

GENESIS 6

Genesis 6:1–22

Mankind is Corrupted by Fallen Angels

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

This is a collection of the weekly lessons of Genesis ([HTML](#)) ([PDF](#)) interspersed with the complete word-by-word exegesis of this chapter from the Hebrew with some information from Genesis ([HTML](#)) ([PDF](#)) thrown in. Furthermore, the examination of this chapter has been expanded with additional commentary as well. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined. At some point in the future, I need to go back and edit this material and consider other source material as well.

One more thing: **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them.¹ However, if you ever doubt a translation of a phrase or a verse, these translation tables will tell you exactly where that translation came from.

This should be the most extensive examination of Gen. 6 available, where you will be able to see every word of the original text.

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¹ This was done as a result of the complaints of a close friend, now face to face with the Lord, who said that I intermingled the Hebrew and the explanation so much that he did not like it. Therefore, all of the Hebrew exegesis is visually set apart and may be easily skipped over.

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Chapter Outline

Charts, Maps and Short Doctrines

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Doctrines Covered	Doctrines Alluded To		

Chapters of the Bible Alluded To			

Psalms Appropriately Exegeted with this Chapter			

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms	
Client Nation	Client-Nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations.
Cycles of Discipline (Stage of National Discipline)	A national entity which is a client nation to God is under both God's protection and His discipline (much like the individual believer). As a nation moves further and further from God, God may impose disciplinary measures on that nation, which include economic disaster, illness, civil unrest, military defeat, and even invasion which may include a slavery or dispersion of the people. These cycles are found in Lev. 26. Although these warnings are designed for Israel, all client nations to God may face similar downward historical trends.
Fifth Cycle of Discipline (the 5th Stage of National Discipline)	The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.

Definition of Terms	
JEPD Theory	The JEPD theory is also called Documentary Hypothesis and Form Criticism. This is the theory that there were originally two manuscripts which were interwoven to make the Law of Moses. The writer of one manuscript favored the name <i>Jehovah</i> and the other favored the name <i>Elohim</i> . A priest later took these two manuscripts and wove them together, throwing in a lot of pro-priest stuff. Another writer came along later and wrote Deuteronomy. The basis of this theory is, historians did not believe that writing existed during the time of Moses. So, if writing did not exist, then Moses could not have written the Law. If Moses did not write it, then someone else wrote it. After that, they went bonkers with this theory. Even though archeologists have discovered writing which predates Moses, this theory persists in hundreds of seminaries throughout the world. The Satanic purpose of this theory is to question whether Moses wrote the Torah (Moses' authorship is attested to in both the Old and New Testaments; and by Jesus). If Moses did not write the Torah, then the Bible is filled with inaccuracies, meaning it cannot be the Word of God. Josh McDowell deals with this theory in great detail in his book, <i>More Evidence Which Demands a Verdict</i> revised and reprinted in <i>The New Evidence that Demands a Verdict</i> . ²
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).
<p>Some of these definitions are taken from</p> <p>http://gracebiblechurchwichita.org/?page_id=1556</p> <p>http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</p> <p>http://rickhughesministries.org/content/Biblical-Terms.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d</p> <p>http://www.wordoftruthministries.org/termsanddefs.htm</p> <p>http://www.realtime.net/~wdoud/topics.html</p> <p>http://www.theopedia.com/</p>	

An Introduction to Genesis 6

Introduction: Gen. 6 has caused a lot of confusion in Christendom, but, from the very beginning, the Bible speaks of humankind as being part of a much greater struggle, namely as being right in the middle of the Angelic Conflict. We find this back in Gen. 3, Job 1–2 and here in Gen. 6. These sons of God are fallen angels; and the children they will sire will be born to women of the earth, the result being a population of half-breeds, half angels/half man. God allows both fallen angels and fallen man to consider one another and to be able to have sexual unions which result in children.

Our lives are but a drop in human history. Man is arrogant to believe that as it has been in his life, it always has been and forever will be. Eccles. 1:9 *What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun* (ESV). Eccles. 3:15 *That which is has been long ago, and that which is to be has been long ago: and God seeks again that which is passed away* (WEB). The first few chapters of Genesis introduce us to an world which is much different from our own and people who are much different from us today and circumstances which are far stranger than we can imagine.

² So, there is no misunderstanding: I do not receive any sort of a commission for linking a book to where it can be found.

A few things ought to be noted about Satan and Satan's world system:

L. S. Chafer on Satan and Cosmos Diabolicus

The cosmos is a vast order or system that Satan has promoted which conforms to his ideals, aims, and methods. It is civilization now functioning apart from God—a civilization in which none of its promoters really expect God to share; who assign to God no consideration in respect to their projects, nor do they ascribe any causality to Him. This system embraces its godless governments, conflicts, armaments, jealousies; its education, culture, religions of morality, and pride. It is that sphere in which man lives. It is what he sees, what he employs. To the uncounted multitude it is all they ever know so long as they live on this earth. It is properly styled "The Satanic System" which phrase is in many instances a justified interpretation of the so-meaningful word, cosmos. It is literally Kosmos Diabolou [i.e. the Devil's world].¹

It is not the reason of man, but the revelation of God, which points out that governments, morals, education, art, commercialism, vast enterprises and organizations, and much of religious activity are included in the cosmos diabolicus. That is, the system which Satan has constructed includes all the good which he can incorporate into it and be consistent in the thing he aims to accomplish. A serious question arises whether the presence of gross evil in the world is due to Satan's intention to have it so, or whether it indicates Satan's inability to execute all he has designed. The probability is great that Satan's ambition has led him to undertake more than any creature could ever administer. Revelation declares that the whole cosmos-system must be annihilated—not its evil alone, but all that is in it, both good and bad. God will incorporate nothing of Satan's failure into that kingdom which He will set up in the earth.²

¹ Lewis Sperry Chafer, D.D., Litt. D., The. D.; *Systematic Theology*; Kregel Publications; ©1976 Dallas Theological Seminary; Vol. 2, p. 77–78. I cut and pasted this quote from: <http://www.christonly.com/spiritualwarfare.htm> on August 27, 2012.

² Lewis Sperry Chafer, D.D., Litt. D., The. D.; *Systematic Theology*; Kregel Publications; ©1976 Dallas Theological Seminary; Vol. 2, p. 100–101.

Chapter Outline

Charts, Maps and Short Doctrines

Communism and socialism are great political systems which are related to Satanic philosophy. There is an attempt to make everyone equal, and to remove those who are so foolish as to believe in God (they are removed from society, reeducated, or simply killed). You cannot suddenly impose a socialistic system without killing millions of people. However, you can slowly inundate society with socialistic trends and socialistic philosophy, which has happened in most of Europe, Canada and currently in the United States.

Back to Genesis 6: there are a great many good Christians who do not believe that angels ever were allowed to copulate with mankind, and, as J. Vernon McGee used to say, on this one point we can allow them to be wrong. We can still fellowship with them and spend eternity with them. However, since Satan took over the rulership of the earth, it is only logical to allow him a certain amount of autonomy in ruling it. Furthermore, the angels came from a lifestyle of celibacy. They did not procreate; there were not male and female angels; they do not marry or give in marriage. What occurred on the earth with the woman was a new thing. Satan's plan was to corrupt all mankind by having angels fornicate with women. This viewpoint must be substantiated and it will be shown that every reference to angelic activity during Noah's time will indicate that more than demon-possession took place.

There is a second reason that angels cohabited with mankind (I should say womankind); fallen angels are destined for the Lake of Fire. They will spend eternity there in suffering and in separation from God. The harshness of God's sentencing is explained in human history. God has allowed the redeeming of fallen man, but not of fallen angels. So, why can't God just allow Satan some little corner of the universe to hang, separated from all else? First of all, God will give Satan that little corner of the universe; we call it hell, but it is properly the Lake of Fire. Secondly, Satan and his angels are doing everything possible to see that we do not choose Jesus Christ, but that we spend our eternity with him instead. However, I am deviating from the point I would like to make. Mankind can be redeemed and angels cannot. So what is God going to do when He is faced with some half-man, half-

angelic beings? Won't God have to save them if they choose to believe in Jesus Christ? And God had Moses preach the gospel for 120 years, with the only converts coming from his own family, who were uncontaminated flesh. Therefore, that remains a moot question.

The first term which we must examine is *sons of God* found here and in Job 1:6 2:1 and 38:7. Both Hebrew words are the common words for *sons* and for *God*. However, they are only used in conjunction in these four portions of OT Scripture. In Job, it is fairly clear that we are dealing with a convocation of angels, both fallen and elect, and Satan in the courtroom of God. This is why it is that *sons of God* in Genesis refers to angels. The use of *Son of God* in the New Testament is used only of Jesus Christ in His incarnation and *sons of God* in the New Testament refer to us as believers in union with Jesus Christ.

The New Testament has more to say on the subject of the times of Noah, however. In the little book of *Jude*, the writer is making a point by quoting several parallel judgements found in the Old Testament. In fact, the time period covered is the same as that in Genesis and Exodus (Jude mentions Cain, Enoch, Moses, Sodom and Gomorrah and the Exodus generation). In the midst of these things, Jude writes: **And angels who did not keep their own domain, but abandoned their proper abode, [those] He has kept in eternal bonds under darkness for the judgment of the great day.** (Jude 6) These are the angels who left their celibate state and cohabited with the daughters of men; the same were buried under the raging waters of the flood and held in bonds under darkness until the day of judgment. Even Jesus Christ, in his Spirit, immediately following his death by crucifixion, carried a victorious proclamation to these angels. **In which [Spirit] He also went and proclaimed to the spirits in prison who once were disobedient (or unyielding) when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.** (1Peter 3:19–20) This was not Peter's last word on this subject: **For if God did not spare angels when they sinned, but cast them into hell and committed them in pits of darkness, reserved for judgment, and did not spare the ancient [antediluvian] world, but preserved Noah, a proclaimer of righteousness, with seven others, when He brought a flood upon the world of the ungodly.** (2Peter 2:4–5)

So it is clear that something occurred with some angels during the time of Noah, causing them to be put under chains of darkness, reserving them for later judgement and this transgression involved leaving their own principality or position. Our most logical conclusion is that they cohabited with the daughters of men. Remember, that women were a brand new thing on the earth. No such creature had ever existed before like this. And it is logical to have one period of time where angels could directly intervene upon human history, to reveal that they do not have the ability to correct the fallen state of man, which was caused by Satan.

The last, and weakest witness to this viewpoint is the history of man. If something like this occurred, even though the post-diluvian civilization began with believers only, the sons of Noah would certainly remember the incredible half-human half-angelic creatures that lived upon the earth and they would, tell about these beings. Stories about half man, half-god beings would certainly find its way to almost every major ancient culture. This is precisely what we find. Mythology exists for the Celts, Egyptians, Greeks, Romans, Scandinavians and Hindus (among others). There are a great many parallels between these various myths. They had the same source material; each culture just embellished these myths. See the [Mythology Table \(PDF version\)](#). It is not unlike a rumor which has gotten out of control. In the myths which I have examined, there is parallel after parallel between God's Word and these myths, from the creation of the earth and the creation of man to the tribulation and the millennium. Recall that Satan is the great counterfeiter and he will counterfeit the truth and, whenever possible, glorify himself in the process. Most of these mythologies have a trinity of sorts; they all have Satanic figures (and usually many Satanic figures); there is a lot of marriage between brothers and sisters and nephews, and other close relatives, similar to the antediluvian civilization. There is cohabitation between gods and men and there are races of half-mortal/half-gods in these myths. The parallels between the truth and myth are amazing. As I read through various myths and synopses of various mythologies, I am amazed by the clear bastardization of the truth which is found in everything from the creation myths, to the underworld, to the chains of darkness, to even the end times.

God has sentenced Satan and the angels that fell to the Lake of Fire. Certainly, Satan objected to this sentence and brought forth many reasons why this sentence was unjust or too harsh. Human history reveals the absolute catastrophe of God allowing the coexistence of sin. However, so that there is no later objection that God stacked

the deck, human history occurs in a number of environments, in a number of scenarios. We have man in innocence in perfect environment in the garden; but we also have fallen man in perfect environment in the millennium. We have man faced with signs and miracles and prophecy and we have a period of time where there are a dearth of signs and miracles and no prophecy. Throughout these various epochs of history, we also have a change in the relationship of the angels and demons to man. Whereas, angels have often been involved in our history as servants of God for our benefit and protection, the demonic role in history has changed. In the garden, Satan was allowed to indwell a serpent (or possibly even cohabit with a serpent, producing the serpent that lied to the woman). In the period of time when our Lord came to this earth, demon-possession was fairly common and almost universally acknowledged. That is, it appeared that in almost every town there were cases of demon-possession. Furthermore, this demon-possession resulted in very radical behavior. Today, there are likely many cases of demon-possession, but, for the most part, the behavior is less radical and more civilized. The multiple personality syndrom could be partially attributable to demon activity. This does not mean that all multiple personality types are demon-possessed; but it is likely that some are. In a similar vein, it is likely that some mass-murderers, with their sexual deviance and aberrant behavior beyond the murder of strangers, are demon-possessed. It is not beyond the field of logic to imagine that some world leaders, notably Stalin and Hitler, were demon-possessed, given the huge number of people whom they callously had killed. Demon-possession does not have to result in behavior which is clearly bizarre. Demons are far more intelligent than we are and their social skills would be close to perfect, if they so chose to act. This is why some mass-murderers can find so many victims and seem so normal to their victims to the point of actually seducing them to a point.

