, as already described above in the context of judgment.

The Alive or the Dead

The absolute dependence upon YHWH for human existence is assumed from the beginning of the flood narrative. Gen 6:3 reveals YHWH’s decision to withdraw His רוח (“Spirit”) from humankind because of sin. The decision was fulfilled when “all in whose nostrils was קיומם הרוח (“the breath of the spirit of life”) died” (Gen 7:22 NASB) by the deluge. The use of רוח (“spirit”) in Gen 7:22 seems intentional, for its parallel phrase in Gen 2:7 omits the word: נשימה חיים (“the breath of life”). It recalls human nature as בשר (“flesh”) that is finite and mortal, and human destiny that was anticipated by withdrawal of

¹Ibid., 414.

YHWH's Spirit. Gen 7:22 is the antithesis of Gen 2:7. Death is uncreation. Uncreation becomes a reality when YHWH's Spirit withdraws, for YHWH's Spirit is "the source of natural life" (Ps 104:29-30).

God explained the meaning of his personal name יְהֹוָה as "I AM WHO I AM" (Exod 3:14, 15). This indicates God as a self-existent being. Since a name designates one's peculiar character that is distinguished from others, the name YHWH claims that only YHWH alone exists by Himself, and everything exists by YHWH's creation. The name has an ontological sense. In the strictest sense, there is no autonomous being apart from God. When God leaves humankind to be autonomous and withdraws His Spirit, humankind becomes a nonbeing that is opposite to יְהֹוָה ("living being," Gen 2:7). Autonomous humankind is already self-condemned to death.

When a human claims an autonomous life, he claims that he is a self-existent being. YHWH's allowing his claim will prove to be his nonbeing. Because he is a creature and his claim is not true, the consequence is his death. The antediluvians' lifestyle was autonomous, and they themselves caused the withdrawal of YHWH's life-giving Spirit. As soon as a living being falls away from YHWH, the source of life, the one starts corrupting. The antediluvian society was, as a whole, נָטַשׁ ("corrupt," Gen 6:11, 12), and its outcome was self-destruction. It is remarkable that this characteristic of antediluvians was corrupting their way, מָרַא הַשָּׁמַשׂ אֲלֵי הָאָרֶץ ("for all flesh had corrupted their way upon the earth, Gen 6:12). It indicates both moral corruption and religious corruption. Moral

1Waltke and Fredricks, 117.
2Kidner, 87.
corruption is the natural outcome of religious corruption. “The mention of way at the conclusion of the paragraph corresponds to the reference to walking at the beginning.¹ Noah walked with God, that is, his way was the way of God; but all the other inhabitants of the earth, except his family, corrupted their way.ⁿ²

Life beyond noncreation or uncreation can be equated to resurrection. Noah and every living creature in the ark experienced, figuratively, resurrection when God remembered them (Gen 8:1). God’s mở opens the new beginning. Human destiny here and beyond, now and after, is strongly tied up with his Creator, who remembers His people. Life comes from God, and God is life. This is God’s reward to those who walk with God. As God took away Enoch, who walked with God, from the earth (Gen 5:22, 24), so God took away Noah, who walked with God, from the old earth to the new earth (Gen 6:9; 8:15).

The Righteous or the Wicked

Noah is distinguished from the people of his time as D’On ttT N  (“a wholly righteous man,” Gen 6:9).³ is a relational term as R. A. Kelly points out, “In the OT righteousness involves the fulfillment of the demands of a relationship, either with God or with other human beings. . . . Righteousness is justice within the context of a covenant relationship.”⁴

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¹The Hebrew Bible (BHS) includes Gen 6:9-12 as one paragraph unit.


³Cassuto rendered as “a wholly righteous man” by understanding as an adverb; cf. ibid., 48-49.

A right relationship with God expresses itself in faith and obedience. A continual, ongoing, intimate, faith relationship with God is expressed in the Hebrew term הָעַטָּלוּתְךָ ("to go, come"): נָשָׁלַתְךָ ("Noah walked with God").1 The exceptional inversion of the Hebrew word order gives God pride of place in the sentence, thus accentuating the fact that the standards by which Noah's righteousness is judged are divine, not human.2

God saved Noah because he was righteous (Gen 6:9). The fourfold repetition of the phrase "as the LORD/God commanded" (Gen 6:22; 7:5, 9, 16) clearly indicates that "obedience to the will of the Lord is expected from a 'righteous' man (6:8)."3

The outstanding religious practices that reveal Noah's faith relationship with God in the narrative are two: Sabbath observance (Gen 7:4, 10; 8:10, 12)4 and sacrificing burnt offerings (Gen 8:20). They are concerned with worship. While sacrificing burnt offerings after the deluge is a one-time event, Sabbath observance is a repetitive, habitual ordinance. It makes the importance of the Sabbath prominent in one's religious life. It does not negate the importance of sacrifice, for Sabbath provides a good occasion to worship God, "to call on the name of the LORD" (Gen 4:26) through sacrificial offerings to God.

What God commands to humankind as a spiritual-moral obligation since the creation of the world can be fulfilled when humans truly understand the spiritual nature of

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1Sacks, 53-54.

2Sarna, Genesis, 50. רָשָׁלַת הָעַטָּלוּתְךָ (literally, "with God walked Noah," Gen 6:9) emphasizes God in Hebrew grammar by placing the object before the verb. A normal sentence starts with the verb followed by the subject.


the Sabbath and keep it holy. Sabbath observance is the barometer of one's spirituality. Its temporal element requires one's remembrance. Only when one is aware of God all the time can he keep the day. Ignorance of the Sabbath indicates the low tide of one's spirituality. As long as humans enjoy a spiritual fellowship with God, the Sabbath cannot be broken or forsaken.

"And God blessed the seventh day and ḥoly it ("and he made it holy"), because on it he rested from all the work of creating that he had done" (Gen 2:3). Only one who is holy can make the Sabbath holy, and the Sabbath, through its first occurrence in the Bible, indicates holiness as God's foremost spiritual-moral character among all other attributes of God.1 Sabbath observance is both a duty and a privilege for humankind. As God made the Sabbath holy, God makes people partakers of His character, holiness, through the spiritual experience that Sabbath offers. The privilege to be part of a holy people is essential for life. Holiness is the only antidote against the corruption that causes the world to be self-destroyed (Gen 6:11, 12). In this sense, the Sabbath experience is to be understood from the eschatological perspective.

Sabbath is the sanctuary in time. It has been observed as holy without cessation since the creation of the world. Because it belongs to a realm that humankind cannot break or corrupt, it continues forever with its sanctity. As the memorial of God's creation, it reminds the human of his destiny as a creature. Humankind is not a supreme power, but stands under

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1"The main Hebrew root denoting holiness is qds, 'to be holy; sanctify,' which appears as a verb, noun, and adjective over 850 times." David P. Wright, "Holiness (OT)," *ABD*, 3:237. "It is no exaggeration to state that this element overshadows all others in the character of the deity so far as the OT revelation is concerned (Ps 99:3, 5, 9). The lesser emphasis in the NT is readily accounted for on the assumption that the massive presentation under the old covenant is accepted as underlying presupposition." E. F. Harrison, "Holiness," *ISBE*, 2:725.
God's authority. They have to obey God's commandments. If only Adam had been content with his destiny as a creature in a loving faith relationship with God, he would not have violated God's law of life and death that was represented by the tree of life and the tree of the knowledge of good and evil (Gen 2:9, 16-17; 3:1-7). It is noteworthy that God's speech in Gen 2:16-17 is introduced by צוה in piel is a verb that describes “a superior’s discourse ordering and commanding a subordinate.” As Creator, God is announcing the way of life to His creature.

It is noteworthy that the term “sin” or “fall” does not occur in Gen 1-3. The nature of human’s violating YHWH Elohim’s command is designated as נט (death): “for in the day that you eat from it נט (you will surely die,” Gen 2:16 NASB). God’s sentence upon human designates death as uncreation: “You (shall) return to the ground, because from it you were taken; for you are dust, and to dust you shall return” (Gen 3:19 NASB, parenthesis added; cf. Gen 2:7). Obedience or disobedience to the Creator’s command means life or death, being or nonbeing.

The Sabbath is a perpetual reminder that humankind is God’s creation, and humankind’s authentic existence can be maintained only by obedience in a loving faith relationship with Creator. Noah’s obedience is remarkable in the flood narrative. Whenever God commands, he obeys: “Thus Noah did (לשתה); according to all that God had commanded (לשתה) him, so he did (לשתה)” (Gen 6:22; cf. 7:5, 16; 8:15-19). Even before the existence of the Noahic covenant (Gen 6:8; 9:9-17), Noah enjoys the covenantal

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1G. Liedke, "מם," *TLOT*, 2:1062. It occurs in the OT 485 times in piel form and 9 times in the pual form.
relationship with God that is already embedded in the institution of Sabbath. He obeys perfectly, and deserves to be called “a wholly righteous man” (Gen 6:9).¹

Noah's obedience shows his right relationship with God the Creator. Obedience to God's command is not a burden but a privilege, for it is God's special revelation for survival in the face of world's end.

The way (דָּרָכָה) of the wicked is corruption (שַׁדְּאָר) that leads to destruction (וֹסֵר). The wicked do not recognize their absolute dependence upon God the Creator for their life. They are autonomous, and make גָּזֹל ("violence") their god to depend upon. Their religion is corrupt, and serves to fulfill their violent purposes, as seen in Lamech’s song (Gen 4:24). They are idolaters, though they are well versed in the Bible. While Noah makes God his purpose, as the term יָבֹא עַל הַיָּדוֹן implies (Gen 6:9), they make God their instrument. Their heart and life can be cured only by God the Creator who works upon human hearts. But the antediluvians' refusal to keep God in their hearts made God abandon them in their lost condition, and the antediluvians were lost forever (Gen 6:3, 5; cf. Rom 1:24, 26, 28).

The Image of God

God claims humankind as “the image of God” when He prohibits murder on the ground of creation (Gen 9:6). אֵל (“image”) “represents and points to that which is represented whether by model, picture, human or dream. Humankind is created as the

¹For Cassuto’s rendering of עַזְיאָשׁ חוֹרִים as “a wholly righteous man,” see Cassuto, A Commentary on the Book of Genesis: Part 2, 48-49.
representation of God. God is the prototype of the image who represents Him. Murder is direct violence against God, whom the victim represents.

What humankind represents both in Gen 9:1-7 and Gen 1:26-30 is his lordship over God's creation. Humankind belongs to the highest order in creation. Everything under heaven is given to humankind. As God's representative, humankind is to exert lordship over the environment and the subhuman creatures. The lordship is related to the management over what God already created. Humankind participates in God's creation activity by exercising creativity in management. God's command to humankind is a cultural command. Humankind is to form and develop a culture that respects God's intention toward His creation, and makes life and its quality a priority. Through God-centered culture, humankind realizes God's dominion that is a blessing to the whole of creation.

God's benevolent dominion that gives abundant life to His creation cannot be realized by any statue of wood, stone, or metal, because it requires physical, mental, and spiritual capacity to manage. Humankind is "the only legitimate image" of God, and that is why idols cannot be made in Israel to represent God. "In Hebrew thought, humankind is a psycho-somatic unity, a totality of which mind, body, soul and spirit are different aspects." These different capacities in a whole unity are given to humankind by God the Creator, and they make humankind function properly as God's vice-gerent.

God the Creator is extremely concerned about life, for His main goal in His creation activity in Gen 1-2 is creating an environment for life forms and filling it with living beings.

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creatures. His constant priority and care for life is revealed in the prohibition not to "eat flesh with its life, that is, its blood" (Gen 9:4 NASB). Blood is "the life principle" in the OT, and it directs humankind to "show proper reverence for life as a sacred thing, of which God alone has the disposal, and for the use of which man is dependent on the permission of God." Humankind is to exercise lordship in reverence to God's will to bless life. Anything that defames God's creatorship is to be avoided.

God's utmost concern and respect for human life is expressed by His commanding capital punishment for murder, whether it be by an animal or a man (Gen 9:5). Murder by an animal is an activity that revolts against God's order of rule. Attacking one of a higher rank deserves to be punished. Murder, in every case, eradicates image of God from the victim, for God can only be represented by a living person. It also eradicates God-given capacities in the man to be used for blessing.

"And from [the hand of] every man, from every man's brother I will require the life of man," Gen 9:5 NASB, bracket added)

The human community is responsible for protecting and respecting human life. "I will require") suggests that God is humankind's guardian and judge, who maintains the well-being of human society. Human multiplication on the earth is achieved when God takes care of humankind (Gen 9:7). Having God as the subject of the verb ירא את ("to demand, require") signifies the solemnity of God's requirement.

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in its other sense, “to punish.” Isaiah is a judicial term that means “to investigate” (Deut 13:15; 17:4, 9; 19:18). God’s judgment is continuing in the postdiluvian era. His main focus is to maintain the creation order. God’s retributive judgment is a safeguard that ensures the prosperity, happiness, and well-being of His creation through humankind.

The concept of “the image of God” requests humankind to conform to God’s will. God’s will for His creatures can be properly fulfilled only when humankind, His representation, is perfectly in harmony with God. The evil human nature found in Gen 8:21 and God’s command to multiply upon the earth (Gen 9:1, 7) form a tension for the destiny of humankind. When humankind, with evil imagination of the thoughts of the heart, began to increase in number in antediluvian times (Gen 6:1, 5), humankind faced total destruction.2 The postdiluvian world is involved in a similar situation. As the corruption of antediluvians resulted in the eschaton (Gen 6:11, 12), the same destiny is inevitable for humankind after the flood unless they experience rebirth, which restores the original image of God. Repentance and regeneration have eschatological significance, and God’s grace alone restores humankind to be a new person. Restoring The image of God in humankind is both a soteriological and eschatological work that can be achieved by the Creator who sees the end from the beginning.

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1YHWH (God) as the subject of שד is used with the objects “blood” (Gen 9:5a; Ezek 33:6; Ps 9:13; ni. Gen 42:22), “soul” (Gen 9:5b), “a vow” (Deut 23:22), “my sheep” (Ezek 34:10), sacrifice (Ezek 20:40; Mic 6:8), and punishable godless behavior (Deut 18:19; Ps 10:4, 15; 2 Chr 24:22). See G. Gerleman and E. Ruprecht, “שד,” TLOT, 1:347.

2God’s attitudes toward human evilness in Gen 6:5 and Gen 8:21 look contradictory. This problem is solved when the broader context is considered. The human evil condition in Gen 6:5 refers to “the historical culmination of a process of degeneration that called for judgment,” and that in Gen 8:21 indicates “the natural state of evil in the human heart as such, altogether apart from historical issues. Because the evil is thus deep-seated, no judgment can cure it.” G. Vos, Biblical Theology: Old
Covenant

The Hebrew term בְּרִית ("covenant") occurs nine times in Gen 6-9 (Gen 6:18; 9:9, 11, 12 [two times], 13, 15, 16, 17). God promised Noah to establish His covenant (Gen 6:18). He kept His promise after the flood (Gen 9:8-17). Among the three Akkadian words—biritu ("fetter, clasp," Weinfeld), birit ("between," Noth), and baru ("see," Kutsch)—that have been suggested as the etymology of בְּרִית, 1 biritu represents the most probable candidate, for "Whatever the etymology, the OT term בְּרִית came to mean that which bound two parties together." 2 A covenant can be established between human beings, or between God and humankind. Gen 6-9 deals with the covenant between God and humankind.

The first occurrence of בְּרִית in the OT (Gen 6:18) is given in the context of God's judgment after He gave the sentence of global punishment upon the antediluvian world (Gen 6:13, 14, 17). It characterizes the concept of the covenant as a matter of life and death. In the covenant relationship, Noah and those with him were saved. "But I will establish my covenant with you, and you will enter the ark—you and your sons and your wife and your sons' wives with you. You are to bring into the ark two of all living creatures, male and female, to keep them alive with you" (Gen 6:18-19). The phrase in the Hebrew Bible וְהַקְּפֻּלָת הַעֲבָרָה אִישׁ ("But I will establish my covenant with you") "signifies the


2 J. Arthur Thompson, "Covenant (OT)," ISBE, 1:790

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confirmation of preexisting terms, for the phrase adopts the hiphil form of ה اللقاء that indicates “confirming or establishing (הממש) [covenant relationship]” rather than the Hebrew term בָּשָׂר that signifies “initiating or making (קָרָת) [covenant relationship].” The preexisting relationship between God and Noah is already indicated in Gen 6:8-9.

Noah is not the first to have a covenant relationship with God. He is a participient of a preexistent ancestral covenant relationship. The Sethite Lamech’s longing to receive comfort through Noah at Noah’s birth (Gen 6:29; cf. Gen 3:17-19) extends to the creation and the fall in the realm of the covenant. God’s promise of בֵּית לֶאָם to Noah is related to His plan of salvation in the Protoevangelium (Gen 3:15).

Even though Genesis 6:18 is the earliest reference to a covenant in the Bible, the use of this particular Hebrew term in connection with it implies that God had previously made a covenant with humankind. In this sense, the covenant of God with Noah may be seen as a renewal of His covenant with Adam, to which the Bible points implicitly in Genesis 3:15.3

God’s salvific will found its resting place in the person of Noah. “The first reference to a covenant as already existing (Gen 6:18) refers to a divine relationship established by the fact of creation itself.”4

The goal of God’s covenant to Noah is the restoration of Edenic peace. This fact becomes evident in Gen 9. “When Gen 8:22-9:7 is taken as a prelude to the covenantal promise of 9:8-17, the latter has clear verbal connection with the story of creation, especially

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1Waltke and Fredricks, 136.


3G.F. Hasel and M.G. Hasel, 29.

as in Gen 1 (cf. 9:1 and 1:28; 9:2-3 and 1:29; 9:10 and 1:20-25). God's blessing to Adam is repeated to Noah, a new Adam after the flood. As God blessed all living creatures at the first creation, so God blessed Noah, his descendants, every living creature, and the earth—their habitat—in His covenant promise (Gen 9:1, 7, 9-11, 17). God's commands concerning not eating the lifeblood of dietary animals and capital punishment for shedding human blood (Gen 9:4-6) are designed to ensure peace in the postdiluvian world. God's original intention toward His creation is peace. נַעַר (“bow, rainbow,” Gen 9:13, 14, 16) in the clouds as the sign of His covenant demonstrates that God has cast away His weapon (“bow for battle”) in order to have peace with His creatures. God's covenant restores and maintains the "love, lovingkindness, friendship between God and man." This friendship is forgiving in character (Jer. 31:31-34; Rom. 11:27). . . . [there is] the close connection between 'covenant' and 'lovingkindness' (or 'steadfast love').

The Hebrew phrase יְהַבֵּיתָ עָלָיו ("my covenant," Gen 6:18; 9:9, 11, 15, 17) emphasizes God's initiative in the covenant relationship. It is God who initiates His covenant with humankind through creation and re-creation. It is God who saves Noah in the midst of uncreation. The continuance of God's witness in creation-un-creation-recreation demonstrates His unfailing love toward His creation. Due to His unfailing love to humankind, human history can be called a history of divine redemption, i.e., salvation history.

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1McConville, 748.

2Cf. BDB, s.v. "רַעַר."


God's covenant relationship with humankind began at Creation. God created humankind in His image. By making humankind like "the image of God" (Gen 1:26-27; 9:6), God bound Himself inseparably to humankind, and took it upon Himself to be responsible for human destiny. God's covenantal love toward His creation is implied in the Hebrew term זכאתו ("to remember") in the Genesis flood narrative (Gen 8:1; 9:16). God remembered Noah, His covenant partner, and all others who were in the ark during the chaotic crisis of the flood (Gen 8:1). He promised to "remember the everlasting covenant" after the flood (Gen 9:16). The Hebrew word זכאתו characterizes the nature of the covenant as "God's self-obligation." God volunteered to take the burden of redemptive work as His own responsibility. Humanity—the descendants of Noah—is given a second chance to have an authentic existence as God's new creature through God's voluntary self-obligation. To ensure the continuance of the new creation, God provided various ways for human salvation in the course of postdiluvian redemptive history. The system of sanctuary service, the Decalogue, the Holy Spirit, regeneration, and other spiritual gifts are granted by God in order to create a new humankind in the rest of the biblical history in the OT. Humankind has an obligation to maintain a covenant relationship with God. God's free gift of grace is to be grasped by humankind. His covenant love is to be appreciated and His command is to be obeyed.  

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3. The postdiluvian covenant that God made with Noah is at times described as an unconditional covenant because it does not mention any specific conditions or obligations laid upon...
Remnant

Gen 7:23 is the first passage of the Hebrew Bible that introduces the concept of remnant,שְׁאָמָה ("Only Noah was left, and those with him in the ark.").שְׁאָמָה ("remain, be left over") is a technical term that designates the theologically important concept "remnant." "Common to biblical and extrabiblical appearances of the remnant idea is the concern over the problem of life and death." The first use of the term occurs in Gen 7:23 in the context of a global threat of destruction.

The characteristics of the remnant in the context of judgment may be described as follows.

1. The remnant consists of God's people who experience His salvation in the divine judgment. The term שְׁאָמָה ("remain, be left over") is antithetical in meaning to the other Hebrew terms—נִשְׁתַּךְ ("expire, perish, die," Gen 7:21), מָתָה ("die," Gen 7:22), and מָרה ("wipe, wipe out," Gen 7:23)—in the immediate context of God's judgment. All but the remnant are punished unto death. Only the remnant survives the flood.

2. The remnant is the seed of humanity that perpetuates human existence continually.

human beings. Whether the instructions in the preceding seven verses ought to be thought of as covenant obligations is not totally clear. Some scholars have understood them to be related and have thereby suggested that this covenant is conditional. In any case, even if no explicit obligations are readily observable, it is assumed that they must be implicit, because they are part of all covenants." G.F. Hasel and M.G. Hasel, 30.

1Park, 11.


3A variety of threats to human life is the background that produces the remnant, or survivors. The threats include "a flood (Gen 7:23), a misfortune (Gen 14:10), a family feud (Gen 32:8[9]), earthquakes (Isa 24:6), natural death (Ruth 1:3, 5), and divine wrath (Lev 26:36, 39; 2 Chron 34:21; Ezek 6:12; 9:8; Zech 11:9)" and war. Park, 12.
Because the catastrophic nature of God’s judgment is involved in the concept of the remnant, the remnant idea has both a negative connotation and a positive connotation. “In many instances, however, the connotation is positive: despite the greatness of the catastrophe, a remnant survives as the basis for renewed community life.”

Only the Noahic remnant survived the global flood. The renewal of the whole of humanity was achieved by the remnant in Gen 7:23. The remnant functions as a medium to continue human history after the deluge.

The survived remnant contains all the necessary seeds of life for the continual existence of mankind and preserves human life and existence for the future. Thus the remnant motif links human existence in the past in an unbroken chain with human existence in the present and the future. The remnant motif of primeval history is firmly ground in unique events of the past, such as creation and flood, but directing its full attention to the future. Stress is placed upon the fact that a remnant was actually preserved, that it survived the destructive cataclysm, and made possible the future existence of mankind.

3. The remnant is committed to preserving God’s plan of salvation. The fulfillment of the Protoevangelium was jeopardized when global destruction occurred. God’s promise concerning the seed of woman (עֵשֶׂר, “her seed,” Gen 3:15) survived through the remnant, the seed of humanity. Because it has this spiritual function, the remnant forms a spiritual community that carries the burden of God’s plan of salvation for all humankind.

The plan of redemption comes from God in the form of revelation. The remnant is

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1 Due to the enormity of the catastrophe that the community experienced, none or almost none survives as in 2 Kgs 21:13-15; Isa 17:4-6; Jer 8:3; Ezek 15:1-8; Amos 3:12; 5:3; 9:1-4; cf. Lester V. Meyer, “Remnant,” ABD, 5:670.


the group of people who receives God's revelation and keep it faithfully.

4. **The remnant is a community upholding God's covenant.** The remnant is saved on the grounds of the covenant relationship (Gen 6:18). The remnant does not consist of a single person. As in the case of Noah and his family forming the remnant, the remnant consists of a plural number of persons. These plural persons form a community of covenant faith.

Because the remnant belongs to God, the community is the object of His special care in the midst of God's judgment: "God remembered Noah and all the wild animals and the livestock that were with him in the ark" (Gen 8:1).

5. **The remnant is a group of righteous people who obey God in a loving relationship with Him.** Because Noah found grace before God, was righteous, and walked with God, he was selected by God (Gen 6:8-9). "It is clear from the fourfold repetition of the phrase 'as the LORD/God commanded' (6:22; 7:5, 9, 16) that obedience to the will of the Lord is expected from a 'righteous' man (6:8)." The righteous are the ones who have right relationships with God. A right relationship with God that is demonstrated through obedience to Him gives an assurance of salvation in God's judgment.

6. **The remnant is saved not by its own meritorious works but by God's grace.** Noah is saved by obeying God's command. However, obedience cannot be counted as one's own meritorious work. In the future redemptive history of Israel, God's grace is demonstrated as follows:

The renewal of the remnant is based on God's grace, not their holiness. . . . He is the one who initiates the program of 'rebuilding' and 'replanting.' Thus, restoration comes not merely as a consequence of election (Garofalo, Sohn) or the covenant traditions (Roth, Braun, Lozano, Dube), but out of the holistic nature of God's

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1Park, 13.
character: His initiative, grace, forgiveness and elective love.¹

Revelation

Verbal Indicators

The biblical concept of revelation is totally concerned with God the Creator who is "actively disclosing to men his power and glory, his nature and character, his will, ways and plans—in short, himself—in order that men may know him."² While the NT has technical terms indicating revelation, ἀποκάλυπτω ("to uncover, lay open what has been veiled or covered up") and ἀποκάλυψις ("an uncovering"),³ the OT has no Hebrew term that is used exclusively in a theological sense to indicate revelation. The word that most nearly signifies revelation in Hebrew is the verb הניב ("uncover"). Its usage is both secular and theological, as two usages in the book of Genesis demonstrate. The first occurrence in the whole Hebrew Bible is used in a purely literal and secular sense in Gen 9:21: Noah "drank of the wine and became drunk, and uncovered himself (נִיב) inside his tent." The second instance in Gen 35:7 is theological. It relates to Jacob’s encounter with God at Bethel.

The OT is full of God’s revealing Himself to humankind, and no Hebrew term embraces all the phenomena that are involved in divine revelation. "The various verbs for showing, seeing, and appearing, along with the nouns for word and vision, all help to


convey the fuller OT understanding. Words that are related to anthropomorphism and theophany are indicators of God’s revelation. Because all of these words are used in the secular and profane sense, whether they are to be interpreted as secular or theological is determined by context. Gen 6-9 has prolific evidences concerning divine revelation. Eight terms indicate divine revelation in Gen 6-9: אַמּוּר ("say," 11 times in Gen 6:3, 7, 13; 7:1; 8:15, 21, 9:1, 8 [2 times], 12, 17), ראָם ("see," 2 times in Gen 6:5, 12), נְאָה ("be sorry, grieve," 2 times in Gen 6:6, 7), נָשַׁל ("hurt, pain," once in Gen 6:6), and נַתַּה ("command, charge"). Divine revelation is assumed four times in Gen 6:22; 7:5, 9, 16),纹理 ("remember," once in Gen 8:1), הסָכִית ("smell, perceive odor," once in Gen 8:21), and纹理 ("go, walk," once in Gen 6:9). Because Gen 6-9 has many revelatory terms and revelation is "God’s communication to people concerning Himself, His moral standards, and His plan of salvation," Gen 6-9 furnishes one of the best settings in the OT for understanding the nature of revelation from the perspective of God’s judgment.

Nature of Revelation from the Perspective of God’s Judgment.

1Geoffrey W. Bromiley, “Reveal; Revelation,” ISBE, 4:161.

2For other than revelatory usage, see Gen 7:1, 9:16.

3For other than revelatory usage, see Gen 9:15, 16.

4Because the context of the phrase אַמּוּר וְאַתָּה הַאֱלֹהִים הַחַיִּים (literally, “with God walked Noah,” Gen 6:9) implies a reciprocal action between Noah and God, the text is interpreted as one of a revelatory event.

God's dominion over His intelligent creature, humankind, is realized through His revelation. Since God's judgment is indispensable in realizing His dominion, various facets of revelation are to be considered from the perspective of God's judgment. G. W. Bromiley points out five general features of God's revelation in history, as follows:¹

1. “God Himself takes the initiative in this revelatory history.”
2. “God's revelation has primarily and intrinsically a personal character.”
3. “God's revelation is a reconciling revelation.”
4. “God's revelation, precisely as the revelation of His person, is a revelation of His will for His people.”

God's judgment is inherently a historical event, and its historical nature leads one to see the general features of divine revelation from an outlook of judgment.

**Rooted in Creation**

The possibility of God's revelation is based on creation. God created humankind “in the image of God” (בצלם אלוהים, Gen 1:27; 9:6). This defines the relationship between God and humankind as prototype and type. An inseparable unity and closeness exists between them as is evidenced between God and Noah, the new Adam. Gen 6:9 says, זא אלוהים התהליךין (“Noah walked with God”). This is the imagery of a close relationship as “a father takes his young child by the hand, so that the latter walks with him.”² It is a revelatory event in its highest form.

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¹Bromiley, 162-163.
²Hertz, 26.
The creation narrative indicates that the possibility of communication is rooted in God's inherent nature. ("let us make," Gen 1:26, italics added) presupposes a communicative character in the Godhead. His willingness to communicate with humankind is followed by, "and let them rule," Gen 1:27, italics added. God communicates His purpose to His vice-gerent, and humankind understands it with his intelligence. Likewise, God reveals His purpose to Noah, and Noah knows its significance and accepts it. The divine saying unto Noah, "let them rule," Gen 1:27, italics added. God communicates His purpose to Noah, and Noah knows its significance and accepts it. The divine saying unto Noah, "Then God said to Noah," Gen 6:13; 9:8, 17; cf. Gen 7:1; 9:1) and Noah's obedience, "Thus Noah did according to all that God had commanded him," Gen 6:22; cf. Gen 7:5), indicate “two focal points” that are involved in God's revelation: “(1) God's purpose; (2) God's person.”

Revelation is a reciprocal activity between God and His people, the people created by God Himself.

From the perspective of judgment, the revelation concept rooted in creation is very important. The revelatory activity in creation forms the destiny of humankind. It shows the origin of humankind and gives direction to their life. It makes human life meaningful. When humankind loses sight of the perspective which God's first revelation offers, they are lost and fall into unmeaning, that is, a spiritual-mental chaos that leads to unbeing. It puts them under God's condemnation.

**God's Self-giving in History**

God's revelation is God's giving Himself to humankind in history. God uncovers His intention to Noah in Gen 6:13. He announces (אשת) the eschaton, and reveals how it will

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1 Packer, 1014.
come, יִשְׁרָאֵל ("and, behold, I will destroy them with the earth," italics added). God binds Himself to His word. Through revelation, God involves Himself in human history and forms history, as He revealed. At the appointed time, 120 years later (Gen 6:3), God reveals to Noah the arrival of the eschaton, "For yet seven days, and "I will cause it to rain upon the earth," Gen 7:4), and it occurs (Gen 7:10).

The emphatic "I" expresses God's personal involvement in the historical event. The revelation is not merely a piece of information. It is related to God's activity in salvation history. God the Creator creates a history that fulfills His purpose.

God's personal character is known to humankind through revelation. Sometimes divine feeling, emotion, and pathos are revealed (דַּעַת and רַעְל in Gen 6:5-8; דַעַת in Gen 8:21). Revelation uncovers God's mind to the recipient. The recipient feels what God feels. In short, the recipient meets God through His message and through His work in history. This kind of reciprocal act is possible, for the revelator and the recipient of the revelation have a close relationship.

The personal dimension of the revelation makes humankind stand with God in an I-Thou relationship. "Revelation is knowledge of God... Its goal is not only to mediate truth but also to effect relationship with God." It makes a person a partaker of God's character and God's co-worker. Denying the revelation is equal to denying God, the source of humankind's existence. When God the Creator is denied by humankind, humankind is automatically put under unauthentic existence, that is, corruption. His corruption will lead him to death, for he is severed from the living God.

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Personal Encounter with Communal Significance

God's revelation occurs on a personal level. Revelation has two focal points: God's purpose and God's people. God chooses a special person to whom to impart His revelation. The choice is a part of God's absolute sovereignty. God selects anyone He wishes. God chooses Noah. When the whole world is lost in a spiritual-moral hazard (Gen 6:5), God finds a special person who is wholly righteous in his generation (Gen 6:8-9). The value of one person with revelation is much greater than that of the whole world without revelation. The way of life lies not in the multitudes but in the recipient of the revelation. The principle of democracy emphasizing numbers is of no use in this case. All people encounter God in the proclamation of the revelation by the recipient. The whole world needs to heed His voice. The voice should not be silenced. To silence it would be fatal, for it means silencing God who shows the way of life. The revelation should not be altered. It should be proclaimed as God intends. Corrupting God's revelation always results in divine punishment.