The purpose of all this introduction is to make you understand that after the fall, things could have been different than they are now in more respects than we realize. Demon activity could have been different than it is now. It is my opinion that (1) demons actually were allowed to have their own bodies and were able to copulate with mankind and produce offspring; (2) these offspring were half-demon and half-human, a counterfeit of the hypostatic union of Jesus Christ; and (3) that mythology is based upon this period of time. When Satan seduced Adam and the woman to fall, mankind and the earth underwent some dramatic changes. Had Satan not the ability to intervene in human history, he could have objected that even though he caused man to fall, he could have straightened out the earth, given the opportunity. Therefore, Satan and his demon army have always played a part in human history in one way or another. We always think of Satan as a force for sin, but he also operates in the field of good and evil. Man's many attempts for a human utopia are not continually thwarted by Satan, but a result of Satan's attempts to show that he can run the world and the world system. He is the ruler of the earth and he is in charge. The fact that there are wars, poverty, sickness, and all types of evils on this earth are not necessarily the result of Satan's direct action but a result of his ineptitude to provide a suitable environment for the inhabitants of the earth. There is a marvelous quote from Chafer which Thieme was wont to use at this point which I cannot find in my abridged *Systematic Theology*.

The key to this chapter is the Angelic Conflict; the key that fallen angels have corrupted all of mankind. The key result that the fallen angels want is, God cannot redeem mankind without redeeming angels as well.

Over a period of nearly 1700 years, where man's lifespan is approximately 900 years, there would have been a significant population boom on this earth. There could have been easily a billion people. According to Robbie Dean, there were probably 6 or 7 billion people, a figure based upon each family having 6 children. Recall that men lived about 900 years, so even if they waited until age 100 to start having children, that gave them quite a bit of time to raise up a brood. In our own lifespan, 100 years ago, having 10 children was not unusual (I have found this in my own family line). There is at least one family that I am aware of which 19 or 20 children (and I am sure there are more than that). We also know that Noah had 3 children around age 500. So if a family has at 400–500 years during which they can have children, then 6 children in a family is a very conservative estimate.

What about the genealogies that we studied? There is no reason to assume that each family had 1 or 2 children and that was it. We followed specific genealogical lines, and, since we followed the genealogical line leading to Jesus, there can only be one son per family who is named to lead to the correct line. This means that the population before the flood could be the same as our population today—mathematically, that would make perfect sense. However, out of several billion people, the writer of Genesis knows which genealogical line to follow.

The weather in antediluvian times was dramatically different. The Bible has already pointed out that God watered the Garden of Eden by the 4 rivers which flowed around or through it; and we are also told that there were few plants outside the garden because God had not yet caused rain to fall upon the earth (Gen. 2:5, 10–14). This is based upon the Bible, and some people reject this because they believe there have been no dramatic changes on this earth apart from slow, gradual ones. This is called a belief in uniformity. A person might be 20 years old or 50, but they look around them and determine that the changes to the earth during their lifetimes are gradual, and therefore conclude, that there have been few grand changes to the earth (apart from an ice age or two).

It is fascinating that men simultaneously believe in uniformity and evolution. In their own minds, the earth is unchangeable yet from the earth, man evolves. Taken to an extreme, this can represent deifying the earth or some sort of earth-worship, which manifests itself in hyper-ecological movements. Man is seen as subservient to the earth or as a cause of the troubles of the earth. What is most important in the mind of the hyper-ecologist is the ability to enforce a set of ecology laws which the general public must follow (changing one's light bulbs; driving small, fuel-efficient cars; etc.). This is also known as "Gaia (earth) worship" or "Green religion;" and those who are true believers are every bit as passionate as any Christian, if not more so.

There are a variety of theories of changes which took place because of the flood, e.g., the earth was not tilted on its axis until after the flood. I have no idea about that one. Perhaps with this, a year may have been, at one time, exactly 360 days, and the flood changed the tilt of the axis as well as time it takes the earth to circle the sun. There were bacteria after the flood; or, at least, bacteria was much more prevalent after the flood. In any case, these are various theories which have been proposed. Although we may revisit these theories, none of them find clear and unequivocal support from the Bible.

However, the Bible does speak of the earth as having at least 7 and maybe 8 dramatically different environments.

Biblical States of the Earth

Scripture	Text/Commentary
Angelic Creation	The Bible teaches that angels were created before man, that some of the angels fell, and that the earth was encased in ice. This has led many to conclude that the earth was previously inhabited by angels, but, after the angels sinned, the earth was frozen solid temporarily. We know precious little about this state (when angels lived upon the earth), assuming that it actually existed. Some have suggested that dinosaurs lived on the earth during this time.
The Frozen State (the Ice Age)	Again, just as we assume angelic creation lived upon the earth; we also assume that there was a time when the earth was packed in ice. This is by implication of the above and Gen. 1:2. We understand this to be the Great Ice Age. According to Wikipedia, which I take with a grain of salt, the most well-documented and extensive ice age, called the Cryogenian Period, produced a <i>snowball earth</i> and ice sheets reached all the way to the equator.
The Restored Earth	The man and the woman lived in innocence; there was no death; there were no children. This appears to have been a perfect state. However, man lived in a forested area, called the Garden of Eden; and not all of the restored earth had plants and trees growing. Man apparently was a vegetarian and animals did not have any ferocity. Gen. 1–2
We have no idea as to the period of time that any of these 3 environments existed.	

Biblical States of the Earth	
Scripture	Text/Commentary
Antediluvian	The Bible speaks directly of this state of the earth in Gen. 3–6. The ground is cursed because of the sin of Adam, but some of the things in the previous state are continued—e.g., the earth is not watered by rain, but obviously, there had to be some provision of water. Many have suggested that there was a canopy of water vapor about the earth, and the Bible speaks of the water under the ground. This suggests that there was perhaps a greenhouse-like atmosphere and that man had to irrigate in order to grow trees and crops. This time period lasted for almost 1700 years.
The flood	For about a year, the earth was covered with water, which destroyed all living things on the earth, apart from those in the seas and in the ark. The flood prevailed over the earth for about a year.
We can theorize, and make suggestions as to how any of these environments changed (e.g., the flood was a result of God tilting the earth on its axis). However, we have no Biblical support for that theory.	
Post-diluvian	The chief difference between the antediluvian and the post-diluvian states is, rain became a regular and necessary part of man’s environment. If there are other changes which took place, they are not clearly enumerated in the Bible. However, God promised that He would never flood the entire earth again. This is the state of the earth in which we presently live.
Millennial	After the Tribulation, Jesus Christ will rule this earth from Jerusalem, sitting on David’s throne. Animals will lose their ferocity; there will be peace on earth; and the desert will bloom like a crocus (Isa. 2:4 11:6–8 35:1 65:25 Micah 4:3).
New Heavens and a New Earth	Several times in the Bible we are told that God will create a new heavens and a new earth (Isa. 65:17 66:22 2Peter 3:13 Rev. 21:1). There is little said about this near earth, and less about its environment. Rev. 21:1 tells us there will be no more sea. The city of Jerusalem appears to be suspended above the earth and in the shape of a cube, 1500 miles per edge (Rev. 21:16). There is no sun or moon, and there is no night (Rev. 21:23–25). Even though there is no sea, there will be a river, a river walk, and the Tree of Life bearing 12 kinds of fruit (Rev. 22:1–2).
The Bible is not anti-science. Back in Introductory Lesson #13 , I gave many examples of the science stated or implied in the Bible, and how accurate these statements are, despite the fact that science did not develop these principles until 1000+ years later. The Bible simply gives several environments that the earth has been as well as what the earth will be. Science, by the way, agrees with at least one of these environments: the Ice Age. Historical accounts agree with regards to the flood. So we have extra-Biblical evidence that these 2 states of the earth existed.	

The Corruption of Mankind on Earth

Slavishly literal:

Genesis 6:1

Moderately literal:

And so he is that begun the man to multiply upon faces of the ground and daughters were born to them.

And it is when man began to multiply on the face of the earth that daughters were born to them.

And it came to pass, when men began to multiply on the surface of the earth that daughters were born to them.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation³; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Take from <http://targum.info/targumic-texts/pentateuchal-targumim/> and first published in 1862.

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Targum of Onkelos	And it was when the sons of men began to multiply upon the face of the earth, and fair daughters were born to them;...
Latin Vulgate	And after that men began to be multiplied upon the earth, and daughters were born to them,...
Masoretic Text (Hebrew)	And so he is that begun the man to multiply upon faces of the ground and daughters were born to them.
Peshitta (Syriac)	AND it came to pass, when men began to multiply on the face of the earth and daughters were born to them,...
Septuagint (Greek)	And it came to pass when men began to be numerous upon the earth, and daughters were born to them,... This is actually v. 2 in the LXX (which bumps the subsequent verses in this chapter as well).

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Ancient heroes When the number of people started to increase throughout the fertile land, daughters were born to them.
Contemporary English V.	More and more people were born, until finally they spread all over the earth. Some of their daughters were so beautiful that supernatural beings came down and married the ones they wanted.
Easy English	Everybody was very evil, 6:1-8 Men had large families on earth and they had many sons and daughters.
Easy-to-Read Version	The number of people on earth continued to increase. There were girls born to these people.
Good News Bible (TEV) <i>The Message</i>	When people had spread all over the world, and daughters were being born,... When the human race began to increase, with more and more daughters being born,...
New Berkeley Version	WHEN THE EARTH BEGAN TO BE populated and daughters were born to the people,...
New Century Version	The Human Race Becomes Evil The number of people on earth began to grow, and daughters were born to them.
New Living Translation	A World Gone Wrong Then the people began to multiply on the earth, and daughters were born to them.

Partially literal and partially paraphrased translations:

American English Bible	Now, as the population of men grew on the earth and they fathered daughters,...
Beck's American Translation <i>God's Word™</i>	When the people on earth were getting numerous and they had daughters,... The number of people increased all over the earth, and daughters were born to them.
New American Bible	<i>Origin of the Nephilim.*</i> When human beings began to grow numerous on the earth and daughters were born to them,... [6:1-4] These enigmatic verses are a transition between the expansion of the human race illustrated in the genealogy of chap. 5 and the flood depicted in chaps. 6-9. The text, apparently alluding to an old legend, shares a common ancient view that the heavenly world was populated by a multitude of beings, some of whom were wicked and rebellious. It is incorporated here, not only in order to account for the prehistoric giants, whom the Israelites called the Nephilim, but also to introduce the story of the flood with a moral orientation-the constantly increasing wickedness of humanity. This increasing wickedness leads God to reduce the human life span imposed on the first couple. As the ages in the

	preceding genealogy show, life spans had been exceptionally long in the early period, but God further reduces them to something near the ordinary life span.
New Jerusalem Bible	When people began being numerous on earth, and daughters had been born to them,...
Revised English Bible	The human race began to increase and to spread over the earth and daughters were born to them.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Humans had began to abound over the face of the earth, and they begot daughters. And after a time, when men were increasing on the earth, and had daughters,...
Ferar-Fenton Bible	The Corruption of Mankind But when corrupt Men increased upon the surface of the Earth, and sons and daughters were born to them,...
NET Bible®	God's Grief over Humankind's Wickedness When humankind [The Hebrew text has the article prefixed to the noun. Here the article indicates the generic use of the word אָדָם ('adam): "humankind."] began to multiply on the face of the earth, and daughters were born [This disjunctive clause (conjunction + subject + verb) is circumstantial to the initial temporal clause. It could be rendered, "with daughters being born to them." For another example of such a disjunctive clause following the construction וַיְהִי (vayehiki, "and it came to pass when"), see 2Sa_7:1.] to them [The pronominal suffix is third masculine plural, indicating that the antecedent "humankind" is collective.],... When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.
NIV, ©2011	Wickedness in the World When human beings began to increase in number on the earth and daughters were born to them,.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And coming is it that humanity starts to be multitudinous on the surface of the ground, and daughters are born to them.
English Standard Version	Increasing Corruption on Earth When man began to multiply on the face of the land and daughters were born to them,...
exeGesés companion Bible	<u>SONS OF ELOHIM TAKE DAUGHTERS OF HUMANITY</u> And so be it, humanity begins to abound by myriads on the face of the soil; and they birth daughters:.
NASB	The Corruption of Mankind Now it came about, when men began to multiply on the face of the land, and daughters were born to them,...
Syndein/Thieme	Now it came to pass, when mankind {literally 'adam - came to be used for 'mankind'} had begun to 'become numerous'/multiply on the face of the ground {adamah}, and daughters/'beautiful women' had been born unto them... {Satan's attack on the Promise of Genesis 3:15 - The Promise of God to Satan that He would bring a human - a seed of woman to defeat him. Therefore in Genesis 6, Satan tries to destroy all 'pure humanity'}

A Voice in the Wilderness	Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,...
World English Bible	It happened, when men began to multiply on the surface of the ground, and daughters were born to them,...
Young's Updated LT	And it comes to pass that mankind have begun to multiply on the face of the ground, and daughters have been born to them,...