The personal encounter with revelation changes the recipient of the revelation. As God has given Himself in the revelatory event, the recipient also needs to give his whole self to conform to the revelation. The revelation gives the person a mission for his life, and the recipient is expected to live in accordance with it. Because the revelation itself is an eschatological entity, the recipient is required to embody the eschatological life. After Noah received God's revelation concerning the eschaton, he could not be the same as before. He spent his life in fulfilling God's word.

Alexander et al. (Downers Grove, IL: Inter-Varsity, 2000), 737.

1Packer, 1014.
If the recipient is ignorant of his mission, he is under the penalty of death, for he is to pay his life for the blood of the people who are lost because of his negligence of duty.

Salvific and Reconciling Purpose

God's revelation is a salvific or reconciling revelation. Being a Creator whose ultimate concern is the happiness and well-being of His creatures, God does not reveal His judgment as an automaton would but with an intense desire to save His creatures. God's revelation to Noah includes instruction in detail concerning building the ark, gathering food, and providing shelter for subhuman creatures (Gen 6:14-22). It urges Noah to enter and come out of the ark at the right time (Gen 7:1, 4, 10, 13; 8:17-18). It resets the order of creation after the pattern of the original creation (Gen 9:1-7), and establishes God's warranty to preserve the earth in spite of human wickedness (Gen 8:21; 9:8-17). God's revelation uncovers the contents of God's covenant with Noah.

The clause "And God remembered Noah, and every living thing," Gen 8:1) highlights God's salvific activity. His remembering does not include humankind only. It covers subhumankind, too. God intends to preserve the seed of all subhuman creatures (Gen 7:3), and fulfills this purpose by leading them into Noah's ark (Gen 7:9, 15). Skillful use of two divine names is seen in Gen 7:16. ἐλθόν, Elohim, the omnipotent God, leads the unintelligent subhuman creatures into the ark; ὸρῶν, ὸρ, "the always gracious and faithful," closes the door behind Noah to guard him against possible assaults of the wicked.¹ The mighty God who governs all creatures on the earth is also a

¹Leupold, 299.
caring God who has a personal interest in His people. Noah is not saved by human nautical skills. God the revealer is responsible for the destiny of His faithful servant.

The global perspective of the flood makes God’s revelation have a global significance from the soteriological aspect. God’s revelation has an essential role in saving humankind from God’s global judgment. Whatever happens on earth, even in the midst of a cosmic chaos, humankind has hope for life, for God the Creator remembers His creation. As God presents a new heaven and earth to Noah and His creatures, God is to restore everything and redeem His people in Jesus Christ at the eschaton. All of God’s revelation anticipates Jesus Christ, the incarnation of God’s revelation, that is, God Himself, to appear to save His people who are faithful to His revelation.

**Calls for Humankind’s Decisive Action**

God’s revelation requires humankind’s decisive action. God’s revelation is not given to gratify intellectual curiosity or to make a person be proud of his knowledge. It asks for sacrifice. The revelation given to Noah asks for his money, energy, sweat, perseverance, and courage. Revelation does not make man an idle talker. As the revelation is concerned with the destiny of humankind, its grave significance asks for urgent and decisive action.

God’s revelation is given privately, but its work is generally public. God made known the revelation concerning the global eschaton to Noah personally. Because it has global significance, the contemporary antediluvians are exposed to the challenge of how to face it. The hearers of Noah’s message and the observers of Noah’s project have to decide their position concerning the revelation.
God’s revelation requires faith and obedience. What recipients hear is not merely information. The revelation tests their faith in God, for it is from God. Only true faith that comes from an ongoing personal relationship with the loving God can provide the real motive that leads to unreserved ultimate obedience to God’s will to the end: הַנַּדוֹן כִּבְשָׁנָה לָאָדו הַשָּׁנָה אֶלֹהִים יִשָּׂה (“Thus Noah did; according to all that God had commanded him,” Gen 6:22; cf. הַנַּדוֹן instead of הַנַּדוֹן in Gen 7:5).

Different aspects of the divine names in Gen 6:22 and Gen 7:5 are meaningful. The time gap of 120 years between them strongly testifies to the perseverance of Noah, who kept God’s command in the revelation on the basis of his strong faith in YHWH, the personal caring God (Rev 14:12). It is obvious that God’s revelation demands humankind’s unshakable obedience. Decisive resolution on the part of humankind is not enough. The power to obey comes from YHWH. YHWH the Creator has to create a new heart in humankind, that is, the heart gladly to love God, and the heart willingly to obey God’s revelation. In this sense, all revelation is God’s promise that God Himself will fulfill it.

God’s revelation consists of promise and command. These two elements are integral parts of God’s covenant, and the revelation is experienced only in a covenant relationship. Noah receives God’s promise that He will establish a covenant with him and save him (Gen 6:18), and also receives a command that he has to build the ark for salvation according to God’s detailed instruction (Gen 6:14-17). Covenant and revelation cannot be separated, and have the same integral parts, promise and command.

How one responds to the promise and command in God’s revelation determines one’s destiny. In regard to the divine promise, a positive response is faith and a negative response is unbelief; to the divine command, a positive response is obedience and a negative
response is disobedience. Those who are faithful and obedient are God’s true people. Those who are unfaithful and disobedient to the sovereign God are rebellious people. Recipients’ responses determine life or death, as God’s people or rebellious people. Rebellion to the will of the gracious Creator is termed evil, wicked, and corrupt (Gen 6:5, 11) and causes people to fall into death, uncreation, or nonbeing. The state calls for God’s judgment sooner or later. Humankind is rewarded by God according to his decision, whether it be yes or no to God’s revelation.

Faith and obedience are different aspects of the same revelation or covenant. They are essential ingredients of God’s revelation. Dualism which separates faith from obedience, or vice versa, is not biblical. Biblical faith does not allow the dualism that highly esteems intellectual consent and despises or rejects works.

God’s revelation brings people to the ultimate challenge, “Live out God’s revelation in enduring faith no matter what it requires you to pay!” The person who is decidedly converted to God and His truth is recognized as a “wholly righteous man,” (Gen 6:9) like Noah, and is allowed to survive God’s judgment.

Creating Community of Faith

God’s revelation is communal in character, for it is concerned with human society. Humankind’s positive reactions to it form a group of people, and that group is a community of faith. In the setting of God’s global judgment, this group is legitimately called the remnant. The Genesis flood narrative offers much theological insight concerning the identity, work, and destiny of the faith community at the end-time.
The statement ("The end of all flesh has come before Me," Gen 6:13 NASB) is the first revelation that God gave to Noah. It summarizes God's message and gives direction to Noah. Noah's identity, work, and destiny, which are explained in the following texts (Gen 6:14ff.), are embedded in this verse.

The Hebrew term "end" defines the character of the Noahic community of faith. It is an eschatological community. God's revelation colors the community as the end-time community. The community lives in the tension between already and not-yet. "The end has come!" One's belonging to the eschatological community means one is becoming an eschatological entity. Even before the grand end comes, a receiver of the revelation senses the presence of the end and lives in an eschatological environment. What is important for humankind is not only belonging to a eschatological community but also becoming an eschatological being personally. As an eschatological being, a person can prepare for the end. The following messages to build the ark and enter have significance only after Noah accepts "end" and internalizes it as an essential part of Himself. Eschatological consciousness gives an urgent motivation for evangelism and spiritual-moral revival and reformation.

The Hebrew term "all flesh" reminds one of the human position before God. Humankind are mortal and finite beings whose existence is dependent upon God the Creator. The term is inclusive. It awakens the necessity of a world mission. The faith community has a divine mission to return humankind to his Creator. It is a reconciliatory mission. Everybody is under God's judgment. Everybody needs to be saved. The inclusive "all" implies the extent of God's creation. It embraces both humankind and subhuman creatures. Noah saved humankind by his becoming the seed of humankind, a new Adam. Noah saved the whole of subhuman creatures by preserving their seed (עָלֹם) alive (Gen 7:3).
Respect and love for life as God's creation are among the major motivations that govern the faith community. Life has an absolute value. Any diminutive idea that harms respect for life eventually destroys the sanctity of life and brings about the dissolution of human society. The ultimate goal for respecting life is re-creation. The religious nature of loving life encircles all creation upon the earth. The community of faith nurtures hope for the full restoration of God's creation at the end-time.

The phrase 'יְהֹוָה יִדְוָעָה' ("before me") indicates the present address of the community of faith. All people already stand before God, and are condemned for their godless life. Every person is responsible for his or her way of life before God.

The highest motive for a sanctified life and service to people comes from the consciousness that one has a spiritual-moral obligation before God. It is strongly emphasized by the narrator in Gen 6:9, where he arranges the word order to emphasize God: 'אָדָם אֱלֹהִים חָלָּלָה' ("with God walked Noah"). It is God who is everything for Noah. God is the absolute value that Noah seeks. His God-centered life makes him distinctly righteous among degenerated contemporaries. Only when the community of faith keeps sight of the righteous God can it function as God's salvific instrument.

The destiny of the faith community depends on its relationship with God's revelation, for it is formed primarily by God's revelation. Whether the community continues, grows, weakens, or dies out, is related to its keeping of the revelation. Unless the revelation is refreshed anew in a community, it has severe identity problems. The 120 years of endurance on the part of Noah and his family imply that they had continually refreshed their minds with divine revelation. Only an ongoing faith relationship with God and adherence to His revelation could have made it possible for them to stand for God's truth so faithfully.
Deciding Humankind’s Destiny and the World’s Destiny

God’s revelation decides human destiny and the world’s destiny. God’s revelation includes warning concerning destruction and ways for salvation. Its warning and promise drive people to decide their own destiny. Whether humankind accepts or not, whether the mission is successful or not, whether the gospel message is tasted as sweet or bitter, the end-time is coming. God brings about the end-time as He proclaimed in His revelation. God’s revelation is the sign of hope for those who trust in God and the sign of destruction for those who count God lightly.

God the Creator forms human history by His revelation, as He created the world by His word. By the word of God, all things were created; and by the revelatory word of God, time is renewed to the original creation.

Eschatology

Verbal Indicators

The term “eschatology” comes from a compound of two Greek words, ἐσχατος ("last, final") and λόγος ("word"), and basically means “the word (or doctrine) concerning last things.” It treats two distinct but inseparable questions:

the destiny of the individual—life, death, immortality, the intermediate state, and resurrection; and the destiny of history—the Day of the Lord, the end of the world, judgment, and the kingdom of God in the new world. Traditionally, eschatology has been concerned primarily with the destiny of the individual; but in biblical eschatology, individual destiny must be understood in connection with the destiny of history as a whole.


While the Old Testament highlights the future of the community (Israel), the New Testament pays special attention to the destiny of the individual.\(^1\)

Gen 6-9 treats both questions of eschatology in a holistic way. It focuses on the destiny of history while not neglecting humankind’s destiny. It treats the life and death of humankind along with the destiny of history that embraces the end of the world, God’s judgment and new creation. There is a strong emphasis on the individual and communal destiny of humankind. It embraces Noah and his family as individuals, and every living thing as communal.

The narrative’s eschatological intention is strongly felt in its use of the technical term for “end,” \( \text{מָצָא} \) that signifies eschatology in the Hebrew Bible (Gen 6:13). The term rarely indicates spatial boundaries (Jer 50:26), but more often \( \text{מָצָא} \) which Daniel, especially, uses in this sense (Dan 8:17, 19; 11:40; 12:4, 6). It is used in the context of God’s judgment to signify the end of the antediluvian world (Gen 6:13), and the end of Israel and Judah (Amos 8:2; cf. Ezek 7:3).\(^2\)

The phrase \( \text{רָעָן} \text{לְכָל} \text{דַּרְשָׁה} \text{מָצָא} \) (“As long as the earth endures,” Gen 8:22) foresees a time when the earth does not exist. It is a “prophetic oracle” that “foresees an eschatological terminus,”\(^3\) and indicates a time when “the history of humankind will have an end.”\(^4\) Double usages of eschatological indicators\(^5\) before and after the deluge proper have a

\[^{1}\text{Eschatology, The Eerdmans Bible Dictionary, ed. Allen C. Myers (Grand Rapids, MI: Eerdmans, 1987), 347.}\]

\[^{2}\text{Hill and Matties, 955.}\]

\[^{3}\text{Gage, 8.}\]


\[^{5}\text{Simon J. De Vries suggests that futuristic transitional temporal formulas within the Old}\]
theologically significant meaning. The old eschaton of the antediluvian world serves as a paradigm for the ultimate eschaton, and eschatological features in the Genesis flood work as a type for the ultimate eschaton when God's purpose for His created order will be finally realized. This feature leads one to consider the relationship between protology and eschatology, as Claus Westermann admits that "we see here the correspondence between primeval time and end-time."1

Correspondence Between Protology and Eschatology

Verbal correspondences between the flood narrative and the creation narrative, and corresponding markers of the days of the week in both narratives that I treated in the creation section, indicate an inseparable relationship between protology and eschatology.

Claus Westermann finds correspondence between Gen 1-3 and Gen 6-9 in God's blessing, "be fruitful and multiply." As Adam was blessed, so Noah is blessed after the deluge. As Gen 5 mirrors the fulfillment of God's blessing at creation, Gen 10 reflects the same

1Defining "eschatology" as "the word or doctrine concerning last things" focuses on events, not on God, and is too narrow to embrace God's dynamic activity. Kent E. Brower defines "eschatology" more broadly in relation to God and His creation: "the direction and goal of God's active covenant faithfulness in and for His created order." Kent E. Brower, ""Let the Reader Understand: Temple and Eschatology in Mark," in Eschatology in Bible & Theology: Evangelical Essays at the Dawn of a New Millennium, eds. Kent E. Brower and M. W. Elliott (Downers Grove, IL: InterVarsity, 1997), 119.

2Westermann, Creation, 22.
fulfillment after the deluge. God's blessing preserves humankind and warrants the continuity of history “as long as the earth remains.” The fulfillment of God's blessing in a humankind who is evil in nature (Gen 8:21) only makes God’s judgment unavoidable.

“Noah, from the line that had ‘begun to call on the name of Yahweh’ (Gen 4:26), survives but carries with him the evil state of humanity that initially led to the deluge.” The inevitability of the eschaton is already embedded in human nature.

Human cultural, political, or social activity in history is profane and corrupt. Its profanenness is seen in the Hebrew wordplay נֶפֶשׁ that means both “begin” and “profane.” Whatever sinful humankind begins on its own, it corrupts (Gen 6:1; 9:20; 10:8; 11:6):

Now it came about, when men began to multiply on the face of the land,” Gen 6:1 NASB), as soon as humankind began to fulfill God's blessing, they profaned the land; Then Noah began farming,” Gen 9:20 NASB), as soon as Noah, the new Adam began cultural work, he was naked; and he became a mighty one on the earth,” Gen 10:8), as soon as human history began as evidenced in the genealogical history of Shem, Ham, and Japheth

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1Ibid., 23-28.


3BDB, s.v. "בֹּנֵי.

4See the correspondence between human multiplication and abundance of evilness in Gen 6:1 and 5. Increase of evilness and corruption “is an inherent quality increasing and intensifying in direct correspondence to the multiplication of humanity.” Kohn, “Whom Did Cain Raise? Redaction and J’s Primeval History,” 42.

Nimrod trod the same path as the antediluvian heroes who caused divine judgment (Gen 6:5) and stood against God by making Himself superior to his fellow humankind; the tower of Babel highlighted human profaneness, "and this is what they began to do, and now nothing which they purpose to do will be impossible for them," Gen 11:6 NASB). Even worshiping God is liable to be profane, ("Then men began to call upon the name of the LORD, Gen 4:26); worshipers' profaning God's name reached its climax when they married ungodly ones in Gen 6:2 and brought on God's judgment. The theological implication is eschatological. God's blessing to humankind, ironically, leads human history toward the eschaton, God's final judgment.

Gage understands Gen 8-12 to be an eschatological scheme, and presents "the eschatological structure of Genesis" from Gen 8-12 on the basis of the protology in Gen 1-7. He shows a synthetic parallel in history between the chronicles of prediluvian history (Gen 1-7) and postdiluvian history. His inclusion of Gen 12 is intended to link the universal history of humankind to Israel's history by the motif of "seed." His eschatological structure includes five theological motifs in the separate narratives: (1) Gen 8: the new creation, (2)

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1Nachmanides, 147-148. The correspondence between antediluvian heroes and Nimrod is seen in the common terminology רָעָה מְגִילים ("mighty warrior"). Nimrod's antagonistic nature against God is expressed emphatically by the repeating of נַחֲמָנְיָה לִפְנֵי ה' ("a mighty hunter before the Lord") in Gen 10:9, and is supported by his achievement in the following verse. "The beginning of his kingdom was Babel (Babylon)" (Gen 10:10), the city which highlighted its rebellious nature in the tower of Babel (Gen 11:1-9) in the primeval history and in its destroying of God's people and God's temple in Old Testament times (Jer 52:1-30; cf. Dan 1:1-2). It is destined to be destroyed by the eschatological catastrophe of Rev 18 in New Testament. For the subject of "the City of God and the cities of humankind" based on Gen 1-11, see Gage, 49-62.

While Westermann finds the theological basis for the continuity of history in God’s blessing, for God’s blessing warrants human preservation “as long as the earth remains,”² Gage formulates an eschatological structure from corresponding elements between the protology in Gen 1-7 and the eschatology in Gen 8-12. The eschaton through God’s judgment is inevitable, for God has to judge humankind because of evil human nature (Gen 8:21). Because Gen 1-11 treats the universal history of humankind and Gen 12 connects Israel’s history with the creation of the world, the eschatological elements within its structure that are embedded in the theological narratives in Gen 1-11 are useful in understanding the essential features of the global eschaton and Israel’s national eschaton.³

While the chronicle of the origin of Israel is unquestionably primary to the design of Genesis, the beginnings of Israel’s national history are nevertheless embedded in a matrix of universal history, a broader context which affords a historiographical perspective to the author’s interpretation of Israel’s destiny. This introductory chronicle of universal history (Gen 1-11), however, is constructed about a scheme by which the direction of the whole of history may be deduced and displayed.⁴

Applying a correspondence between protology and eschatology in Gen 1-11 to history supplies a relevant ground for the NT’s typological approach to Noah’s flood, which is attested by Jesus Christ (Matt 24:36-39; Luke 17:26-27) and Peter (1 Pet 3:19-21; 2 Pet

¹Gage, 7-16.
²Westermann, 22.
⁴Gage, 8-9.
3:6-7). The typology adopted by Jesus Christ and Peter assumes a global application and is concerned with the eschaton of the universal human history.

While Gage’s eschatological structure has significant dealings with the relationship between protology and eschatology, the text itself suggests different aspects of eschatology from the perspective of God’s judgment. Through verbal indicators— Hashtable at the beginning of the deluge (Gen 6:13) and ημέρας τοῦ κόσμου at the end of the deluge (Gen 8:22)—Gen 6-9 is bracketed as one package which is an eschatological entity. Intertextual evidences from the NT support it. In Matt 24:36-39, αἱ ἡμέραι τοῦ Νῶε (“the days of Noah,” Matt 24:37) include ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ (“the days before the flood”) and ἡ ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κυβρίζου (“the day that Noah entered the ark,” Matt 24:38) that are represented in Gen 6 and 7. Peter enlists the destruction of the antediluvian κόσμος (“world”) with water and God’s protection of Noah and seven others from the flood (2 Pet 2:5; 3:6), that indicate Gen 7-9.

Hashtable is not used to designate a punctual point of time as eschaton. In its temporal usage, Hashtable means “a set term,’ the completion of a fixed period of time” (Hab 2:3; Ps 39:5; Job 6:11), and “can connote ‘doom,’ as in Amos 8:2 and Lamentations 4:18.” Hashtable in Gen 6:13 indicates two eschatological entities in its literary context: the “doom” of all flesh in the immediate context (Gen 6:13), and “a fixed period of time” in a wider context that comprises 120 years of probationary period, one year of execution period (Gen 6:3; 7:11; 8:14-18), plus a mitigation period after the flood.

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1Sarna, Genesis, 51.

2The flood begins on Noah’s 17th day of the 2nd month in his 600th year (Gen 7:11), and Noah leaves the ark on his 27th day of 2nd month in his 601th year (Gen 8:14-18).
The temporal elements in the narrative strongly imply that the global *eschaton* consists of three phases of time in relation to the destiny of humankind from the perspective of God's judgment: (1) prejudgment times, (2) judgment times, and (3) postjudgment times. Here the term "judgment" designates God's destroying the earth and punishing the wicked by deluge, which corresponds to the execution in the procedure of God's judgment which I discussed in the previous chapter. It is "the punishing and destroying intervention of God."¹

In the large context of salvation history, Israel's history covering the exile and restoration has the same pattern from the perspective of God's judgment. Donald E. Gowan's theology of the prophetic books reflects this scheme in a simpler formula: death (722-587 B.C.E.)—Resurrection (538 B.C.E. and the postexilic period).² Of course, death includes the prejudgment and judgment times in which there was the Assyrian threat and the death of Israel (Amos, Hosea, Micah, Isaiah 1-39), along with the Neo-Babylonian threat and the death of Judah (Zephaniah, Nahum, Habakkuk, Jeremiah, Obadiah, Ezekiel, Jonah).³ The resurrection is the restoration of Judah to the promised land (Isaiah 40-55, Haggai and Zechariah, Isaiah 56-66; Malachi, Joel). In the midst of doom and restoration, the prophetic books in the OT look forward to an ideal age when God's will will be fully realized at the *eschaton*.


³Noah's flood provides the fundamental paradigm for biblical judgment in the destruction of Jerusalem; cf. Gage, 65-66.
The book of Revelation deals with the eschaton, and it describes God's eternal purpose being fulfilled through God's judgment. Though major parts of the book do not deal with history, the book indicates abundantly throughout its visionary cycles that it treats eschaton in the pattern of prejudgment, judgment, and postjudgment. A terrestrial being's proclamation, "the hour of His judgment has come" (Rev 14:7), is followed by the destruction of Babylon (Rev 18) and the devil's doom (Rev 20), then by the new creation with the New Jerusalem and the river of life (Rev 21-22). The three phases of eschaton in the form of "prejudgment—judgment—postjudgment" are very obvious. This feature is strong evidence that the hope for an ultimate new creation that is embedded in the protological and eschatological facets of Genesis is fulfilled ultimately in the book of Revelation through God's judgment.

Gage demonstrates a close relationship between protology and eschatology in his diagram, "the history of the world: the macrocosm," 1 where he puts Gen 8 in parallel with Rev 22. Continual reference to the protology in the eschatological sections of both Testaments attributes validity to the recent emphasis on new creation2 or holiness3 in eschatology, for God's ultimate purpose is to restore holiness in humankind as a new creation. In this respect, eschatology can be redefined "as the study of ultimate things,

1Gage, 16.


ultimate realities." The realization of the ultimate purpose of God is seen in Rev 21-22. God makes "everything new" (Rev 21:5), and He dwells with His holy people (Rev 21:22-24; 22:3-5; cf. 22:11) in a new heaven and a new earth (Rev 21:1) where corruption is excluded forever (Gen 21:8, 26; 22:15). Gage was right when he indicated that "the protological pattern of the Noahic judgment is considered with regard to its eschatological recurrence." The relationship between Genesis and Revelation is not limited to Gen 8 and Rev 22. The elements of the eschatological time in Gen 6-9 expand the relationship to Rev 12-22. This will be dealt in more detail in the Excursus at the end of this chapter.

Summary

This chapter dealt with theodicy, human moral responsibility, creation, revelation, and eschatology, for they are theological concepts closely related to the judgment theme in Gen 6-9.

Theodicy treats God's judgment as justifiable from the perspective of God's love and justice. God's wrath and punitive judgment are the responses to the reversal of creation that sin results in God's good creation. God warrants the fulfillment of His original blessing through His righteous judgment. He intends to save humankind, and provides the way for salvation. God rules over everything that is related to His judgment, to achieve His good plan of salvation.

Human moral responsibility is based on the relationship that humankind has with God the Creator. As the image of God, humankind has responsibility to be God's faithful

1Ibid., 55.
2Gage, 5.
steward in relation to human society, subhuman creatures, and the environment. Moral responsibility is to be restored on the personal level and on the corporate level. Both the individual person and the community are responsible before God. The evil human nature after the fall and after the flood necessitates help from the outside to restore The image of God in humankind. It leads to the hope for a new creation by God.

The creation embraces the theme of judgment. God claimed His creatorship when He judged humankind, and followed the pattern of the original creation when He executed judgment. The pattern of creation-uncreation-re-creation is apparent in the flood narrative. God the Creator works as the sovereign ruler in the prejudgment steps, as the omnipotent executioner in the undoing of creation, and as the restorer in His re-creation. Humankind stands before God as alive or dead from the existential viewpoint, as the righteous or the wicked from the religious point, and as the image of God as an unchanging identity before God. Because humankind is the image of God, one can participate in God’s salvific activity through His revelation.

Revelation makes a person encounter God personally and prepares him or her for God’s judgment. It requires that its recipients make a personal or communal human decision in the presence of God’s judgment.

Eschatology is the study of the ultimate restoration of God’s will at creation. God restores everything through His judgment. Eschatology is closely linked with protology and refers back continually to the creation. The eschatological time is not punctual but continuous from prejudgment via judgment to postjudgment. Gen 6-9 very closely parallels Rev 12-22, for both of them deal with eschatological periods and have protology-eschatology relationships. The texts have common elements that need to be considered.
eschatologically. These elements include eschatological prophetic dates, the wicked, the righteous, spatial references and the salvific activities of God. At the consummation of the eschaton, everything is restored to its original state of creation. The final picture in eschatology is that of the holy God among his holy people in the holy place. This eschatological expectation is expressed in the Sabbath. The Sabbath symbolizes an ultimate restoration that began in Christ Jesus and that will be fulfilled when God brings about the new earth.

**Excursus**

**Comparison on the Three Phases of the Eschatological Time Between Gen 6-9 and Rev 12-22**

Because the flood narrative in Gen 6-9 is developed chronologically, it is easy to seek out the three phases of the eschatological time from the text. When the cataclysmic end of the earth by flood in Gen 7 is taken as a judgment proper, the previous chapter, Gen 6, is seen to be concerned with prejudgment times, while the following chapters, Gen 8-9, treat postjudgment times. The logical sequence of this division can be described as one of “creation corrupted—uncreation—re-creation” from the perspective of protology.

I will compare Gen 6-9 with Rev 12-22. Rev 12-22 provides the proper setting for comparison. First of all, its structure is historical.¹ Its initial section describes world history in brief from the perspective of the great controversy between God and Satan: Satan’s fall

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and human fall in Eden (Rev 12:3-4, 7-9), the birth of Jesus as the seed of woman (Rev 12:3-5. Cf. Gen 3:15), Satan's war against the Saints as the continuation of the war in heaven (Rev 12:7-13:18), the announcement of the final judgment (14:1-13), God's final judgment against Babylon (17:1-19:4), against Satan and the sinners in a millennial period (20:1-15), and the consummation of God's kingdom (Rev 20:1-22:5). Because God's judgment is related to world history, the extent of the judgment is to be conceived as universal. Second, it has an eschatological hero and a judgment message: "the remnant of her seed" (Rev 12:17, KJV) and the three angels' messages (Rev 14:6-12). Third, it describes the spiritual-moral character of God's people and Satan's people, which is essential for spiritual lessons for the reader. I will compare Gen 6-9 and Rev 12-22 in four points: the eschatological prophetic date, the wicked, the righteous, and the salvific activity of God. Full treatment of these points is beyond the limit of this study. I will compare these points without lengthy explanation in many cases. Rev 12-22 is divided into 3 sections with judgment proper on chapter 20: Rev 12-19 prejudgment, Rev 20 judgment, and Rev 21-22 postjudgment.

Prejudgment Times

The period of prejudgment times covers the probation, investigation, and sentencing processes in the procedure of God's judgment that are found in Gen 6.

Eschatological prophetic date

The prejudgment time does not indicate the period from creation to the beginning of the flood. It is a specific time that can be designated as the end-time. It is not difficult to
find out the time markers in the text. They are found in Gen 6:3 and 13, ("120 years") and רן "end."

Its historicity is clearly indicated by the terms' successive occurrences in two
genealogical histories (הָלָדָה, "histories").1 "120 years" belongs to the Adamic genealogical
history (Gen 5:1-6:8), and the latter term belongs to the Noahic genealogical history (Gen
6:9-9:29). Their successive linkage between the two genealogical histories hints that the
eschaton belongs to human history. By applying the 120 years in the transition section to the
following genealogical history (Gen 6:1-8),2 the probationary period for all humankind is
applied to Noah's eschatological time, יְנֵי. Thus Noah's eschatological time is incorporated
into universal world history, and it starts with the 120 years of probationary period. Its
implication is significant.

First, the eschatological time belongs to ordinary historical times. It is not a super-
historical time. "The biblical perspective does not allow for the sharp disjunction between
'history' and 'beyond history' that is often found in contemporary theology."3 Its
ordinariness and profaneness is found in the natural increase of population and the
continuity of daily activities in family affairs—loving and marrying, and in social affairs—
efforts to make one's name by unusual achievements (Gen 6:1-4).

The present state of affairs in the world must perish because Yahweh is coming and
will create everything new, not vice versa. The coming of Yahweh is the central idea
of OT eschatology. Because the same God, who will reveal himself victoriously in the

1Wiseman, 62.

2“Genesis introduces ten new divine initiatives in salvation history with a יִתְנָלָדָה heading (i.e.,
"the account of the line of X") and transitions linking these developments.” Waltke and Fredricks, 17.

3Bromiley, “Reveal; Revelation,” 132.
future, has already manifested himself in history from time to time and still does, it is, for the present, not possible to make a complete separation between history and eschatology.¹

Second, the eschatological time has a beginning date that is set by God's revelation. Since the flood began on the 17th day of the 2nd month in Noah's 600th year (Gen 7:6, 11), the probationary period began on Noah's 480th year (Gen 6:3). According to the MT, the chronological data in Gen 5 and Gen 9:29 provide the date of the flood as falling in the 1,656th year from creation, thus, Noah's 480th year is the 1,536th year from creation.² The temporal element implies that exact dates can be given concerning God's later eschatological prophecies including the messianic prophecies, for the messianic prophecies are related to God's salvation and punishment, essential characters in God's judgment.³

Third, the clue to finding out the eschatological time is to be found in the Bible. Protology and eschatology are not human inventions. They are revealed in the Bible. Through God's revelation, Noah realizes that he is living in the end-time. Because divine revelation attributes special meanings to certain times, scriptural testimonies should be respected in calculating time.

There is a parallel between Gen 6:3 and Rev 12. Gen 6:3 presents 120 years in relation to the end of humankind; Rev 12:6 presents "1,260 days," i.e., "a time, times and half a time" in Rev 12:14. "1,260 days" are explained as eschatological prophetic times that will end the destiny of the devil through the heavenly loud voice, "his time is short."⁴

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¹Jenni, "Eschatology of the OT," 127.

²Hamilton, The Book of Genesis, 247. Major textual traditions disagree on the time interval between Adam and the flood: Masoretic Text, 1,656 years; Samaritan Pentateuch, 1,307 years; Septuagint, 2,262 years. The discussion of textual differences is outside of this research, and I take MT as the basis for this study.

³Cf. 2,300 days in Dan 8:14; 70 weeks in Dan 9:24-27.
(Rev 12:12). “1,260 days” belongs to a part of the probation of period, for God’s sentence over Satanic force is not yet issued. Satan is allowed to fight against God’s people until “his time” (Rev 12:12) is over. God’s people experiences His saving grace under His care during this prophetic time (Rev 12:6). The history is not yet concluded. “1,260 days,” “a time, times and half a time,” and “42 months” are all the same period of time (Rev 11:2; 13:5). They have direct allusion to Dan 7:25, “a time, times, and half a time.”

Aramaic  "time" designates “year” when it indicates “definite time,” and the duration of period in Dan 7:25 is “3 1/2 years.”

The temporal elements in the book of Revelation hint that Daniel and the Revelation are to be studied together from the perspective of the end time. Dan 7:26 relates “3 1/2 years” with God’s judgment leading to the restoration of God’s “everlasting kingdom” (Dan 7:27). Other eschatological prophetic dates in Daniel, “2,300 evenings and mornings” in Dan 8:14 and “seventy ‘sevens’” in Dan 9:24-27, give essential information concerning the date of the pre-advent judgment that corresponds to the investigation and probation period in Gen 6. The detailed discussion about these eschatological prophetic times is beyond the limit of my study. However, these prophetic time elements demonstrate God’s sovereignty over human history. “Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets” (Amos 3:7).

The wicked

The identity, character, and works of the wicked and God’s sentence of judgment upon them are found in both texts. The most outstanding difference between Gen 6 and Rev

\[1\] BDB, s.v. “yiqto.”
12-22 is that the latter introduces Satan and his work, both of which elements are deficient in Gen 6.

Identity, Gen 6. They are identified as רָעָן ("the fallen ones") who were the offsprings of mixed marriages (vs. 4). They are the main figures, famous among the antediluvians. "Mixed marriage" is a strong allusion to the corruption of God's people.

Identity, Rev 12-19. Satan, the author of sin, and his followers are introduced by various names: Satan is called a dragon (19 times, Rev 12:3, 4, 7 [2 times], 9, 13, 16, 17; 13:2, 4, 11; 16:13; 20:2), ancient (ancient, old) serpent (Rev 12:9, 14, 15; 20:2; cf. Gen 3:1-5), and Satan (Rev 12:9; 20:2, 7). Satan's followers are religiously corrupted human beings comparable to הָטַנְךָּלֵי in antediluvian times except (dragon's) angels (Rev 12:7, 9). They are called a beast out of the sea—an amalgamation of beasts in Dan 7 (Rev 13:1-2; cf. Dan 7:2-7)—beast out of the earth (Rev 13:11), those whose names are not written in the "book of life" of the Lamb (Rev 13:8; 17:8). They are called Babylon the Great (Rev 14:8; 17:5; 18:2), false prophet (Rev 16:13; cf. Rev 19:20; 20:10), spirit of devils (Rev 16:14), the (great) harlot (Rev 17:1, 15, 16; 19:2), a decadent woman (Rev 17:3, 4, 6), and merchants of the earth selling bodies and souls of men (Rev 18:11, 13).

Character and works, Gen 6. They are רָעָע, רָע ("Wickedness," "evil," vs. 5; cf. 8:21), רָעָה ("corrupt," vss. 11, 12), and רָע ("violence, terror," vss. 11, 13).

Character and works, Rev 12-19. The war in heaven between Michael and Satan is continued on earth, and Satanic fury is poured upon the remnant of the woman's seed (Rev 12:7-9, 12, 17) through Satan's representatives after Rev 13.
1. They are wicked. They commit the sin of blasphemy (βλασφημία, Rev 13:1, 5, 6; 17:3) and mislead (πλανάω, “mislead, deceive”) all the inhabitants of the earth with great σημεῖα (“wonders,” Rev 13:13, 14; 16:14, 19:20) to worship the image of the beast and receive the mark of the beast by force (Rev 13:14, 16).

2. They are corrupt. The wicked “corrupt (φθείρω, “corrupt, ruin”) the earth with her fornication” (Rev 19:2). The rendering, אבשלוםטריתא אבשלום (“who corrupted the earth”) in Salkinson-Ginsburg Hebrew NT, parallels the character of the wicked with that of the antediluvians by using the same term אבשלום (“corrupt”) in the Hebrew OT.

Babylon is described as “a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird” (Rev 18:2) and πορνεία (“adultery, sexual immorality” Rev 14:8; 17:2, 4; 18:3).

3. They are violent. Their violent nature is manifested by persecution and war (πόλεμος). They war against Michael in heaven (Rev 12:7), the remnant of the woman’s seed (Rev 12:17), and the saints (Rev 13:7). They gather kings of the whole world for the war for the great day of God Almighty (Rev 16:14; 19:19), but they will not win (Rev 13:7; cf. Rev 12:11; 15:2; 17:14; 21:7). They make war against the saints and to conquer them (Rev 13:7) and kill them (ἀποκτείνω, Rev 13:10, 15) with great wrath (θυμός, Rev 12:12), a wrath of her fornication (Rev 18:3). “They have shed the blood of your saints and prophets” (Rev 16:6), and they are “drunken with the blood of the saints, and with the blood of martyrs of Jesus” (Rev 17:6; cf. 18:24).

Sentence of judgment, Gen 6. God sentenced His judgment to wipe out both humankind and subhuman creatures (vs. 7), to destroy both them and the earth (vs. 12),
and to bring about flood waters to destroy all life under the heavens (vs. 17).

Sentence of judgment, Rev 12-19. The sentence of God’s judgment is described as wrath (θυμὸς) or retribution (δίκη) of God (Rev 14:8, 10, 19; 15:1, 7; 16:1; 19:5) and the cup of His wrath (Rev 14:10; 16:19). The wicked are tormented or burned with (or at the lake of) fire and brimstone (Rev 14:10; 19:20; 20:10; 21:8) as the wicked in Sodom and Gomorrah were destroyed (Gen 19:24). God pays back double for what she has done (Rev 18:6). Babylon is fallen (πτω, metaphorically “to fall under judgment”), and its sureness is attested by repetition of ἐπελευθηρά in Rev 14:8 and 18:2; their bloody terror is repaid by God’s retributive judgment (Rev 16:6; 19:2; cf. 6:10). “God has judged her for the way she treated you [saints and apostles and prophets]” (Rev 18:20); they will weep and mourn (Rev 18:15); they will be ruined (ἐρημόμενα, “be made waste or desolate,” Rev 18:17, 19); the great city of Babylon will be destroyed by God’s violence (ὁρμημα, τος “violence,” Rev 18:21).

The righteous

Their identity, character, and works can be described from the texts.

Identity, Gen 6. Noah and his family are identified as the remnant (vss. 8-10, 13, 18; cf. Gen 7:23); Noah is a righteous man (יְדֵי אֱלֹהִים, vs. 9, cf. 7:1) and blameless man (גביר, vs. 9).

Identity, Rev 12-19. They are called as the remnant of her seed (Rev 12:17), the redeemed ones (οὶ ἐγγραμμένοι, Rev 14:3, 4), saints (ἄγιος, Rev 13:7; 10; 14:12; 16:6; 17:6; 18:20, 24; 19:8), woman (γυνή) who gave birth to a son (Rev 12:1, 4, 6, 13, 14, 15,
Character and works, Gen 6. Noah found favor in the eyes of the Lord (Gen 6:8), he was blameless, walked with God (vs. 9), received God's revelation (vss. 13-21), and obeyed God's commands (vs. 22).

Character and works, Rev 12-19. They have victory (νικάω, "overcome, conquer; win the verdict) over Satanic powers—the beast and his image (Rev 15:2)—by the blood of the Lamb and the word of their testimony (Rev 12:11); Lamb overcomes beast power (Rev 17:14). The righteous will inherit renewed creation (Rev 21:7); they were accused by Satan before God day and night (Rev 12:10); they keep the testimony of Jesus, the spirit of prophecy (Rev 19:10), the word of the book of Revelation (Rev 22:9); they do not defile themselves with women, keep themselves pure, walk with the Lamb (Rev 14:4), are blameless (vs. 5), and worship God the creator (vs. 7). They are patient, keep God's commandments, remain faithful to Jesus (Rev 14:12; 12:17; 13:10); they are killed by the wicked woman (Rev 17:6); they come out of Babylon, shun from sin of Babylon, and survive plagues (Rev 18:4); they stay awake and keep their clothes with them (Rev 16:15).

Promised rewards, Gen 6. Noah was given a promise to save himself, his family, and seeds of subhuman creatures, and to have a covenant with God (vss. 18-21).

Promised rewards, Rev 12-19. Blessing, rest, and reward are promised to the dead
who die in the Lord (Rev 14:13); victorious ones will inherit renewed creation (Rev 21:7); material reward is not promised, but the blessing of their walking with the Lamb is described as a habitual fact (Rev 14:1, 4); the righteous sing a new song before the throne and before the four living creatures and the elders (vs. 3); the victors will sing the song of Moses the servant of God and the song of the Lamb on a sea of glass (Rev 15:2-4).

Spatial reference

Gen 6. This chapter has three terms that refer to space.

1. הָאָרֶץ (“the earth”). It is the habitation for humankind and subhuman creatures (vss. 1, 20); God was going to wipe humankind from the face of the earth (vs. 7).

2. הָאָרֶץ (“the earth”). It is the place where Nephilim dwell on it (vs. 4) and humankind multiplied their wickedness (vs. 5). God gave it to humankind as their habitation, but He was grieved (vs. 6) when He saw that humankind filled the earth with corruption and violence (vs. 11). It is under God’s overseeing, but it is filled with corruption and violence that cause God to destroy it and all on it (vss. 12, 13, 17) by bringing floodwaters (חָבוֹל) upon it (vs. 17). The scene moves from God’s creation to human sin that corrupts the earth, and reaches to God’s global judgment upon the earth.

3. הַשָּׁרֶשׁ (“the heaven”). God’s judgment includes birds of the air, as an allusion to total global corruption without exception under heaven; the human atmosphere is corrupt (vs. 7). Universal judgment covering all life under the heavens is proclaimed (vs. 17). Global judgment is again claimed.
4. "floodwaters". It alludes to spatial places that have a waterly source to punish people with מים ("water") in v. 17. Water judgment is implied in מים ("wipe out") in vs. 7.

Rev 12-19. Six terms are used for spatial references.

1. γῆ ("the earth"). The term γῆ is used in the context of the great controversy between God and Satan, and indicates its global nature in various contexts: (a) God's creation: God's creatorship is proclaimed in the context of the final judgment (Rev 14:6); (b) place of banishment for Satan and his angels out of heaven (Rev 12:4, 9, 12, 13): the earth is made as the battleground between God and Satan; the great controversy continues on earth between God's followers and Satan's followers; the final battle is anticipated in Rev 19:19; (c) Satanic agents' playground: two beasts—the beast out of the sea and the beast out of the earth—play on it (Rev 13:3, 8, 14, 11, 12, 13); (d) corruption by immorality and violence: it is corrupted by people on earth and by Babylon (Rev 17:2, 5, 8, 18; 18:3, 9, 23) with the blood of prophets and of saints who have been slain (Rev 18:24); (e) place for God's people: it is their shelter from persecution (Rev 12:16) and their field for global-evangelism (Rev 14:6, 7; 18:1); (f) place where God's judgment is executed: God's wrath is poured upon it (Rev 16:1, 2, 18), upon corrupters of the earth (Rev 18:11, 19:2); (g) place where man's destiny is determined: there are two kinds of harvest of the earth (Rev 14:15, 16, 18, 19); (h) a place from which God's people are to be ransomed: 144,000 are ransomed from the earth (οἱ ἠγορασμένοι ἀπὸ τῆς γῆς, Rev 14:3). The final point emphasizes the remnant motif, for in spite of global corruption and violence, they are ransomed by God, and stand in a new world.
2. οὐρανός ("the heaven"). The heaven or heavenly sanctuary is emphasized in the book of Revelation. (a) God's creation (Rev 14:7); (b) great controversy between God and Satan: it began in heaven, Satan was defeated, and God's salvation is proclaimed (Rev 12:1, 3, 4, 7, 8, 10, 12); (c) Satan's attack against heavenly beings: Satan continues his war in heaven through the beast out of the sea (it is an implication of cosmic struggle, Rev 13:6) and through the beast out of the earth by deceiving miracles from heaven (vs. 13); (d) God's salvation from heaven: there is a sign of salvation through the woman having a child; the child is lifted up into heaven, and has victory over the devil (Rev 12:1, 7, 8, 10, 12); the 144,000 sing heavenly music (Rev 14:2); assurance of salvation is given to the dead in the Lord (vs. 13); salvation through judgment is proclaimed (Rev 19:1); (e) God's judgment from heaven: His judgment is given heavenly sanctuary (Rev 14:17; 15:5), and God's wrath is coming from heaven (15:1); (f) Divine warriors following the Rider on the white horse (Rev 19:14).

μεσοπόταμος ("midheaven") is referred to in relation to God's final judgment message (Rev 14:6) and His victorious execution of judgment (Rev 19:17). The whole picture says that salvation comes from heaven and the heavenly sanctuary by heavenly being(s).

3. θάλασσα ("sea, lake")

(a) it is created by God (Rev 14:7); (b) it is the place where the devil is cast out (Rev 12:12; 13:1) and the beast emerges from (Rev 13:1); (c) the redeemed stand at the sea of glass: this refers to God's salvation as comparable to the Exodus by Moses (Rev 15:2); (d) judgment is manifested on the sea (Rev 16:3; 18:17, 19, 21).
God's final judgment is felt on the sea, and God's salvation is compared to another exodus by sea motif. Everlasting gospel gives assurance to the believers that the sea is under God's control.

4. ποταμός ("river, stream, river in flood"). While the heavenly river at the postjudgment time is related to "the river of the water of life" (Rev 22:1, 2), the prejudgment period river is a menacing power to God's people, for it is issued by the dragon to swallow the woman (Rev 12:15, 16). It is under God's judgment (Rev 16:4), and prepares the final battle (Rev 16:12).

5. ὕδωρ ("water"). After Satan fails to swallow the woman by the waters of the river (Rev 12:15), he continues his work through the prostitute sitting on the waters (Rev 17:1, 15). God's wrath of judgment is poured upon the waters (Rev 16:4, 5). God's people have faith in Him, the Maker of the springs of water (Rev 14:7). In the midst of the watery menace that Satan and his representative bring about upon God's people, the saints can trust God the Creator who controls the power of waters.

Salvific activity of God

Gen 6. God showed His grace (Gen 6:8), and gave warning for coming judgment and instruction for building the ark (Gen 6:13-21).

Rev 12-19. Michael wins victory over Satan (Rev 12:7-9); the son is born to be ruler over all the nations (vs. 5); God prepares place of refuge for woman (vs. 6); heavenly voice proclaims salvation, the power, the kingdom of our God, and the authority of his Christ (vs. 10); Lamb writes His name and His Father's name on the 144,000's foreheads (Rev 14:1), and walks with his people (vs. 4); God sends eternal gospel by three angels (vss.
6-13) in warning against Babylon, the beast and his image, and the mark of the beast (vss. 9-11); there are harvest of the earth (vs. 14-20) and promise of Jesus’ coming again (like a thief, Rev 16:15); the Lamb wins victory over Babylon (Rev 17:14-18); God issues warning against Babylon and calls to His people to come out of Babylon (Rev 18:1-24); God remembers her crimes (vs. 5), pays back as she deserves (vss. 6-8). In the midst of the great controversy between God’s people and Satan’s representatives, God’s salvation is proclaimed through the everlasting gospel and is experienced by the saints through His retributive judgment upon Satan’s representatives.

Rev 12-19 shows the great controversy between God and Satan. Its development is seen first in heaven, then on earth through history. The controversy continues and is concerned mainly with the destiny of the remnant. The world is divided into two groups of people, those whose names are written on the book of the Lamb and those whose names are not written on it. Corruption and violence fill the earth through the adulterous Babylon. Their destiny of destruction is proclaimed through God’s final gospel message in Rev 14:6-12. God still has His righteous and blameless people who walk with Him. They are represented by the 144,000.

Rev 21:4 designates the condition of the world in prej udgment as “the old order of things” in which tears, death, mourning, crying, or pain exist in human life.

Judgment Times

The judgment time in the flood narratives falls chiefly in Gen 7. As in the previous section, it shows eschatological chronology, the destiny of the wicked and the righteous as determined by God’s judgment, spatial reference, and the salvific activity of God.
Eschatological prophetic date

**Gen 7.** The chronology of the flood in Gen 7-8 is comparable to the millennium, an eschatological prophetic date in Rev 20. God announces the flood seven days before it happens (vs. 4), flood begins as it was told (vs. 11), it lasts forty days and ends (vs. 12), the water triumphs and abates (including the flood lasting 40 days) for 150 days (= 5 months till ark grounds) (vss. 24; 8:3-4). In accordance with the creation-week cycle, the de-creation (Gen 7:11) was followed by new creation (Gen 8:4).

**Rev 20.** No specific date is found for the beginning of thousand years, but its duration and the events during that period are described. Satan is bound for a millennium (vs. 2), then is set free for a short time at the end of the millennium (vs. 7) to be destroyed forever. The wicked are dead during the millennium (vs. 6), and resurrect at the end of millennium to be destroyed with Satan by fire (vss. 7-10). Those who are sentenced to be destroyed by the second death at the end of millennium are the ones whose names are not found written in the book of life (vs. 15). The righteous are brought to life and reign with Christ for a thousand years (vs. 4). The context tells that their kingship with Christ indicates the work of judgment over the dead (vss. 5, 11-13). The dead, the wicked, are judged according to the records in the books. They resurrect only to meet the second death (vss. 6, 14-15). With the eradication of Satan and the wicked, evil is destroyed forever, and the security of the universe is established forever.

The wicked

The texts describe the condition of the wicked clearly. They are punished, and die.
Gen 7. The wicked are killed along with subhuman creatures by the flood. They perish (תָּמָם) as was foretold by God (Gen 6:17; 7:21). The certainty of their death is once again verified in vs. 22, “Everything on dry land that had the breath of life in its nostrils died (מָמָת).” The reference to “breath of life” indicates human nature as "flesh," Gen 6:3), the “mortal” being (NIV). It is a reminder that the judgment is executed as God warned 120 years ago.

Divine judgment results in the blotting out of the wicked from the earth. The cleansing effect of the judgment is apparent with the double usage of מָמָת (“wipe out”), ... יִפְשְׁחֵנִים (“Thus He blotted out every living thing ... and they were blotted out from the earth,” Gen 7:23 NASB).

Rev 20. The wicked's identity and works are described in God's judgment. Satan, the author of evil, is also punished.

1. Identity. Rev 20:2 lists various names of Satan, the author of evil: he is called a dragon, the ancient serpent, the devil, and Satan. The terms Satan (ὁ σατανᾶς) and devil (ὁ διάβολος) recur in vss. 7 and 10 respectively. The wicked are called the dead (vss. 5, 12, 13), θέματι (“nation, people; unbelievers,” vss. 3, 8), Γνώμη καὶ Μαγγώγ (Gog and Magog, vs. 8), the beast, and the false prophet (vs. 10).

2. Character and work. Satan deceives (πλατύω, “deceive, lead astray,” vss. 3, 8, 10) the nations and the resurrected wicked for final battle against the camp of God’s people; they fight against the camp of God’s people (vs. 9), and are destroyed by fire by being thrown into the lake of fire (vss. 9, 10, 14, 15).

The righteous
Identity, Gen 7. Noah is a righteous person (vss. 1, 5, 6, 7, 9, 13, 15, 23); Noah’s family—his sons and his wife and his sons’ wives (vss. 1, 6, 13), Shem, Ham and Japhet (vs. 13)—are remnant (מִשְׁמַר, 7:23). Judgment makes it clear who the remnant are.

Identity, Rev 20. They were persecuted because of their testimony for Jesus and of the word of God; they remained faithful to Jesus by not worshipping the beast or his image and not receiving his mark (vs. 4).

Character and work, Gen 7. Noah was righteous before God (ודיק ליָֽליָֽךְ) in his generation (vs. 1); they entered the ark (vss. 1, 7, 13), kept seed (דָּדֵה, “seed, offspring”) that were alive upon the face of all the earth (vs. 3), and did all that YHWH commanded (בָּאָצְדוֹ). Noah’s obedience to God’s commands are frequently emphasized; the entering of the animals into the ark is also attributed to Noah’s obedience (Gen 7:5, 9, 16). The destiny of the ark is the focal point of the chapter, as is attested by its most frequent occurrences (eight times in Gen 7; cf. vss. 1, 7, 9, 13, 15, 17, 18, 23).

Character and work, Rev 20. The saved receive the authority to judge and to reign with Christ for a thousand years (vs. 4). They participate in the first resurrection (vs. 5), and become the priests of God and of Christ (vs. 6). Their names are written in the book of life (cf. Rev 20:15).

Spatial reference

Gen 7. Spatial references are found in the terms מַיָּם (“the earth,” vss. 3, 4, 6, 10, 12, 14, 17, 18, 19, 21, 23, 24), כָּלָם אֵין קֶוֶת (“all the springs of the great deep and floodgates of the heavens,” vs. 11), כָּל אֲרָצוֹת הַשָּׂפָם (“all the high mountains everywhere under the heavens,” vs. 19 NASB), “covered the
mountains to a depth of more than twenty feet” (vs. 20); ἐδρασμὸν ("the ground, land") is used in the sense of “the earth” (vss. 8, 14, 23). Worldwide flood is apparent by spatial references.

**Gen 20.** Spatial references are found in the terms ἀβυσσὸς ("abyss," vss. 1, 3), γῆ ("earth," vss. 8, 9, 11), φυλακή ("prison," vs. 7)—a retribution for the devil’s casting God’s people into prison for ten days (cf. Rev 2:10)—and ἡ ἄμμος τῆς θαλάσσης ("the sand on the seashore," vs. 8) which figuratively indicates the outnumbered wicked at the final battle, but they are not a menacing power for God’s people.

ἡ γῆ καὶ ὁ ἀόρατος ("the earth and the heaven," vs. 11) flee away before God’s judgment seat. It is an allusion to the expected coming of a totally new heaven and new earth on a global scale (Rev 21:1). The global nature of God’s final judgment is seen in vs. 13, “the sea (ἡ θάλασσα) gave up the dead that were in it, and the death (ὁ θάνατος) and Hades (ὁ ὅθος) gave up the dead that were in them.”

Salvific activity of God

While waters are purifying agent in Gen 7, fire is destroying agent in Rev 20.

**Gen 7.** God commands Noah to enter the ark (vs. 1), leads animals to him (vs. 15), and shuts Noah in (vs. 16).1 Everything dies except Noah and those with him in the ark (vs. 16).

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1The Gilgamesh Epic stresses human effort for survival in contrast to God’s salvific act in Gen 7:16. According to David Marcus’s interpretation of Gilgamesh Tablet 11 lines 93-95 based on Akkadian and biblical textual evidence, Utnapishtim gave his palace and all its furnishings to Puzur-Amurri as the reward for his caulking the boat from the outside and sealing Utnapishtim in. It is “a rare example of the Bible being used to elucidate a parallel Mesopotamian text.” David Marcus, “God Shut Noah in (Genesis 7:16), but Who Shut Utnapishtim In?” MAARAV 9 (2002): 59.
Rev 20. Martyrs came to life in the first resurrection, and they judge and reign for a thousand years (vss. 4-6).

Both texts highlight a worldwide end by God's judgment. The wicked are dead unexceptionally in an uncreation circumstance, and the righteous enjoy life through God's special provision. Uncreation is achieved by the cosmic flood waters (המבול, Gen 7:6, 7, 10, 17). The earth and sky flee from God's presence when the final judgment is executed (Rev 20:11). Reference to the lake of fire and second death imply the total annihilation of the wicked and cleansing earth (Rev 20:14).

Postjudgment Times

These times correspond to Gen 8-9 and Rev 21-22. The new creation motif in space and humankind is outstanding. It is the time when the ultimate restoration is anticipated.

Spatial new creation

Gen 8-9. The spatial new creation is achieved in the order of the first creation: God's רוח ("wind, Spirit") swoops over the earth (Gen 8:1), the waters decrease, the mountains become visible, dry ground emerges, humankind and subhuman creatures occupy the earth again. The re-creation process is achieved according to the weekly cycle of the first creation.

Rev 21-22. Rev 21-22 does not show the process, but only the perfected new creation. A qualitative new is expressed by the Greek term καινός ("new, of new quality; unknown, unheard of") in the phrase "a new heaven and a new earth" (οὐρανὸν καινὸν καὶ
γὰρ καὶ γὰρ, Rev 21:1). The scene is a replica of the first creation. There is the spring of the water of life (Rev 21:6; 22:1; cf. Gen 2:10), the tree of life (Rev 22:2; cf. Gen 2:9), precious jewels (Rev 21:11; cf. Gen 2:11, 12), and a placing of human residence, that is, Holy City, the New Jerusalem on earth (Rev 21:2, 10; cf. Gen 2:8). While the tree of life is visible, the tree of the knowledge of good and evil is invisible.

Humankind as a new creation

Noah is introduced as the new Adam, but human nature is unchanged. God sees that “every inclination of his heart is evil from childhood” (Gen 8:21). Rev 21-22 shows a world in which only the righteous and the holy are entitled to dwell (Rev 21:7, 27; 22:11, 14). God says that “he who overcomes will inherit all this” (Rev 21:7). This excludes every possibility of rebellion against God. The exclusion of the corrupted ones from the city by “the fiery lake of burning sulfur,” that is, “the second death” (Rev 21:8, 27; 22:15), implies that the security of heavenly peace and perfection is established firmly forever.

Anticipation for the ultimate restoration

Gen 8-9. Gen 9 reestablishes the creation blessing in the sinful state of the world. The world is renewed with the possibility of rebellion against God and violence in human society. God’s reference to fear, dread, and shedding blood is a strong indicator that the new creation after the flood is incomplete (Gen 9:2, 5-6). The text in Genesis anticipates that, in the future, a perfect completion of the new creation will occur as at the original creation, and that anticipation meets its fulfillment in Rev 21-22.

Rev 21-22. The full restoration can be expressed in a phrase, “holy God among a
holy people in a holy place." The realization is seen in the New Jerusalem motif. As God planted Eden in the east of the earth, God plants the Holy City on the earth, and dwells with His people in the following relationship: (1) their God and his people (Rev 21:3), (2) husband and wife (Rev 21:2, 9, 10; cf. 19:7), and (3) his God and my son (Rev 21:7). An ongoing and never ceasing relationship is established between God and humankind, for “the dwelling of God is with men, and he will live with them . . . be with them” (Rev 21:3), people will walk under the light of God’s glory and the Lamb its lamp (Rev 21:22-26; 22:5). “The throne of God and of the Lamb” are established in the city, and humankind who are restored to the original image of God—“his servants will serve him. They will see his face, and his name will be on their foreheads” (Rev 22:4-5)—reigns forever and ever.

The description of the new creation in Rev 21-22 ends with the final restoration of the image of God in humankind. What Noah failed in, the Lamb of God, whom he hoped for in his clean sacrificial animals after the flood (Gen 8:20), fulfilled in the heart of humankind. The eschatological ideal is realized in the picture of the “holy God among holy people in holy place” in the last two chapters of the Bible.

Eschatology and protology meet their ultimate realization when God declares, “the former things are passed away,” and “I am making everything new!” (Rev 21:4-5). The curse is gone forever (Rev 22:3; cf. Gen 3:17; 5:29).

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Thomas redefines eschatology as the doctrine of “ultimate things,” and approaches eschatology with the idea of holiness throughout the Scripture. Thomas, 53-72.
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Sabbath as the Mark of Eschatological Hope

The new creation as the ultimate restoration of the original creation is anticipated in the Sabbath. The chronology of the flood in Gen 7-8 seems to imply that God and Noah work in the frame of a seven-day cycle. Creation, un-creation, and re-creation are thus carried out in a way that may indicate a respect for the Sabbath. Rev 20-22 makes no direct reference to the Sabbath. It emphasizes Sabbath in a different and unmistakable way in the minds of the remnant people who obey God’s commandments and hold to the testimony of Jesus (Rev 12:17; 14:12).

A holy God among a holy people in a holy place, that is described in Rev 21-22, is the original state of creation. God celebrates it by making the seventh day holy (Gen 2:1-3). The original creation is restored only when the image of God is restored in humankind forever. The restoration of the image of God in Rev 22 reminds one of the significance of the Sabbath. Sabbath, after the paradise lost, always carries the eschatological significance that God the creator will renew everything.

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1Ibid.

2Wenham, Genesis 1-15, 180.
The final two chapters of the Bible picture a world where the ideal Sabbath exists. They include two consecutive last revelations given through an angel. The crucial term for ascertaining the beginning of each revelation is δείκνυμι (“show, point out”). “One of the seven angels who had the seven bowls full of the seven last plagues” (Rev 21:9) came to John and pointed out (δείκνυμι, Rev 21:10; 22:1) two things that must soon take place (cf. Rev 22:6): the Holy City, New Jerusalem (Rev 21:10-27) and the River of Life flowing from the throne of God and of the Lamb (Rev 22:1-5). Apocalypse, in fact, ends with these visions, and the rest of the Book is a concluding remark (Rev 22:7-21).

The common element in both texts is worship. The New Jerusalem has the Lord God Almighty and the Lamb as its temple, its center of worship. ἐθνὸς (“nation, people,” Rev 21:24, 26), bringing their δόξα (“glory”) and τιμή (“honor, respect”) into the city, pictures the eschatological realization of the messianic vision in Isa 2:2-5 and Mic 4:1-5, where the phrase, ἰσραήλ ἐπληρώθη δόξα (“and it shall come to pass in the last days,” Isa 2:2; Mic 4:1), is obviously an eschatological indicator. Humankind is commanded to give δόξα to God the creator in the final message of judgment (Rev 14:7). The fact that τιμή occurs only in doxological settings in the book of Revelation (Rev 4:9, 11; 5:12, 13; 7:12) emphasizes God’s worthiness to receive worship from His creatures.

The worship motif is seen in Rev 22:3, “the throne of God and of the Lamb will be in the city, and his servants will λατρεύσουν (“will serve, worship”) him.” The Greek term λατρεύω occurs twice in the book of Revelation (Rev 7:15; 22:3). The first one in Rev 7:15 indicates the worship setting in God’s temple. God’s throne and His temple are identical in the text.
The phrase "every month" (κατὰ μήνα ἤκαστον, literally "according to each month"), in relation to the crops of the fruit of the tree of life (Rev 22:2), is followed by the description of God's servants worshiping God and the Lamb who have their thrones in the city. It is the image of regular worship in monthly and weekly cycles. The worship image in Rev 22:1-4 that describes the heavenly picture in "a new heaven and new earth" (Rev 21:1) is beautifully anticipated in Isa 66:22-23:

"As the new heavens and the new earth that I make will endure before me," declares the LORD, "so will your name and descendants endure. From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me," says the LORD. (Italics supplied).

The eschatological hope expressed in Sabbath recognizes God as “Alpha and the Omega,” “the Beginning and the End,” “First and the Last” (Rev 21:6; 22:13; cf. Rev 1:8). God is the author of redemptive history, and He fashions history to the consummation of the new creation. John, who saw the eschatological vision “on the Lord's day” (Rev 1:10), the Sabbath, concludes his book with the vision what the Lord’s day will be like when the eternal Sabbath is realized on the new earth. The Sabbath is an eschatological sign that God the creator has already begun the work of new creation in humankind through Jesus Christ (2 Cor 5:17) and will fulfill it when he makes “everything new” (Rev 21:5). The Sabbath faith transforms the believer into an eschatological being who lives already in the eternity that is offered in Jesus Christ here and now (Heb 4:9-10). The realized eschatology, in the sense that the kingdom of God has already come in the person and work of Jesus Christ, and

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the consistent eschatology, in the sense that the kingdom of God has not yet come, find harmonious co-existence in the eschatological Sabbath. A strong eschatological hope is felt when His worshipers worship in spirit and in truth on the Sabbath. As seated in time to be an area untouchable by corrupt human hands, the Sabbath invites humankind to remember God the creator who is the alpha and the omega, the beginning and the end in redemptive history.
CHAPTER V

INTERTEXTUALITY OF THE GENESIS FLOOD NARRATIVE

Some texts from both Testaments reflect the Genesis flood narrative. This chapter deals with those texts. They include Ps 29:10; Isa 54:9, 10; and Ezek 14:12-20 in the OT and Matt 24:36-39 (cf. Luke 17:26-27); Heb 11:7; 1 Pet 3:19-21; 2 Pet 2:5; 3:6, 7; and Rev 14:7 in the NT. These texts have textual correspondence either in their usage of the technical term הובלת (“the flood”), in their usage of Noah’s name, or in their strong implication of the Noahic flood. Aspects of the theology of judgment include cause and purpose, extent, procedure, divine salvific activities, and human moral responsibility. These will be discussed on the basis of their immediate literary contexts from the perspective of God’s judgment in Gen 6-9. For each passage, before the above topics are discussed, the immediate literary context will be surveyed as a preliminary consideration.

Old Testament

Psalm 29:10

יהוה לעבותל של ושש יהוה מלך לשלמה:
The LORD sits enthroned over the flood;
The LORD is enthroned as King forever.

Preliminary Considerations

Ps 29:10 contains a technical term for the cosmic flood, בולות. Except in this
instance, the term exclusively occurs in Gen 1-11.\textsuperscript{1} It is probable that Ps 29:10 refers to the Noahic deluge.

The entire Psalm is divided into five "books" and Ps 29 belongs to the first book by the editor(s).\textsuperscript{2} The theme of the psalm is "the victorious kingship of Yahweh."\textsuperscript{3} The structure of Ps 29 is as follows:\textsuperscript{4}

\begin{itemize}
  \item A. In Praise of Yahweh's Kingship (vs. 1-2)
  \item B. The Glorious Voice of Yahweh (vs. 3-9)
  \item A'. In Praise of Yahweh's Kingship (vs. 10-11)
\end{itemize}

This psalm has an \textit{inclusio} structure (vss. 1-2 and vss. 10-11). The \textit{inclusio} focuses on the praise of God's kingship. The psalm's central portion (vss. 3-9) describes the "awesome arrival of God in the storm."\textsuperscript{5}

Since YHWH's sitting over the flood (Ps 29:10) refers to God's royal and judicial sitting,\textsuperscript{6} Ps 29 can be investigated in relation to some essential aspects of God's judgment.

Davidic authorship of the psalm is indicated by the superscription לָדוֹדֶה הָמוּדֶה ("a

\begin{itemize}
  \item \textsuperscript{1}Gen 6:17; 7:6, 7, 10, 17; 9:11 (2 times), 15, 28; 10:1, 32; 11:10.
  \item \textsuperscript{2}Book 1, Pss 1-41; Book 2, Pss 42-72; Book 3, Pss 73-89; Book 4, Pss 90-106; Book 5, Pss 107-150; cf. Peter C. Craigie, \textit{Psalms 1-50}, WBC, 19:30.
  \item \textsuperscript{4}VanGemeren, "Psalms," 253.
  \item \textsuperscript{5}Clifford, \textit{Psalms 1-72}, 155.
\end{itemize}
psalm of David").