The gist of this verse: There was a population explosion, which included daughters who were born into the human race.

Genesis 6:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

Translation: *And it is...* The wâw consecutive followed by the verb *to be* without any subject or object simply refers to something that will come to pass or something which has come to pass over the course of time. It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*.

Genesis 6:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
châlâl (חָלַל) [pronounced khaw-LAHL]	<i>to begin</i>	3 rd person masculine singular, Hiphil perfect	Strong's #2490 BDB #320
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, human beings*.

lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râbab (רָבַב) [pronounced raw ^b -VAH ^B V]	<i>to become many, to become great in number, to be great in number, to increase</i>	Qal infinitive construct	Strong's #7231 BDB #912

Genesis 6:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This is the first occurrence of this word in the Bible.			
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ‘al and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking</i> .			
’ădāmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: ...when man began to multiply on the face of the earth... There is a definite article in front of *man* and the idea is, Adam had children and his children had children, and they had children. Given the state of being, the number of men began to increase significantly.

Genesis 6:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural noun	Strong's #1323 BDB #123
yâlad (יָלַד) [pronounced <i>yaw-LAH</i>]	<i>to be born, to be born to; to be created</i>	3 rd person plural, Pual perfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: ...that daughters were born to them. Obviously, male and female children were born, but Gen. 6 focuses upon the females who are born.

Things are going to get quite weird in this chapter. The Bible treats these matters in a very matter-of-fact way. When we compare the Bible to mythology, you will see that the Bible is much more subtle. Things which would catch our eyes or capture our imagination (the persons of this chapter and their exploits) are not recorded in the Bible, although these things appear to be the basis for mythology—and nearly every culture has mythological traditions.

The word usually translated *men* is actually *the Adam*. However, we know that this refers to mankind in general because the end of this verse reads *and daughters were born to them*. That is a 3rd person masculine plural suffix, but the only thing it can point back to is *the Adam*, which can also be reasonably translated *mankind*. We

use our word *man* in the same way. The evolutionist says, *man has been on this earth for a million years*. Even though evolutionists are wrong about this, we immediately understand this to refer to mankind.

And so see sons of the Elohim daughters of the man that pleasing they [are] and so they take wives to themselves from all that they chosen [or, *approved*, *selected*].

Genesis
6:2

And the sons of the Elohim saw the daughters of men, that they [are] pleasing, so they took wives for themselves from all that they chose.

And the sons of God observed that the daughters of men were pleasing, so that they took wives as they chose from the women.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	...and the sons of the great saw that the daughters of men were beautiful, and painted, and curled, walking with revelation of the flesh, and with imaginations of wickedness; that they took them wives of all who pleased them.
Latin Vulgate	The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose.
Masoretic Text (Hebrew)	And so see sons of the Elohim daughters of the man that pleasing they [are] and so they take wives to themselves from all that they chosen [or, <i>approved</i> , <i>selected</i>].
Peshitta (Syriac)	That the sons of God saw that the daughters of men were fair; so they took them wives of all whom they chose.
Septuagint (Greek)	...that the sons of God, having seen the daughters of men, that they were beautiful, took to themselves wives of all whom they chose.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The divine beings saw how beautiful these human women were, so they married the ones they chose.
Easy English	Then the sons of God saw that the daughters of men were pretty. The sons of God chose some daughters and they married those daughters.
Good News Bible (TEV)	...some of the heavenly beings saw that these young women were beautiful, so they took the ones they liked.
<i>The Message</i>	...the sons of God noticed that the daughters of men were beautiful. They looked them over and picked out wives for themselves.
New Berkeley Version	...it developed that the sons of God took notice of the daughters of men, admired their looks and married all those of them whom they chose. Some have it that this refers to fallen angels, but there is no Scripture evidence that they could become men with body and soul; nor, if they could, would wicked men be called "sons of God." We believe that the sons of Seth's family married the daughters of Cain's family; that the home thus became ungodly and children grew up without relating life to God.
New Living Translation	The sons of God saw the beautiful women [Hebrew daughters of men; also in 6:4.] and took any they wanted as their wives.

Partially literal and partially paraphrased translations:

American English Bible	...the sons of God noticed that the daughters of men were beautiful; so they took all whom they chose as their women. The Greek expression uioi tou Theou literally means sons of/the God. The term was originally only used when speaking of men or heavenly messengers who are God's direct creations, never as the progeny of men, who are referred to as uioi tou anthropois - the sons of men. However, the term was later applied to adopted sons of God in Hosea and in the writings of Paul. Therefore, 'the sons of God' referred to at Genesis 6:3 must be speaking of God's heavenly sons, since the only earthly son of God up to that time was Adam. Also notice that the women it speaks of there were not called 'the daughters of God,' but 'the daughters of men.' This raises the question: Do God's heavenly messengers have sex organs that would be aroused by seeing beautiful women? No, for Jesus indicated (at Matthew 22:30) that sexual reproduction isn't a part of heavenly life. So, why would 'sons of God' want to come to earth and take 'all that they chose' to be their women? Apparently, the motivation was the same as the Slanderer's - lust for power. So they likely materialized human bodies (with sex organs) and fathered children that grew to be 'giants' and 'famous men' in their time. Apparently, unrighteous men were still recounting the exploits of these hybrid giants in Moses' time, making them (as Moses wrote) 'famous' (see Genesis 6:4). The Greek Gods and fabled strong men, such as Hercules, come immediately to mind.
Beck's American Translation	...the sons of God saw how beautiful the daughters of men were, and they married the women they liked best.
God's Word™	The sons of God saw that the daughters of other humans were beautiful. So they married any woman they chose.
New American Bible	...the sons of God [The sons of God: other heavenly beings. See note on 1:26. That note reads: Then God said: Let us make* human beings in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, the tame animals, all the wild animals, and all the creatures that crawl on the earth.] saw how beautiful the daughters of human beings were, and so they took for their wives whomever they pleased. Mt 24:38; Lk 17:26-27.
New Jerusalem Bible	...the sons of God, looking at the women, saw how beautiful they were and married as many of them as they chose.
New Simplified Bible	The sons of God saw that the daughters of men were beautiful. They married any of them they chose.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The sons of God saw good in the daughters of Adam. They took and chose them from all the women.
Bible in Basic English	The sons of God saw that the daughters of men were fair; and they took wives for themselves from those who were pleasing to them.
Ferar-Fenton Bible	...and the sons of GOD admired the daughters of Men who were beautiful; and they took to themselves wives from all they desired.
JPS (Tanakh—1985)	...the divine beings [Others "the sons of God."] saw how beautiful the daughters of men were and took wives from among those that pleased them.—
Judaica Press Complete T.	That the sons of the nobles saw the daughters of man when they were beautifying themselves, and they took for themselves wives from whomever they chose.
NET Bible®	...the sons of God saw that the daughters of humankind were beautiful. Thus they took wives for themselves from any they chose. The Hebrew phrase translated "sons of God" (בְּנֵי־אֱלֹהִים, beneha'elohim) occurs only here (Gen. 6:2; Gen. 6:4) and in Job. 1:6; Job. 2:1; Job. 38:7. There are three major interpretations of the phrase here. (1) In the Book of Job the phrase clearly refers to angelic beings. In Genesis 6 the "sons of God" are distinct from "humankind," suggesting they were not human. This is consistent with the use of the phrase in Job. Since the passage speaks of these beings cohabiting with women, they must have taken physical form

or possessed the bodies of men. An early Jewish tradition preserved in 1 En. 6–7 elaborates on this angelic revolt and even names the ringleaders. (2) Not all scholars accept the angelic interpretation of the "sons of God," however. Some argue that the "sons of God" were members of Seth's line, traced back to God through Adam in Genesis 5, while the "daughters of humankind" were descendants of Cain. But, as noted above, the text distinguishes the "sons of God" from humankind (which would include the Sethites as well as the Cainites) and suggests that the "daughters of humankind" are human women in general, not just Cainites. (3) Others identify the "sons of God" as powerful tyrants, perhaps demon-possessed, who viewed themselves as divine and, following the example of Lamech (see Gen. 4:19), practiced polygamy. But usage of the phrase "sons of God" in Job militates against this view. For literature on the subject see G. J. Wenham, *Genesis* (WBC), 1:135.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The sons of God saw that the daughters of men were fair, and they took wives of all they desired and chose.
Concordant Literal Version	And seeing are sons of the elohim the daughters of the human, that they are good, and taking are they for themselves wives of all whom they choose.
English Standard Version	...the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose.
exeGesés companion Bible	...and the sons of Elohim see that the daughters of humanity are goodly; and they take women of all they choose.
LTHB	The sons of God saw the daughters of men, that they were good, and they took wives for themselves from all those whom they chose.
Syndein	...that the {fallen} angels {beni ha Elohiym idiom: literally sons of 'Elohim/gods'} kept watching the daughters of mankind . . . that they were very beautiful . . . and they took/'seized passionately' to them women {'ishshah} {here is a masculine plural suffix signifying 'it happened but was irregular'} of all whom they examined and selected. {Note: 'Beni ha Elohiym' literally means 'sons of Gods'. 'Beni' means sons or children. Ha is 'of the'. And Elohiym is the Plural of God - Gods - meaning the Godhead. One in essence . . . three in personalities. 'Beni ha Elohiym' is used four times in the Old Testament and it always refers to angels - Job 1:6, 2:1, 38:7 and here.} {SideNote: This is before the flood. The Earth has not turned on its Axis. The environment all over the world was perfect and very good for the complexion of the women - never too wet or too hot! There were many beautiful women who were overwhelmed by the strength and beauty of the angelic class. Virtually all the women were seduced by the angelic men and procreated a mixed breed of children. This eventually resulted in the corruption of the human race. This was a genetic attack of Satan on the human race - his plan being that no 'real' human could come to the cross'}.
A Voice in the Wilderness	...that the sons of God saw the daughters of men, that they were pleasing; and they took wives for themselves of all whom they chose.
World English Bible	...that God's sons saw that men's daughters were beautiful, and they took for themselves wives of all that they chose.
<i>Young's Literal Translation</i>	...and sons of God see the daughters of men that they are fair, and they take to themselves women of all whom they have chosen.
The gist of this verse:	The sons of God saw that the daughters of men were attractive, so they took them to themselves.

Genesis 6:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine plural, Qal imperfect	Strong's #7200 BDB #906
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בָּת) [pronounced bahth]	<i>daughter; village</i>	feminine plural construct	Strong's #1323 BDB #123
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, human beings*.

Translation: *And the sons of the Elohim saw the daughters of men,...* The *sons of God* here refer to angels; and, based upon what happens, fallen angels.⁴ All angelic creation is observing mankind, as if watching a great feature film with billions of cast members, with a runtime of 6000+ years.

The angels are called sons of God because God created them; they do not procreate or give birth. They do not have a male or female sex. As Jesus said, "**The angels do not marry nor are they given in marriage.**" However, man does procreate and they began to have daughters as well as sons. Women are often impressed by foolish things, such as power, exterior beauty, fame and riches, and these fallen angels had all of these attributes, making them far more desirable than puny man. Therefore, the angels were able to chose as they so desired. God allowed this for a time to illustrate that angelic infiltration of the human race was not the answer and that Satan could not solve the problems of the fallen world in this way. This also indicates that God created the woman as a creature of great beauty, which we still see today. Only a man with real character can see beyond this tremendous exterior beauty.

We do not know exactly what access God gives angels (elect and fallen) today. They can apparently influence our thinking (doctrines of demons), and it appears as though God allows some demons to indwell some limited number of men. However, during the time of Gen. 6, God allows the angels to intermingle with mankind.

⁴ It is not clear whether, from time to time, angels fall during the history of man.

In Gen. 3, it was clear that Satan could either change forms and become a snake or that he indwelt a snake (I opt for the former, as snakes do not have vocal cords).

Throughout the Bible, we have angels appearing to man as if they are men (for instance, Gen. 18–19), with normal physical attributes (they are able to grab Lot and his two daughters). In this chapter, it is going to be apparent that these angels are not just capable of having sex with human females, but they are able to impregnate the women as well (v. 4).

In this verse, we have, literally, *the sons of God*. In the Hebrew, that is bene hâ Elohim (יְבִנֵּי מִיְהוּאָה), which is, literally, *sons of the God*, but properly translated *the sons of God*. I have heard many theories about *who* these *sons of God* are, but only one makes sense to me: these are angels—more specifically, fallen angels. We find this phrase, *the sons of God* in the following passages: Gen. 6:2, 4 Job. 1:6 2:1 38:7 and similar phrasing in Psalm 29:1 Psalm 89:6 Dan. 3:25. The passages in Job unquestionably refer to angels (the scenario is Satan going before God). This would lead us to understand the other passages in the same way.

We find evidence of this understanding in the book of Jude: **And the angels who did not keep their proper domain, but left their own abode, He [God] has reserved in everlasting bonds under darkness for the judgment of the Great Day** (Jude 1:6). The verb *to keep* also means *to attend to carefully, take care of; to guard*; metaphorically *to keep one in the state in which he is; to observe; to reserve: to undergo something*. What they did not keep was their *beginning, origin; the person or thing that commences, the first person or thing in a series, the leader; that by which anything begins to be, the origin, the active cause; the extremity of a thing; of the corners of a sail; the first place, principality, rule, magistracy [of angels and demons]*. What these angels did not guard or keep appears to be *their original state*. Whatever these angels did not guard or keep, **they forsook or deserted their own habitation (dwelling place)**. Therefore, God has placed these angels into some form of bondage and He is guarding them **until the great day of judgment**. There are no other specific incidents in the Bible to which this could refer other than this chapter of Genesis.