LXX provides additional comment in the superscription, ἐξοδεύον αἰκήρης ("final day of a feast of tabernacles," cf. Lev 23:36). The psalm was used in the cultic setting.

"There is a general agreement on its antiquity."

Since H. L. Ginsberg proposed a comparative literary hypothesis about the possibility of a Canaanite origin of the psalm, its Canaanite/Ugaritic connection has been proposed. Mitchell Dahood insists that "virtually every word in the psalm can now be

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1 The Hebrew expression דבּ indicates Davidic authorship. The preposition ב indicates authorship when it forms a grammatical construction with a name in the title of the Ps (Lamed auctoris). Though ב can mean "to," "for," or "of," etc., Davidic authorship in דבּ Ps (seventy-three psalms: Ps 3-9, 11-32, 34-41, 51-65, 68-70, 86, 101, 103, 108-110, 122, 124, 131, 133, 138-145) can be easily maintained, because (1) thirteen Pss out of seventy-three Pss supply additional information that relates to events in David's life (Ps 3, 7, 18, 30, 34, 51, 52, 54, 56, 57, 59, 60, 63, 142; cf. Ps 30), (2) a clear biblical example of Lamed auctoris is found in Hab 3:1, and (3) Lamed auctoris is "the customary idiom also in the other Semitic dialects, especially in Arabic." GKC § 129 c.; cf. Raymond B. Dillard and Tremper Longman, An Introduction to the Old Testament (Grand Rapids, MI: Zondervan, 1994), 215-217; John F. Walvoord, Roy B. Zuck, and Dallas Theological Seminary, The Bible Knowledge Commentary: An Exposition of the Scriptures, Old Testament (Wheaton, IL: Victor, 1985), 782.

2 The only confirmation of the statement of the LXX is to be found in the Sohar; for there (section T) Ps. xxix. is referred to the pouring forth of the water on the seventh day of the feast of tabernacles (Hosannarabba), since it is said, that by means of the seven מְבִיפ (corresponding to the seven compassings of the altar) seven of the Sephiroth open the flood-gates of heaven." Franz Delitzsch, Biblical Commentary on the Psalms, Biblical Commentary on the Old Testament, 1 (Grand Rapids, MI: Eerdmans, 1959), 368.


duplicated in older Canaanite texts" on the basis of discovery in the Ras Shamra tablets. But Peter C. Craigie denies the validity of Dahood’s parallel word-pair pattern between the Ugaritic and the Hebrew psalm, for the parallels are also found further in “Akkadian, Arabic and Egyptian poetry.” Ps 29 is not completely dependent on Canaanite myth.

Cause and Purpose

Textual similarity with Canaanite religious writing and the focus on YHWH’s victorious kingship make it apparent that the psalm has a polemical purpose. Exalting YHWH above the heathen gods, especially above Baal, can be sensed. The polemic functions to uplift YHWH the king and bring the idolaters under God’s judgment. Idolatry had been one of Israel’s major sins that caused their fall and exile. It is no wonder that the psalm exhorts God’s people to worship YHWH in the beauty of holiness (vs. 2). Worship is a central issue in the divine judgment.

The polemical usages can be listed as follows.

1. יָדָה יְהוָה לְלַאֲבָלָן ("The LORD sits enthroned over the flood").

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1 Mitchell Dahood, Psalms 1:1-50, AB, 16:175.
2 Dahood finds Ugaritic hymnodic pattern, “(type ABC:ABD:[ABE]),” in Ps 29; cf. ibid.
4 A couple of translations are possible for לָאֲבָלָן according to whether the Hebrew preposition ב is interpreted in its temporal sense or in its spatial sense. Dahood translated it as the temporal sense, “from the flood.” Dahood, Psalms 1:1-50, 180. John Peter Lange insisted on the spatial sense, “above the flood” by holding ב as equivalent to בּ ("above") and denied the temporal sense. He suggested that the text includes both divine judgment and a deliverance, “the supposition of a mere reference to time=at . . . weakens the sense.” Lange, The Psalms, 210. Craigie takes the preposition as implying a spatial sense similar to בּ, “over.” Craigie, Psalms 1-50, 243. Cross insisted that “the idiom יָבֵה יָבֵה תָּו, ‘to sit enthroned,’ is typical of Canaanite diction.” Frank Moore Cross, Canaanite Myth and Hebrew
royal and judicial sitting of YHWH, for one of the chief duties of a king is judgment. The flood is reviewed from the viewpoint of God’s sovereignty as king and judge. As the Creator of the universe YHWH judged the antediluvians. Unlike the ANE deities who feared and fled and wept in the presence of an uncontrollable deluge, YHWH sat upon the deluge as an omnipotent king and judge. He made the global chaos His servant, to fulfill His will in punishing the wicked and saving the righteous. Moreover, He brought forth the new creation out of it. YHWH’s governing capacity over the global flood gives Him the incomparable, highest place above all deities, and establishes His kingship forever.

In contrast to YHWH’s sovereignty already proven by Noah’s flood, the authority of Canaanite deities is questionable and powerless. They cannot protect their territory from YHWH’s judgment, a concept to be explained later.

2. (“sons of God,” vs. 1). Literally it is “sons of gods,” but the phrase is a simple plural of הַנִּים ("son of God"). The plural form of הַנִּים for “God” is very intentional, for Ps 29:3 refers to God as הַנִּים. The phrase is intended to be “analogous to Ugaritic bn ʾilm, “sons of El.” By avoiding the Hebrew expression בָּנִי הַאֲלָלִים ("sons of God"), the author

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3GKC § 124 q.

4Craigie, Psalms 1-50, 242.

5GKC § 124 q.

6"sons of God") in Gen 6:2, 4 and הַנִּים ("son of God") in Ps 29:1 are not the same beings. The former are the fallen Sethites—the corrupt worshippers of God, and the latter are the heavenly beings—the worshipers in the heavenly sanctuary. Cf. Lange, The Psalms, 208.
emphasizes God’s superiority over the other gods on the common ground where heathen people stand. “The direct reference to Yahweh as the glorious El may contain a polemic allusion to the superiority of Yahweh over Baal.”¹ Not Baal, the deity of fertility and thunderstorm, but YHWH, is the real power that controls the world.²

Triple requests to “ascribe to YHWH” (mrpb inn, vss. 1-2) glory, strength, and worship magnify God’s prominence above all heavenly beings. The ANE flood stories relate the deluge as the result of corporate works. The deities took their parts in bringing the flood. But Gen 7:4 reveals that only YHWH worked in bringing the deluge to judge the people. Because YHWH is the author of creation, uncreation, and re-creation, He does not need any divine helper. No deity on heaven and on earth exceeds YHWH in power.

3. ("The voice of YHWH is upon the waters . . . YHWH is upon many waters,") vs. 3). The imagery of “many waters” corresponds to המים ("the flood") in vs. 10.³ The voice of YHWH is thunder, as explained in the text, “the God of glory thunders” (vs. 3). There are seven occurrences of הקולם ("the voice of YHWH) in the psalm (vss. 3, 4 two times, 5, 7, 8, 9), and they have a dramatic impact on creation.

3. ("the waters") probably means the Mediterranean, and God’s thunder over the

¹VanGemeren, "Psalms," 255.

²El (God) is a generic Semitic designation for deity. Judged by Canaanite usage at Ras Shamra/Ugarit, the term signified a god of the highest rank who was something of a father god figure. . . . Etymologically, ‘el appears to mean ‘power’ as in ‘I have the power (‘el) to harm you’ (Gen. 31:29; cf. Neh. 5:5). The books of Job and Psalms have most of the 238 occurrences of ‘El.” Elmer A. Martens, “God, Names of,” Evangelical Dictionary of Biblical Theology, ed. Walter A. Elwell (Grand Rapids, MI: Baker, 1996), 297.

³למעלה ("over the flood") contains the definite article n under b because of its vowel pointing.
sea makes the scene horrific and awesome for Israelites. 'Many waters' has cosmic connotations,¹ and the different rendering of 'against the waters,’ alludes to the image of Baal who uses thunder against his enemy, the chaotic waters. ‘The struggle between Baal, lord of the air and genius of the rain, and Yamm, master of sea and subterranean waters’ was concluded with Baal’s victory, and Baal was supposed to receive eternal dominion.² While Baal struggled against it, God’s simple imperative to cosmic chaotic waters at creation brought harmony on the earth (Gen 1:6, 9). Baal is nothing before God. If God utters a word, Baal would return to nothing.

⁴. ‘Lebanon and Sirion,’ (Mount Lebanon and Mount Sirion (Mount Hermon),³ the high mountains located to the north of Canaan, were believed to be the abodes of the Canaanites deities.⁴ God’s thunder shakes them like small objects, and they skip like a calf and like a wild ox.⁵ God’s voice is “like the cyclone which twists and uproots even Lebanon cedars, an image of stability and shade (see Pss 92:12-13; 104:16).”⁶ The Canaanites deities are helpless, unable to protect their habitation. They stay in their abodes only because God allows them to stay. They are under the mighty power of


³Tesh and Zorn, 243.


⁵Ibid., 255.

God.

In relation to Lebanon as the abode of heathen deities, the symbolical usage of הָר ("cedar") as the indicator of sin cannot be missed.

The voice of the LORD breaks the cedars; the LORD breaks in pieces the cedars of Lebanon.

The mountains of Lebanon were famous for their cedar in Bible times. David and Solomon imported them for their building projects. Because of its stateliness and majesty, the tree is a symbol of strength (Isa 2:13; 9:10 H 9), of splendor (Jer 22:14), and of glory (Ps 80:10, H 11). In the negative sense, it is the symbol of ungodly pride that is the object of God's judgment (Amos 2:9; Ezek 31:3-14; Zech 11:1-2).

In the description of Egypt's fall, Ezek 31 uses the cedar as a symbolic cosmic tree in ancient mythology (Ezek 31:1-18). The Jews did not trust God, but relied upon the Pharaoh of Egypt for their liberation from Babylonian power. Ezekiel demonstrated the futility of their hope by an illustration from the Babylonian mythological cosmic tree. Egypt is likened to kiskanu, the cosmic tree. In ANE mythology, the enormous tree is located at Eridu, the "centre of the world," is "the dwelling place of the god of fertility and of the civilizing sciences (arts, agriculture, the skills of writing, and so on)," and supports the world. It is rooted in the subterranean deep, and is prosperous enough to be a shelter for

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12 Sam 5:11; 7:2, 7; 1 Kgs 5-7; 1 Chr 14:1; 17:1, 6; 22:4; 2 Chr 2:3, 8.


4Mircea Eliade, Patterns in Comparative Religion (Cleveland: World, 1963), 271-272.
every living being. Their hope was thwarted and their unbelief was rebuked by God, for Egypt, the ungodly proud and wicked secular power (vss. 11, 14), would be destroyed by God’s judgment (vss. 12-13; 15-18).

Essentially, however, his continued vitality was derived from a source outside himself, like the subterranean water supply of the cosmic tree. . . . Secular power has its temporal and moral limits. In God’s world ideological pride in human achievement is doomed to end in destruction.¹

Extent

A major part of Ps 29 deals with natural revelation. In the midst of fearful mighty thunderstorms and lightning, the psalmist “calls upon heaven and earth to join in worshiping Yahweh as He reveals Himself in creation.”² As in the collection of the YHWH malak psalms (Pss 93; 95-99), creation images abound in Ps 29. The most significant feature in Ps 29 is that God’s sovereignty is recognized and admired in the midst of a fearful thunderstorm, when one is most likely to feel God’s angry judgment.

By seven נקלו יי повы (“voice of God,” Ps 29:3, 4 two times, 5, 7, 8, 9) that shakes the earth, YHWH’s domain is claimed to be universal. Thunder with fearful lightening (“the flame of fire,” vs. 7) is a description of theophany (Exod 19:16; 1 Kgs 19:10-12). נקלו יי повы hits only the Canaanites’ territories: waters (the Mediterranean, vs. 3), Lebanon (vs. 5), Sirion (Mount Hermon, vs. 6), and Kadesh (vs. 8).³ Israel is included in יישור (“his

¹Allen, Ezekiel 20-48, 127.


³Psalm 29 names geographical locations, all of which lie outside the borders of Israel. Lebanon is to the north, as is Sirion or Mount Hermon. The Desert of Kadesh is not to be confused with Kadesh-barnea in the Negev to the south, known from the Hebrews’ wilderness wanderings.
temple,” vs. 9), but it is not hit by 

YHWH’s dominion expands from Israel to the Canaanite nations and reaches to all nations on the earth through the cosmic connotation of נְבֵי רַבִּים ("many waters"). It is not confined to the earth, but includes the heavens, as is evidenced by בֵּנוֹי אַלְמָיִם ("sons of God," vs. 1), the heavenly beings. Since God opened and closed the floodgates of the heavens (Gen 7:11; 8:2), His power and glory are to be acknowledged in the heavens. The universal glorifying God by the heavenly and the earthly worshipers alludes to the global nature of the former antediluvian flood judgment.

**Procedure**

When Ps 29 is viewed from a judicial context, the procedure of God’s judgment can be traced within the textual implications.

**Period of probation**

The movement of קַמּוּץ יְהוָה along the Canaanite locations implies the progress of

(Num. 13:26; 20:1). It is located in Syria, to the east of the Lebanon Mountains. These locations may seem strange until we recognize the similarity the psalm has with the Baal texts from Ugarit on the Syrian coast... It appears that the Hebrew liturgists sang of Yahweh's kingship in a way immediately understandable to all ancients, especially their Canaanite neighbors.” Craig C. Broyles, *Psalms*, New International Biblical Commentary. Old Testament Series, 11 (Peabody, MA: Hendrickson, 1999), 151. For different suggestions concerning the location of Kadesh as Kadesh Barnea, by Artur Weiser, see *The Psalms, a Commentary*, 246, as the Orontes, by A. A. Anderson, see *The Book of Psalms, Volume 1: Introduction and Psalms 1-72*, 237, as the desert areas in general by Peter C. Craigie, see *Psalms 1-50*, 248.

1 The interrelationship between the heavenly sanctuary and the earthly sanctuary can be recognized in the phrase יָרַח הֶהָרִים ("in his temple"). The setting of worship by heavenly beings in Ps 29:1-2 indicates primarily כִּי יְהוָה as heavenly sanctuary. The structural placement of יִשָּׁלֵם in the setting of God's judgment upon the Canaanite country points to the earthly sanctuary. For von Rad's suggestion that the sanctuary points to the heavenly one, see von Rad, *Old Testament Theology: The Theology of Israel's Historical Traditions*, 130. For James May's allusion to include both sanctuaries, see James L. Mays, “Psalm 29,” *Interpretation* 39 (1985): 61.

2 May, "Some Cosmic Connotations of Mayim Rabbim, 'Many Waters'," 9-21. See especially

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time that offers the period of probation. The existence of God's temple in contrast to the
destroyed abode of Canaanite deities ensures the world that the way of salvation is opened
for all people. It appeals to the nations to participate in YHWH worship in His temple (vs.
9).

Investigation

(“sons of God,” vs. 1) and ("His people,” vs. 11) mark the
investigation in an antithetical way. God seeks true worshipers of YHWH who give glory
and strength to Him (vss. 1, 2, 9).

Sentence

People are distinguished according to whether or not they are “His people” (vs. 11).
“His people” have a vertical connection with heavenly beings through the sanctuary motif.
Both of them give glory to YHWH.1 Through worshiping in His sanctuary, they are part of
the universal family of YHWH. They are saved.

The issuing of the seven upon their land is a sign that those outside of
“His people” are under God’s judgment. Since the destruction of the earth by Noah’s flood
was caused by the wickedness of the antediluvians, the destruction of Canaanite lands is a
sign that they are under condemnation. The single occurrence of the phrase ("the

20.

1“"The doxology that is offered in the heavenly temple is a model and motif for what must
occur in the corresponding earthly temple; the congregation in its praise is led by and joins in the
flashes of lightning,” vs. 7) in the structural center of the psalm functions dramatically and poetically to indicate the temple in Jerusalem.¹

The occurrence of the earthly-temple motif in the center of a text framed by heavenly sanctuary/temple scenes may convey the idea of a close relationship between the heavenly temple and its earthly counterpart. Furthermore, the spatial axis implied in the text may also indicate that the earthly temple derives its effectiveness and validity from its heavenly counterpart.²

The phrase נְבוֹן לְהַבֵּית in the context of its cultic background may signify God’s present, temporal judgment over His people. Nadab and Abihu, the first priests in Israel, were killed for their sin by the fire that came out from the presence of YHWH (Lev 10:2). The temple is the place where divine judgment is administered to humankind.⁵ The flaming fire of God’s judgment in Ps 29:7 appeals to humankind to fear God and give glory to Him. God the judge cannot be lightly treated by humankind. “Among those who approach me I will show myself holy; in the sight of all the people I will be honored” (Lev 10:3).


⁵William Shea recognized the function of the sanctuary. He listed the events of judgment that were issued from the temple as follows: Unfavorable judgments—(a) immediately fatal (Lev 10; Num 16), (b) delayed sentences (Num 14, 20), (c) a lesser sentence (Num 12); favorable judgments—(a) judgments with regard to office (Num 11, 17), (b) a judgment with regard to land (Num 27). For a detailed discussion on the topic of judgment from the earthly/heavenly sanctuary, see William H. Shea, Selected Studies on Prophetic Interpretation (Washington, DC: Review and Herald, 1982), 1-24.
Execution

The present temporal condemnation will be made final by the cosmic catastrophic judgment of God, an example of which is if the idolaters and the ungodly proud people do not unite in YHWH worship. The experience of Noah in gives God’s people the assurance of salvation. “His people,” those who worship Him, will survive the final cosmic judgment of God.

Mitigation

As God’s covenant with Noah provides life, blessing, and peace to humankind, “His people” are endowed by YHWH with the vitality of life, implied in ו (“strength”), blessing, and peace (vs. 11).

Divine Salvific Activities

The only mention of Canaanite geographical names as the objects of God’s judgment is to be recognized as the marker of God’s salvific grace. Salvation comes from YHWH, who reigns from the earthly/heavenly sanctuary. God’s earthly temple, which is surrounded by heathen nations under divine judgment, is like Noah’s ark which floated upon the waters of the flood. It is the shelter for God’s salvation from a world of woe lying under divine judgment. The psalmist claims YHWH’s salvific activities in the midst of a fearful thunderstorm on the basis of His redemptive work in the Noachian flood.

1Broyles, *Psalms*, 151.

2For the close relationship between the earthly/heavenly sanctuary in Ps 29, see Souza, 376-392.
YHWH gives strength to His people;
YHWH blesses His people with peace.

God’s people in the land of Israel are likened to a remnant who survives God’s judgment. Their safety and peace are felt by the presence of the sanctuary—God’s dwelling place in their midst. God’s majestic ruling over the earth as Judge is praised in the cultic environment. The sanctuary is like the ark that offered an experience of salvation to the Noahic remnant. As the remnant of the deluge received blessing and the rainbow, the sign of peace that was provided in an everlasting covenant (Gen 7:23; 9:8-17), YHWH’s people experience God’s gift of strength (シャ‖חא) and peace (די'ן) here on earth. Ps 29 presents this present world as lying under God’s judgment. Salvation is provided in God’s temple, where true worshipers of YHWH find His grace and enjoy peace in their hearts.

In the face of the dreadful events and the fearful passing away which are a continual threat to all earthly things man’s faith finds comfort in God, the eternal King of heaven.\(^1\)

Franz Delitzsch summed up Ps 29 as follows:

The opening of the Psalm shews us the heavens opened and the throne of God in the midst of the angelic songs of praise, and the close of the Psalm shews us, on earth, His people victorious and blessed with peace . . . in the midst of Jahve’s voice of anger, which shakes all things. *Gloria in excelsis* is its beginning, and *pas in terris* its conclusion.\(^2\)

**Human Moral Responsibility**

From the cultic settings in Ps 29, human moral responsibility can be deduced as

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\(^1\) Weiser, *The Psalms, a Commentary*, 265.

\(^2\) Delitzsch, *Biblical Commentary on the Psalms*, 373.
First, humankind is called to make God the center of life. From the beginning of the psalm, humankind is exhorted to give glory. The psalm’s strong polemical flavor challenges humankind to forsake idolatry and exhorts a God-centered life. Because God’s judgment is sensed in the contemporary events on the earth—devastating thunderstorms in Ps 29—humankind is living in an eschatological environment. Human destiny is decided while one lives on the earth.

Second, humankind is to worship in God’s sanctuary. The theme of sanctuary is outstanding in the psalm. From a literary point of view, probably three references in eleven verses directly or indirectly indicate the heavenly/earthly sanctuary: הבית ה׳ (“glorious sanctuary,” vs. 2), הтоп (“flames of fire,” vs. 7), and ית (“in His temple,” vs. 9). The progress of seven קְרֵיָה in the locations of Ps 29 highlights, “temple, YHWH’s palace.” The thunderstorm stops, and in the midst of the stillness the worshipers’ shouts of כבוד (“Glory!”) are echoing. God’s wrath has ceased, and His kingship is praised by the saved community. The text relates the scene to YHWH’s kingship at the Noachian flood (vs.

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1The phrase הביה h appellate occurs three times in Ps 29:2; 96:9; 1 Chr 16:29 and is rendered variously: “Weiser has ‘when he appears in his sanctuary,’ and SPCL ‘in his beautiful sanctuary.’ NEB and NJB have ‘the splendour of holiness’; Toombs ‘when he appears in his holiness;’ NJV ‘majestic in holiness;’ TOB ‘when his holiness shines forth;’ NAB ‘in holy attire;’ FRCL ‘when he reveals his holiness;’ and Dahood ‘when the Holy One appears.’” Robert G. Bratcher and William David Reyburn, *A Translator’s Handbook on the Book of Psalms*, Helps for Translators V 44. (New York: United Bible Societies, 1991), 277. Souza advocates the meaning of “glorious sanctuary” on the basis of semantic and syntactic study. For Souza’s treatment of the phrase הביה, see Souza, 380-383.

2The geographical map that is laid out by God’s voice’s north-to-south movement naturally points to the earthly sanctuary in Jerusalem. A close vertical and simultaneous relationship between the earthly sanctuary and the heavenly sanctuary was well recognized in Solomon’s prayer when he consecrated YHWH’s temple in Jerusalem (1 Kgs 8:30, 32, 34, 39, 43, 45, 49; 2 Chr 6:21, 23, 25, 33, 35, 39).
10). Temple worship in vs. 9 finds its parallel in Noah's worshiping YHWH after the flood, when God's judgment was over. Only YHWH received glory by the saved community (Gen 8:20, 21), and in response to their worship, He strengthened the remnant by His blessing and covenant of peace (Gen 9:1-17; cf. Ps 29:11).

The sanctuary is the place where sinful humankind experiences cleansing, restoration, and re-creation by God. Its ultimate purpose is reunion with God. The sanctuary is the holy place that God sanctified as His abode. The sanctuary is a holy place in the mist of a profane world. Its eschatological significance is projected by the following declaration, “the LORD is enthroned as King forever” (Ps 29:10, italics added). Ps 29:9 prefigures the ultimate realization of God's purpose: the holy God among the holy people in the holy place.

The close relationship between the heavenly sanctuary and the earthly sanctuary demonstrated in Ps 29 implies that sin is a cosmic problem. The problem can be solved by God's activity achieved simultaneously in the heavenly sanctuary and its earthly counterpart. The close relationship between the two sanctuaries can be drawn from the literary context.

“everyone is speaking, 'Glory!'”) can designate ("sons of gods") who are exhorted to give glory and strength to YHWH does not indicate genetic relationship but denotes membership or class. They are not the sons of gods by blood, but “beings of the class of . . .” They are the heavenly angels who surround God (Job 1:6; 2:1), or the heavenly host (1 Kgs 22:19; Neh 9:6) who praise God (Pss 89:6; 103:20; Job 38:7; cf. Isa 6:3). 1 The ‘voice of the LORD’ resonates

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1GKC § 128 v.

2Lange, The Psalms, 208.
in heaven and on earth. The proper response of God's heavenly creatures is their ascription of glory to the Great King. Everyone in His heavenly temple cries out, 'Glory!' (vs. 9c)."1

Third, mission is implied in the text. The Canaanite coloration of the psalm implies universal appeal. David’s deciding Jerusalem as Israel’s capital and temple location has important political and religious implications. Originally, the city belonged to the Jebusites, and David captured it (2 Sam 5:6-9). “Belonging to neither the N nor the S tribes, it facilitated the unification of the Kingdom.”2 David purchased the temple site from Araunah, a Jebusite (2 Sam 24:23-25). What belonged to a heathen became God’s dwelling place, a hint about God’s salvific will toward heathen nations. The universal availability of YHWH religion is claimed by Solomon’s prayer at the dedication of the temple (2 Chr 6:32, 33; cf. Isa 56:3-8). God’s election and calling of Israel at the beginning is designed for a mission: “you will be for me a kingdom of priests and a holy nation” (Exod 19:6). As sanctified people, they are to reconcile the world with God.

Conclusion

םבוח in Ps 29:10 is used to present God’s sovereignty over the universe as a polemic against Baal worship in Canaanites. God’s global flood judgment in the antediluvian world provides ample ground to appeal to worship YHWH. God’s salvific activity in His judgment is described from the perspective of God-oriented natural theology.

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1 VanGemeren, “Psalms,” 256.
Isa 54:9-10

(9) "To me this is like the days of Noah, when I swore that the waters of Noah would never again cover the earth. So now I have sworn not to be angry with you, never to rebuke you again. (10) Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed," says the LORD, who has compassion on you.

Preliminary Consideration

Isa 54 is located in the second part of Isa 40-66 that prophesizes mainly the restoration of God's people from the exile.1 Isa 54:9-10 is preceded by Isa 53 that describes God's work of salvation for sinful humankind through the sacrificial suffering of the servant of YHWH.

On the basis of the salvific merit provided by the vicarious death of YHWH's servant for human sin, Isa 54 and 55 present invitation to salvation through the following literary structure:2

Invitation to salvation (Isa 54:1-55:13)
   Everlasting love (54:1-17)
      Wife restored (54:1-10)
      A city rebuilt (54:11-17)
   Seek the Lord (55:1-13)
      Eat what is good (55:1-5)
      My word will not return empty (55:6-13)

In the context of strong covenant imagery (marriage relationship between God and Israel), God's will to save His people in the midst of chaotic struggle like Noah's flood is

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1The arguments for divided authorship come from a hypothesis that Isa 40-66 seems to point to the close of Babylonian Exile rather than the 8th century, stylistic consideration, and theological concepts. I accept the unity of the book of Isaiah. For arguments against divided authorship, see G. L. Robinson and R. K. Harrison, "Isaiah," ISBE, 895-898.

proclaimed in Isa 54:9-10.

According to Richard Coggins, three key terms in the book of Isaiah are נבא ("justice, judgment"), דוד ("righteousness"), and ישוע ("salvation"). They are technical terms that are closely interrelated in the judgment motif. Thomas Leclerc developed his theology of justice in the book of Isaiah by studying all the occurrences of נבא in the book. He observes that God’s punishment first on Israel, then on Judah, testifies to “the surpassing importance of justice,” and His justice is “an expression of God’s sovereignty.”

Isa 40-55, the so-called Second Isaiah, is structured according to a courtroom setting. The section adopts “the idiom of the courtroom” and describes “the commanding presence of the cosmic Judge” to argue for “the sovereignty of YHWH.”

Isa 54:9, 10 is to be studied from the perspective of God’s judgment, for the immediate literary context is that of a courtroom setting with “various aspects of the legal process: the cause of the complainant (49:4), the complainant’s accuser (50:8), and, finally, the (corrupt) judgment by which the Servant is condemned to death (53:8). The legal idiom

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3Ibid., 91.


5Leclerc, Yahweh Is Exalted in Justice: Solidarity and Conflict in Isaiah, 128.
is also dominant in three of the remaining speeches by YHWH (40:27; 41:1; 54:17)." The text is situated between two legal courts: the first court is found in Isa 53:8 where the Servant of YHWH is judged and condemned, and the second court is found in Isa 54:17 where the servants of YHWH are judged and vindicated.

The interrelationship between Isa 53 and 54 offers further OT confirmation of flood typology that was already intimated in Gen 6-9. Isa 53 indicates that the death of the servant of YHWH for the sake of the sin of humanity opened a way for the salvation of humanity (Isa 53:11-12). Isa 54 applies the merit of the death of YHWH's servant to humanity broadly through the example of Noah's flood. Because YHWH's servant was judged unto death, "the servants of YHWH" (Isa 54:17) are saved from God's judgment like those who were with Noah at the flood (Isa 54:9, 10; cf. Gen 7:23).

The remnant people in Noah's day were saved because they belonged to Noah the righteous (Gen 6:9, 18; 7:1, 13, 23). Gen 8:1 does not mention Noah's family, while subhuman creatures are mentioned as objects of God's grace. Noah's family was perfectly identified with Noah. They could hide in God's grace by uniting with Noah. They were counted by God as righteous, just as Noah was righteous. They were saved in the midst of the global flood judgment just because they participated in the righteousness of Noah. The picture in Isa 54:9-10 is the picture in Gen 8-9. The threat against life is over, and human life is blessed by God again. This close relationship is found between YHWH's servant in Isa 53 and "the servants of YHWH" in Isa 54. YHWH's servant is called "מְשִׁיחַ יְהוָה נַפְשִׁי" (*my righteous servant,* Isa 53:11). He is righteous like Noah. His righteousness is available for

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"Ibid., 127."
people, for “he will justify (יְדֹרֵם) many” by his knowledge (Isa 53:11).

By being identified with YHWH’s servant and belonging to him, those who are saved are counted as זרע (“offspring,” literally “seed,” Isa 53:10) to be kept alive as “seed” of life (cf. Gen 7:3). As God established the covenant of life with Noah’s descendants, “your seed,” literally “your descendants,” Gen 9:9), God established a covenant of peace (“my covenant of peace,” Isa 54:10) with YHWH’s servant’s descendants. God provided the eschatological salvation from sin through the vicarious death of His righteous servant in Isa 53. All but those with YHWH’s servant would be destroyed, and only those who are his descendants would share life.

The typological usage of the Noahic flood is thus not confined to the NT. Isaiah already utilized the Noahic flood as a type of salvation, and Peter seems to expand his flood typology on the basis of Isa 54. Thematic parallels between Isa 54:9-10 and 1 Pet 3:19-21 are obvious in their literary context as follows: (1) death—“he was cut off from the land of the living,” “he was assigned a grave with the wicked,” “because he poured out his life unto death” (Isa 53:8, 9, 12) and “for Christ died for sins once for all” (1 Pet 3:18); (2) salvation—“my righteous servant will justify many,” “to me this is like the days of Noah when I swore that the waters of Noah would never again cover the earth,” “my unfailing love for you will not be shaken,” “nor my covenant of peace be removed” (Isa 53:11; 54:9, 10) and “this water symbolizes baptism that now saves you also. . . . It saves you” (1 Pet 3:21); (3) glorification or rewards—“I will build you with stones of turquoise . . . sapphires . . . rubies . . . jewels,” “all your sons will be taught by the LORD” (Isa 54:11-13) and “who has gone into heaven and is at God’s right hand” (1 Pet 3:22).

NT flood typology is largely based on Isaiah’s flood typology, which is built on the
thematic parallel between Isa 54:9-10 and Gen 6-9. The thematic parallels are apparent in
the literary context.

1. **Death.** Death is the result of God's punishment. All flesh was destroyed by Noah's
flood: “every living thing that moved on the earth perished . . . died . . . was wiped out”
(Gen 7:20-23). Humankind experienced death in the vicarious suffering and death of the
servant of YHWH: “he poured out his life unto death . . . for he bore the sin of many” (Isa
53:12).

2. **Salvation.** God's judgment aims to save, not to destroy, humankind: “only Noah
was left, and those with him in the ark,” “but God remembered Noah and . . .” (Gen 7:23;
8:1); “the waters of Noah would never again cover the earth,” “my unfailing love for you
will not be shaken” (Isa 54:9-10).

3. **Mitigation or reward.** God's grace is extended to the saved: “I now establish my
covenant with you,” “I will remember my covenant . . . everlasting covenant” (Gen 9:9, 15-
16); “nor my covenant of peace be removed” (Isa 54:10).

Isaiah saw the devastating flood waters as the instrument of salvation for the
righteous. Likewise, Isaiah's exodus typology understands water as the medium of salvation.
As Noah was saved through the flood waters, Israel, also, was saved through the Red Sea,
and the future exiled Israel will again experience salvation through waters (cf. Isa 43:1-3,
16-21).\(^1\) Isaiah's use of typology implies that typology was not invented later by NT
writers; a typological understanding of historical events, persons, and institutions had

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\(^{1}\)Friedbert Ninow studied an exodus typology in Isa 11:10-16; 35; 40:3-5; 41:17-20; 43:1-3,
16-21; 49:8-12; 51:1-52:15; cf. Friedbert Ninow, “Indicators of Typology within the Old Testament:
The Exodus Motif” (Ph.D. diss, Andrews University, Seventh-day Adventist Theological Seminary,

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existed from the earliest times of the OT.