Peter also talks about this same thing: **For if God did not spare angels when they sinned, but cast them into Tartarus and committed them to chains of thick darkness to be kept until the [final] judgment; if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly;...** (2Peter 2:4–5). The overall context is, Peter is assuring his readers that God will judge the wicked and that He will deliver the righteous (compare 2Peter 2:1, 3, 7, 9). Fallen angels had sinned from the beginning, when they went with Satan. This is not a reference to all fallen angels, as they play a prominent part in the Scriptures from beginning to end. So we are not talking about all the angels who fell with Satan, as putting all of them into chains of darkness would eliminate many of the problems we have here on earth and virtually end the Angelic Conflict. Therefore, we are speaking of a particular subset of the fallen angels. Let me submit to you that the angels spoken of here and in Jude 1:6 refer right back to this chapter of Genesis. Again, there is no other reasonable alternative.

Here is what is going on: fallen angels are somehow able to take on themselves a human form, and they are able even to impregnate women. The Bible does speak of angels coming and speaking to man, and rather than on some magnificent form, they appear to be men (e.g., Gen. 18).

Genesis 6:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ṭôwb (טוב) [pronounced <i>tohv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	feminine plural adjective which can act like a substantive	Strong's #2896 BDB #373

Genesis 6:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
As a noun, this can mean <i>the good thing, that which is good</i> [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; <i>that which is fair</i> [beautiful].			
hēnnâh (הֲנָה) [pronounced hayn-nawh]	they, those; these [with the definite article]	3 rd person feminine plural personal pronoun	Strong's #2007 BDB #241

Translation: ...that they [are] pleasing,... This is interesting. You see many translations saying that they observed that the women of men were beautiful—but that is not the word that we find here. There are words used to describe human physical beauty in the Bible, and they are applied to Saul, David and to David's granddaughter, Tamar. But that is not the word used here. Here, the woman are seen as pleasing, pleasant, agreeable, and/or good. The idea is, they will do. This is fine.

Genesis 6:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	to take, to take away, to take in marriage; to seize	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
nâshîym (נָשִׁים) [pronounced naw-SHEEM]	women, wives	feminine plural noun; irregular plural of Strong's #802	Strong's #802 BDB #61
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	the whole, all, the entirety, every	masculine singular noun	Strong's #3605 BDB #481
'âsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom	relative pronoun	Strong's #834 BDB #81
Together, kôl 'âsher mean <i>all whom, all that [which]; whomever, whatever, all whose, all where, wherever</i> .			
bâchar (בָּחַר) [pronounced baw-KHAHR]	to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire	3 rd person plural, Qal perfect	Strong's #977 BDB #103

Genesis 6:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This is the first occurrence of this word in Scripture.			

Translation: ...so they took wives for themselves from all that they chose. The Hebrew word for *take* can mean *to take in marriage* and this is what it means in this context. It is in the Qal imperfect, which means they continued to take these women as wives, that it did not all occur at once but a few of them tried it and made it work so other fallen angels decided to join in. *Chose* is in the Qal perfect; they made the initial choice, stuck with it, and then took these women as wives. Their choice is in the perfect tense, because it was a completed action with results that continued.

When you compare an angel to a mere mortal, there is no comparison. First of all, they offer great protection. A woman might marry a big, strong, husky guy, but, when facing an angel, that big strong, husky guy is rather impotent. Angels are smarter than men, better looking, and much stronger. So, it was not difficult for angels to simply choose the women that they wanted.

Let's say that George Clooney knocked on your front door and said, "Honey, I'm ready to settle down." (I am assuming that you are a female); many woman would jump at this chance. He has numerous qualities in addition to his good looks; and that is what the women saw with these angels. They were not just strong, they were powerful; they were not just intelligent, they were genius; and they were not just attractive, they were exceptionally attractive.

The angels, on the other hand, thought that the women were attractive. They were okay. They were suitable.

We do not know if angels could enjoy sexual pleasure, but, as mentioned, they could impregnate these women. And, there are a variety of pleasures in addition to or instead of sexual pleasure. Even if the angels did not enjoy pleasure as we do, this gave them a feeling of power and control, which these angels exploited.

What came from these relationships between the sons of men (angels) and the daughters of men are super-humans, for lack of a better term. If there was a period of time when something like this really did happen, doesn't it seem reasonable that somehow, in some way, we would know about it today? Don't you think that such a fantastic occurrence, that angelic beings bred with women, and the result were these super-humans, that we might have some history of this?

Think about mythology for a moment. No matter what mythology is studied, these are often gods who have relationships with women on this earth. There are a lot of stories and a lot of different names, but the basis for mythology is almost always the same: male gods (which would be angels) have sex with human women, and the result are these super-human creatures; and none of these super humans are noble and just and righteous; they mostly chase women and they fight.

Now, let's to back to that passage in Jude: **And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting bonds under darkness for the judgment of the Great Day** (Jude 1:6). God allowed some freedom to even the fallen angels. Let me remind you that it appears as if the earth was in some sort of limited anarchy at this time. That is, there does not appear to be any set of laws laid out with clear-cut consequences. God directly dealt with Cain; and it appears as if no one dealt with Lamech (who killed 2 people and then wrote a song about it).

However, after the flood, these same angels are now in everlasting bonds of darkness, until the Great White Throne Judgement (Rev. 20). Again, the words of Peter: **For if God did not spare the angels who sinned, but cast them down to Tartarus and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing the flood on the**

world of the ungodly (2Peter 2:4–5). In the Greek, these verbs are primarily aorist tenses, which refers to a point of time, generally in the past. There is a one perfect tense, which refers to an action which takes place in the past and has results which continue into the future, and that is *reserved*. So they are reserved, set aside, for judgment in the past, with the result that they will be judged in the future.

So, what we have are angels which have sinned whom God cast down into Tartarus, which Thayer tells us is *the name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to Gehenna of the Jews*. And from out of all this, God delivers 8 people: Noah and his wife, and his 3 sons and their wives. In other words, Peter associates *the angels who sinned* with Noah. These angels are cast into Tartarus and Noah and his family are delivered, while a flood is brought upon a world of the ungodly (the angels who sinned and the women they fornicated with and the man-angel race which resulted from these unions).

Testimony to the Historical Accuracy of the Old Testament

We have studied how God restored the earth in 6 days; how Adam and Eve were created and made, how they fell, the offerings of Cain and Abel, and the two sets of genealogies. We are about to study the flood of Noah, which is precipitated by an intermingling of fallen angels and women. Many of these things seem rather fantastic to us. Some of us believe in evolution, so we often discount the creation account is a fable or as some sort of exaggerated or spiritual account in order to make some spiritual point. And what would that point be? That God is extremely powerful? Except, just not powerful enough to create the heavens and the earth.

Before we move further in our study of Genesis, it has come to my attention that there are some who believe that the New Testament is true and the Old Testament is not. Or that both parts of the Bible are filled with myths and legends.

The Bible is a different sort of book than any other religious book; it is different from Islam, the Book of Mormon, from Mary Baker Patterson Glover Eddy's *Science and Health with Key to the Scriptures*, and from Buddhism's *Dhamma*. The Bible presents as its background an historical narrative—an historical narrative which takes us all the way from the beginning of human history to the end of human history. At no time do we have a completely developed theological treatise by one author. That is, even though the Bible is seen as a religious book, none of the authors developed completely any theological concept by themselves. Even though Paul addressed various churches on doctrinal matters, every letter that he wrote was based upon a set of circumstances and questions which came from that particular church. Had those things not been a part of Paul's experience, the epistles—the most concentrated doctrinal portion of the Bible—would not have existed. Furthermore, Paul never says, "Now I am going to explain to you every facet of the hypostatic union." Nor does he say that about any other doctrine. We develop what we know about God (theology) from what is presented in the Bible, and most often, from what is presented in an historical context. No other religious book does that. No religious book is tied so directly and so completely to a series of historical events. Now, I could also add that no other book has been written over such a lengthy period of time by so many authors, and yet maintains a continuity, but I want to deal with one particular item of Scripture: its accurate historical nature in both the Old and New Testaments.

You have to accept the history of the Old Testament as well as the New Testament. You do not get to write off this or that chapter as just too fantastic or too weird. So there is no misunderstanding, once you have believed in Jesus Christ, regardless of how you feel about the Bible, you are saved—and you cannot lose this salvation. However, there is only one historical book which tells us Who Jesus is, before He walked this earth, while He walked this earth, and where He is now. This historical narrative is the Bible. Every other book written about Jesus is based upon the Bible or upon the fertile imagination of some heretic.

Some of the information which I will present in here, I have presented before, but in more detail; and some of it I have not presented before; but the general topic will be, *the historicity of the Bible (both Old and New Testaments and its absolute accuracy)*. The reason for this is, the historical narrative of the Bible is intertwined with what the Bible teaches; and ultimately, the basis for our faith in Jesus Christ. If I doubt the flood or the fall of Adam or the creation account, at what point do I believe something I read and when do I dismiss it as some made-up story?

And, how do we somehow put ourselves up as the experts, able to determine what actually happened as opposed to what is just a story? If I can *spiritualize* the account of the flood, then can I *spiritualize* the incarnation of Jesus? When Jesus says, “**I am the Way, the Truth and the Life; no man comes to the Father but by Me**” can I decide not to take this literally and say, “He just wants us to act like Him because things would all be better if we did.” Or when Jesus claims to be God, “**I and the Father are One**” or “**Before Abraham, I existed eternally**” or “**Your sins are forgiven;**” do I get to put my own spin on His words?

It is quite obvious that there are myriads of writers who have put their own spin on Jesus. Most people, if you ask them, would agree that Jesus and Hitler represent the opposite ends of a spectrum of man; and Jesus is highly revered as a great teacher and philosopher; but they are unwilling to accept most of what He says. They have 5 or 10 quotations which they like a lot; but they discard the rest of it. However, it would be quite illogical to say that Jesus is a great teacher if you only like about 5% of what he says. That would make Him a pretty lousy teacher.

However, my larger point is, if you set yourself as the authority to dismiss this and that part of the Bible, then there is obviously nothing in the Bible that you cannot philosophically overrule, including the words and sacrifice of Jesus Christ.

What did Jesus say and what do the Apostles say?

If you accept the New Testament, then you have to accept the Old...because everyone in the New Testament accepted the Old as fact.

When it comes to the creation of the earth, Jesus says, “**There will be affliction in those days, such as has not been the like from the beginning of creation which God created until now, and never will be.**” (Mark 13:19).

Paul, in Rom. 1:20, writes: **For the unseen things of Him from the creation of the world are clearly seen, being understood by the things made, both His eternal power and Godhead, for them to be without excuse.** Paul points to what God has made as proof of existence, power and wisdom. God’s attributes are not seen (these are *the unseen things of Him*), but they are clearly understood, based upon what God has made. In fact, the more that science and biology uncover, the more we understand the incredible complexity of God’s creation. We carry within almost every cell of our body the building plans for our bodies (DNA).

God is called the Creator in Rom. 1:26 1Peter 4:19 and what He created is called *the creation* in Rom. 8:19–22 2Peter 3:4 Rev. 3:14.

You may recall that all members of the Godhead are involved in the creation of the heavens and the earth and the restoration of the earth (Gen. 1:1–2, 26–31), and the New Testament goes along with that. In fact, the New Testament tells us that it was Jesus Who did the actual work. **In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and without Him not even one thing came into being that has come into being. And the Word became flesh and tabernacled [i.e., lived] among us. And we beheld His glory, glory as of an only begotten from the Father, full of grace and of truth** (John 1:1–3, 14). Quoting from a psalm as proof of what the writer of Hebrews was saying, he wrote, **And, “You, Lord, at the beginning founded the earth, and the heavens are works of Your hands. They will vanish away, but You will continue; and they will all become old, like a garment, and You shall fold them up like a covering, and they shall be changed. But You are the same, and Your years shall not fail.”** (Heb. 1:10–12; Psalm 101:26–28). This writer not only quotes a psalm to indicate that Jesus created the earth and the heavens, but he also asserts that the heavens and earth will become old, like a garment; yet God’s Word (which is the Bible) will stand forever.

Paul affirms that Jesus is the Creator of all things: **[Jesus] is the image of the invisible God, the First-born of all creation** [*Firstborn* here is used in a figurative sense, referring to the rights and responsibilities of the firstborn]. **For all things were created in Him, the things in the heavens, and the things on the earth, the visible and the invisible; whether thrones, or lordships, or rulers, or authorities, all things have been created through Him and for**

Him. And He is before all things, and all things have subsisted in Him (Col. 1:15–17). That God created all things through Jesus Christ is also found in Eph. 3:9. Jesus is called the Creator in Rev. 4:11.