Isaiah's flood typology includes historical elements (Noah, a real historical figure; the flood, a real historical event; cf. Isa 54:9); prophetic elements (the death of the servant of YHWH; promise for the future deliverance of the exilic Israelites; cf. Isa 53, 54:3, 6-7); an eschatological element (the everlasting blissful peace; cf. Isa 54:11-17); a soteriological element (prevailing salvation; cf. Isa 54:9-10); and an ecclesiological or corporate element (the community of faith is intended as the recipient of the message). Isaiah provided a firm foundation on which the NT writers developed the biblical typology.¹

Cause and Purpose

Because the text is given in the setting of a future restoration from Babylonian exile, the specific sin of the people of Jerusalem is not visible in the text. This does not mean that the people are sinless. God's wrath was poured forth against His people like a flood, בֵּית הָיוֵלֶדָה (“in the flood of anger,” Isa 54:8).² The phrase בֵּית הָיוֵלֶדָה parallels with the figure in נַחַל נַחַל (“waters of Noah”) in the next verse. בֵּית הָיוֵלֶדָה (“flood”) is a hapax legomenon that signifies


“the overwhelming nature of . . . anger, ‘in a flood/surge of anger,’”1 “the overflowing of indignation.”2 As the waters of Noah destroyed the antediluvian world, so YHWH’s explosive and flooding anger destroyed Zion, God’s people.

The experience of judgment is real and devastating. It is reflective of the anger of God, the ‘overflowing wrath’ that has consumed this people, resulting in the destruction of their leadership, their loss of land, and their exile in a foreign land. There is no escaping the reality of the judgment.3

What triggered YHWH’s anger is to be found in His relationship to His people. Isa 54:5 heaps up divine titles of relation: “your maker,” “your husband,” “your redeemer,” “the LORD of host,” “holy one of Israel,” and “God of all the earth.” Israel is created and saved by God. Her destiny is bound up with YHWH in a marriage relationship. The Hebrew feminine singular pronominal suffix ū (“your”) indicates a strong, exclusive, covenantal relationship between YHWH and Israel. יי יבשת (“the LORD of hosts”) indicates God who is worshiped around the ark of the covenant, קדש ישרא (“the holy one of Israel”) indicates God who is “the incomparable Creator of all things (Is. 40:25)” as the holy one and who “teaches Israel to live according to His commandments (Is. 48:17)” as the holy one and who “teaches Israel to live according to His commandments (Is. 48:17)” as the holy one of Israel.4 ከዓለስ የልሔክላር (“the God of all the earth”) reveals God as the land giver to Israel.

Through David's conquests the border of Israel reaches from the Euphrates to the river of Egypt (Gen 15:18; Deut 11:24; Josh 1:4; 1 Kgs 4:21). The divine titles imply that due to the breach of those relationships by His human partner, the Creator and Sovereign Ruler of all the earth brought judgment upon Israel, and the result was their expulsion from the land and exile to foreign countries.

The first chapters of the book supply the sin lists.

The gross neglect and exploitation of widows, orphans, and the poor (for example, 1:17, 23; 10:2; 11:4); corrupt legal practices that imparted the appearance of legitimacy to wrongdoing (for example, 3:14; 5:23; 10:1); the greedy accumulation of property and possessions (for example, 2:7; 3:16-23; 5:8-9; 10:2-3); violence and bloodshed (for example, 1:15, 21; 5:7); a public policy of deceit and lies (for example, 28:15); oppression (for example, 1:17; 3:15; 5:7); and a luxuriant, debauched lifestyle (for example, 5:11, 12, 22; 28:1, 7-8; 32:9), lived in neglect of the underclasses (for example 1:22).

Hopelessness is emphasized by the description of religious corruption (Isa 1:11-15). The lists can be summed up as the individual, communal, and national corruption in the present world. When corruption permeates social, legal, economic, cultural, and political structures, it destroys the nation. The self-destructive nature of injustice, that is, the corruption of justice, is pointed out meaningfully in Isa 54:8: "I hid my face from you for a moment."

The sin lists from the first part of the book are concerned with the corruption of the creation order. They are examples of violence against God's creation. They do not appear in the latter part of the book. The new element that draws attention is idolatry (Isa 40:19, 20; 42:17; 44:9, 10, 15, 17; 45:20; 48:5; 66:3). Idolatry is a fundamental revolt against God.

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the Creator and is spiritual adultery. The fact that YHWH attributes blessing to the Sabbath keeper indicates that Israel desecrated the Sabbath before exile (Isa 56:2, 4, 6; 58:13; 66:23; cf. Isa 1:13).

Because of the broken relationship, YHWH the faithful husband appealed to His wife to return. The clause מָרָּאָן יְהֹוֶה ("The LORD has called you," Isa 54:6 NASB) echoes the first divine lament in the book, “Ah, sinful nation, a people loaded with guilt, a brood of evildoers, children given to corruption! They have forsaken the LORD; they have spurned the Holy One of Israel and turned their backs on him” (Isa 1:4). The gravest sin Israel ever committed was their not returning to God. This decided their destiny. By forsaking YHWH, they cast away everything, including their security and life.

Because of their corrupting their land with their sinful life, they were exiled. Their now-desolate homeland is described as a “barren woman” (Isa 54:1). The image of childlessness represents exile, and “lifelessness,” the death of the nation.\(^1\) It is the return of chaos. Only the Creator can bring restoration. Due to the everlasting covenant relationship, God the maker of Israel is the only hope, who will bring about the second exodus from the exiled land.

The punitive judgment upon Israel has a redemptive purpose. קְדוֹשָׁה יְשַׁרְאֵל ("the Holy One of Israel") is the source of holy life for His people. The holy God makes them live in justice and righteousness. It is no wonder that God frequently refers to צְדָקָה ("righteousness") and מִשְׁמָרָה ("justice") together in the same verse (Isa 1:21, 27; 5:7, 16; 9:7 [H 6]; 16:5; 26:9; 28:17; 32:1; 16; 33:5; 56:1; 58:2; 59:14). Isa 54:14 promises, “In

\(^1\)Dan G. Johnson, *From Chaos to Restoration: An Integrative Reading of Isaiah 24-27*, JSOTSup,
righteousness you will be established; Tyranny will be far from you; you will have nothing to fear. Terror will be far removed; it will not come near you.”

Extent

The global extent of YHWH’s sovereignty is implied in His title, אלהי כל הארץ (“the God of all the earth,” Isa 54:5). God is the sovereign ruler of all the earth; thus He can distribute it as He pleases: “your descendants will possess nations and will resettle the desolate cities” (Isa 54:3 NASB). God’s promise to Abraham to give him the land of Canaan was fulfilled by David’s conquest; Israel’s land reached from the Euphrates to the river of Egypt (Gen 15:18; Deut 11:24; Josh 1:4; 1 Kgs 4:21).¹

God’s lordship over the earth is expressed by His judgment poems upon the nations: against Philistines (Isa 14), Moab (Isa 15, 16), Damascus (Isa 17), Cush (Isa 18), Egypt (Isa 19), Egypt and Cush (Isa 20), Babylon (Isa 21), Edom (Isa 21), Tyre (Isa 23) and nations (Isa 34). His judgment extends to His own people, Jerusalem (Isa 22:1-25), Ephraim (Isa 28:1-29), and David’s city (Isa 29). Nothing on earth can be hidden from God’s judgment, for He predicts the day of earth’s devastation (Isa 24:1-23). Just as Noah’s flood covered the globe, God’s judgment has no limit on the earth.

Isa 54:11, 12 indicates the vertical dimension of God’s dominion. Jerusalem adorned with jewels in the text finds its fulfillment only in the New Jerusalem.

The OT saint could see already that all this . . . had to refer to a reality higher than the Jerusalem of this earth. . . . The passage is obviously the basis for the description of the heavenly Jerusalem in Revelation 21:9ff. and does not have its perfect

¹Watts, Isaiah 34-66, 237.
fulfillment until the arrival of that future city of God.\(^1\)

Through the horizontal and vertical dimensions of God's sovereignty, Isa 54 presents the dream of the full restoration of the earth into the Edenic holiness in which no sin dwells and only righteousness is established (Isa 54:14).

**Procedure**

The procedure of judgment can be inferred from hints in the text. The current condition of Zion is the indicator of the earlier steps of the judgment, and the promises constitute later steps.

**Period of probation**

The progress of time can be naturally assumed to be between “your youth” and “your widowhood” (Isa 54:4), and between “a wife who married young” and “a wife deserted” (Isa 54:6). During the whole of this period, YHWH has loved His people and called them back to Him: הַלַּויִי (the LORD has called you,” Isa 54:6 NASB). But it was in vain.

**Investigation**

בָּשַׁל (Isa 54:6) is a conclusive key summarizing Jerusalem's sin. God called Abraham, and thus also Israel, to Him, from Ur of the Chaldeans (Isa 41:9)\(^2\) to be “a covenant for the people and a light for the Gentiles” (Isa 42:6). He called out Israel by His creative power from its condition of spiritual blindness and deafness (Isa 43:1-7; cf. Isa 42:18-25). YHWH’s designation of Israel as אִשָּׁה (“my called,” Isa 48:12, KJV) reflects

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\(^2\)Ibid., 355.
God's ever-calling interest in His people. But history shows that the caller had been denied, and His people had turned their backs on Him (Isa 1:4). The outcome of their forsaking the Holy One of Israel was the nation-wide spiritual-moral corruption that can be found in the sin lists.

The repeated refusal to His call leads God to open the courtroom, and He summons them from the opening of the book. Chapter 1 describes the result of His long, patient investigation.

Hear, O heavens! Listen, O earth! For the LORD has spoken: 'I reared children and brought them up, but they have rebelled against me. The ox knows his master, the donkey his owner's manger, but Israel does not know, my people do not understand.' . . . From the sole of your foot to the top of your head there is no soundness—only wounds and welts and open sores, not cleansed or bandaged or soothed with oil. (Isa 1:2, 3, 6)

The primary purpose of God's investigation is restorative. God wants to cleanse, bandage, and soothe the wounds of sin. The healing starts when the patient of sin realizes his or her state and follows the direction of the greatest physician. Unlike the stern rebuking image at the beginning, the judge's plea is heard like a wooing, "Come now, let us reason together," says the LORD. "Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool" (Isa 1:18). But the restorative process of the investigation resulted in failure.

In the 'former times' the king of Babylon (13:1-14:32; 21:1-10) and Hezekiah (chap. 22) are singled out as persistent rebels. In the latter times Exilic Israel seems to resist God's call (chaps. 40-48), while Jerusalem's inhabitants join in persecuting the suffering servant (chaps. 50 and 53) and are reluctant to accept God's challenge in chapter 54. Others are recalcitrant in chapters 57, 59, and 65, while some actively resist the restoration in 66:3b-6. The bitterness of this continued resistance is reflected in the book's last verse (66:24). God's strategy and his call to participate in its accomplishment divides the people and the nations. God's pleas are not successful.
in persuading them to unite in serving him.¹

A remnant motif emerges from the judicial process of investigation. “Unless the LORD Almighty had left us some survivors, we would have become like Sodom, we would have been like Gomorrah” (Isa 1:9). As Noah found favor in God's sight (Gen 6:8), they were kept by God's grace. In the midst of national gross corruption, they were survivors who escaped the divine condemnation. The remnant are termed “the servants of the LORD” in Isa 54:17.

Sentence

The sentence upon Jerusalem is desolation through exile, and she is shown “the desolate woman” (Isa 54:1). The awful condemnation upon Jerusalem is expressed in the negative expressions in vs. 4: shame, humiliation, disgrace, and reproach.

The futuristic reward to “the servants of the LORD” can also be applied to the present sentence. “And every tongue that accuses you in judgment you will condemn. This is the heritage of the servants of the LORD, And their vindication is from Me,’ declares the LORD” (Isa 54:17 NASB). As God vindicated Noah's righteousness at the step of sentencing (Gen 7:1), servants of the LORD find their vindicator in YHWH.

Execution

The Babylonian exile is explained from the perspective of God's attitude toward His people. As the destroying flood waters burst forth from the great deep (Gen 7:11), so the flaming wrath burst forth from the deeply wounded heart of God (Isa 54:8). God's

abandonment of Jerusalem means national death (Isa 54:7). Unlike when God remembered Noah and all in the ark (Gen 8:1), God intentionally hides His face (Isa 54:8). God withdraws His presence from Jerusalem. His wrath overwhelms the nation. Jerusalem is dead.

Mitigation

The major focus in Isa 54 is restoration. The restoration starts with the presence of YHWH among His people. The reoccupation of the Palestinian land was achieved by God's presiding with Israel as her husband. Israel's restoration will be ideal, for God will provide the ultimate sacrifice for their sin.

When the efficacy of the sacrifice of Isa 53 is internally applied, there is perfect peace among His people. As Noah was delivered from the threat of the deadly flood, those who stand under the merit of the sacrifice in Isa 53 win over the condemnation ("rebuke," Isa 54:9), and enjoy the great peace that is offered by God (Isa 54:13) in the new relationship provided in "the covenant of peace" (Isa 54:10).

The failure of God's ancient people after their return from exile leaves the ultimate fulfillment of restoration to the Christian church who identifies her destiny with that of the servant of YHWH in Isa 53. They are "the servants of YHWH" who gain victory over all condemnation at the judgment bar and survive in the midst of every threat by dwelling in God's unshakable, everlasting love (Isa 54:10, 15-17; cf. Rom 8:34-39).

Divine Salvific Activities

The Noahic flood in Gen 6-9 is a prototype for salvation in Isa 54:9-10. Isaiah developed the flood typology on which Peter built his flood typology with Jesus as the
antitype. From the immediate literary context of Isa 54:9-10, the soteriological element of the flood typology is found in the cultic background. God's restoration is based on the vicarious suffering and death of the servant of YHWH as the sacrificial lamb for our sin (Isa 53:4-7). Through his death, unrighteous people are justified and are given a perfect restoration of peace with God (vss. 11-12), for he “made intercession for the transgressors” ("light upon someone") in Isa 53:12 as follows:

Used absolutely it means 'to intervene', as in Isa. 59.16. This elucidates the meaning here, 'he interceded for the transgressors'. This does not mean, as some editors imagine, that he made prayers of intercession for them, but that with his life, his suffering and his death, he took their place and underwent their punishment in their stead.1

Because the pattern of the Noahic flood in Gen 6-9 has a close relationship with the creation motif, Isa 54 utilizes the creation—uncreation—re-creation motif to present the salvation of the exilic Israel. God is the “maker” of Israel (Isa 54:5). From the perspective of a future salvation from exile, God's creatorship is frequently referred to in Isaiah: God created and formed Israel (Isa 43:1, 7, 21; 44:2); He identifies Himself with Israel by designating Himself as “Israel's Creator, your King” (Isa 43:15); He created Israel for His glory and praise (Isa 43:7, 21). In the creation context, He chose Israel as His wife in a covenant relationship (Isa 54:5; cf. Jer 3:14; Ezek 16:8).

The motif of uncreation underlies the desolate condition of Jerusalem. Isaiah presents the desolate state as a consequence of God's judgment as uncreation: Edom, under God's judgment, became הָרְבָּה וַדַּיְתָה ("formless and empty"), that is, the precreation state.

of the earth (Isa 34:11; cf. Gen 1:2). Jeremiah, also, applied the state of chaos, הובא חוסן, to Jerusalem's destruction (Jer 4:23-27).\(^1\) God, who created Israel by meeting her "in a desert land" ( antioxid, Deut 32:10), returned her (Jerusalem) to her previous desolate state, acting contrary to His purpose of creation (Isa 54:1; cf. Isa 45:18).

The restoration from Babylon is viewed from the perspective of re-creation. God dried up the Noachian flood water to restore the land (Gen 8:13, 14), and He also dried up the Euphrates to restore the exiles to Jerusalem through Cyrus (Isa 44:27; 50:2; 51:10).\(^2\) The drying-water imagery makes the return of the exiles to their homeland the second exodus. Israel's creation and re-creation at the first and the second exoduses follow the pattern of creation found in Genesis. She is created and re-created out of water.

God's salvific activity is the activity of creation. Twenty occurrences out of the twenty-one appearances of the creation term בָּרָא ("create") in Isa 40-66 are an obvious proof for that.\(^3\) "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it" (Isa 45:8, KJV, italics supplied). The disaster that fell upon Jerusalem is understood to be the creative activity of God (Isa 45:7). Since God's creation implies His salvific activity, even the exile, the death of Israel, is a part of God's saving history.


\(^{3}\) Isa 4:5; 40:26, 28; 41:20; 42:5; 53:1, 7, 15; 45:7 (two times), 8, 12, 18 (two times); 48:7; 54:16 (2 times); 57:19; 65:17; 65:18 (two times).
The concept of the death and resurrection of Israel in the redemptive history produces a profound teaching about the substitutional death of the Messiah in Isa 53. It drastically widens the perspective of God’s mercy.

merc ("mercy, lovingkindness," Isa 54:8, 10) and שָׁלוֹם ("peace, completeness, welfare," 54:10, 13) are the salvific terms in the text. What actuates YHWH is הרות, and YHWH’s goal for His people is to restore שלום. The fallen nation came alive because of YHWH’s הרות. Unless the relationship between God and His people is restored, physical resurrection of the nation Israel is vulnerable to death again. A wrong relationship causes unrest and no peace. The covenant of peace that was established between YHWH and Noah was vulnerable to collapse, for humankind survived with their evil nature (Gen 8:21). The first covenant of peace that was given to Noah was a type of the everlasting covenant of peace that was to be realized by the servant of YHWH in Isa 53. Through the Messiah’s sacrificial death, all humankind has the solid ground of enjoying שלום.

The witnesses in 53:5 are aware that their relationship with God has been fully restored, not by anything they have done, but by what the Servant has done for them... So as we come to chapters 54 and 55 the blockage has been removed. The floodgates of divine blessing have been flung open, and peace begins to flow like a river... The new relationship between God and his people will be a covenant of peace that will never be shaken (54:10). Under it, Zion’s children will have great peace (54:13), and those presently captive will be led forth in peace (55:12)... The promised realization of this peace in all its fullness is the reason for the joyful singing with which the whole section begins (54:1) and ends (55:12-13).²

While Noah provided a temporal animal sacrifice for God at the time of the Noachian flood, God provided an eternal sacrifice for humankind at the exile of His people.

¹Gowan, Theology of the Prophetic Books.

Under the merit of the sacrificial death of the Messiah, true believers in YHWH have eternal life. YHWH's provision for restoring נחלה is universally applicable to all people on earth. “Whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life” (John 5:24).

Human Moral Responsibility

Because God provided the ultimate solution for restoring peace between God and humankind, returning to God in response to YHWH’s call (Isa 54:5) is the utmost responsibility that is expected of a human. As long as he remains faithfully in the covenant relationship with God (Isa 54:10), peaceful life with God beyond condemnation of judgment is secured (Isa 54:13, 17; cf. Rom 5:1; 8:33, 34), and blessed life in the New Jerusalem is guaranteed (Isa 54:11-12; cf. Rev 21:9-21).

Those who respond to God’s call are called שרים (“the servants of YHWH,” Isa 54:17). The plural form appears only in Isa 54:17. The plural form emphasizes that the blessed “heritage” from God will be enjoyed not by corporate Israel, but by those who respond to YHWH’s invitation to come to the waters to quench their thirst (Isa 55:1). They are the true worshipers who are defined as “those in Jacob who repent of their sins” (Isa 59:20).¹

When people respond to YHWH’s call, they experience God personally as “your maker,” “your husband,” “the LORD Almighty,” “the Holy One of Israel,” “your Redeemer,” and “the God of all the earth.” These titles reflect the רם יָהוֹ of YHWH the Creator who creates a salvific relationship through those identities in the redemptive history.

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God makes humankind a new creation through the salvific relationship provided in the ultimate sacrifice of Isa 53. The recognition of his new destiny as the new creation leads humankind to worship God the Creator. This is why more importance is given to the Sabbath in the latter part of the book of Isaiah than in the first part. The revival and reformation of Sabbath observance is requested throughout the book of Isaiah (Isa 1:13; 56:2, 4, 6; 58:13; 66:23).

Conclusion

Isa 54:9-10 transforms the Noahic flood in Gen 6-9 into a typology against the backdrop of the vicarious death of YHWH's servant. Thus, the flood typology in Isa 54 provides a proper ground for later development of the flood typology in the NT. God's salvation from the judgment is offered to His covenant people.

\[\text{\textsuperscript{1}}\text{Watts, }\textit{Isaiah}, \text{83, 88.}\]
Ezek 14:12-20

(12) The word of the LORD came to me: (13) "Son of man, if a country sins against me by being unfaithful and I stretch out my hand against it to cut off its food supply and send famine upon it and kill its men and their animals, (14) even if these three men-- Noah, Daniel and Job-- were in it, they could save only themselves by their righteousness, declares the Sovereign LORD.

(15) "Or if I send wild beasts through that country and they leave it childless and it becomes desolate so that no one can pass through it because of the beasts, (16) as surely as I live, declares the Sovereign LORD, even if these three men were in it, they could not save their own sons or daughters. They alone would be saved, but the land would be desolate.

(17) "Or if I bring a sword against that country and say, 'Let the sword pass throughout the land,' and I kill its men and their animals, (18) as surely as I live, declares the Sovereign LORD, even if these three men were in it, they could not save their own sons or daughters. They alone would be saved.

(19) "Or if I send a plague into that land and pour out my wrath upon it through bloodshed, killing its men and their animals, (20) as surely as I live, declares the Sovereign LORD, even if Noah, Daniel and Job were in it, they could save neither son nor daughter. They would save only themselves by their righteousness."

Preliminary Considerations

Ezekiel worked as a prophet in Babylon during the Babylonian exile from 593 to 571 B.C. (Ezek 1:2; 29:17). The book of Ezekiel has a natural division into three parts according to the prophecies concerning Jerusalem's destruction (chaps. 1-24), heathen nations (chaps. 25-32), and Israel's restoration (chaps. 33-48). Ezek 14 is preceded by God's oracle of judgment against false prophets (Ezek 13) and the effect of the false prophets on the leaders (Ezek 14:1-11). Ezek 14:12-23 presents God's warning that there is "no

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1Ezekiel's prophetic ministry is dated by the year of the exile of King Jehoiachin, who was deported to Babylon in 597 B.C. (2 Kgs 24:8-17). The first date in which he was called, on the fourth month, fifth day, fifth year of the king, equals July 31, 593 B.C. (Ezek 1:1, 2), and the last date on which he received his vision, the first month, first day, twenty-seventh year, equals April 26, 571 B.C. (Ezek 29:17). Cf. Lamar Eugene Cooper, *Ezekiel*, ed. E. Ray Glendenen, NAC, 17: 59, 275.
deliverance apart from personal righteousness.\textsuperscript{11}

Ezek 14:12-20 refers to three righteous men—Noah, Daniel, Job—in the context of fourfold judgment—famine (vss. 12-14), wild beasts (vss. 15, 16), sword (vss. 17, 18), and a plague (vss. 19, 20). All of the men are excellent examples for their righteousness (Gen 6:9; 7:1; Job 1:1, 8; Dan 6:4; 10:11). But their accumulated righteousness would not protect a sinful country from God’s judgment. Even their children cannot be saved.

Like Abraham, they worked as mediators for people. Noah saved his wife, three sons, and their wives in the Noachian flood (Gen 6:18; 8:18); Daniel\textsuperscript{2} offered intercessory prayers for his people in Babylon to return to Jerusalem (Dan 9:1-19), and played an important role in proclaiming Cyrus’s decree for permitting Judeans to return to Jerusalem (cf. Dan 6:28; 10:1-3); Job prayed for his three friends (Job 42:9, 10). However, the merit of the three outstandingly righteous people would be useless in saving a sinful nation.\textsuperscript{3} The righteous “could save only themselves by their righteousness” (Ezek 14:14, 16, 18, 20). This motif is developed fully in Ezek 18:1-32.

Cause and Purpose

The sole reason in the text is described in Ezek 14:13, “if a country sins against me by being unfaithful.” הָאָדָם is used in the context of divine accusation (Deut 32:51; Ezek


\textsuperscript{3}God’s salvific activity is seen through His human agents. Because of Joseph, He blessed the house of Potiphar (Gen 39:5); due to Moses’ plea, Israel was shielded from judgment (Exod 32:32); for Paul’s sake, He saved the people in the ship during the storm (Acts 27:23-26).
The Hebrew text emphasizes the grievous nature of "unfaithfulness" with the phrase לא מתיישב ("act unfaithfulness most treacherously," my translation). "Unfaithful" indicates the broken covenantal relation, and its basic meaning is defined as מתעף ("turn aside, go astray") in the marriage relationship (cf. Num 5:12, 19). The characteristic formula מvertiseל יוה Jehovah ("to commit unfaithfulness against YHWH") indicates the broken covenantal relationship between YHWH and God's people (Lev 5:21; 26:40; Num 5:6; Deut 32:51; 1 Chr 10:13; 2 Chr 28:19).

The immediate literary context pinpoints "unfaithfulness" toward YHWH as the idolatry and false prophetism in Ezek 14:1-11. Ezekiel saw a vision concerning the abominable idolatrous practices in the Jerusalem temple (Ezek 8-9), and heard God denouncing the false prophets (Ezek 13). Those sins led to their inevitable consequence. God's glory departed from the temple and the city of Jerusalem (Ezek 10), and Jerusalem could not avoid destruction.

Idolatry is the root of all crime, for it is concerned with the center of the human heart. For example,

All murder is idolatry since the motive for killing is ultimately that something is loved more than God—yet in turn all idolatry is murder for it incurs one's own death. Similarly all idolatry is also adultery because it is unfaithfulness to the truth and to God, while adultery is idolatry because it flows from the inordinate desire for a person or for a sensation, a desire stronger than our love for God and our desire to obey his law.  

Abraham's intercessory prayer for Sodom (Gen 18:23ff.) does not offer an example

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1R. Knierim, "לָא מָתיישָּב," TLOT, 2:682.

2Iain M. Duguid, Ezekiel, ed. Terry Muck, NIV Application Commentary (Grand Rapid, MI: Zondervan, 1999), 189.
for the threatened Jerusalem. The doom cannot be revoked.

**Extent**

נַחֲלָה ("a land, country," vs. 13) signifies the universal nature of God's judgment. The term without the definite article applies the principle of God’s justice to every nation on earth. “The rules are the same for any nation and have not been applied unfairly to Israel. However, behind the implied universality, the actual reference is clearly to Israel.”¹ The principle is seen in God's prophecies against the nations Ammon, Moab, Edom, Philistia, Tyre, Sidon, Egypt, and Lebanon (Ezek 25-32). It is evidence that God is the sovereign ruler and judge over all the earth. Moreover, the non-Israelite context of three persons gives validity to the universal claim of God’s sovereignty, and offers an irrefutable argument concerning God’s punishment upon Jerusalem, the privileged city with divine revelation.

His universal sovereignty is expressed by the designation of God as שֶׁנֶּה יְהוָה (“the Sovereign LORD”).² אָדוֹנֵי (“emphasizes God's sovereignty (Ps 2:4; Isa 7:7), and corresponds closely to Κύριος of the NT.”³ The term is frequently used with יְהוָה אֱלֹהֵינוּ, and Ezek uses only יְהוָה אָדוֹנֵי, emphasizing Israel’s covenantal relationship with the sovereign ruler. The divine appellation implies YHWH’s moral governance over the world both in heathen nations and in Israel.

¹Ibid., 193.
²Rocc 217 times in the book of Ezekiel, and 9 times in Ezek 14:4, 6, 11, 14, 16, 18, 20, 21, 23.
Procedure

The text deals with God's judgment upon the nations, especially upon the city of Jerusalem and her inhabitants. Primary concern is given to Jerusalem in the general background of the divine judgment.

Period of probation

The phrase ("committing unfaithfulness," vs. 13 NASB) "presumes a prior relationship" that has existed between YHWH and Jerusalem. If the date in Ezek 8:1 is assumed to be the probable approximate date of the divine discourse in Ezek 14, it falls in 592 B.C., and allows approximately six years of probationary period until Jerusalem's destruction (587-586 B.C.).

"Unfaithfulness" is primarily an attitude that can be displayed in a certain period of time. God already offered enough time to Jerusalem to develop her love for God, and it ended in failure. In the near future, the end would come. God invited her to repent (vs. 6), but had no bright perspective.

Investigation

Shea and Davidson presented a theme of judgment in the book of Ezekiel. The movement of God's throne, coming in and departing out of the temple (Ezek 1; 9:3; 10:4; 11:19; 162.

1"The sixth year, in the sixth month on the fifth day" equals September 17, 592 B.C. Cf. ibid., 119.

10:18), represents God’s judgment on the sanctuary. When God finishes His investigative judgment, He withdraws from the Jerusalem temple. On the Day of Atonement (Yom Kippur) God returns to His temple (Ezek 40:1), symbolizing the restoration of His temple through the return of the exiles to Jerusalem.

Davidson’s structural study on Ezekiel shows that the book is constructed on the theme of judgment-restoration. The chiastic center falls on the “judgment on the fallen cherub” (28:11-19). It demonstrates the identity of the reality behind every sin. In the background of the cosmic nature of sin, oracles of judgment are given in Ezek 12-23.1

Execution

The fourfold disasters—famine, wild beasts, swords of war, and pestilence—are not natural disasters, but are God’s wrath against Jerusalem. “My four dreadful judgment . . . to kill its men and their animals!” defines them as such. The sureness of executive judgment is guaranteed by the phrase אֲנִי (“as surely as I live”) that is applied to the later three consecutive devastations (Ezek 14:16, 18, 20). It is the divine oath formula that occurs sixteen times in Ezekiel and only six times outside of that book. The formula and its alternative formula “as the LORD lives” (41 times in the OT) and “as God lives” (2 Sam

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1Not only do the opening and closing sections of the book (Ezekiel 1-11, 40-48) parallel each other, but other sections of Ezekiel’s prophecies follow an intricate chiastic pattern. The Oracles of Judgment (Ezekiel 12-23) are the chiastic counterbalance of the Oracles of Restoration (Ezekiel 34-39). Ezekiel 24 and 33 are pivotal in the chiastic arrangement of the book: in Ezekiel 24 the fate of Jerusalem is sealed as the city is besieged, and in the chiastic counterpart, Ezekiel 33, word reaches Ezekiel that Jerusalem has fallen. In the transition between these two pivotal chapters and the events they describe (the siege and fall of Jerusalem), the prophet’s attention is turned to the fate of Israel’s surrounding neighbors, and the oracles of judgment against the nation (Ezekiel 25-32) are presented in two corresponding parts. Finally, in the chiastic center of the book of Ezekiel, the cosmic curtain is pulled back, as it were, and God reveals to Ezekiel the cosmic judgment upon the Fallen Cherub who stands behind the scenes of human affairs (Ezek 28:11-19).” R.M. Davidson, “The Chiastic Literary...
2:27; Job 27:2) carry “the concept of YHWH” as “the Living God,” which means that He “acts effectually” in our world and in our history to make a difference. As the oath maker, YHWH intervenes actively to “become[s] a witness to the oath and keep[s] watch over it.”

God’s oath to destroy Jerusalem was fulfilled in 586 B.C. (2 Kgs 25; 2 Chr 36:15-21). With the retreat of the principal Jews into Egypt (Jer 40-44) and the final carrying of captives into Babylon with all that remained in the land (Jer 52:3), Jerusalem was left without an inhabitant (582 B.C.) and was desolate. It was the fulfillment of the prophecy given on condition of their obedience or disobedience (cf. Deut 28 and Lev 26).

Mitigation

In the midst of consistent judgment, there will be “some survivors” (Ezek 14:22). Consolation is offered to the Babylonian exiles in Ezek 14:23. It does not lie in the existence of survivors but in the conviction that God’s judgment was right and acceptable. The justice of YHWH in destroying Jerusalem would be demonstrated by some survivors. They are not the righteous “remnant” in the biblical sense. They would “reveal to other people by their corrupt lives how just He was in punishing the majority (22-23).”

In the midst of the terrible judgment, God’s rightfulness is advocated, and it gives the exiles revival and reformation in that they find that faith in God means life, and disbelief

Structure of the Book of Ezekiel,” 75.


in Him means death. The outcome will be purification of people that leads to the restoration of the covenantal relationship. "Then the people of Israel will no longer stray from me, nor will they defile themselves anymore with all their sins. They will be my people, and I will be their God, declares the Sovereign LORD" (Ezek 14:11).

The message of hope is emphasized through the literary style. Davidson's chiastic structure reveals that the oracle of judgment (Ezek 12-23) has restoration as its counterbalance in Ezek 34-39. Jeremiah predicted that the restoration would occur after seventy years (Jer 29:10; cf. 25:11, 12) and Daniel prayed for it (Dan 9:1-3). In answer to Daniel's prayer, the seventy-weeks prophecy was given concerning Israel's restoration, anointing, and the death of the Messiah (Dan 9:20-27). In the midst of the awful judgment, God promised the restoration of Israel and gave hope for all people through salvation in the Messiah. God intends the restoration of all people.

**Divine Salvific Activities**

The sanctuary as the instrument of God's salvation is alluded to in the text. What caused Israel's destruction was the idolatry that revealed its gravest nature in the defiling of the Jerusalem temple. God's salvation would be offered to His people through their being cleansed from idolatry, their receiving new hearts and spirits (Ezek 36:25-27), and ultimately, the temple being restored as the source of life that enlivens the whole world (Ezek 40-48, especially 47:1-12).

In the face of the inevitable destruction of Jerusalem, the Sovereign YHWH appeals to the house of Israel, "Repent! Turn from your idols and renounce all your detestable
practices” (Ezek 14:6).

The righteous have hope for life in the midst of the inescapable global or national judgment. The text gives comfort that “the Lord’s judgment is not blind and undiscriminating, like the wrath of man.”2

The idolatrous nature of the human heart and the generally corrupted environment make it impossible for humankind to return to God by themselves. God has to provide the way of exit from the flames of spiritual death. The promise of the Holy Spirit is given to the exiles. “I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh” (Ezek 11:19; cf. 36:26).

Human Moral Responsibility

Returning to God by forsaking the idols and by renouncing the detestable practices is requested in Ezek 14:6. This refers to spiritual, moral revival, and reform. Humankind needs to worship God the Creator. Since the temple plays a very important role in Ezekiel’s structure and the book closes with a grand vision for the restoration of the temple (Ezek 40-47), people need to understand the soteriological value of the temple service and live in accordance with Christ’s heavenly ministry in the heavenly temple after His ascension (Heb 10:1-39).

Right Sabbath observance is requested by Ezekiel, for the Sabbath is the sign of sanctification and God’s covenant between him and true Israel (Ezek 20:12, 20). The


Sabbath is the bulwark against idolatry and signifies God's working of creation in the human heart though His Spirit.

**Conclusion**

Ezek 14:12-20 refers to Noah in the context of God's punitive judgment. Unlike Noah, who served as a medium for salvation for his family members through his righteousness, the text excludes the possibility of salvation from God's judgment without one's own personal right relationship with God.

**New Testament**


(36) No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. (37) As it was in the days of Noah, so it will be at the coming of the Son of Man. (38) For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; (39) and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

**Preliminary Considerations**

Matt 24-25 is the fifth discourse of Jesus concerning the destruction of the temple and the end of the world.¹ The contents of the section can be outlined as follows:²

1. The prophecy of the destruction of the temple and the disciples' question (24:1-3)
2. The beginning of birth pangs (24:4-8)

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²Ibid., xi.
Persecution and proclamation before the end (24:9-14)
The claims of pseudo-christs and false prophets (24:23-28)
The return of the son of man (24:29-36)
Uncertainty concerning the time of
  the return of the Son of Man (24:37-44)
The faithful and wicked servants (24:45-51)
The parable of the wise and foolish virgins (25:1-13)
The parable about fulfilling responsibility (25:14-30)
The last judgment (25:31-46)

Matt 24:36-39 belongs to “the apocalyptic discourse” of Jesus which is given in His
passion week in A.D. 31. Matt 24:36 is “one of the most astonishing and significant of all of
Jesus’ sayings . . . for eschatology.”¹ The parallel discourse is found in Luke 17:26-27. The
difference is that Luke writes of Lot’s story after Noah’s story.² The discourse of Matthew
connects the destruction of the Jerusalem temple with the end-time. The destruction of the
temple is predicted by Jesus from the beginning of His ministry (John 2:19; cf. Acts 6:14),
and this fact plays an important role in the high priest’s accusing Jesus at the trial (Matt
26:61; Mark 14:57-58). The destruction of the temple is prophesied by Jeremiah, and it is
perceived as God’s judgment against the sins of Israel (Jer 7:14; 1 Kgs 9:7). The same
understanding is held in Matt 23:35-39.

Jesus’ “apocalyptic discourse” addresses two fundamental questions of the early
Christians: “When will Jesus come in glory, and what are we to do in the meantime?”³ Our
text deals with the first question primarily.

“Day” and “hour” in Matt 24:36 are used as the synonyms in Matt 24:50. “Day’ . . .

¹Craig Blomberg, Matthew, NAC, 22:365.
²Luke 17:20-18:8 is an eschatological discourse that is supplemented by two other major
³Douglas R. A. Hare, Matthew, Interpretation, a Bible Commentary for Teaching and
reflects the OT ‘Day of the Lord’ . . . as a stock phrase for the end of the age (cf. Matthew’s ‘day of judgment’ in 10:15; 11:22, 24; 12:36; and cf. also Rom 10:21; 1 Cor 4:5; 2 Cor 3:14; Eph 6:13).\(^1\) It is the day of Christ’s second coming. It is the judgment day when the destiny of the people of the whole world is finally settled between that of the saved and that of the destroyed. His elect only will be saved on that day (Matt 24:30-31).

Matthew depicts Jesus as the promised Messiah. To support this, he frequently quotes the OT.\(^2\) Jesus takes Himself as such and calls Himself “the Son of Man” who takes an important role in the final judgment in Dan 7:13 (Matt 24:27, 30, 37, 39). “The comparison with lightning” in Matt 24:27 “recalls the heavenly setting of the scene in Dan 7:13-14, the association of judgment with the son of man and the analogy of the days of Noah parallel the Enochic form of the tradition, for which the flood/final judgment typology is commonplace.”\(^3\) Jesus is facing death as the suffering Messiah to fulfill the prophecy in Dan 9:26, 27. Jesus’ respect for the prophecy of Daniel is seen in the apocalyptic discourse in Matt 24, those end-time events as correspond to Daniel’s prophecies.

The Jerusalem temple would be destroyed in thirty-nine years, 70 A.D. S. Joseph Preaching (Louisville, KY: John Knox, 1993).


\(^2\) Ten occurrences of the “formula-quotations” are found in Matthew (Matt 1:22-23; 2:15; 2:17-18; 2:23; 4:14-16; 8:17; 12:17-21; 21:4-5; 27:9-10). The formula is constructed in the following form: “this was to fulfil” (or “then was fulfilled”) what was spoken by the prophet, saying . . . after which comes a quotation from an Old Testament prophet (or, in one case the Psalms). They show that Matthew’s overriding theological concern is to “present Jesus as the fulfillment of all the hopes and patterns of Old Testament Israel.” R. T. France, The Gospel According to Matthew: An Introduction and Commentary, The Tyndale New Testament Commentaries, vol. 1 (Grand Rapids, MI: Eerdmans, 1985), 22; cf. ibid., 38-39.

\(^3\) George W. E. Nickelsburg, “Son of Man,” ABD, 6:142.
Kidder insisted that "the abomination-of-desolation/judgment-on-Jerusalem element suggests . . . a typological prefiguring for the final judgment at the end of time (Matt 24:31-46)." Type is to give way to the antitype, Jesus Christ. Jesus Christ is both salvation to the believers and judgment to the unbelievers.

**Cause and Purpose**

The reference to Noah's day is meant to emphasize the suddenness and unexpectedness of the judgment day for the end-time people when Jesus comes again. "The people in Noah's time were so absorbed in their activities that they were totally unprepared when the flood came." A rhythmic pattern is established as four verbs describe the continuously repeating ordinary life in the participle of the present tense (in Matt 24:38) or in the imperfect tense (Luke 17:27): τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες ("people were eating and drinking, marrying and giving in marriage," Matt 24:38); ἔστιν, ἔστιν, ἔγαμος, ἔγαμος ("people were eating, drinking, marrying and being given in marriage," Luke 17:27). "The rhythm is interrupted by the coming of the flood. . . . Ordinary life is no longer a closed and secure world."

The majority of the end-time people will be unprepared for Jesus' coming. In spite of the end-time signs, they will not recognize their significance, for they will be indifferent to spiritual matters and be wholly worldly. The existence of historical markers of the end-

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time, the fulfillment of Daniel’s prophecy that points to the end-time events (cf. Matt 24:15), drastically reveals and contrasts their spiritual numbness. God’s revelation is easily despised and is ignored.

While the people at the first advent rejected Jesus Christ by their enmity against God, the people at the second coming will reject Him by their spiritual unconcern like that of the antediluvians. Spiritual apathy will be the main cause of their destruction. It is likened to a supernatural spiritual sleep that invites the plunder of their souls (Matt 24:43).

οὖν (“therefore”) in vs. 42 clarifies the purpose of Jesus’ discourse, Ἴδοντες οὖν, ὅτι οὐκ οἶδατε ποῖς ἡμέρας ὁ κύριος ἴμων ἔρχεται (“Therefore keep watch, because you do not know on what day your Lord will come”). The phrase ὁ κύριος ἴμων (“your Lord”) limits the recipients of His discourse to the faith community. Jesus wants His followers to be ready for His coming.

**Extent**

As the Noachian flood was global, so will God’s judgment through the second coming of Jesus Christ be global. The global perspective is stressed in the manner of His coming as lightning streaking from the east to the west (vs. 27), in the celestial signs—signs with the sun, the moon, and the stars (vs. 29), in the mourning of “all the nations of the earth” (vs. 30), and in the gathering of the saved “from the four winds, from one end of the heavens to the other” by His angels (vs. 31). They indicate the nature of His coming as the day of judgment, and its global extent in geography.

As the Noachian flood affected the heaven and earth, the end-time judgment will

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Abingdon, 1996), 261.
cause the heaven and earth to pass away (vs. 35). Instead of heavenly waters (cf. Gen 7:11), the Son of Man from the sky will be the sign of both destruction and salvation (vss. 30, 31).

Procedure

In spite of the suddenness of His coming to the unprepared people on earth, the elect can be prepared for the judgment, for they have a prophetic guide confirmed by Jesus Christ. Jesus reveals the future redemptive history that corresponds to Daniel’s prophecies.

Period of probation

The continuity of history after the destruction of Jerusalem in A.D. 70 (Matt 23:37-24:3), the fulfillment of the end-time prophecy in the book of Daniel (Matt 24:15), and the additional fulfillments of apocalyptic signs mark the period of probation.

Investigation

The presence of an investigative judgment is strongly indicated by the phrase τοὺς ἐκλεκτοὺς αὐτοῦ (“his elect,” vs. 31). ἐκλεκτός (“chosen, elect”) is the technical term that designates the saved. Its distribution in the various stages of religious experience—the shortening of the religious persecution period for the sake of the elect (vs. 22),1 the possibility of their being deceived (vs. 24), their being gathered by Christ’s angels at the end of history (vs. 31)—suggests that the investigative judgment happens before the second coming of Jesus Christ. Moreover, the first and only usage outside Matt 24 is found in Matt

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1 ἡλίψις μεγάλη (“great tribulation,” NASB) in Matt 24:21 with its following phrases (“the like of which . . .”) is “clearly dependent on the Greek of Dan 12:1, which introduces the victory of the righteous and the resurrection of the dead at the end-time.” Daniel J. Harrington, S.J., The Gospel of Matthew (Collegeville, MN: Liturgical, 1991), 337.
22:14, πολλοὶ γὰρ εἰσὶν κλητοί, ὀλίγοι δὲ ἐκλεκτοί ("For many are invited, but few are chosen"), which describes a king who investigates his guests at the wedding banquet as to whether they are wearing wedding clothes or not (Matt 22:1-14). The implication of the term in the parable provides the background for its usage in Matt 24. Some parables of the kingdom in Matt 13 teach investigative judgment: the parable of the wheat and tares (Matt 13:24-30), that of the hidden treasure (vs. 44), that of the pearl of great price (vss. 45, 46), and that of the dragnet (vss. 47-50). The description of the value being recognized or the good being separated from the bad clearly indicates an investigative judgment before the final judgment.

As the king’s invitation to attend the wedding banquet was issued to all the people on the street (vss. 9, 10), so the gospel of the kingdom is to be preached in all the world (Matt 24:14). When the parable is compared with the apocalyptic discourse in Matt 24, it teaches that the Son of Man has authority to investigate the saints as to whether they are entitled to enter His glorious kingdom or not. The unbelievers are not the primary objects of His judgment, for they are already condemned because of their unbelief.

Because of the various religious perils, the endurance of the saints is essential in order for them to maintain the state of God’s election, “but he who stands firm to the end will be saved” (Matt 24:13). The peril includes deception (vss. 4, 5, 11, 24), persecution (vs. 9), apostasy (vs. 10), false prophets (vss. 11, 24), the cooling of love by the increase of wickedness (vs. 12), the threats of “the abomination that causes desolation” prophesied in the book of Daniel (vs. 15), false christs (vss. 5, 23), and misleading miracles and signs (vs. 24). The Sabbath observance is emphasized from the background of persecution (vs. 20).

The general character of the unsaved can be construed from the text as wicked:
“because of the increase of wickedness, the love of most will grow cold” (vs. 12). The antithesis between wickedness and love puts the condition of the human heart under God’s judgment. God judges the spiritual-moral condition of the world.

Matt 24:36-39 expands on the category of the wicked. Normal activities of daily life are objects of investigation. It requests people to be spiritually minded in the sphere of worldly life. Excessive indulgence in eating and drinking, marrying and giving in marriage can corrupt the sanctity of the marriage relation and God’s blessings, as with the antediluvians who corrupted and violated them. Spiritual apathy and enmity against God by the people are judged.

Sentence

The gathering of “His elect” by the angels sent by the Son of Man at His coming (vs. 31) presupposes that the sentence of judgment was given before it. People are divided between the saved, “His elect” (vs. 31), and the unsaved.

Execution

The judgment is executed when “the Son of Man comes on the clouds of the sky, with power and great glory” (vs. 30). His elect will be gathered “from the four winds, from one end of the heavens to the other” (vs. 31). Those who are left on the earth lose their salvation. The execution will be sudden to the unprepared.¹ Their ordinary life is

¹The sudden destruction for the unprepared would be the same as the experience of the antediluvians. The antediluvians were destroyed in spite of the message concerning the imminent judgment. The imminency is implied in Hebrew piel and hiphil forms of the term כָּמָא (“to destroy,” cf. Gen 6:13, 17) in the flood narrative in Gen 6: “In light of Arabic evidence as well as syntactical and semasiological considerations regarding the Hebrew piel and hiphil, however, one can also deduce a basic transitive meaning of ‘destroy, ruin suddenly, unexpectedly’, Conrad, “כָּמָא,” T DOT.
interrupted by the sudden coming of Jesus Christ.

Mitigation

Life after God’s judgment is allowed to the righteous. A mitigation motif is implied in the following parables that promise rewards for the saved. They will be “in charge of all his possessions” (Matt 24:47) as the faithful servants, they will participate in “the wedding banquet” (Matt 25:10) as the wise virgins, they will be “in charge of many things” and share their “master’s happiness” (Matt 25:21, 23, 28) as good managers of talents, and they will inherit “the kingdom prepared for you since the creation of the world” (Matt 25:34), that is, “eternal life” (Matt 25:46) as the sheep of the Son of Man who do good to others.

Divine Salvific Activities

The restoration of the eternal kingdom is focused on the work of the Son of Man. Before His second coming, the Son of Man is to appear before God the Father in the heavenly sanctuary, according to the prophecy of Daniel; which gives the background for Jesus’ identifying Himself as “the Son of Man” (Dan 7:13, 14; cf. Matt 24:30). The destruction of the earthly sanctuary was to turn the peoples’ eyes to look upon the heavenly sanctuary instead of the earthly sanctuary, whose curtain “was torn in two from top to

14:584.

1In Dan 7, “the prophet’s view follows the course of earthly kingdoms (the horizontal dimension) through the fourth kingdom and the work of the little horn that issues from it. Then his view is directed to heaven where he is shown the great court scene (vertical dimension) [vss. 9, 10], His view then is returned to earth where he is shown the final destruction of the beasts [vss. 11-12]. Once again his view is directed to heaven, [that is, the heavenly court] where he sees a final scene in which the Son of man is given the eternal, all-encompassing kingdom.” William H. Shea, “Unity of Daniel,” in Symposium on Daniel: Introductory and Exegetical Studies, ed. Frank B. Holbrook, Daniel and Revelation Committee Series, vol. 2 (Washington, DC: Biblical Research Institute, 1986), 178.
bottom” (Matt 27:51) at Jesus’ death.

God provided “the gospel of the kingdom” that determines the destiny of the people. The kingdom is Jesus Christ Himself. He ushered the kingdom in His person and His work. The way of salvation that was provided in the earthly sanctuary was fulfilled in Jesus’ life, death, resurrection, and high-priestly service in the heavenly sanctuary. After the temple of Jerusalem was destroyed, the hope of God’s people was to be centered on the ministry of Jesus Christ as the high priest in the heavenly sanctuary.

God’s salvific will is reflected in His shortening the period of the great tribulation for the sake of the elect (Matt 24:22). God is in control of redemptive history. God is the sovereign ruler over the world, and He drives history to its consummation at Christ’s second coming.

The gathering of His elect from the four winds under all the heavens reveals that God does not forget nor neglect even one of His people. God’s individual concern is implied in the final harvest of the soul.

**Human Moral Responsibility**

The text emphasizes human responsibility to be ready always for Jesus Christ’s coming (vs. 42). Christian love is remarkable in contrast to the increase of wickedness (vs. 12). Love for God is expressed by Sabbath observance in the midst of the great distress (vss. 20, 21), and by soul winning through spreading the gospel of the kingdom in the whole world (vs. 14). Love enables the followers of Jesus Christ to be uncorrupted in the midst of the wickedness of the world, for it motivates them to have a close relationship with Jesus Christ.
Because of love, daily duties of life have a religious significance. While people are
dying in the routines of daily life, the elect glorify God in everything that they do. They live
every day in the consciousness of the imminence of Christ’s coming.

Love for God supplies the fuel to be patient. After the spiritual adversities—deceivers,
wars, persecutions, and the increase of wickedness—are accumulated in Matt 24:4-12,
emphasis is given to the saint’s endurance by use of the conjunctive particle δὲ (“but”) in vs.
13, δὲ ὑπομένων εἰς τέλος ὁ υἱός οἰκονομών (“but the one who endures to the end, he
will be saved,” NASB). ὑπομένω means “to persevere: absolutely and emphatically, under
misfortunes and trials to hold fast to one’s faith in Christ . . . Matt. 10:22; 24:13; Mark
13:13; 2 Tim 2:12.”1 Perseverance is the essential virtue for the saints and has an absolute
value in God’s judgment.

Jesus’ emphasis on the book of Daniel implies that the book has great significance
for the end-time. The end-time people of God need to stand on the prophetic faith, and
they are not to disregard the prophetic gift given by Jesus Christ.

Conclusion

prefiguring for the final judgment at the end of time.”2 Christ’s second coming means
salvation to His elect and destruction to those who neglect spiritual things. End time
judgment will be global as was the Noahic flood.

2Kidder, 206.
Heb 11:7

By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that comes by faith.

Preliminary Considerations

The Epistle to the Hebrews is divided into three sections: the superiority of Christ and Christianity (1:1-10:18),1 exhortations based on preceding arguments (10:19-13:17), and conclusion (13:18-25). Heb 11:7 belongs to the exhortations section, and the section outline is as follows:2

Exhortations Based on Preceding Arguments (10:19-13:17)
- Use of the Superior Method (10:19-25)
- Danger of Apostasy (10:26-31)
- Memory of Past Days (10:32-39)
- Example of Historic Endurance (11:1-40)
- The Example of Christ (12:1-11)
- Avoidance of Moral Inconsistency (12:12-17)
- Reminder of the Superiority of the New Covenant (12:18-29)
- Practical Results (13:1-17)

Heb 11 illustrates the heroes of faith—Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, and anonymous ones in Israel. Paul Ellingworth captures the main idea of Heb 11:1-12:13 as “faith” with the subdivisions of “faith in Old Testament times (11:1-40)” and “the need for endurance (12:1-13).”3


2Ibid., 669-670.

3Paul Ellingworth, The Epistle to the Hebrews: A Commentary on the Greek Text, The New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 1993), 558-660. Ellingworth’s thematic outline for Heb 11-12 is expressed in an exhortative way by Girdwood and
The writer's specific concern in this portion of the sermon is to elaborate upon the qualities of faithfulness and steadfast endurance, which were requisite if the congregation addressed were to sustain its Christian confession in the world.\(^1\)

The previous chapters describe the absoluteness of Jesus Christ for our salvation, as our high priest and sacrifice. His high-priestly ministry with His sacrificial blood which is offered once for all (Heb 7:27; 9:12; 10:10) in the heavenly sanctuary is provided to cleanse His people from sin (Heb 9:14; 10:22) and to give assurance and hope (Heb 6:18, 19; 7:19; 10:23). At the completion of His mediatorial ministry before the Father, Jesus comes again to save His people (Heb 9:24, 28). The day would be one of both salvation and judgment (Heb 9:27, 28; 10:26-31). Believers are exhorted not to drift away (Heb 2:1) but to hold fast (Heb 3:6, 14; 4:14; 10:23) and to persevere to the end (Heb 10:36).

Christ's suffering provides the grounds on which to exhort for perseverance (Heb 10:19-39), and the author gives examples of persevering faith in redemptive history. Their primary character is faith in God's command. The author defines faith at the outset of his sermon (Heb 11:1-3): the assurance of things hoped for, the conviction of things not seen, belief in God's creation by His word. In the process of redemptive history, more elements are accumulated: belief in God's existence and His rewarding those who seek Him (vs. 7), hoping for heavenly inheritance (vss. 10, 13-15).

**Cause and Purpose**

Noah's faith in building the ark to save his family when he was warned


\(^1\)William L. Lane, *Hebrews 9-13*, WBC, 47b:312.
(χρηματισθείς) about things not yet seen, condemned the antediluvian world. His firm, faithful life to God was “a sharp rebuke to a godless generation.” χρηματιζω ("warn") indicates divine revelation that has a crucial implication concerning salvation: Moses’ building of the earthly sanctuary after the pattern that was shown to him on the mountain (Heb 8:5), Noah’s building the ark to save his family (Heb 11:7), and God’s giving the law to Israelites at Mount Sinai (Heb 12:25, cf. vss. 18-21).

Because of their refusal to do what God had warned them to do in order to retain life, the antediluvians were destroyed. Their neglect came from their unbelief in God the Creator who has sovereignty over all creation.

Extent

What is condemned by Noah’s righteous deed is the κόσμος ("world"). It reveals that the extent of God’s judgment is global.

Procedure

The text takes it for granted that the reader is well acquainted with the development of Noah’s story. This is why the author sketches Noah’s life in just a verse. In the condensed form, the text implies the following procedures of judgment.

Period of probation

The giving of God’s warning to Noah presupposes the 120 years of probationary period in Gen 6:3.

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1Ibid., 340.
Investigation

The selection of Noah as the recipient of divine instruction indicates God’s investigation.

Sentence

God’s sentence declares Noah to be “an heir of the righteousness which comes by faith.” The antediluvian world was condemned as unrighteous and unbelieving. κατακρίνω (“condemn”) is “a legal technical term for pronouncing a sentence condemn, pronounce judgment on.”

Execution

κατεσκέυασεν κυβιωτῆς εἰς σωτηρίαν (“prepared an ark for the salvation”) is a strong piece of evidence for water judgment. The ark is used as a medium for salvation, and water as an instrument for destruction. κυβιωτός indicates “the boxlike boat built by Noah ark, ship.” The outward appearance implies its original usage, for keeping or preserving life in it.

Mitigation

“An heir of the righteousness that comes by faith” suggests the future possibility of the righteous. The possibility is fulfilled in Abraham, whose faith is counted as righteousness (Gen 15:6; Rom 4:3, 9; Gal 3:6; Jas 2:23). οὖτοι πάντες (“all these”) in Heb 11:13 is

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2Ibid., 230.
noteworthy. Though it refers to Abraham and Sarah, who left their home country, it can be extended to include Noah also, for he and his family had a common experience in leaving their native land to move to a new land. The new-creation motif in Gen 8-9 adds a new dimension of their faith in vs. 16, "they desire a better country, that is, a heavenly one."

Divine Salvific Activities

God's satisfaction at Noah's sacrifice in Gen 8:20, 21 meets an ultimate fulfillment in Jesus Christ's offering Himself as the sacrificial animal once for all and in His high-priestly ministry in the heavenly sanctuary. It removes human sin, changes human nature into new creation through the working of the Holy Spirit in the new covenant (Heb 8:8-13; 9:14, 15; 10:12-17; 12:24; cf. Gen 8:21), achieves union with God (Heb 12:22-24), and defeats the power of Satan by achieving the full recovery of Christ's dominion in the universe (Heb 10:12, 13).

χρηματισθείς ("being warned"), first aorist passive participle of χρηματίζω ("warn"), indicates divine revelation. The revelatory nature is emphasized by the phrase περὶ τῶν μηδέπω βλέπομενον ("about things not yet seen"). God provides the way of salvation through prophetic gift. God thus directs His people to prepare for the day of judgment, and through Christ's heavenly sanctuary, He cleanses the consciences of His people to serve "the living God" (Heb 9:14).

Human Moral Responsibility

"An heir of the righteousness that comes by faith" implies that God bestows
righteousness upon those who “respond to God with the faith that Noah demonstrated.”¹ A distinct feature of Noah's faith in contrast to those of Abel and Enoch is his “corporate aspect of faith” shown in his working “on behalf of his household.”² Considering “the righteousness” of Noah in the context of “an heir” reveals that righteousness is present reality that can be experienced in a faith relationship with God (Heb 11:7) and that it works to save people (cf. Dan 12:3). Faith, righteousness, and soul winning are combined together as present reality in the person of the saved at the final judgment.

“Being warned by God concerning events as yet unseen” is a reminder of the definition of faith in vs. 1. It requests humankind to perfectly trust in God and His word. Humankind needs to develop the spiritual insight to see what is unseen. The immediate literary context puts the text after the good news, proclaiming Jesus Christ as the sacrificial animal once for all and as the living high priest in the heavenly sanctuary. The truth requires a faith that can see what is not seen. The believers have the privilege to “approach the throne of grace with confidence” (Heb 4:16), and they “enter boldly into the sanctuary by the new, living way which he has opened for us through the curtain, the way of his flesh” (Heb 10:19 NEB).

There should be a reform to return to God's word, to accept what God promised and warned in the Bible as it is. Opening one's heart to the enlightenment of the Holy Spirit is anticipated for the end-time people. The everlasting gospel comes in the form of God’s warning against the impending judgment.

¹Lane, Hebrews 9-13, 341.

Humankind needs to have faith in God the Creator who exists, creates everything by His word, rewards those who believe in Him, and governs world history to fulfill His will of salvation.

In the literary context, perseverance in faith is the foremost virtue that is required. This perseverance is based on Christ's sacrificial love. It means laying aside the sin which clings ever so closely, running the religious race that is set before one, and relying upon Jesus Christ, the pioneer and perfecter of our faith (Heb 12:1, 2). A Jesus-centered life is the only way to victory over sin and to success in life.

Conclusion

Heb 11:7 describes Noah's faith as an example for believers. Noah accepted God's warning about things not yet seen, and saved his family by building an ark. As Noah's proper reaction to God's revelation became life for one, proper reaction to God's revelation concerning Christ's ministry in heavenly sanctuary will be life for other individuals also. As the Christ's heavenly ministry has universal significance, so the reward to those who have the right relationship with God will be salvation from the worldwide judgment.

1 Pet 3:19-21

(19) through whom also he went and preached to the spirits in prison (20) who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water, (21) and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ.

Preliminary Considerations

1 and 2 Peter belong to Petrine epistles. 1 Peter is composed of five sections:
salutation (1:1-2), the privileges and responsibilities of salvation (1:3-2:10), Christian's submission and God's honor (2:11-3:12), the suffering and persecution of Christians (3:13-5:11), and final words (5:12-14). 1 Pet 3:19-21 is located in the fourth section, whose outline can be described as follows:1

The Suffering and Persecution of Christians (3:13-5:11)
  The Blessing of suffering for righteousness (3:13-17)
  The Pattern of Christ's suffering and exaltation (3:18-22)
  Death to the Old Life (4:1-6)
  The Life for God's Glory (4:7-11)
  Consolations in Suffering (4:12-19)
  The Shepherd's Suffering Flock (5:1-4)
  Humility and Watchfulness in Suffering (5:5-9)
H. The Sustaining Grace of God (5:10-11)

The main purpose of 1 Peter is to encourage Christians who were undergoing persecution in the northern part of Asia Minor.2 The text mentioning Noah's flood directly is situated in the section that deals with "the suffering and persecution of Christians (3:13-5:11)."3 After the exhortation to "do good, even if you suffer for it (1 Pet 3:13-17), Christ's saving work (1 Pet 3:18-22)"4 is described.

The text "contains some of the most difficult exegetical problems in the NT."5 Three

1Edwin A. Blum, "1, 2 Peter," EBC, 12:218.


3Blum, 218, 239.

4N. Hillyer, 1 and 2 Peter, Jude, New International Biblical Commentary, vol. 16 (Peabody, MA: Hendrickson, 1992), 107, 120.

groups of interpretation revolve around the following two questions: (1) Who are the “spirits” to whom Christ preached? (2) When did Christ preach to them? The first group thinks that Christ “preached” to the supposedly disembodied spirits of the antediluvians between His crucifixion and resurrection. The second group thinks that the preexistent Christ “preached” to the antediluvians by the Holy Spirit through the ministry of Noah. The third group suggests that Christ proclaimed His victory to the disobedient spirits, that is, the fallen angels, on the cross. Inner contexts support the second interpretation. When the text is read together with 1 Pet 4:6, the “spirits” are seen as those who perished in the Noachian flood.

Breath is one of the conspicuous characteristics of living beings, and by a figure of speech (synecdoche), in which a characteristic part of a thing stands for the whole, \( \text{pneuma} \) means simply ‘person.’ Compare 1 Cor. 16:18, where ‘my spirit’ means ‘me,’ and Gal. 6:18; 2 Tim. 4:22; etc., where ‘your spirit’ means ‘you’ (cf. Phil. 4:23). See on Heb. 12:9, 23; cf. Num. 16:22; 27:16. Accordingly, these ‘spirits’ can be considered living human beings. In fact, the first part of vs. 20 apparently identifies them as people living on the earth immediately prior to the Flood. They were as certainly real, living human beings as were the ‘eight souls’ of vs. 20.

Cause and Purpose

The antediluvians are defined as those “who disobeyed” (\( \alpha\pi\epsilon\tau\eta\theta\iota\sigma\omicron\alpha\omicron\iota \)). \( \alpha\pi\epsilon\theta\iota\omega \)

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1. "By which" [1 Pet 3:19], SDABC, 7:574-575; Blum, 241.
2. J. Ramsey Michaels, 1 Peter, WBC, 49:196. The first position is to be rejected, for it supports the unbiblical purgatory theory and the possibility of a second chance for the dead to escape from purgatory. "Those who maintain that Peter here supports their belief in the so-called natural immortality of the soul must also explain why Christ would be partial to the 'spirits' of dead sinners of Noah's time and not give to those of other generations a similar opportunity." "By which" [1 Pet 3:19], SDABC, 7:575.
disobey indicates "the most severe form of disobedience, in relation to the gospel message disbelieve, refuse to believe, be an unbeliever (Ac 14.2)." They refused the gospel given by the preexistent Jesus Christ. According to Peter, the gospel is symbolized in the sacrificial system which originated from before the creation of the world: "you were redeemed from the empty way of life . . . with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world" (1 Pet 1:18-20).

Through the blood of sacrificial animals, antediluvians had the privilege of looking upon Christ who was going to die "for sins once for all, the righteous for the unrighteous, to bring" them "to God" (1 Pet 3:18). Peter aims to show God's impartial offer of the gospel in all ages. The antediluvians rejected Christ, who was typified in the sacrificial system (cf. Cain and Abel's offerings in Gen 4:3-5).

The preexistent Christ's ministry through the Holy Spirit was rejected. Peter's application identifies YHWH in the flood narrative in Gen 6 as the preexistent Christ. The antediluvians' intentional and wicked refusal caused pain to Christ's heart (Gen 6:5), and compelled Him to withdraw His life-giving presence of the Holy Spirit from the world (Gen 6:3). His salvific activity through Noah, His human agent, did not make much difference. The literary context of 1 Pet 3:8ff. includes both Christ and Noah as sufferers in soul winning. Their hopeless condition is described as their being "in prison" (ἐν φυλακῇ, 1 Pet 3:19).

Extent

1 Peter does not offer the geographical extent of God's judgment at Noah's time.

The absence of the description is evidence that the global extent of the judgment is to be strongly assumed by the readers. Actually, 2 Peter forcefully upholds such a principle. 2 Pet 3:6, 7 contrasts “the world of that time” (Noah’s time) and “the present heavens and earth” in God’s judgment. Noah’s deluge is firmly accepted as a global judgment.

**Procedure**

The text describes the procedure of the judgment clearly.

**Period of probation**

“When God waited patiently in the days of Noah” (vs. 20) gives one an image of the duration of time. The alluded text in Gen 6:3 shows that time to be 120 years. “The time of grace ends when the μακροθυμία or ‘longsuffering’ of God is exhausted as it was ‘in the days of Noah’.  