When released by the chief priests and elders, Peter said, “And hearing they with one passion lifted voice to God and said, Master, You are ‘the God who made the heaven and the earth and the sea, and all things in them,’ ” (Acts 4:24; Ex. 20:11).

At no time in the Bible, in the Old or New Testaments, do we have any indication that the creation and restoration of the earth is anything different from how it is portrayed in Gen. 1. Jesus told many parables, and not only was it clear that he was speaking in a parable, but He also would explain the meaning of these parables immediately afterwards. However, Jesus never explained the parable of creation (nor did any other writer of the New Testament); it was always understood as factual.

Jesus also taught that Adam and Eve were historical people created from the hand of God. When He was asked about divorce, Jesus said, “Have you not read that He Who created them from the beginning ‘created them male and female’? And He said, ‘For this reason a man shall leave father and mother, and shall be joined to his wife, and the two shall become one flesh.’ So that they are no longer two, but one flesh. Therefore, what God has joined together, let no man separate.” (Gen. 19:4b–6; Gen. 1:27 2:24).

Paul also treats the creation of man and woman as the basis for the differences between men and women in 1Cor. 11:8–12.

Jesus treats the murder of Abel as a real event in Matt. 23:35 and Luke 11:51, wherein He sets out the parameters for the Old Testament canon (these men named in that passage represent the first death and the final death of the Old Testament).

What transpired between Cain and Abel is treated as an actual historical event by the writer of Hebrews: By faith Abel offered a greater sacrifice to God than Cain, by which he obtained witness to be righteous, God testifying over his gifts; and through it, having died, he yet speaks. Even though Abel died, the writer of Hebrews reasons, his gift—an animal sacrifice—has meaning even today. However, so that his readers are not confused, what Jesus offered was a better sacrifice than the animal Abel offered (Heb. 12:24). John and Jude also refer to Cain as a real person in 1John 3:12 and Jude 1:11.

You will recall that we studied Enoch and his translation from life to life in Gen. 5:18–24. Every writer of Scripture after this treats him as a real person, including him in genealogies (1Chron. 1:3 Luke 3:37); and that God took him is spoken of by both Jude and the writer of Hebrews (Heb. 11:5 Jude 1:14–15).

You will recall that we used 2 New Testament passages to confirm that the *sons of God* in Gen. 6 were fallen angels (2Peter 2:4–5 Jude 1:6).

Jesus treats the flood as a real event, and Noah as a real person. Jesus compares the baptism of fire to the flood of Noah in Matt. 24:37–41 Luke 17:26–29. Adam and Noah are treated as real people in the line of Jesus in Luke 3:36–38.

The writer of Hebrews speaks of Noah’s great faith in Heb. 11:7. Now, what sense would it make for a writer of Scripture to commend the faith of some character in a fable? If the flood is some made-up story and Noah is some made-up guy, how can he be praised for having great faith?

Peter also treats Noah as a real person and confirms that 8 people went into the ark and were preserved in 1Peter 3:20. Peter again refers to Noah in 2Peter 2:4–5, associating him with the angels who sinned.

Let’s turn to some generalized statements made by Jesus about the Old Testament. The terms *Law*, *Law of Moses*, *words of the Law*, *the Law and the Prophets*, and *the Scriptures* all refer back to the Old Testament, as the New Testament was written after the resurrection of our Lord.

It is important to understand the historical context of the incarnation of Jesus Christ. He had come into a world where the Scribes and the Pharisees had dramatically distorted the Mosaic Law, turning it into a legalistic relationship to God. That is, you must conform to a myriad of laws and customs in order to gain God's favor. This does not mean that there are not such things as right or wrong in this world—things which God approves of or disapproves of—but the Jewish theologians over the years had distorted the Law to explain just what Jews could and could not do. For instance, if someone drove by you and splashed mud on your tunic, you could not clean your tunic off, if it was the Sabbath. However, you could wait until the mud dried, and then give it one squeeze. So Jesus was not negating anything in the Old Testament; He was correctly interpreting the Old Testament and disregarding the religious system which had been superimposed upon it. Matt. 5:17, Jesus says, **"Do not presume that I came to nullify the Law or the Prophets [one of the designations of the Old Testament]; I did not come to nullify, but to fulfill [the Law and the Prophets]."** The chief problem was, these religious types knew a few passages here and there, and they knew their Talmud, but they did not really know the Bible (i.e., the Old Testament). **And answering, Jesus said to them, "You are wrong, because you do not know the Scriptures or the power of God."** (Matt. 22:29). In other words, they needed to have an accurate understanding of the Old Testament. At no time did Jesus treat the Old Testament as anything less than the Word of God.

In Luke 16:17, Jesus said, **"But it is easier for the heaven and the earth to pass away than to void even one point of the Law [i.e., the Old Testament]."** In fact, Jesus elevated what He said to the permanence of the Bible, and therefore, making His words as important as those of the Old Testament: **"The heaven and the earth shall pass away, but My Words shall not pass away."** (Luke 21:33). This was a very strong statement for Jesus to make—that His words were on a par with Old Testament Scripture. This was a pretty radical thing for Jesus to say; and since that time, many people have turned this around and have elevated Jesus' words above the Old Testament (at least, the words of Jesus which they like).

Jesus also said that the Old Testament Scriptures were all about Him: **And beginning from Moses, and from all the prophets, He explained to them the things about Himself in all the Scriptures** (Luke 24:27). **"You search the Scriptures, for in them you think you have eternal life; and these [Scriptures] bear witness of Me."** (John 5:39). We have dozens of Scriptures which Jesus fulfills in His incarnation, but probably the most dramatic instance of this is found in Luke 4:16–21: **And He came to Nazareth where He was brought up. And as was His custom, He went in on the day of the sabbaths, into the synagogue, and He stood up to read. And the scroll of Isaiah the prophet was handed to Him. And unrolling the book, He found the place where it was written: "The Spirit of the Lord is upon Me. Because of this He anointed Me to proclaim the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim remission to captives, and to the blind to see again, to send away the ones being crushed, in remission, to preach an acceptable year of the Lord."** And rolling up the scroll, returning it to the attendant, He sat down. **And the eyes of all in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture has been fulfilled in your ears."** (Jesus was quoting from Isa. 61:1–2).

You will note that Jesus, on many occasions, took a verse or a passage of Scripture and then explained it. Jesus also taught by using parables on many occasions. However, what Jesus *never* did was, take an historical event from the Old Testament and treat it like a parable.

My point is, Jesus was not revamping the Law of Moses; He was not teaching a new and better way; Jesus was teaching the Old Testament; that He fulfilled the Law and the Prophets, and that His Own words He placed on an equal footing with the Old Testament.

The problem with the Scribes and the Pharisees were twofold (1) they did not know the Scriptures and (2) they adhered to a whole system of traditions which did not conform to the Mosaic Law. In other words, Jesus understood the Old Testament to be authoritative, and at no time did He bring any historical incident of the Old Testament into question.

To sum up, no one in the New Testament treats Adam, Eve, Cain, Abel, Enoch or Noah as characters of some moral tale; they are treated as real people, and events of their lives which some people would like to spiritualize are treated as real occurrences in the New Testament by Jesus and by every writer of the New Testament. If Jesus recognized and presented this historical incidents as accurate, can we doubt them?

Since we are studying a part of Scripture which is quite fantastic—the angelic corruption of mankind followed by a worldwide flood—it is reasonable to first determine whether or not the Old Testament is simply filled with stories which have some sort of moral to them, or whether these are actual, historical incidents.

In the previous lesson, we looked at how Jesus and the Apostles used the Old Testament; did they treat it as a fictional history or as an actual history? Did Jesus, the Son of God, affirm the Old Testament or did He teach that these were fables? Our conclusion was, all Old Testament historical references made in the New Testament treats this history as accurate and authoritative.

We are going to approach the Old Testament in 3 ways which, if you are a believer in Jesus Christ, will help to calm your doubts about the historicity of the Old Testament. The first approach is to review some of the amazing things we have read in the first 5+ chapters of Genesis.

Some amazing things found in the first part of Genesis:

We have studied a number of things so far in the first few chapters of Genesis which are quite unusual—things which should strike you as astounding.

Amazing Things in Gen. 1–6

- 1) We have the Trinity portrayed in the first chapter of Genesis. The Hebrew name for God, *Elohim* (first found in Gen. 1:1), is in the plural, and could reasonably be translated *the Godhead*. The Spirit of God is found in Gen. 1:2. That there is both a singularity and a plurality within the Singular God is found in *Elohim* (plural) taking a singular noun throughout; and yet, God appears to be speaking to God in Gen. 1:26a: **And God** [plural noun] **said** [this verb is in the masculine singular], **“Let Us make** [plural verb this time] **man in Our image, according to Our likeness.”** The 1st person plural suffix is affixed to 2 singular nouns: *image* and *likeness*. That is, there is a likeness and image associated with the Godhead which has both a singular and a plural connotation—*likeness* and *image* are both singular nouns, indicating a singularity of essence; and yet we have more than one person possessing this *image* and *likeness*. That God is both a singularity (God is one in essence) and simultaneously a plural Entity (God is 3 in person), is a difficult concept for many to understand; yet, a few verses in the first chapter of Genesis handle this concept quite deftly. How on earth could this possibly be found so early in the Bible? The Jews did not then and still do not believe in the Triune God; and yet, here it is, in the first chapter of Genesis, clearly laid out.
 - i. I gave you the example of building a house: it requires someone to plan how the house is to be build (God the Father); someone to actually build the house (God the Son); and there is energy involved in the building of this house—i.e., power tools (God the Holy Spirit).
- 2) God creates light (day 1) before He creates the sun (day 4). If this were some fable written by imaginative writer; and various people intentionally changed some of the text from time to time, surely someone read this and said, “Let’s fix this” and make these things a simultaneous event. Man automatically associates light with the sun and does not differentiate between them. The Bible does, however.
 - i. We have already studied how God will be called *light* in later passages; and we observed that light can be broken down into 3 component parts which function as one complete whole.
- 3) On day 2, God creates the atmosphere—and he spends all day making this atmosphere. How did ancient man even know that there is an atmosphere? Science discovers the atmosphere

Amazing Things in Gen. 1–6

- thousands of years later (Torricelli figured out that air has weight and takes up space in 1643 A.D.), and yet, some so-called primitive writer somehow speaks here of God spending one entire day making the atmosphere for the earth. If this is just some made-up story, then how did they know this? How did they realize the substance and importance of our atmosphere?
- 4) God used the rib of Adam from which to fashion Eve. When did we first begin to understand cloning? The 20th century. How did some old ancient guy, a few generations from the cave (supposedly) decide that God would be able to clone Adam and then modify this clone (in a very good way, might I add) to produce a counterpart for Adam? This is a 20th and 21st century concept found in a book parts of which could be over 5000 years old.
 - 5) God does all of this restoration in 6 days, and then rests on the 7th day, initiating the concept of a 7 day week with a day of rest thrown in. Is it not an amazing coincidence that somehow, nearly all mankind (almost every race, nation and civilization) adopts a 7-day week—it is almost ingrained in our genetics. Why don't we find evidence of 6, 8 or 10 day weeks scattered throughout ancient history? Of course, Christians, Jews and Muslims have a 7-day week. But, the Hindu Calendar is also a 7-day week.¹ The Chinese calendar is a 7-day week.²
 - 6) In Gen. 2:7 3:19, the writer of Genesis tells us that God made man out of the dust of the earth. Now, how in the world did anyone figure out that we are made up of the same chemicals as found in the earth? Even if you want to make up some explanation, the actual chemistry of this is pretty amazing, something we have only begin to fully appreciate in the past century or so. If you want to attribute this to a really phenomenally lucky guess, that's fine. The writer of Genesis has made some pretty amazing lucky guesses, hasn't he? On the other hand, maybe this is not just a lucky guess; perhaps this Bible is the Word of God.
 - 7) You will recall that the Bible describes an unusual environment, where it did not rain during the antediluvian age. This is simply an oddity to find this aspect of the antediluvian era mentioned. We instinctively don't want to believe this, but the writer of Genesis includes this, with the same matter-of-fact approach that he applies to everything else. It is not over-emphasized and receives little fanfare.
 - 8) Jesus is presented in the Gen. 3 and 4. He is called the Seed of the Woman in Gen. 3:15. An animal had to be sacrificed in order to clothe Adam and Eve with animal skins (Gen. 3:21). Furthermore, the Old Testament speaks of *covering* our sins whereas the New Testament speaks of the forgiveness of our sins. God *covered* the nakedness of Adam and the woman after they sinned. Along the same lines, Abel's sacrifice of an animal was acceptable, but Cain's offering of fruits and vegetables was not (Gen. 4:1–5). The slain animal speaks of Jesus on the cross, bearing our sins. Although this is subtle, it is still found in the Genesis. The use of literary subtlety does not negate theological principles. This is the death of Jesus Christ on the cross presented in shadow form. Furthermore, this theme—Jesus Christ dying on the cross for our sins—will be continually presented in shadow form again and again and again in the Old Testament.
 - 9) In Gen. 5, we have the first genealogy of promise—the regenerate genealogy if you will—and hidden within this genealogy is the gospel of Jesus Christ and the future history of man. Bear in mind, the Old Testament was preserved accurately by Jews; so they had no reason to try to square the Old Testament with Christian theology. At no time did some influential set of Jews look at the New Testament and decide, *we need to make the Old Testament conform to the New*. Given the animosity between Jews and Christians in the first century, doing something like that would make absolutely no sense. Furthermore, we have portions of the Old Testament which predate Jesus Christ by a century called the Dead Sea Scrolls.
 - 10) Only two names are given prominence in this genealogy, and they both prophetically speak of Jesus Christ. Enoch speaks of the resurrection of Jesus Christ and Noah speaks of the rest

Amazing Things in Gen. 1–6

offered by Jesus Christ, despite the curse of the earth.

- 11) This begins a series of genealogies which will connect the first Adam and the Last Adam, finally summarized in Luke 3, but a line which is continued throughout the Bible by 9 or so different authors over a period a several thousand years. It is fascinating that, even though each family has many children—particularly in Genesis—they always knew which child to go to next for each and every generation for 77 generations.
- 12) What is coming up is a very unusual bit of human history, but just the opposite of what you would expect is emphasized. Whereas, the amazing exploits and personalities of corrupted mankind would capture the imagination of most writers, the writer of Genesis will focus, instead, on the flood—the judgment of God; the ark—which is the salvation of God; and then he will lay out a series of details which are surprisingly reasonable, given the circumstances.

If you believe in Jesus Christ, then these 12 amazing things by themselves ought to convince you of the accuracy of the Old Testament.

¹ <http://hinduism.iskcon.com/practice/402.htm> accessed November 4, 2009.

² http://www.herongyang.com/2009/2009_chinese_calendar_gb.html accessed November 4, 2009.

The testimony of Jesus:

It is worth repeating that Jesus took the Scriptures (the Old Testament) and spoke of them often, taking them as authoritative. If the Old Testament is a book of fables and tall tales, or exaggerated events, why would Jesus treat them as inerrant?

Let's look at it this way: Jesus is view as their Savior by believers and as a great teacher or as a prophet by others. Why would a Savior, great teacher or prophet treat fables as historically accurate?

The Testimony of Jesus Concerning the Old Testament

- 1) Jesus constantly referred back to the Old Testament Scriptures as authoritative. Matt. 21:42 Mark 12:10
- 2) He told the sadducees that they were in error because they did not know the Scriptures, nor did they believe in the power of God. Matt. 22:29 Mark 12:24
- 3) Jesus taught that the traditions of the elders confused and distorted the Word of God. Mark 7:13
- 4) Jesus continually spoke of the Scriptures being fulfilled, or that He fulfilled the Scriptures, or that something was coming to pass, as prophesied in the Scriptures. Matt. 26:54–56 Mark 12:10 14:49 15:28 Luke 4:21 John 13:18 17:12 19:28
- 5) Jesus proclaimed that the Scriptures could not be broken. John 10:35
- 6) Jesus stood upon the Word of God when being tempted by the devil. Luke 4:4
- 7) The writers of the gospels observed what things occurred and that these things fulfilled the Old Testament Scriptures. John 19:24, 36–37
- 8) Jesus proclaimed that the Scriptures spoke of Him. Luke 24:27 John 5:39
- 9) People were both amazed and convinced when Jesus taught them the Scriptures. Luke 24:32, 45
- 10) The disciples were convinced of some things because of what they saw and were taught by Jesus from the Scriptures. John 2:22
- 11) Jesus used the Scriptures to make authoritative pronouncements. John 7:38
- 12) Men determined Who Jesus is, based upon the Scriptures. John 7:42
- 13) The disciples were convinced because reality jived with the Scriptures. John 20:9
- 14) What Jesus said was equivalent to the Word of God. When He spoke, it was quite phenomenal for any man to claim such authority. However, we now have the exact opposite situation where people cling to the words of Jesus (the ones which they like), but they discount most or all of the Old Testament. Luke 5:1 John 3:34 8:47

The Testimony of Jesus Concerning the Old Testament

- 15) in a similar vein, Jesus equates the phrase *Word of God* with the gospel (the good news of Jesus). Luke 8:4–15, 21
- 16) When some woman came along and tried to elevate Mary, the mother of Jesus' humanity, Jesus told her, "No; rather, **blessed are those hearing the Word of God, and keeping it.**" (Luke 11:28).

At no time did Jesus ever treat an historical event in the Old Testament as a fable or as a parable, which was designed to teach some deeper or greater meaning. Even though Jesus continually taught in parables, at no time did he take the flood, treat it as a parable, and extrapolate some kind of moral or spiritual meaning from it. Jesus continually recognized and proclaimed the authority and accuracy of the Scriptures.

At this point, you need to be challenged. Most people, no matter who they are, concede that Jesus was a great teacher. How is it possible for Jesus to be a great teacher in your eyes if you only agree with about 5% of what He said? I can take any miscellaneous yahoo from any crowd, and probably find a few things he and I can agree on. That does not make him a great teacher. If Jesus spent most of His public ministry affirming the absolute authority of a book of fables, then how can you call Him a great teacher?

Testimony of an historian of ancient history:

Will Durant, one of the greatest ancient historians of the 20th century, wrote: *The discoveries here summarized have restored considerable credit to those chapters of Genesis that record the early traditions of the Jews. In its outline, and barring supernatural incidents, the story of the Jews as unfolded in the Old Testament has stood the test of criticism and archeology; every year adds corroboration from documents, monuments, or excavations...we must accept the Biblical account provisionally until it is disproved.*⁵ If Will Durant, a man who knows far more about ancient history than you or I, and a man who doubts Old Testament miracles, can accept that which is not miraculous in the Old Testament as accurate history; how much more ought we, as believers in Jesus Christ, be able to accept the Word of God as it stands written?

Chief philosophical difference between evolution and the Bible:

The sticking point for many people is evolution. Evolution is taught as a fact in nearly every public school in the United States. It is not presented as merely a theory, but as the *only* reasonable and scientific explanation for everything around us. Even though I cannot personally recall a single lecture on evolution from my pre-college days (I heard many in college), I completely believed in evolution at the time that I believed in Jesus Christ (age 21). Many of those who believe in evolution have it fundamentally ingrained into their souls as much as they believe in gravity. Many believers in Jesus Christ also believe in evolution and many will automatically react if you suggest that we did not evolve, and that there is reason to support this.

Evolution is a philosophy build upon death and imperfection. Somehow, when the first bird mutated from reptile parents, this bird of the reptiles was not quite yet a bird. No one thinks that two lizards had a perfect bird; but that there was some kind of intermediate thing, with a bird characteristic or two, which eventually gave birth to something with more bird-like characteristics. Eventually, after millions of years, this was perfected, through many imperfect part-bird/part reptiles, and many deaths. Scales slowly morphed into feathers, and the body somehow became lightweight enough to fly; and the metabolism changed from being cold-blooded to warm-blooded. If anything sounds like a fable, that does. And the more we know about biology, the less sense this makes. How do scales turn into feathers? How do we have so many reptiles on the way to becoming birds? We know about the DNA of two mating reptiles, and we know how some of these characteristics play out. Yet, despite knowing that, intelligent, educated people believe, reptiles turned into birds (and those evolutionists who do not believe that, believe in transformations which are equally ridiculous).

⁵ *The Story of Civilization; 1. Our Oriental Heritage*, by Will Durant; MJF Books, ©1963; p. 300 (footnote).

On the other hand, the Bible reads: *And God created the great sea animals, and all that creeps, having a living soul, which swarmed the waters, according to its kind; and every bird with wing according to its kind. And God saw that it was good* (Gen. 1:21). There are no half-measures in the book of Genesis; God created these animals to bear young according to its kind, and that it was good. Not a tenth good, needing some evolution; just plain good. Death is seen as a result of man's sin; not because God used death in order to cause life forms to evolve. *Sin entered the world through one man, and death through sin, so also death passed to all men, inasmuch as all sinned* (Rom. 5:12). God's restoration was all good, which is repeated again and again in Gen. 1. It is because of man that death came into the world.

Evolution is actually the thinking and philosophy of Satan. We are brought up to believe that everything is getting better and better and better. This explains why there are intelligent people who sincerely believe that we can progress to a world without nuclear weapons. They believe in man and in the evolution of man. However, the Bible teaches that we are all fallen man and that our salvation is based upon Jesus Christ, not upon man becoming better in some way (nicer, more peaceful, more religious, or more of whatever you think is better). We will see technological advances which are quite impressive, but man will stay the same.

Additional reasons why the Bible is not filled with fables:

In a previous lesson, I discussed certain scientific principles found throughout the Bible—the earth being a sphere; the earth hanging upon nothing, the earth in an orbit, for instance—and how these dozens of principles are alluded to thousands of years before man understood them. That lesson is found [here](#).

There are prophecies about Jesus Christ from the very beginning of the Old Testament (Gen. 3:15) to the very end (Mal. 3:1–2). I covered a few of those prophecies in a previous lesson [here](#). For other studies, I have gone into much greater detail on the Old Testament prophecies about Jesus Christ:

<http://kukis.org/Doctrines/JesusChristOT.htm>

I have done this in chart form in these places:

http://kukis.org/Doctrines/Chart_Jesus_Old_New.htm

http://kukis.org/Charts/Messianic_Prophecies.htm

So, if the Old Testament knows all about Jesus before His incarnation, and we know that we can trust the Bible in that regard, then it is reasonable and logical we can trust the historical events of the Bible, even if there are some unusual aspects to these events.

Concluding remarks:

I would like you to bear all of this in mind while we examine the corruption of mankind by fallen angels and the judgment of God by means of the Great Flood. And so that you do not feel as if this is some form of blind, irrational faith, always bear in mind that there are traditions in almost every ancient culture which speak of these two related events.

Several pages ago, you will recall that we determined that the sons of God in Gen. 6 (during the time of Noah) are fallen angels and that the daughters of men represent the female population of the earth.

Gen 6:1–2 *And it happened, that men began to multiply on the face of the earth, and daughters were born to them. The sons of God saw the daughters of men, that they were pleasant; and they took wives for themselves from all whom they chose.*

Since the idea of fallen angels cohabiting with human females seems a bit fantastic, let's make certain that this is what is being taught, and that it is a reasonable thing to believe.

Why the Sons of God in Gen. 6 are Angels

- 1) The designation here, *sons of God*, is found in Job 1:6 2:1 38:7, where it clearly refers to angels.
- 2) Two New Testament passages look back upon this time frame, and are consistent with this being sexual unions between angels and women, and that a flood was brought to destroy all the population of the earth, except for Noah and his family. **And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting bonds under darkness for the judgment of the Great Day** (Jude 1:6). Jude refers to a group of angels who did not keep to their own proper domain, and these, God has set aside in everlasting bonds under darkness until the Judgment Seat of Christ. This cannot refer simply to angels who have fallen with Satan (Rev. 12:4) who are called demons in the New Testament (Matt. 4:24 7:22 etc.), because they are active in the Old Testament, during the Dispensation of the Hypostatic Union and during the Church Age (Deut. 32:7 Psalm 106:37 Matt. 4:24 8:16 Acts 16:18 25:19 1Cor. 10:21 1Tim. 4:1 Rev. 16:14). Since demons continue to function between the time of Moses and the 2nd Advent of Christ, then demons of are reserved in bonds of darkness must refer to a specific group of demons in history, whose actions are so heinous as to require God to so restrict them. Gen. 6 is the only place in the Bible to which this could logically refer.
- 3) Peter, in fact, associates these same angels with Noah and the flood: **For if God did not spare the angels who sinned, but cast them down to Tartarus and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a man proclaiming righteousness, bringing the flood on the world of the ungodly;...** (2Peter 2:4–5). Here, they are called angels who sinned; God casts them into Tartarus and they are set aside for a later judgement, held with chains of darkness. So, even if the Jude passage is not clear to you, Peter is very clear.
- 4) Fallen angels cohabiting with human females is exactly what mythology is all about and helps to explain why we find various national mythologies having common themes in almost every ancient culture. Mythology is all about the gods coming to earth, having sex with women and producing superhuman offspring who chase women and fight. We have been told incorrectly that these are the ways that man either explained things or taught some kind of morality; but for this to be a consistent theme in most ancient cultures, having an historical basis for these stories makes even more sense.
- 5) Gen. 6:3 tell us that the men of this earth are *also* flesh; that is, they are also human.
- 6) Later in this chapter, God will speak of mankind being *corrupted*. This is the perfect word to describe the human race, which had become totally corrupted by angelic infiltration and sexual unions with angels. What remained on this earth were 8 people who were still uncorrupted. Gen. 6:11–12
- 7) Throughout the Bible, God takes actual historical events and uses these to teach a greater spiritual truth. Here, corrupt mankind is analogous to man sinning and passing along the sin nature from generation to generation. In order to solve this problem, there must be a great judgment and a cleansing (which is the historical judgment and cleansing of the flood). Gen. 6–8
- 8) Satan is a great Biblical scholar and a counterfeiter as well. Satan understood that the *Seed of the Woman* would somehow be divine; so, in this age of anarchy, Satan instructs his angels to fornicate with the daughters of men. This produces a race of half-angel/half-man creatures, who are counterfeits of the hypostatic union (Jesus Christ, the God-man). This is also an attempt to corrupt the entire human race so that it cannot be saved.
- 9) In most instances where angels interact with man, they have the form of man. Gen. 18 is one example of many.
- 10) The human form these angelic beings were allowed to assume would have been powerful, and they would have been extremely charming creatures with vast intelligence; characteristics which would have drawn women to them. By contrast, human women would have been pleasant enough for an angel, which is precisely the language used in Gen. 6:2. If you are a male who has dated a beautiful girl, of whom you thought, "This woman is so gorgeous; I wish she would shut the heck up," that would probably convey the attitude of the fallen angels (except that they viewed the women as *pleasant* and not *gorgeous*).
- 11) There are only 2 other theories which are presented to explain Gen. 6. The alternate, false theories are:
 - i. One of these false theories is that these *sons of God* are men in the line of Seth, and that they get

Why the Sons of God in Gen. 6 are Angels

involved with the wild women of Cain's line. God does, from time to time, wipe out certain groups of people and certain nations when they reach a critical degeneracy point. However, removing all life from the earth is a more dramatic measure than we find anywhere else in the Bible (even at the end of the Tribulation, only unbelievers are removed from the earth).