**Investigation**

ἀπειθησαοῦν (“who disobeyed,” vs. 20) indicates God’s point of investigation in His judgment. 1 Pet 4:17 makes obedience to the gospel a key point which God considers in His final judgment. God’s patience “allows the development of the obedience and disobedience (ἀπειθησαοῦν) which in judgment are manifested in deliverance (διεσώθησαν) and destruction.”

Gen 6-9 emphasizes Noah’s obedience. His role in the judgment was obeying

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God's instruction (Gen 6:22; 7:5, 9; 8:16-18) and offering animal sacrifices to God (Gen 8:20). Obedience and faith determine one's destiny at the time of God's judgment.

Sentence

As when Noah was described by God as "the righteous" (Gen 7:1), the context divides people between "the righteous" and "the unrighteous/ungodly and the sinner" (1 Pet 3:18; 4:18). Peter applies δίκαιος ("the righteous") both to Christ and the believers. Because Christ's death is the death of the righteous for the unrighteous (1 Pet 3:18), believers do not have the inner merits of righteousness. Human righteousness comes from the relationship with Christ. The antediluvians could have enjoyed imputing and imparting of Christ's righteousness through the ministry of the Holy Spirit. By refusing the gospel, they met with destruction.

Execution

"In it only a few people, eight in all, were saved through water" (vs. 20). Noah's family survived the deluge, and all others died. There is no middle ground between life and death. This leads to the mitigation that applies the lesson in a typological way.

Mitigation

Water symbolism plays an important role. 1 Pet 3:21-22 emphasizes the significance of water baptism. As Noah's family survived through water, believers experience a new life through baptism. Christ provided for the end-time people that which was lacking in Noah's salvation. Unlike the former water, which left the evil imagination of the heart unchanged—the external salvation of Noah's family is likened to the removal of dirt from the body (Gen
Christian baptism solves the ultimate problem of sinners—it is the purification of the inner man through the power of the risen Christ who ascended to heaven and sits at God’s right hand (1 Pet 3:21, 22).

The salvation that Noah experienced through the waters is of the type that is experienced in baptism. The soteriological element of the flood typology is already developed in Isa 54:9-10, with which 1 Peter has some thematic parallelisms, as noticed before. Special mention is to be made of Peter’s use of the hermeneutical term ἀντίτυπος (1 Pet 3:21).

We noted how ἀντίτυπος has a basic meaning of “corresponding” or “the corresponding thing,” such as die to the stamp, or (molded-) figure to the mold. Our exegesis of 1 Cor 10 further revealed how the signification of [hollow] “mold” for τύπος captures the dynamic linear connection between the OT and NT realities. Likewise, it appears that in 1 Pet 3:21 ἀντίτυπος may best be viewed in terms of “that which corresponds to the mold,” i.e., the molded reality that results from the molding process. The OT events of the Flood are “shaped” according to the divine intent to function as a “mold,” so that the end (eschatological) product (Christian baptism) ineluctably (devoir-être) corresponds (ἀντίτυπος) to the (historical) contours of the OT reality, but transcends it by virtue of its (eschatological) fulfillment of the ultimate (Christological-soteriological-ecclesiological) purpose for which the OT event was intended. The ἀντίτυπος is thus the NT Nachbild of the OT nachbildliches Vorbild (the Flood salvation).

1 Pet 4:3 uses water symbolism in a negative way. ἀνέχωρος (“flood”) is used figuratively to designate the corrupt and dissipated life; “they think it strange that you do not plunge with them into the same flood of dissipation, and they heap abuse on you.” The term expresses “pouring out, flooding” as in a wide stream; figuratively and in a negative sense,

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1While Paul uses a hermeneutical term τύπος (“type, pattern,” Rom 5:14; 1 Cor 10:6), Peter uses another hermeneutical term ἀντίτυπος. Goppelt suggested that two terms have corresponding sense. Cf. Leonhard Goppelt, “Τύπος,” TDNT, 8:253.

of moral dissipation and reckless living, excess, extreme degree (1P 4.4). Since the believers experience a real salvation, they are admonished to be patient in the midst of suffering and to “commit themselves to their faithful Creator and continue to do good” (1 Pet 4:19).

**Divine Salvific Activities**

Cultic motif is apparent in exhorting Christian endurance. Jesus Christ’s suffering as “a lamb without blemish or defect” is the ground of our redemption, which the Spirit of Christ has been pointing to through the prophets (1 Pet 1:10-12, 19-21). Because of His redemptive suffering, Christian endurance of suffering for doing good is proper in this evil world. God’s endurance continues now as His patience with the antediluvians did before.

When Christ’s work of redemption is considered from its immediate literary context, it emphasizes God’s longsuffering: “God waited patiently” (vs. 20). μακροθυμία expresses God’s delaying His wrath. “The majestic God . . . surprisingly attests Himself to the people as the God who will restrain His wrath and cause His grace and loving kindness to rule.”

His character of longsuffering is proclaimed in Exod 34:6. His longsuffering creates the way for salvation.

ἐν φ (“through whom,” 1 Pet 3:19) has πνεῦμα (“Spirit”) in the previous verse as the antecedent. It indicates the preexistent Christ’s ministry through the Holy Spirit. He was personally involved in the work of redemption. He did not bring about the judgment as an automaton. Though He was humiliated by the antediluvians’ global refusal, He was patient. God’s patience means salvation for man. He is waiting for human repentance.

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Extending Christ's ministry to the antediluvians makes the gospel of Jesus Christ an everlasting one. Throughout the ages, from creation to the new creation, there is only one gospel. That gospel is of Jesus Christ who suffered death for us, was resurrected, ascended, and is now sitting at the right hand of God.

His salvific grace is given to Noah. It is a significant event, for through Noah, humankind has a new beginning. Humankind is not destroyed. True life is provided in Christ. That life can be obtained as a present reality through baptism.

**Human Moral Responsibility**

God's μακροθυμία ("longsuffering, patience") gives new meaning to Christian patience in suffering. Christian suffering in the midst of an evil world has a redemptive purpose, and it is like bearing the cross alongside Jesus Christ, who suffered for humankind. Christ’s followers are admonished, “always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect” (vs. 15). Maintaining a calmness of heart in the midst of hostility and living positively as God’s messenger are implied in Christian μακροθυμία. Such manifestation of μακροθυμία is possible when you “in your hearts set apart Christ as Lord” (vs. 15a). Only Christ in one’s heart accomplishes divine μακροθυμία in humankind. "Thus μακροθυμεῖν is a gift of God, not an arbitrary cultivation of the virtue of self-control."¹

Patience is needed to obey God’s command and to preach the gospel. Patience, obedience, and evangelism are to be united in the experience of the end-time people. 1 Pet 3:22 anticipates the consummation of Christ’s kingdom. His glorious kingdom is achieved
through longsuffering in fulfilling God's work. The crown of glory is promised to the victors
at the appearance of the Chief Shepherd (1 Pet 5:4).

Conclusion

1 Pet 3:19-21 describes the preexistent Christ's ministry in the antediluvian world.

Noah's flood is used as a type that prefigured Christian baptism. As Noah and his family
were saved through global water, believers experience salvation through baptismal water
that represents Christ's death and resurrection. Due to Christ's suffering for sinner,
humanity has grace to participate in new life.

2 Pet 2:5; 3:6

(2:5) If he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others. . . . (3:6) By these waters also the world of that time was deluged and destroyed.

Preliminary Considerations

2 Peter is composed of five sections: salutation and blessing (1:1-4), the essential
Christian virtues (1:5-15), Christ's divine majesty (1:16-21), false prophets and teachers
(2:1-22), and the promise of the Lord's coming (3:1-18).2 The section that includes 2 Pet
2:5 can be outlined as follows:3

False prophets and teachers (2:1-22)
Warning against false teachers (2:1-3)
Three examples of previous judgments (2:4-10a)

1Ibid., 378.
2Blum, 265.
3Ibid.
The impotence of their teaching (2:17-22)

The section that includes 2 Pet 3:6 treats three main ideas: the certainty of the day of the Lord (3:1-10), the ethical implications of the day of the Lord (3:11-16), and the need to guard against error and to grow in grace (3:17-18).¹

Two occurrences in 2 Peter are related to the Genesis flood narrative (2 Pet 2:5; 3:6-7). They are written to exhort for eschatological faith in the believers whose faith is threatened by the destructive heresies of the false prophets and false teachers (2 Pet 2:1) and by the ridicule of the scoffers (2 Pet 3:3). 2 Peter “develops an eschatological theme of divine judgment, the destruction of the world, and the promise of a new heaven and a new earth. . . . In the third chapter . . . he frequently refers to the day of the Lord, which is a day of judgment and a day of God (vss. 7, 8, 10, 12).”² 2 Peter does not mention the impending suffering at all. Its main warning is “against abominable libertinists who scoff at the Parousia of Christ.”¹

Cause and Purpose

A simple reconstruction of the two passages clarifies the cause of God’s judgment. Because of the “ungodly people” (κόσμῳ ἁσεβῶν) of the “ancient world” (ἀρχαίον κόσμου, 2 Pet 2:5), “the world at that time” (ὁ τότε κόσμος) was destroyed by the deluge (2 Pet 3:6). By using the Noachian deluge as an example, the author of 2 Peter relates some corresponding elements between his time (it is recognized as end-time) and the antediluvian

¹Ibid.

epoch. The consistent use of κόσμος in both texts implies the incurable global corruption of human society that essentially led to self-destruction and God's final judgment. It is noteworthy that 2 Peter adopts φθορά (“corruption, ruin”) to express the corresponding idea of Hebrew רע (“corrupt, destroy”) (2 Pet 1:4; 2:12, 19; cf. Gen 6:11, 12, 13, 17).

When the condition of the antediluvian world became so bad that it could be summed up in the word αοεθεία (“ungodliness”), the divine judgment ended the world. The Greek “αοεθεία (“ungodliness”), the noun form of the adjective αοεθής (“ungodly, impious”), indicates “the spiritual condition of those alienated from God (Rom. 1:18; Jude 15). It may even refer to the ungodly among God’s own people, whether referring to Israel (Rom. 11:26; Jude 15) or to the Christian Church (2 Tim. 2:16; Jude 18).”

Every usage of αοεθής in the Petrine epistles is related to God’s judgment. The ungodly have no possibility of salvation (1 Pet 4:18). As they were already destroyed as examples by the Noachian deluge (2 Pet 2:5) and by the fire upon Sodom and Gomorrah (vs. 6), they are reserved for destruction by the judgment fire (3:7). The book teaches that alienation from God causes cosmic extinction by God’s judgment. Only the righteous are preserved in the midst of cosmic judgment (2:5; 3:11-13).

Extent

Double usages of κόσμος (“world, world order, universe) in 2 Pet 2:5 emphasize the global dimension of the deluge. ἀρχηγοῦ κόσμου (“the ancient world,” 2 Pet 2:5) indicates both the antediluvian epoch and world. Its parallel responding idea is the new world order that


will be ushered in by “the day of God” (2 Pet 3:12). κόσμος ἀσεβών (“ungodly people”) infers the global human society. By applying κόσμος to a temporal epoch, world order, and human society globally, God’s sovereignty over the globe is maintained. κόσμος reappears in 2 Pet 3:6 to indicate the global flood. The usage of the term in both cases refers “to the universe as a whole and conceives of the Flood as causing a cosmic catastrophe.”

Procedure

Because the main purpose of the book is to exhort believers to prepare for the eschatological judgment of God, the Noachian flood as its type is utilized to offer practical counsel. The book furnishes the contents that parallel the procedure of God’s judgment at Noah’s flood.

Period of probation

Noah’s flood is introduced as a sure example concerning God’s judgment. In the present age that constitutes the end-time, false prophets and false teachers deny the sovereignty of God (2 Pet 2:1) and scorn God’s judgment upon the antediluvian world as a nonhistorical event (2 Pet 3:3-5). As God was patient in the Noachian period, God is also tolerant toward the ungodly world. “Their condemnation has long been hanging over them” (2 Pet 2:3). But it will not last forever. As God punished the antediluvian world, He will punish the present world. The end will surely come. “The Lord is not slow in keeping His promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance” (2 Pet 3:9). The slowness and delaying of

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God's judgment ensure the duration of a time that will be used for soul winning.

Investigation

The antithesis between "the ungodly people" and "a preacher of righteousness" (2 Pet 2:6) shows God's corporate and individual investigation. While God sees the general spiritual-moral condition of the world, He does not miss the condition of the individual person.

Alienation from God produces every type of sin. The antediluvian sins are negative examples for the end-time believers. The reference to φθορά and ἐπιθυμία ("corruption" and "evil desire") at the beginning of the eschatological exhortation in 2 Pet 1:4 has a structural similarity with the Genesis flood narrative, where corresponding sins of ῥέωσις and ἀφετέρω ("corruption" and "evil," cf. Gen 6:5, 11) are found at the beginning of the narrative.²

Special mention is given to the false teachers in the community of faith.³ Their sin is comparable to that found in Gen 6:12, "all the people on earth had corrupted their ways" (italics supplied). ῥέωσις and ὀόδος are corresponding in their sense of "way." As there was a

¹ἐπιθυμία means "(1) in a neutral sense strong impulse or desire (MK 4.19); (2) in a good sense of natural and legitimate desire (eager) longing, (earnest) desire (1TH 2.17); (3) in a bad sense of unrestrained desire for something forbidden lust, craving, evil desire (1T 6.9)." Friberg, Friberg, and Miller, Analytical Lexicon of the Greek New Testament, 164.

²φθορά and ἐπιθυμία are distributed evenly in the book. They occur four times respectively in 2 Pet 1:4; 2:12 two times, 19 and 2 Pet 1:4; 2:10, 18; 3:3.

³"Much of the content for that prophecy in 2 Peter 2:1-3:3 is closely linked to Jude 4-18. The order of material and verbal echoes indicate that 2 Peter has borrowed from Jude rather than the other way around. However, since extended verbal parallels such as one finds in the Synoptic tradition are not evident in the Jude/2 Peter relationship, 2 Peter may not have been copying directly from the text of Jude." Pheme Perkins, First and Second Peter, James, and Jude, ed. James Luther Mays, Interpretation, a Bible Commentary for Teaching and Preaching (Louisville, KY: John Knox, 1995), 178. For the comparison chart for 2 Peter's use of Jude, see Perkins, First and Second Peter, James, and Jude, 179-180.
deviation in conduct from the right path that God ordained in creation, there will be deviation from God's teaching among the leaders of God's people in the end-time (2 Pet 2:2, 15, 21). The term ἀδιάκριτος functions as an inclusio of chapter 2.

The Petrine epistles put the community of faith under God's judgment first. "It is time for judgment to begin with the family of God" (1 Pet 4:17). Peter's major concern was to warn against the false teachers "among you" who "introduce destructive heresies, even denying the sovereign Lord" (2 Pet 2:1). They will have many followers (2 Pet 2:2). Their sin can be violence against God and His word, and thus against God's people by threatening their salvation (vss. 2-3). הָאֲוָלִים was the characteristic sin of the antediluvian world. As "the fallen ones," Gen 6:4, who were the children of the sons of God and the daughters of men, led the trend of violence at that time, these false teachers, who are the religious syncretists mixing God's word with heathen heresies (2 Pet 2:1), will lead the trend of violence by their slander against "celestial beings" (vs. 10) and blasphemy (vs. 12). They are experts in adultery (vss. 14, 15, 18) who follow the way of Balaam, the mad prophet and the instigator of idolatry and adultery to a Moabite Baal at Peor (vs. 16; cf. Num 25:1-3; 31:16; Rev 2:14). The scoffers deliberately nullify the teaching of the biblical creation (2 Pet 3:4-5).

God sees their innermost motivation. What led them to go astray from the right path of God are their own evil desires, ἐπιθυμία (2 Pet 1:4; 2:10, 18; 3:3). ἐπιθυμία is concerned with the human heart, the ultimate concern of God in His judgment (cf. Gen 6:5; 8:21).
Sentence

As the Noachian ungodly people were sentenced to death while the righteous Noah and his family were destined to live, the false teachers and their followers will be condemned to die like perishing beasts, while the righteous ones are kept safe from the trial at God's judgment (1 Pet 2:3, 5, 9, 12).

Execution

2 Pet 3:6, 7 parallels the mode of a worldwide catastrophic destruction. As the former world was destroyed by waters, the present heavens and the earth will be destroyed by fire: “the elements... everything will be destroyed” by fire (vss. 10, 11). Only the righteous will inherit “a new heaven and a new earth, the home of righteousness” (vs. 13).

Mitigation

God's judgment is not the end of the world. It is a new beginning and a new creation. God's people are admonished to look forward to the new world with “a new heaven and a new earth” (vs. 13). Eschatology is presented as God's new creation. It corresponds to the re-creation motif in Gen 8-9. The quality of life in the new world is defined in the phrase “the home of righteousness” (2 Pet 3:13), as contrary to the postdiluvian world condition in which humans still had wicked hearts as before (cf. Gen 6:5 and 8:21). God's final global judgment fulfills that which was desired in the former Noachian global judgment.

Divine Salvific Activities

A remark on the cleansing from one's past sins (2 Pet 1:9) refers to Jesus' salvific
activity on the cross, which Peter claimed in his previous letter (1 Pet 1:18-20). The second letter stresses the full availability of experiencing the righteousness of our God and savior Jesus Christ (2 Pet 1:1), which became a present reality in believers’ life through Christ’s redemptive suffering and exaltation. On the basis of this elementary truth, the author develops an eschatology that exhorts believers to be careful about false teachers, to grow in faith, and to stand firmly on the ground on which they are already established in (2 Pet 1:12, 13, 15; 3:1, 17).

The epistle maintains the sufficiency of God’s provision for salvation. The book is like a treasure-house full of heavenly treasures. God and Jesus our Lord supply “everything we need for life and godliness . . . very great and precious promises” in knowing him (2 Pet 1:3, 4). Their purpose is to make us “participate in the divine nature” (2 Pet 1:4), that we may “receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.” Because the recipients experience “the righteousness of our God and Savior Jesus Christ” in their lives of faith (2 Pet 1:1), they will experience the ultimate fulfillment of God’s will—the holy God among holy people in a holy place. Because of this hope, “the day of the Lord” (2 Pet 3:10)—God’s final judgment day—is not a day of woe, but one of salvation that will bring “a new heaven and a new earth, the home of righteousness” (2 Pet 3:12, 13).

God’s salvific activity for His righteous ones on His final judgment day is guaranteed by His former historical salvific activities in the Noachian flood and during the destruction of Sodom and Gomorrah, the types for the final judgment. God protected (ἐφύλαξεν) Noah, “a preacher of righteous,” and He rescued (ἐρρώσετο) Lot, “a righteous man” (2 Pet 2:5, 7). Graphic description of Lot’s painful religious experience in the midst of lawlessness gives assurance to God’s people of His capability to rescue them: “If this is so, then the Lord
knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment” (2 Pet 2:10). Humankind is not saved by his own righteousness, but by God’s continual protection and deliverance.

God’s patience is emphasized. His patience with the false teachers and the scoffers seems odd to God’s true people. It is to be considered from the soteriological point of view, “He is patient with you, not wanting anyone to perish, but everyone to come to repentance. . . . Bear in mind that our Lord’s patience means salvation” (2 Pet 3:9, 15).

**Human Moral Responsibility**

In response to God’s salvific activity, humankind is responsible for their own salvation. Participating in the divine nature by availing of God’s gifts in Jesus Christ (2 Pet 1:3-4) is a must for believers. It solves that common problem of all humanity which necessitates God’s judgment. Evil human nature is to perish, and divine nature is to be formed (cf. Gen 8:21). It is concerned with the “evil desire” that ruins both a person and the community (ἐπιθυμία, 2 Pet 1:4; 2:10, 18; 3:3). ἐπιθυμία as the working of the evil human heart strongly recommends, in an antithetical way, the perfect surrender of the human will to God’s will. Obedience to God’s will is the essence of righteousness. It is the only thing that affords room in “a new heaven and a new earth, the home of righteousness” (2 Pet 3:13) for the true people of God, “those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours” (2 Pet 1:1). The eschatological perspective of righteousness and faith is maintained in the book of 2 Peter.

The greatest portion of the book is allotted to warnings against the apostasy led by false teachers and scoffers. They attack the inspiration of the biblical prophecy. Due to their
attack, the faith community faces a spiritual crisis, standing in danger of losing the eschatological perspective based on God's final judgment and of falling to a dissipation (2 Pet 2:2, 13-16, 18-22; 3:5) that will make them confront "the day of the Lord" as "a thief" (2 Pet 3:10).

The spiritual crisis challenges the believers to be "firmly established in the truth" (2 Pet 1:12). Being so includes the following actions:

First, they are to maintain faith in the prophetic gift. 2 Pet 1:16-18 puts the inspiration of the prophecy of the Scripture (2 Pet 2:19-21) under the eschatological perspective of Jesus' second coming. Through his own experience, Peter insists on the validity of the inspiration of the Holy Spirit in the prophecy of the Scriptures. From the context of Peter's last will to the Christian community in 2 Pet 1:13-15, firm faith in God's prophetic gift is recommended first of all. Because inspiration and prophecy are concerned with the sovereignty of God, false teachers, like the false prophets, attack God's word by secretly introducing destructive heresies (2 Pet 2:1) and lead others to exercise false freedom according to their sinful desires (vss. 2, 19).

Second, they are to stand firm in the pure Christian faith. The one and only occurrence of οὖν ("therefore") in the closing section of the book emphasizes its significance as the conclusion. "Therefore, dear friends, since you already know this, be on your guard so that you may not be carried away by the error of lawless men and fall from your secure position" (2 Pet 3:17, italics supplied). φυλάσσομαι ("be on your guard!") is the Greek imperative plural form of φυλάσσω. φυλάσσω appears twice in the Petrine epistles and both times in 2 Peter (2 Pet 2:5; 3:17). They are applied to God and to the believers, respectively. The respective implications are that, first, God is able to preserve His righteous ones from
the final judgment as He did for Noah, and second, believers are to keep the way of life that
God has provided for them. \( \phi υλάσω \) in LXX refers to the "confident experience of the
divine preservation . . . in suffering and sin." God's people have the promise of God's
protection from the evil one and from falling away (1 Thess 3:3; Jude 24). "Such promises,
however, should never cancel out the injunction to watch ourselves so that we do not
apostatize." We are to respond to God's protection by keeping God's word and by growing
"in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet 3:17).

Third, they are to work to win souls. As Noah was "a preacher of righteousness" in
the antediluvian world (2 Pet 2:5), so the believers, who are made righteous through
experiencing the "righteousness of our God and Savior Jesus Christ" (2 Pet 1:1), are to
preach to sinners about the righteous judgment of God, and to invite them to accept God's
saving righteousness.

Most commentators understand 'righteousness' to refer to God's justice in judging
the ungodly, and certainly Noah proclaimed such a standard. But . . . Jewish
tradition also taught that Noah preached repentance . . . In emphasizing God's
righteous judgment of sinners, Noah also invited the people of his age to repent and
to enjoy God's forgiveness, his saving righteousness. This fits with what Peter said
about God's righteousness in 1:1, which is a gift received by believers.  

When God's patience is considered from the soteriological point of view (2 Pet 3:9,
15), evangelism that exalts God's sovereignty over the world through His righteousness and
that appeals to sinners to accept the righteousness of Jesus Christ by repentance, is the way
to hasten His coming. The righteous are called to this mission of \( \sigmaπεγ\υο\υτας \; την \)

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2Thomas R. Schreiner, 1, 2 Peter, Jude, NAC, 37:400.

3Ibid., 339.
Conclusion

2 Pet 2:5 and 3:6 refer to “flood,” “deluge,” and “Noah” to exhort Christian believers to stand against false teachers. Noah’s flood is the evidence that God punishes the unrighteous and saves the righteous. Noah’s flood serves as a type for the eschatological judgment of God that will destroy the present world by fire and save those who live holy and godly lives.

Rev 14:7

He said in a loud voice, “Fear God and give him glory, because the hour of His judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.”

Preliminary Considerations

The text contains God’s final warning to all people about the eschatological judgment. Each term that modifies God the Creator has direct correspondence with one in Gen 6-9.

According to Ranko Stefanovic’s analysis of the structure of the book, Rev 14 belongs to the second half of the book (Rev 12-22:5) that “focuses in particular on the end-time and the final events of this world’s history.” 1 According to the sevenfold structure of

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1 Ranko Stefanovic, Revelation of Jesus Christ: Commentary on the Book of Revelation (Berrien Springs, MI: Andrews University Press, 2002), 365. For Ranko Stefanovic’s literary arrangement of Revelation and threefold structure of Revelation with a prologue and an epilogue (Rev 1:1-8, prologue; Rev 1:9-3:22, messages to the seven churches: Christ as the High Priest; Rev 4-11, opening of the sealed scroll: Christ as the eschatological ruler; Rev 12-22:5 contents of the sealed
the book based on the sanctuary system typology that Richard Davidson and Jon Paulien argue for, Rev 14:7 belongs to the section of “the wrath of the nations” (Rev 12-15:4) with its introductory sanctuary scene in Rev 11:19.¹

Stevanovic’s chiastic structure of the book based on these introductory sanctuary scenes highlights Rev 11:19 as the center that deals with “judgment” as follows:²

1. Rev. 1:12-20
2. Rev. 4-5 Inauguration
3. Rev. 8:3-5 Intercession
4. Rev. 11:19 Judgment
5. Rev. 15:5-8 Cessation
6. Rev. 19:1-10 Absence
7. Rev. 21-22:5

Rev 14 treats God’s final judgment and redemption. There are three visions (vss. 1-5, 6-13, 14-20) and seven scenes: the Lamb and the 144,000 (Rev 14:1-5), the three angels who each announce some aspect of judgment (vss. 6-7, 8, 9-11), a blessing (vss. 12, 13), and two scenes describing judgment (vss. 14-16, 17-20).³

Rev 14:7 constitutes the first angel’s message, which proclaims the coming of God’s scroll: Christ as apocalyptic Michael; Rev 22:6-21 epilogue), see 25-45.


²Stefanovic, 31. “The structure of these introductory sanctuary scenes indicates two definite lines of progression. First, there is a complete circle moving from earth to heaven and then back to earth again. Then, there is a definite progression from the inauguration of the heavenly sanctuary to intercession, to judgment, to the cessation of the sanctuary function, and finally to its absence.” Ibid.

judgment. From the perspective of judgment, worship of God the Creator is commanded. A very intimate relationship with the Genesis flood narrative is sensed in every word that modifies God the judge. The heavens, the earth, the sea, and the springs of water occur very frequently to describe the extent and mode of the Noachian flood. God's global annihilation of all life forms is informed to Noah by adopting הַאֲרֵץ (“the earth”) and הַשָּׁמַיִם (“the heavens”) in Gen 6:17; the process of annihilation and the consequence of utter annihilation by deluge are described in relation to הַכָּתוּב and הַשָּׁמַיִם in Gen 7:19, 23. The cosmic dimension of the undoing of creation is achieved by the unified work of the waters from heaven and the subterranean ocean (Gen 7:11); the global re-creation begins with the closing of the two cosmic powers (Gen 8:2).

John Baldwin investigated the verbal allusion between πηγὰς ὑδάτων (“the fountains of waters”) in Rev 14:7 and מַעֲשֵׂי הָאֵר (“fountains of the deep”) in Gen 7:11, and he concluded that Rev 14:7 presents God's future global judgment in the light of the Noahic flood. On the ground of the former antediluvian judgment, the worldwide judgment message is given. Judgment exalts God as the sovereign ruler over the universe who is worthy of receiving glory and honor. He is the real power that controls the whole creation and creates the new history of salvation, in contrast to the satanic trinity—the dragon, the beast from the sea, and the beast from the earth—that enforce arbitrary global worship in Rev 13.

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Cause and Purpose

Since the first beast out of the sea in Rev 13 is the composite of the animals in Dan 7, and the satanic trinity's work to slander God and persecute God's work have correspondence in Dan 7-9, it may be seen that the end-time crisis does not happen accidentally, but is deliberately arranged by Satan.

Rev 13 supplies the immediate background for calling for worship of God the Creator. The crucial issue in the final crisis is the subject of worship, or who is worshiped. The dichotomy of the end-time people is seen in Rev 13 and 14. They are divided between the worshipers of the dragon and the beast (Rev 13:4-8; 14:9-11) and the worshipers of God the Creator. The division occurs because of arbitrary enforcement on the part of the satanic trinity (Rev 13:12). In contrast to this arbitrary worship, God requests voluntary worship in response to His appeal through the three angels' messages.

Reference to God's creatorship in Revelation occurs in Rev 4:11; 10:6; 14:7. The occurrences in the book are rare, but there is great significance in each case. The twenty-four elders, "as the representatives of redeemed humanity in the heavenly courts," praise God's triumphal sovereignty on the basis of creation (Rev 4:11). God's faithfulness to fulfill His promise and prophetic word, and its certainty are assured by the angel's swearing by the

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1 Stefanovic, 191.
2 Rev 4:10-11 reflects a court ceremony handed down from ancient Roman times. For the practice that kings would present their crowns before the Roman emperor to express their submission and homage, see Aune, Revelation 1-5, 308-309. For the acclamation "you are worthy" at the "triumphal entrance of the Roman emperor," see Elisabeth Schüssler Fiorenza, Revelation: Vision of a Just World, Proclamation Commentaries (Minneapolis, MN: Fortress, 1991), 59-60. For "Our Lord and God" as the official title of Domitian, the Roman emperor during the time of John the writer of Revelation, see Aune, Revelation 1-5, 309-311.
eternal God the Creator (Rev 10:6; cf. Heb 6:17-18). While God is worshiped in the whole universe as the sovereign ruler over His creation and prophetic times, an exceptional event happens on the earth. While history unceasingly flows to its goal, the full realization of God's kingdom on the earth at the eschaton, people resist God's sovereignty by worshiping the beastly power. Through their wrong choice, they reject God as their legitimate Creator who is worthy to receive worship.

The motif of creation and judgment is closely related in Rev 14:7. God's role as the powerful Executor of judgment is based on His ability to control over His creation. This fact was demonstrated by His use of waters as the instrument of His judgment at Noah's times.

God is also the regulator and dispenser of all the waters: he causes the rains to fall 'in time' (Lev 26:4; Deut 28:12). He opens the floodgates in judgment (Gen 7:17-20) and closes them (Gen 8:2-3). But even the normal flow of rivers (Num 24:6) and the presence of wells and springs (Gen 16:14; Ex 15:23, 27) continue to be his concern. His ability to provide water was proved by the provision of water in the wilderness. . . .

One of the factors controlling the dispersement and availability of water is the conduct of man. Water is withheld from covenant breakers, lawless and disobedient peoples (Lev 26:19; Deut 28:23; Amos 4:7; 1 Kgs 18:18), but given graciously as a sign of the blessing of God to that nation or city which obeys the voice of God. This divine mastery and ownership is demonstrated in the flood of Noah's day (Gen 7), the Red Sea deliverance (Ex 15:1-18). . . . Thus the waters of the Red Sea distinguish between the people of God and hardened idolaters.2

Extent

God's last gospel message is to be proclaimed globally, "to every nation, tribe, tongue, and people" (Rev 14:6). The creation motif encompasses the universal sovereignty of God (Rev 14:7). The global dimension of the judgment is explicitly alluded to in the

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1 Stefanovic, 325.
phrase πηγὰς ὧδατων ("the springs/fountains of waters") of Rev 14:7c. Jon Paulien and John Baldwin demonstrated this by comparing the verbal correspondences between Rev 14:7c and Exod 20:11.1 Baldwin’s diagram shows that verbal indications concerning the six-day creation and "sea, and all that is in them" in Exod 20:11 correspond to those concerning divine worship and "sea, and the fountains of waters" in Rev 14:7c. Worship is based on the six-day global creation. The seventh day is set aside to give glory to God the Creator.

"A divinely intended implication"2 is seen in the phrase "the fountains of waters" in the text. While "all that is in them" (Exod 20:11) reflects God’s global creative power displayed at creation, the corresponding phrase "the fountains of waters" (Rev 14:7c) reflects God’s global uncreative power displayed at the flood. The phrase πηγὰς ὧδατων refers not to artificial fountains and wells, but to "sources of water flowing from below ground level into pools"3 that are equivalent to מים תים הימים ("fountains of the deep") in Gen 7:11.4 The allusion indicates יחמור ("the flood"). Water image in Rev 14:7 is used in the

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3David Edward Aune, Revelation 6-16, WBC, 52b, 828-829.

4Baldwin, "Reflections," 391. "The general biblical usage of the concept 'fountains of water' includes all springs or fountains and hence the famous 'fountains of the great deep' referred to in Genesis 7:11. The book of Proverbs informs us that divine wisdom created the fountains of the deep (Prov. 8:24, 28). Above all, the fountains of the deep, according to the book of Genesis, broke up at the time of the biblical-flood that God sent as a divine judgment against intractable human sin. Thus the expression 'fountains of water' in Revelation 14:7 may intentionally point to the event when God
context of calamity caused by God's global judgment. The sureness and solemnity of God's global judgment message are emphasized in Rev 14:7 when support is drawn from the global antediluvian flood.