- ii. A second false theory is, these *sons of God* are powerful tyrants, perhaps demon-possessed men, who corrupt the earth. Again, this does not square with the identical terminology as is found in Job; and God destroying the entire earth seems a bit extreme, even under these circumstances.
- 12) Destroying the entire population of the earth, save 8, seems to be warranted if all men have become corrupted in this way.
- 13) God is just, righteous and omniscient. This means that God has all of the facts, that he acts appropriately and God does not overreact.
- 14) The fact that God would destroy all life on earth would require remarkable circumstances to lead Him to do that. In fact, since we are looking at a unique occurrence in human history—a worldwide flood—it is reasonable to suppose there are unique factors leading up to the flood. A corruption of the entire human race by fallen angels would be unique and corrupting enough as to require a worldwide flood. Men being just sinful—or, more specifically, believers and unbelievers marrying and having a bunch of wild, undisciplined kids—does not seem to rise up to a point where God must destroy all mankind; there has to be more going on than just human sinfulness.

There are only 3 theories as to what is occurring in Gen. 6. The first theory is consistent with the use of the designation *sons of God* elsewhere; it is consistent with a limited state of anarchy; it is consistent with mythology; and it is consistent with a dramatic destruction of all flesh by a worldwide flood. The other two theories are unsatisfactory with respect to these very same things.

One speculative thought occurs to me—also in mythology, there are some who are half-animal and half-man; and we have the legend of the werewolf, which changes back and forth between being a man or a wolf; so the thought has occurred to me, perhaps angels cohabited with animals as well. There is nothing in the Bible about this, but it may help to explain why God chose to destroy all men and all animals together.

Gen 6:1–2 And it happened, that men began to multiply on the face of the earth, and daughters were born to them. The sons of God saw the daughters of men, that they *were* pleasant; and they took wives for themselves from all whom they chose.

There is one more thing which I find fascinating here, and that is how the *sons of God* found the *daughters of men* to be. They did not look upon these women with great lust. They did not see these women as being incredibly beautiful. The word found here is *ṭôwb* (טוֹב) [pronounced *toh^bv*], which means, *pleasant, pleasing, agreeable, good; approved*. Strong's #2896 BDB #373. This is not a word used to describe the incredible beauty of a woman. We might use this word to say that Jennifer Lopez is a *good* businesswoman or that she has *good* taste in clothes; but we would use other words if we wanted to better describe her physical charms (and there are many common Hebrew words in the Bible used to describe incredible physical beauty; but not this word). And the Bible is not shy about identifying men or women as being particularly handsome or beautiful (e.g., Saul, David or Tamar or Tamar, her niece—1Sam. 9:2 16:12 2Sam. 13:1 14:27). So describing these women as good or pleasant is not exactly a glowing review (it is like saying, "Yeah, that was a *good* movie; I mean, it was okay.").

Remember, these are angelic creatures, who are incredibly beautiful themselves. So when Satan tells his demon corps to go down to earth and to fornicate with human women, they look them over and decide, "They're alright; they're pleasant. I can live with that. They are attractive enough." Because these are angels, they are not looking upon these women with incredible and uncontrollable sexual lust.

And so says Y^ehowah, "Will not judge My Spirit in the man to forever, in that also he [is] flesh, and will be his days a hundred and twenties a year."

Genesis
6:3

And Y^ehowah said, "My Spirit will not always contend [the Greek has *abide in*] in mankind forever, in that he [is] also flesh. Therefore, his days will be 120 years."

And Jehovah said, "My Spirit will not always contend with mankind forever, in that he is also flesh. Therefore, his days will be 120 years."

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord said by His Word, All the generations of the wicked which are to arise shall not be purged after the order of the judgments of the generation of the deluge, which shall be destroyed and exterminated from the midst of the world. Have I not imparted My Holy Spirit to them, (or, placed My Holy Spirit in them,) that they may work good works? And, behold, their works are wicked. Behold, I will give them a prolongment of a hundred and twenty years, that they may work repentance, and not perish.
Jerusalem targum	And the Word of the Lord said, The generations which are to arise shall not be judged after (the manner of) the generation of the deluge, (which is) to be destroyed, and exterminated, and finally blotted out. Have I not imparted My Spirit to the sons of men, because they are flesh, that they may work good works? But they do works of evil. Behold, I have given them a prolongment of a hundred and twenty years, that they may work repentance; but they have not done it.
Latin Vulgate	And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years.
Masoretic Text (Hebrew)	And so says Y ^e howah, "Will not judge My Spirit in the man to forever, in that also he [is] flesh, and will be his days a hundred and twenties a year."
Peshitta (Syriac)	Then the LORD said, My spirit shall not dwell in man forever, because he is flesh; let his days be a hundred and twenty years.
Septuagint (Greek)	And the Lord God said, My Spirit shall certainly not remain among these men forever, because they are flesh, but their days shall be one hundred and twenty years.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Then the LORD said, "I won't let my life-giving breath remain in anyone forever. No one will live for more than one hundred twenty years."
Easy English	Then the *Lord said, 'My Spirit shall not struggle with people for always because they are human. They shall live for 120 years.'
Easy-to-Read Version	Then the LORD said, "People are only human. I will not let my Spirit be troubled by them forever. I will let them live only 120 years." People...120 years Or "The spirit from me will not live in people forever, because they are flesh. They will live only 120 years." Or "My Spirit will not judge people forever, because they will all die in 120 years."
Good News Bible (TEV)	Then the LORD said, "I will not allow people to live forever; they are mortal. From now on they will live no longer than 120 years."
The Message	Then GOD said, "I'm not going to breathe life into men and women endlessly. Eventually they're going to die; from now on they can expect a life span of 120 years."

New Berkeley Version	Then the LORD said, My Spirit shall not forever remain in man since he has gone astray; he is flesh [Flesh, as Adam spoke of it, was untainted. Now the word suggests weakness; in time it will mean human nature without God's Spirit.], I will allow him another 120 years.
New Life Bible	Then the Lord said, "My Spirit will not stay in man forever, for he is flesh. But yet he will live for 120 years."
New Living Translation	Then the Lord said, "My Spirit will not put up with [Greek version reads will not remain in] humans for such a long time, for they are only mortal flesh. In the future, their normal lifespan will be no more than 120 years."

Partially literal and partially paraphrased translations:

American English Bible	Then Jehovah God said: 'I won't allow My Breath to stay with these men through the ages, for they are fleshly. So their [lives] will only last one hundred and twenty [more] years.'
Beck's American Translation	Then the LORD said: "My Spirit will not forever struggle with people for what is right [<i>Greek shall not abide forever in these people</i>], because they are flesh. But they will still have a hundred and twenty years."
Christian Community Bible	Yahweh then said, "My spirit will not remain in man for ever, for he is flesh. His span of life will be one hundred and twenty years."
God's Word™	Then the LORD said, "My Spirit will not struggle with humans forever, because they are flesh and blood. They will live 120 years."
New American Bible	Then the LORD said: My spirit shall not remain in human beings forever, because they are only flesh. Their days shall comprise one hundred and twenty years.
NIRV	Then the Lord said, "My Spirit will not struggle with man forever. He will die. He will have only 120 years to live until I judge him."
New Jerusalem Bible	Yahweh said, 'My spirit cannot be indefinitely responsible for human beings, who are only flesh; let the time allowed each be a hundred and twenty years.'
New Simplified Bible	Jehovah said: »My Spirit will not contend (judge) (plead) with man forever, for he is mortal and corrupt. Therefore his days will be a hundred and twenty years.«
Revised English Bible	But the LORD said, 'My spirit will not remain in a human being for ever, because he is mortal flesh, he will live only for a hundred and twenty years.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh said, "My spirit-wind will not plead forever with ignorant humans. He is flesh: his days will be a hundred and twenty years."
Bible in Basic English	And the Lord said, My spirit will not be in man for ever, for he is only flesh; so the days of his life will be a hundred and twenty years.
Complete Jewish Bible	ADONAI said, "My Spirit will not live in human beings forever, for they too are flesh; therefore their life span is to be 120 years."
Ferar-Fenton Bible	Consequently, the Ever-living said, "My spirit shall not call to man for ever, for he is sinful flesh; but they shall have one hundred and twenty years."
HCSB	And the LORD said, "My Spirit will not remain with mankind forever, because they are corrupt. Their days will be 120 years."
JPS (Tanakh—1985)	The LORD said, "My breath shall not abide [<i>Meaning of Hebrew uncertain.</i>] in man forever, since he too is flesh; let the days allowed him be one hundred and twenty years."—
New Advent Bible	And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years.
NET Bible®	So the LORD said, "My spirit will not remain in [The verb form יָדֹן (yadon) only occurs here. Some derive it from the verbal root דָּן (din, "to judge") and translate "strive" or "contend with" (so NIV), but in this case one expects the form to be יָדִין (yadin). The Old Greek has "remain with," a rendering which may find support from

an Arabic cognate (see C. Westermann, Genesis, 1:375). If one interprets the verb in this way, then it is possible to understand רֹחַ (ruakh) as a reference to the divine life-giving spirit or breath, rather than the LORD's personal Spirit. E. A. Speiser argues that the term is cognate with an Akkadian word meaning "protect" or "shield." In this case, the LORD's Spirit will not always protect humankind, for the race will suddenly be destroyed (E. A. Speiser, "YDWN, Gen. 6:3," JBL 75 [1956]: 126-29).] **humankind indefinitely** ["forever."], **since** [The form בְּשָׁגָם (bēshagam) appears to be a compound of the preposition בְּ (beth, "in"), the relative שָׁ (she, "who" or "which"), and the particle גָּם (gam, "also, even"). It apparently means "because even" (see BDB 980 s.v. שָׁ).] **they** ["he"; the plural pronoun has been used in the translation since "man" earlier in the verse has been understood as a collective ("humankind").] **are mortal** ["flesh."]. **They** ["he"] **will remain for 120 more years** ["his days will be 120 years." Some interpret this to mean that the age expectancy of people from this point on would be 120, but neither the subsequent narrative nor reality favors this. It is more likely that this refers to the time remaining between this announcement of judgment and the coming of the flood]."

NIV – UK

Then the Lord said, 'My Spirit will not contend with [Or My spirit will not remain in] humans for ever, for they are mortal [Or corrupt]; their days will be a hundred and twenty years.'

Literal, almost word-for-word, renderings:

American KJV

And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Concordant Literal Version

And saying is Yahweh Elohim, "Not abide shall My spirit in the human for the eon, in that moreover, he is flesh. And come shall his days to be a hundred and twenty years.

English Standard Version

Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years."

exeGesese companion Bible

THE SHORTENED LIFE SPAN

**And Yah Veh says,
My spirit pleads not eternally with humanity,
for in his erring inadvertently, he is flesh:
yet so be his days, a hundred and twenty years.**

NASB

Then the Lord said, " My Spirit shall not strive [Or rule in; some ancient versions read abide in] with man forever, because he also is flesh [Or in his going astray he is flesh]; nevertheless [Or therefore] his days shall be one hundred and twenty years."

Syndein

And Jehovah/God {God the Father} said, "My Spirit {Ministry of the Holy Spirit in making the gospel real to the human women and their half-breed offspring} shall not convince {in a courtroom type setting - diyn/dun} man inside forever. For that {in the reversionism of man} he also is flesh {human with an Old Sin Nature} . . . yet his days shall be an hundred and twenty years {from this point to the coming of the flood}." {Note: Diyn/dun means convict, convince, judge, rule, govern, and contend. Here it refers to the ministry of God the Holy Spirit making the gospel clear to those with positive volition at the point of God consciousness. They have this opportunity to do so every day they are still alive in time. In this case, until they die or the flood comes - 120 years.} {Note: God is stating that all the humans and half-humans on the Earth would be evangelized strongly for 120 years - grace before judgment. At the end of the 120 years, the flood would come. The sign that the flood was soon to come was the death of Methuselah. Methuselah means 'when he is dead it shall be sent'. 'It' is the flood! RBT says Methuselah lived until the year of the flood.}.

A Voice in the Wilderness

And Jehovah said, My Spirit shall not continually strive with man, for indeed it is in flesh to sin; yet his days shall be one hundred and twenty years.