Procedure

The procedure of the judgment is arranged in order in the text, and can be constructed easily as follows:

Period of probation

The development of the apostasy by the beastly powers in Rev 13 requires a certain duration of time. As a counteraction to their forcing worship on the people of the earth, three angels proclaim "the eternal gospel" that gives a period of probation to the inhabitants of the earth. The second angel's message in the form of a threatening warning is actually an invitation toward the inhabitants of the earth to accept God's salvation (Rev 14:8). The same message is repeated by another angel in Rev 18, and the gospel invitation is finally uttered, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues" (Rev 18:4 NKJV). Due to the worldwide apostasy, the saints are required to be patient during this period (Rev 14:12).

1Wai-Yee Ng, Water Symbolism in John: An Eschatological Interpretation, Studies in Biblical Literature, 15 (New York: P. Lang, 2001), 336. “There are three groups of ‘water’ passages [in the Book of Revelation]: those related to calamities, those related to God’s promise of salvation, and those related to the consummation. . . . . The created world described in the creation accounts of Genesis is here depicted in the Apocalypse as the catastrophic universe.” Wai-Yee Ng, “Johannine Water Symbolism and Its Eschatological Significance with Special Reference to John 4” (Ph.D. diss., Westminster Theological Seminary, 1997), 255.
The period of probation continues until the dual harvests, the reaping of the grain for the saved (Rev 14:14-16) and the reaping of the grapes of wrath for the sinners (Rev 14:17-20).

Investigation

Rev 13 and 14 divides people from the perspective of worship. The standard of the final judgment is worshiping God. Those who fear and give glory to God are the ones who worship God the Creator. Worshiping God is related to both inner and exterior attitudes. As "fear" refers to the reverence that starts in the heart, God sees the inner attitudes of His worshipers. As giving glory is expressed in outward attitude, God sees the outer life of His worshipers. Thus God's investigation deals with both inner and outer human life.

Rev 14:12 sorts out the objects of God's investigation in His saints. In the presence of global apostasy, they are to be patient and stand firm in God by keeping "the commandments of God and the faith of Jesus."

Sentence

What God's final sentence will be to the worshipers of the satanic trinity is described in the third angel's message (Rev 14:9-11). Worshipers of the satanic trinity are destined to meet "the wrath" and "indignation" of God accompanied by "fire and brimstone" (vs. 10). The saints are blessed by a heavenly voice (vs. 13).

Execution

After the proclamation of the three angels, the scenes of executive judgment are shown by the two harvests on the earth (vss. 14-20). The judgment as drinking of "the wine
of the wrath of God” by the false worshipers (vs. 10) is executed by an angel’s throwing the wicked “into the great winepress of the wrath of God” (vs. 19). The judgment by “fire and brimstone” has a correspondent fulfillment in the second death after the millennium in Rev 20:10 (cf. Rev 19:20; 21:8). The sinners are consistently excluded from the new world (Rev 22:8, 15). The scene is figuratively described in Rev 14:20, “and the winepress was trampled outside the city” (NKJV, italics supplied).

Mitigation

From the perspective of the severely troublous times at the eschatological judgment period, Rev 14 gives assurance to the victorious ones through a comforting message of reward in vs. 13 and an apocalyptic vision of the coming of “the Son of Man” wearing a kingly crown (vs. 14). Jesus Christ is the reward of the saints. He is the one in whom everything good—a new heaven and a new earth, the tree of life/river, and the New Jerusalem—is included (Rev 21:1-22:5).

Divine Salvific Activities

The sanctuary motif is emphasized in Rev 14. God’s plan of salvation has been revealed to John from “a Lamb, looking as if it had been slain” (Rev 5:6) in the heavenly sanctuary; and the final harvest of the earth is determined from the heavenly temple (Rev 14:14-20).

In the face of the solemn moment of the closing of human history through God’s judgment in the heavenly sanctuary, God’s salvific activity is decidedly remarkable in sending His final messengers, the three angels, with the eternal gospel. God saves all the inhabitants on the earth through His eternal gospel. The timelessness and permanence of the gospel is

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expressed by the usage of εὐαγγέλιον ("gospel") with the adjective αἰώνιος ("eternal") without a definite article.\(^1\) God is a never-tiring soul winner. In spite of worldwide rejection, He sends His messengers repeatedly. The end-time message is basically a warning. However, God’s warning is not to be regarded in the negative sense of the word, but is to be accepted as an outburst of love that cannot keep silent at the sight of those doomed to death through their false worship. A merciful, salvific, and final Noahic call to avoid a final global undoing of creation, not by the waters of Noah but by fire, is provided in God’s everlasting gospel (Rev 14:10; 20:9, 10, 15; cf. 2 Pet 3:10).

God’s primary concern for salvation in the end-time is not on the believers, but on the sinners:

‘Those who dwell on the earth’ in Revelation are the worshipers of the beast—the ones ‘whose names are not written in the book of life’ (Rev. 13:8). This indicates that the final message is not for God’s people but for unbelievers. This message is referred to as an eternal gospel. This is especially significant. It indicates that the end-time gospel, while relevant in particular to the people living in the closing period of earth’s history, is not a different gospel from that preached by Paul. . . . This everlasting gospel is to be proclaimed and heard in the closing days of this world’s history (cf. Matt. 24:14).\(^2\)

God stands on the side of His worshipers who endure hardship, and gives the comforting message that they will not be forgotten even in their death (vs. 13).

**Human Moral Responsibility**

Rev 14:7 requires of humankind spiritual-moral responsibility through three consecutive imperatives: φοβήθετε τὸν θεὸν καὶ δότε αὐτῷ δόξαν . . . καὶ προσκυνήσατε


\(^2\) Stefanovic, 442.
τῷ ποιήσωτε ("Fear God and give him glory . . . Worship him who made").

φοβήσω τὸν θεόν ("Fear God!") Instead of fearing the satanic trinity, humankind is to fear God. Similar conditions presented in Rev 14 and Dan 3 highlight who is to be feared. People need to fear God instead of worldly power. Like Daniel's three friends before Nebuchadnezzar, they are to choose to worship God in spite of their life being at risk (Dan 3:16-18). When Nebuchadnezzar learned to fear God, he was cured of the madness in which he had regarded himself as an animal (Dan 4:1-37). Those who do not fear God are likened to beasts that are to be slaughtered on the day of God's judgment (2 Pet 2:12). “The judgment imposed on him (Nebuchadnezzar) left the humiliated king no choice but to acknowledge that God, not he, was the true sovereign of earth's affairs.”

dότε αὐτῷ δόξαν ("Give him glory!") is the phrase that was used in the legal processes at the court. Joshua told Achan this phrase (Josh 7:19; cf. Jer 13:16), and the Pharisees used this formula on the man born blind who was cured by Jesus (John 9:24). “The phrase signifies telling the truth by sinners who appear before God's judgment.” Humankind is to live in honesty before God from the consciousness of the eschatological judgment of God.

προσκυνήσατε τῷ ποιήσωτε ("Worship him who made"). Worship has an eschatological significance when the timing of the angel's command is considered. Worshiping God the Creator instead of the beast, Satan's agent, ensures everlasting life.


2Kistemaker, *Exposition of the Book of Revelation*, 408. “Fear God” and “give him glory” are the two commands that John requests in the Revelation; cf. Rev 15:4; 19:5 and 16:9; 19:7 respectively.
Those who save their temporal lives by worshiping the beast will fall into the cup of God’s wrath, and will experience torment (Rev 13:12, 15; 14:9-11). From the perspective of the great controversy between God and Satan, true worshipers constitute the remnant. God’s everlasting gospel aims to create the remnant at the eschatological time of the final judgment. The plural imperative form indicates the corporate nature of the remnant. “The Bible does not recognize a remnant person, only a remnant people. The remnant is a corporate concept.”

The significant relationship between worshiping God and human existence is grounded in God’s creatorship, which the weekly Sabbath commemorates. Paulien demonstrated three thematic parallels between Rev 14:7 and Exod 20:11 in their literary context respectively: salvation, judgment, and creation. The reference to obedience to God’s commandments, as an essential requisite to the saints from the background of the eternal loss as the consequence of submitting to the enforced arbitrary worship of the beast (Rev 14:9-12), implicitly commends Sabbath observance. Furthermore, explicit structural parallels exist between Rev 14:7 and Exod 20:11 in focusing on worship. “When the author of Revelation describes God’s final appeal to the human race in the context of the end-time deception, he does so in terms of a call to worship the Creator in the context of the fourth

1 *SDABC*, 7:831-832.


3 The following three thematic parallels between Rev 14:7 and Exod 20:11 are found: (1) salvation—preamble of the Decalogue, “I brought you out of the land of Egypt” (Exod 20:2-3); “the everlasting gospel” (Rev 14:6); (2) judgment—the second commandment, “visiting the iniquity of the fathers upon the children unto the third and fourth generation” (Exod 20:5); “Fear God and give him glory, for the hour of his judgment has come” (Rev 14:7); (3) creation—the fourth commandment, “Worship him who made . . .” (Exod 20:11); “Worship the one who made . . .” (Rev 1:7). See Jon Paulien, “Revisiting the Sabbath in the Book of Revelation,” *JATS* 9 (1998): 183-184.
commandment.  

Sabbath observance is found in the wording of the fourth commandment in Exod 20:11.

Relationship between worship and the heavenly temple cannot be missed. The movement of the seven introductory sanctuary scenes leads the believer to participate in Christ’s heavenly ministry from the inauguration, to the judgment, to the final fulfillment of God’s ultimate will, a holy God among holy people in a holy land. Rev 14:15, 17 points to the heavenly sanctuary where God’s judgment is executed in salvation and destruction. The sanctuary truth is one that should be understood and kept by the remnant people.

προσκυνήσατε is the imperative plural form of προσκυνέω (“worship”). The plural form alludes to the evangelism that invites people to worship God together. World evangelism is the responsibility for God’s end-time people. They are to work patiently while keeping God’s commandments and the faith of Jesus.

Conclusion

Terminological and thematic correlations are found between Gen 6-9 and Rev 14. “The springs of water” (Rev 14:7) explicitly refers to “the springs of the great deep” (Gen 7:11) that occurs in the context of the global flood judgment. The worship motif is related to Sabbath, the memorial of creation, through the water motif in the context of God’s judgment. Just as the waters were used as God’s instrument of global judgment at the antediluvian times, so fire will be used as God’s instrument of worldwide judgment at the eschatological judgment of God. Salvation is offered in the message of warning.

1Ibid., 185.
Summary

This chapter is devoted to examining the intertextuality of some biblical texts that have textual correspondence with the Genesis flood narrative. The texts include Ps 29:10; Isa 54:9-10 and Ezek 14:12-20 in the OT, and Matt 24:36-39 (cf. Luke 17:26-27); Heb 11:7; 1 Pet 3:19-21; 2 Pet 2:5; 3:6, 7; and Rev 14:7 in the NT.

Ps 29:10 includes the flood technical term הָעִבָּדִי. Its Canaanite background reflects a polemic against Baal worship. Idolatry and ungodly pride are condemned in the psalm. Seven occurrences of קָול הָיְתָה (“voice of God,” Ps 29:3, 4 two times, 5, 7, 8, 9) draw the map of God’s lordship as universal, for it covers the land of Canaan. Its absence in the land of Israel, the land of God’s sanctuary (Ps 29:9), expresses impressively God’s sovereignty and salvation in the context of the Noahic cosmic flood judgment. The procedure of judgment is implied within the text. God’s eternal lordship as established and proclaimed by the flood ensures eternal blessing and happiness for God’s people. Worship in the sanctuary is the central message of the psalm. Ps 29 emphasizes the importance of worship and the sanctuary from the perspective of God’s cosmic judgment.

Isa 54:9, 10 promises divine salvation to Israel, who has a marriage-covenant relationship. Its sureness is affirmed by reference to God’s swearing after the flood and His protection of Noah in the midst of the waters. Through the vicarious suffering and death of the servant of YHWH, her hopeless sins are forgiven, and the exiles have hope for restoration. Because YHWH is “the God of all the earth” (Isa 54:5), He can restore the exiles to their homeland. The procedure of God’s judgment can be deduced from the historical experience of Israel and the futuristic message of hope concerning the fate of His people. God’s salvific activity through the servant of YHWH’s vicarious death as a sacrificial
lamb in the cultic setting provides firm ground for peace between God and humankind. God creates the history of salvation. This passage provides the OT basis for flood typology in the NT, and humankind can become a new creation through His work of redemption. His creatorship is to be remembered through Sabbath observance.

Ezek 14:12-20 mentions the inescapability of God's judgment by referring to the three righteous men, Noah, Daniel, and Job. Their accumulated righteousness would be in vain to save others. A major sin is unfaithfulness that is seen in idolatry. God's universal sovereignty is expressed in the divine appellative אֱלֹהִי ("the Sovereign LORD") and the usage of אָרֶץ ("a land, country") without an article. The procedure of God's judgment is apparently shown by the movement of God. God's movement around the sanctuary highlights His investigative judgment, and a final restoration motif occurs when God returns to His sanctuary on Yom Kippur ("the Day of Atonement," Ezek 40:1). The chiastic structure by R.M. Davidson points out the fallen cherub as the real background for the cosmic evil. A salvific purpose of God is presented in the oracles of restoration (Ezek 34-39) through the chiastic counterbalance of the oracles of judgment (Ezek 12-23). God will ultimately cleanse human hearts and restore the temple as the source of life. God's appeal to people for repentance (Ezek 14:6) will be fully realized through His gift of the new heart and His spirit (Ezek 11:19; 36:26-27). Ezekiel's emphasis on the temple and on the Sabbath as the sign between God and His people has a soteriological value in God's judgment.

Matt 24:36-39 (cf. Luke 17:26-27) refers to Noah in Jesus' "apocalyptic discourse." The suddenness and unexpectedness of the eschatological judgment are stressed. The global nature of the eschatological judgment is described in the context of Christ's second coming. The procedure of judgment can be found in its immediate literary context, especially in
Jesus’ description of the end-time signs based on Daniel’s prophecy (Dan 7-9, 12), in the fulfillment of celestial signs in the past, and in the terminological usage of ἐκλεκτοὶ (“the elect”). The Son of Man’s role in the heavenly sanctuary in accomplishing God’s global dominion is strongly alluded to in Matt 24:30, in its literary context with Dan 7. The text exhorts God’s people to be awake and fulfill the gospel mission. Patience, Sabbath observance, and study of the book of Daniel have significant importance for the eschatological community of faith.

Heb 11:7 illustrates Noah as an example of true faith. His faithful life of obeying God’s will was a rebuke to the ungodly antediluvians. The procedure of judgment is implied in a very concise form in one verse. God’s salvific activity is shown in His warning message to Noah. The book of Hebrews highlights God’s salvific activity in solving the problem of sin through Christ’s high-priestly ministry in the heavenly sanctuary. Maintaining a faith relationship with God the Creator by holding sanctuary truths firmly, and by being patient like Jesus who suffered for humankind, is commanded.

1 Pet 3:19-21 mentions Noah from the context of Jesus Christ’s work of salvation. It describes the preexistent Christ’s saving ministry through the Holy Spirit in Noah’s time. The global extent is not indicated, but is assumed to be a well-known fact in the light of 2 Pet 3:6, 7. The procedure of judgment is contextualized by the preexistent Christ’s saving work. The cultic motif that is revealed in Christ’s suffering as “a lamb” is the ground for believers’ salvation and for their patience under suffering for doing good. God’s patience is illuminated from the perspective of salvation, and it gives solemnity and sanctity to Christian patience under suffering for doing good. Peter’s uses of a hermeneutical term ἄντιτυπος (“that which corresponds to the mold”) reflects that the Noahic flood in Gen 6-9 is shaped
to function as a type for Christian baptism by divine intention.

2 Pet 2:5 and 3:6 refer to Noah and the flood waters in the context of warning against false teachers. As the ungodly were punished and the righteous Noah was saved, the heretic leaders will be destroyed by God’s judgment and the righteous will be preserved by God. The Noachian deluge works as the type for the eschatological judgment of God that will happen globally. God’s patience makes room for a period of probation, and elements of the judicial procedure are implied from the perspective of the eschatological final judgment. “The righteousness of our God and Savior Jesus Christ” is offered freely to those who stand firmly in their experience with Jesus, who suffered as God’s lamb to cleanse them from their past sins (2 Pet 1:1-4, 9). In the midst of a spiritual crisis caused by the teachings of false teachers, they will need to maintain their patience by holding on to the pure Christian faith based on the inspired word of God, and to seek to hasten the day of His coming by inviting people to God’s saving righteousness.

Rev 14:7 shows the perspective of a worldwide final judgment with close terminological correspondence to Gen 6-9 in its description of God the Creator. The phrase πηγάς οδηγού ("the fountains of waters," Rev 14:7) referring to "sources of water flowing from below ground level into pools" is equivalent to the phrase מַעֲנֵי הָאָדָם ("fountains of the deep"). The text, Rev 14:7, being situated in the chiastic center of the book which is based on the seven introductory sanctuary scenes, highlights God’s judgment. The latter part of the chiastic structure presents the procedure of God’s judgment through the movement of the sanctuary. The earth’s last generation is warned against the false worship compelled by the satanic trinity in Rev 13. The procedure of judgment can be seen in order from the context of its climax at the dual harvest. Due to the fiercely and arbitrarily forced false
worship that is predicted and exampled in the book of Daniel (cf. Dan 3, 7-9), the saints are exhorted to be patient. The everlasting gospel that is offered by God through the angels is to be proclaimed throughout the world, to convince people to fear God. Because the verbal, structural, and thematic parallelisms between Rev 14:7 and Exod 20:11 stress worship as the pivotal issue in the eschatological judgment, Sabbath observance is a part of the everlasting gospel. In the midst of worldwide apostasy, the saints are identified by their keeping God's commandments (Rev 14:12). The sanctuary truth is to be understood by people, for it has a very important function in executing God's judgment (Rev 14:15, 17). The most outstanding responsibility for the saints is to invite the fallen world to worship together by preaching the eternal gospel.
CHAPTER VI

SUMMARY AND CONCLUSIONS

Summary

After describing the introductory questions in chapter 1, I analyzed the extrabiblical ANE flood stories in chapter 2. I treated three main ANE flood stories (the Eridu Genesis, the Atra-Hasis Epic, and the Gilgamesh Epic), focusing upon four aspects of judgment: date, cause and purpose, extent, and procedure.

All the ANE flood stories assume the flood to have been a historical event. The chronological progress of time is seen in the description of history from creation to the development of human society to the flood (the Eridu Genesis) and in regularly recurring punishments by deities in 1,200-year cycles (the Atra-Hasis Epic).

The ethical connotation of humankind's rigmu ("din") is rejected, for textual evidence found in the recently published Sippar text indicates rigmu to be simply "human sound." The flood judgment by the ANE deities was not provoked by human moral faults.

Although the geographical dimension found in the naming of the flooded cities of the ancient Mesopotamian regions (Eridu, Bad-Tibira, Larak, Sippar, and Shuruppak) gives support to the local-flood theory, the global dimension of the flood also can be seen in the total annihilation of humankind as the purpose of the judgment by the flood, and in the territorial domains of the deities.
The judgment by flood was achieved by procedures of investigation, sentence, execution, and mitigation.

Chapter 3 treats the theology of judgment in the Genesis flood narrative, focusing upon the aspects of cause and purpose, extent, and procedures of the flood judgment. By the usage of the causal קְנֵע, the causes of God's judgment by flood are defined as evil (רֹעָה), corruption (הָנַשְׁל), and violence (שָׁמַש) on the part of humankind, and seeing (דָּאָה), sorrow (חֵן), and pain (עַלְכָּב) on the part of God.

The planet-wide dimension of the flood has textual support from the terminological connections that reflect the flood's location, its recipients, its instrument, its cosmic dimension of undoing of creation, and its scientific aspects.

The theological themes of creation-fall-plan of redemption-spread of sin, the undoing of creation, cosmic new creation, and the covenant are understood properly only when the global nature of the flood is maintained.

God's judgment by the flood follows the judicial procedures of the probationary period, investigation, sentencing, execution, and mitigation. God takes the initiative in controlling each step of the judgment. Each step of the judgment reveals its reconciliatory nature, for God provides the way for salvation and saves the righteous through His judgment. God's judgment in the Genesis flood narrative is not to be ultimately understood as condemnatory, but as salvific. God aims for a new creation through His judgment. The Genesis flood narrative was compared with the ANE flood stories.

Chapter 4 deals with theodicy, human moral responsibility, creation, revelation, and eschatology, inasmuch as these are concepts related closely and theologically to the judgment theme in Gen 6-9.
Theodicy is the effort to justify God the judge in bringing about the flood from the perspective of His love and His justice. God responds in wrath and punitive judgments against threats that destroy His good creation order. God’s righteous judgment enables the fulfillment of His original blessing to His creatures.

Human moral justice is based on God’s creating humankind in His image. Just as Noah maintained a right relationship with God, with fellow humankind, and with subhuman creatures, humankind is responsible for showing God’s character of love and justice in every relationship. The eschatological hope for a new creation in man is maintained from the present perspective of a sinful nature continually present after the fall and after the flood.

The creation motif permeates the execution of God’s judgment in the flood in its pattern of creation—uncreation—re-creation in the structure of executing God’s judgment. In each phase of God’s judgment, different aspects of God’s identity are stressed: the sovereign ruler during the prejudgment steps, the omnipotent executioner in the undoing of creation, and the restorer in the re-creation.

Revelation prepares people for God’s judgment and creates the remnant group. Revelation is rooted in creation. Revelation is God’s self-giving in history and is a personal encounter with communal significance. Revelation has a salvific and reconciling purpose, and it calls for humankind’s decisive action. Revelation creates a community of faith. Response to God’s revelation decides the destiny of both humankind and the planet Earth.

Eschatology is concerned with the ultimate restoration of God’s will at creation through His judgment. Eschatology and protology are strongly related to each other. The eschatological scheme is dependent on the pattern of creation. Eschatological time is not
punctual, but consists of a time of prejudgment, of judgment, and of postjudgment. Gen 6-9 and Rev 12-22 forms thematic linkages through these time elements, and shows a close relationship between protology and eschatology. Sabbath functions as the mark of eschatological hope that indicates the restoration of God’s kingdom.

Chapter 5 is devoted to examining the intertextuality in some biblical texts that have textual correspondence with the Genesis flood narrative. The texts include Ps 29:10; Isa 54:9, 10; and Ezek 14:12-20 in the OT, and Matt 24:36-39 (cf. Luke 17:26-27); Heb 11:7; 1 Pet 3:19-21; 2 Pet 2:5; 3:6-7; and Rev 14:7 in the NT.

Ps 29:10 utilizes the word הָעָבְרָה, the technical term for Noah’s flood. The psalm is a polemic against Baalism, and exalts God’s sovereignty over the world. צל חַי (“voice of God”) represents God’s judgment over the Canaanites. As God offered peace and blessing to Noah and those in the ark, God’s protection from judgment is promised to His people who worship in His temple.

Isa 54:9, 10 likens the sureness of God’s salvation to His protection of Noah during the flood. The vicarious death of the servant of YHWH in the cultic setting ensures the hope for peace to the sinners. The Sabbath commemorates a God who creates salvation out of judgment. The passage offers a solid exegetical-theological basis for NT flood typology.

Ezek 14:12-20 adopts Noah, Daniel, and Job to emphasize the inescapability of God’s judgment. Israel’s major sin is idolatry, whose gravest form is found in the desecration of the holy temple. The hope of restoration through judgment is anticipated in the restoring of God’s temple and the giving and receiving of a new heart. The soteriological perspective of the Sabbath is emphasized.

Matt 24:36-39 (cf. Luke 17:26-27) refers to Noah to express the suddenness and

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unexpectedness of the eschatological judgment. An apocalyptic discourse discloses the eschatological events based on Daniel’s prophecy (Dan 7-9, 12). The theologically implied connection between the fate of the Jerusalem temple and Jesus’ ministry in the heavenly sanctuary is purposed to make the believers be ready for His coming.

Heb 11:7 describes Noah as an example of true faith. The essence of his faith was believing in what could not be seen. Jesus’ heavenly sanctuary service is grasped by faith.

1 Pet 3:19-21 describes the preexistent Christ’s saving ministry through the Holy Spirit in Noah’s time. Salvation is described from the cultic background, and Christians are exhorted to be patient, just as Jesus was patient in His salvific ministry. The hermeneutical term ἄντίτυπος (“that which corresponds to the mold”) implies that divine intention shaped the Noahic flood in Gen 6-9 to function as a type for Christian baptism.

2 Pet 2:5 and 3:6 mention Noah and flood water in the context of warning against false teachers. As God preserved Noah from the judgment, God will preserve the righteous from His eschatological judgment, while the false teachers will certainly be destroyed. Salvation can be ours if we experience “the righteousness of our God and Savior Jesus Christ,” which is effective in cleansing one of one’s sins. The efficacy of the blood of the lamb in the previous epistle is taken for granted.

Rev 14:7 has a terminological link to the Genesis flood narrative (“the fountains of the deep,” Gen 7:11; “the fountains of waters”). It also has verbal, structural, and thematic parallelisms with Exod 20:11, the Sabbath—the fourth commandment in the Decalogue. The parallelisms highlight Sabbath worship as the pivotal point in the end-time. The saints are identified as those who keep God’s commandments (Rev 14:12). The sanctuary motif that functions to locate Rev 14:7 at the heart of the chiastic structure of Revelation, and that
is found in the dual judgment scenes (Rev 14:15, 17), stresses God's judgment. The salvific plan of God is provided in the form of warning through the three angels' messages.

Conclusions

I investigated the extrabiblical ANE flood stories, the Noahic flood narrative in Gen 6-9, the themes that closely relate to God's judgment, and the intertextuality of Flood-related passages found in the OT and NT. The extrabiblical stories and the biblical texts (including Gen 6-9 and the intertextual passages) were investigated with a view toward four major aspects: date, cause and purpose, extent, and procedure of judgment.

Both the biblical and the extrabiblical materials strongly support the historicity of the flood. The non-canonical ANE flood stories advocate the flood's historicity through a chronological tripartite structure (creation—development of human society—the flood) and the Sumerian king list. The Genesis flood narrative's historicity is strongly supported by the formula and the double inclusio ("envelop construction") of the primary and secondary genealogies (Gen 5:32 and 9:28-29; Gen 6:9-10 and 9:18-19) in its literary structure.

The sequence of historical events (the creation—the fall—the flood) and the double genealogies that mention the years of deaths of Adam's antediluvian descendants and of Noah function to put the entire human history after the fall under God's judgment. The whole Bible, both the OT and the NT, is the story of God's judgment/salvation. The historicity of the flood provides the solid ground on which biblical writers constructed a typology that utilizes the Genesis flood narrative as a warning against sin and an assurance of salvation to the righteous. When the flood typology is understood from a soteriological...
perspective, the flood judgment gives humankind an eschatological hope for an eternal life in
the new heaven and earth at the end of time when there will be no sin and death, which is
evident in the later biblical intertextual passages. The historicity of the flood strengthens the
faith of God's people, to regard God's salvation as real, a factual event.

The foremost difference between the Genesis flood narrative and the extrabiblical
ANE flood stories is found in the cause and purpose of the flood judgment. While the ANE
pagan deities, especially Enlil the chief instigator of the flood judgment, are capricious and
arbitrary tyrants who punish humankind without ethical reason, Gen 6 has a detailed list of
the causes from the human side and God's side. This indicates the ethical nature of the
Judeo-Christian religion. The list in Gen 6 shows God's own suffering because of human sin
and His spiritual-moral rule over human creatures which was established at creation.

The theological themes of theodicy and creation are related to God's spiritual-moral
rule. The biblical judgment of God is a punitive, retributive, and reconciliatory judgment.
Because God's universal rule is based on His creation, the objects of God's judgment include
individuals, the nation of Israel, and heathen nations. All of humankind are God's
stewards/stewardesses who are responsible for enhancing the happiness of God's creation
including fellow humankind, subhumankind, and the environment. The biblical intertextual
passages reprove the sins of individuals, Israel, the community of faith, heathen nations, and
the whole world. Because the flood did not correct the wicked condition of the human heart,
humankind has continually been under God's judgment after the flood. The solution for the
problem of sin is provided in the system of the sanctuary service. The sanctuary motif is
embedded in Noah's sacrifice to God as a type, and the motif is recurrent in biblical
intertextual passages. God's pathos in the Genesis flood narrative is a precursor that
anticipates God's salvific activity saving sinners—individuals and the human community—from sin. The sin problem opens a way for pneumatology. The Spirit of God was already at work prior to the flood, and would continue its salvific work after the flood. A new heart, regenerated through the Holy Spirit's activity, is the only hope for human salvation. Biblical intertextual instances of the reproval of sins and the exhortation for a righteous life are evidences of the work of the Holy Spirit.

The extra-biblical ANE flood stories seem to indicate a local flood through their mentioning of the ANE cities, and only vaguely assume a universal flood. The perspective of the global and cataclysmic flood in Gen 6-9 is supported from textual and theological aspects. The global and catastrophic flood provides a typological model for God's worldwide judgment at the endtime. God's omnipotence is felt both in His destroying the globe and in His saving His people. In contrast to the ANE pagan deities who were at a loss at the sight of the flood, the biblical God was continually controlling the fate of the Earth and His people. The global dimension of the flood typologically signifies the importance of a global mission to prepare the inhabitants of the Earth for the last judgment. The later biblical intertextual passages emphasize the power of God that can punish the wicked and save the righteous. The global demolition is followed by a global reconstruction through re-creation. The global nature of the flood judgment has a crucial theological relationship with the themes of a cosmic new creation and covenant. The global dimension of the destruction presents God's salvation as a purely divine gift.

The extrabiblical ANE flood stories, the Genesis flood narrative, and the biblical intertextual passages have a common procedure of judgment—period of probation, investigation, sentence, execution, and mitigation—that throw significant light on
eschatology, investigative judgment, revelation, and salvation. While the extrabiblical ANE flood stories describe unorganized, divided, and embarrassed deities in each step of their flood judgment, Gen 6-9 describes a unique God who perfectly controls every step of judgment. The righteous can be sure of God's salvation when they see God working according to His time. God's people can be stable without doubt in anticipating the eschaton as their glorious hope.

The biblical intertextual passages provide explicit or implicit markers for these judicial steps. They maintain the appropriate balance between indicting the unrighteous and guarding the righteous, between God's salvific activity and human moral responsibility. They refer to an investigative judgment through the sanctuary motif. The biblical intertextual evidences for the sanctuary motif emphasize the importance of the sanctuary truth in fulfilling God's purpose in eschatology—the holy God among a holy people in a holy place.

The concept of investigative judgment is an integral part of a wholistic view of judgment that constitutes three phases of the eschatological time: prejudgment—judgment—postjudgment. I described the structural and thematic linkage between Gen 6-9 and Rev 12-22 because they are intimately related in the areas of protology and eschatology. The progressive, chronological scheme of the end-time allows humankind to have a clear picture concerning human destiny, and helps one to have a positive goal in life—to meet the end/the new beginning.

The flood judgment in Gen 6-9 highlights God as one who is willing to save humankind and is patient with sinners. The Genesis flood narrative with its biblical intertextual passages emphasizes God's provision for salvation. God gives Himself through
revelation, creates the remnant, and evangelizes the world through the ministry of the Holy Spirit and gospel workers. Humankind is encouraged to return to a right relationship with God the Creator by worshiping God on the weekly Sabbath. The biblical judgment messages do not threaten God’s people’s assurance of salvation, but strengthen their faith in God.

The flood narrative in Gen 6-9 is a rich soil that produces abundant material for a theology of judgment. Numerous theological motifs are embraced in the theology of judgment in Gen 6-9. Major themes such as theodicy, human moral responsibility, creation, covenant, remnant, revelation, and protology and eschatology were discussed deeply from the perspective of God’s judgment. Other themes such as salvation history, missiology, word, prophetic gifts, ecclesiology, theophany, anthropomorphism, and ecology were discussed briefly whether in relation to major themes or in relation to intertextuality.

Themes that belong to the judgment proper—retributive judgment, punishment, procedure of judgment, investigative judgment—were seen in relation to soteriological themes such as faith and obedience (works), grace and law, baptism, regeneration, new creation, providence, fellowship with God, and righteousness by faith (justification, sanctification, glorification). The theology of judgment treats the themes of human nature and destiny in the light of God’s good will toward His creatures. The themes of Sabbath and sanctuary have their own distinct place in the theology of judgment. They point to the eschatological judgment day when the holy God will win the final victory over the powers of evil and sin, give ultimate salvation to His covenant people, and dwell with His holy people in the holy world—new heaven and new earth—forever.

The above jewels of theological truth are integrally related to each other, and shine...
more brightly when polished from the perspective of God’s judgment. The river of God’s salvific grace overflows from this once neglected and unwelcomed theme of judgment. God’s judgment is bad news to those who refuse His heartfelt, sorrowful appeal to restore humankind’s right relationship with their Creator. God’s judgment is good news to those who accept His free gift of salvation.
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