World English Bible

Yahweh said, "My Spirit will not strive with man forever, because he also is flesh; yet will his days be one hundred twenty years."

Young's Updated LT

And Jehovah says, "My Spirit does not strive in man—to the age; in their erring they are flesh:" and his days have been an hundred and twenty years.

The gist of this verse:

God warned that His Spirit would not continue to condemn man internally, because man is also flesh, but that He would give man 120 years before the judgment.

Genesis 6:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lô' (אֵל אוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
dîyn (יָדַע) [pronounced <i>deen</i>]	<i>to judge, to correctly evaluate, to evaluate, to condemn, to vindicate; to defend [the right of anyone]; to rule, to regulate; to contend with</i>	3 rd person masculine singular, Qal imperfect	Strong's #1777 BDB #192

This is the first occurrence of this verb in the Old Testament.

The Greek has this verb instead.

katamenô (καταμένω) [pronounced <i>kaht-ahm-EHN-oh</i>]	<i>to remain permanently, to abide</i>	3 rd person singular, aorist active subjunctive	Strong's #2650
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i>]	<i>wind, breath, spirit, apparition</i>	feminine singular noun with the 1 st person singular suffix	Strong's #7307 BDB #924
bê (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, human beings*.

lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
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Genesis 6:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿōwlām (עוֹלָם) [pronounced <i>go-LAWM</i>]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761
ʿōwlām together with the lamed preposition mean <i>forever, always</i> .			

Translation: And Y^ehowah said, “My Spirit will not always contend [the Greek has *abide in*] in mankind forever... First of all, just who is God speaking to? He is not speaking to man, as He speaks of man in the 3rd person. Therefore, it is logical that God is speaking to the angels, and making a pronouncement about mankind.

Although the Greek has a different verb here, it is possible that verb is a result of trying to figure out what God is saying here. However, in order for a person to be saved, they need spiritual information. Fallen man has no place where this spiritual information can be discerned, because fallen man does not have a spirit (where information about God is stored), but only a soul. So, in order to reveal the gospel to man, the Holy Spirit acts as man's human spirit temporarily and reveals to gospel to man. Man either chooses to believe or not.

Genesis 6:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Properly, this is the relative particle:			
she– (שֶׁ) [pronounced <i>sheh</i>]	<i>who, which, that</i>	relative particle	Strong's #7945 (from #834) BDB #979
This is spelled shel (שֶׁל) [pronounced <i>shehl</i>], but apparently is shortened further and affixed to a word or set of words. This relative particle appears to be a form of or a synonym of the relative pronoun ʾăsher (אֲשֶׁר) [pronounced <i>uhsh-ER</i>], which means <i>that, which, when, who</i> or <i>how</i> . Strong's #834 BDB #81. Although BDB says that its usage appears to be confined to later Hebrew and passages with a northern Palestine coloring ⁶ ; it occurs as early as Gen. 6:3.			
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>he, it; himself</i> as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is implied</i>	Strong's #1931 BDB #214

⁶ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 979.

Genesis 6:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142

Translation: ...in that he [is] also flesh. This verse has a couple of slightly different renderings, mostly because the translators do not know what is going on in this passage, therefore the actual translation does not make sense to them. The first verb in the quote is *dîyn* (דִּין) [pronounced *deen*]; and it can mean *to judge, to exercise judgement, to punish* and it can mean *plead (the cause) or to strive*. The latter translation is found in Gen. 30:6 Jer. 5:28 30:13. Then there is the elusive⁷ preposition *shel* (שֶׁל) [pronounced *shehl*], and it means *on account of, because, whatsoever, whichsoever*. *Man* is in the singular masculine meaning that it stands for mankind; and is followed by the relative pronoun in the singular masculine. *Gam* (גַּם) [pronounced *gam*] is an adverb denoting addition and it can be translated *also, moreover, yea or even*.

God will continue to witness to mankind below, even though most of man is half-angel, half-man at this point; but God will still plead the gospel with them, because man is **also** flesh. God has also given man a cutoff time. For 120 years, Noah will proclaim the gospel to the masses for 120 years, regardless of their origins, and he will have but seven converts, his wife, his three sons and his three daughters-in-law, (who wisely chose to marry into Noah's family). An additional purpose for the line of Noah is now more obvious: this line shows that Noah was descended from 100% homo sapiens. There were no angels in the woodpile for Noah. Noah's father and grandfather both died prior to the flood and the means of their death is not told to us.

There are certainly other theories on what this means. The most common theory is that the two lines represent the line of Seth and the line of Cain intermarrying; another is that the sons of God refer to kings who could choose whatever women they wanted because they were kings. It is true that Israel often became corrupt due to intermarriage with people of other religions but this is not Israel that we are speaking of here. God has said nothing about who can marry who. Furthermore, whether we have the line of Cain mixed with the line of Seth (who have the same father), does that require God to wipe them off the face of the earth with a flood? Can Cain's line really be that bad? Further, it is possible that there were *kings* at that time, but we must remember that we are less than a dozen generations from Adam and Eve. They have certainly populated the earth quickly, as lifetimes tended toward the millennial mark and cities began to be built, but this does not mean that man has banded into separate nations as of yet (or city-states). God seems to encourage this type of separation later in Gen. 9. The point is, these theories come very short of dealing with the passage in context, with the quotations from Jude and Peter, and when it comes to dealing with Noah being *perfect* and all flesh being *corrupt*, these theories will also prove to be inadequate.

In the previous two verses, man has been corrupted by angels, which were allowed to cohabit with man. The angels married and had sex with human females, and those females had children which are the basis for our mythology which has come down to us today from many sources. Although we tend to study Greek and Roman mythology (and sometimes Norse mythology), this is found in many ancient cultures. Wikipedia writes: *The main characters in myths are usually gods, supernatural heroes and humans. As sacred stories, myths are often endorsed by rulers and priests and closely linked to religion or spirituality. In the society in which it is told, a myth is usually regarded as a true account of the remote past.*⁸ As we have already studied, there are a number of creation myths, many of which have some Biblical elements within them.

What we have on earth are angels, which have bred with women, and their offspring, where are half-angel/half-man, just as we find in mythology. Apparently, we have come to a point in history where the only people who are 100% human are Noah, his family and the wives of his sons.

⁷ I say *elusive* because it was so difficult to find in *Brown-Driver-Briggs*.

⁸ From <http://en.wikipedia.org/wiki/Mythology> accessed August 23, 2012.

So far, we have: **And Jehovah said, “My Spirit will not always contend with mankind forever, in that he is also flesh.”** So, what is on the earth are beings which are part man, and they have free will. God has to take them into consideration. It will be important to note that no corrupted soul will appear to choose for God or choose to believe in the Revealed Member of the Trinity.

It is interesting to note that, our faith must always be directed toward the Revealed Member of the Trinity, Whom we know as Jesus Christ. Faith in God the Father is not enough; faith in the Holy Spirit is not considered enough. Only faith in the Person of Jesus Christ, whether in His preincarnate form, His incarnation or as testified to in the pages of Scripture.

There are some real problems with this verse, and an alternate reading is, **And Jehovah said, “My Spirit will not always strive with man in his going astray, for he is flesh.”** Although most translations are similar to the former translation, there are some problems with each translation.

The difference between the texts is in the *pointing*. The original text of the Old Testament was written with only consonants, and it was read so often that, most learned Jews knew how to pronounce the text, even though it lacked vowels. However, some time around the incarnation of Christ or before, the Masorites determined that, in order to preserve the text and the correct pronunciation of the words, along with the Hebrew language (which was not being used any more), vowels needed to be inserted. They did not want to simply add to the text, as this was revered as the Word of God, so they placed dots, and hyphens, and jots and tittles⁹ above and below the consonants. This way, the text was retained exactly as originally written, if one ignored the markings above and below the text itself. This is one of the few passages where the vowels are in question, and a different pointing (a different set of vowels) gives us a slightly different understanding of this verse.

I think that there is a textual error here, and that perhaps there should have been the repetition of the same consonants, but with different vowel points, yielding, **And Jehovah said, “My Spirit will not always strive with man in his going astray, in that he is also flesh.”** It is not out of the question for a passage like this to be missing some letters which were repeated. This is a common copyist error which is found elsewhere in the Bible, and easily explained (the copyist looks up to a specific set of letters, and then looks down and begins to copy them; when he looks up again he finds these same set of letters, and he copies what follows, leaving out one set of repeated letters).

Like almost all textual problems found in the Bible, the difference in the text is minor and has no effect upon any major or minor doctrine of Scripture. We do not find, for instance, one set of manuscripts from one part of Israel, which tout one set of doctrines, and another set of manuscripts where many passages are changed in order to reflect a different perspective from another part of Israel. There are a lot of theories out there, e.g., various people or groups of people changed or modified passages in the Old Testament, which would have resulted in dramatically different manuscripts. However, what we find, from the year 100 B.C. on up to 1400 A.D. are remarkably accurate and consistent manuscripts with very minor differences such as this particular one. And, most importantly, the ancient Hebrew manuscripts upon which we depend, do not reflect any set of doctrinal differences related to a particular family of manuscripts. Although the Bible was not as ubiquitous in those days as now, the idea of *changing a passage in the Bible* back then, would have been nearly impossible, as there were too many texts. The Dead Sea Scrolls are essentially the remains of a library. It would be foolish to think that this was the only ancient collection of books in the Judæan area. For much of ancient history, various books of the Old Testament no doubt existed in dozens of libraries, if not hundreds. My point in this digression is, although there are several people who say that this or that group made wholesale changes to the Bible, making such changes would have been impossible to do.

On the other hand, doctrinal differences can certainly be a part of any *translation* of the Hebrew and Greek (far more than any supposed changes made to the Old or New Testaments). There are particular slants and approaches which guide many English translations. A common doctrinal slant is, some English Bibles use a vocabulary which favor the charismatic movement and speaking in tongues; other English translations use a different English vocabulary which yields a text which does not support the views of the charismatic movement

⁹ To be accurate, a *jot* actually refers to the smallest consonant and a *tittle* to the diacritical markings above and below the text.

(one translation might use the words *ecstatic utterances* while another might use the word *dialects*). Wholesale doctrinal differences can be imbedded within an individual translation, but it is something which is not found in ancient families of manuscripts (a family of manuscripts would be manuscripts which appear to be associated with a particular city where such manuscripts were made).

What may surprise you is, the Catholic Bible, apart from the inclusion of the Apocrypha, is not dramatically different from the Protestant Bible. A Catholic Bible is a translation of a translation (Jerome translated the Hebrew and Greek into Latin—an excellent translation, might I add—and his Latin text is used as the basis for many Catholic Bibles). However, more modern Catholic-approved translations, e.g., the Revised English Bible or the New Revised Standard Version, make use of all ancient texts.

I have spent a long time on just a couple of letters in the text of Gen. 6:3, and went on quite a tangent. You may be thinking, *well, then, just pick a translation of Gen. 6:3 and go with it*; because, you can see that the differences are fairly insignificant. This is the case throughout the Old Testament. Human errors crept into the copying process; but they are so few and so minor, as to be remarkable. However, they ought to be pointed out, so that you realize just how trivial most of these manuscript problems are (this passage is actually a fairly significant textual problem, comparatively speaking).

Gen 6:3a And Jehovah said, “My Spirit will not always plead a cause for [or, *strive with, vindicate*] man in his going astray, in that he is also flesh.”

The verb translated *to strive* in many translations has several meanings associated with the judicial system. It can also mean *to plead a cause*. Although there are several theories about this particular word (Dr. Robert Dean says that recent scholarship suggests that this word means *to remain, stay, or abide*), it is found 25 times in the Bible, always with a judicial connotation. God is making a case with man—even with corrupted mankind—to believe in Him. I think the most accurate understanding here is, God will not permit man to have an open-ended offer of vindication in this state of being half-man/half-angel.

God has allowed, for a time, angels to have relationships with man. In fact, this antediluvian period of time appears to be a time of no specific law or government. It is not quite anarchy, as God specifically judged Cain; but judgment appears to be God's. In the Garden of Eden, God allowed Satan to indwell a serpent. Satan could not allow the man and the woman to simply live in a peaceful existence in the Garden of Eden. We are very aware of how large this earth is, and how much larger the universe is, so even though Satan was allowed some modicum of freedom of movement, he chose to interfere with mankind very early on rather than to isolate himself.

Have you ever been to a beach and witnesses a smaller child build a sand castle, and, as soon as it is finished, a larger child comes along and wreaks havoc on this creation? This is what the fallen angels did. Satan observed the man and the woman, for days, and possibly for years, and formulated a plan to bring them down and to destroy their idyllic existence.

This is an important fact of sin. Rarely do we choose to just sin alone, and leave all others unaffected. Our sins almost always impact other people. A person in the illegal drug business, as an obvious example, is dependent upon ruining the lives of 100's or 1000's of other people, in order to be successful. Sin and rebellion against God do not just exist in a vacuum.

We isolate criminals from society by putting them in jail; and yet, most of them, when released, go back to doing the same things with their lives, which involves the corruption of many others.

In Gen. 6, we find the same thing. Fallen angels are given some leeway in their ability to interact with man, and their desire is to corrupt mankind. God had promised Adam and Eve is that they would be delivered (saved) through Eve's childbearing. The fallen angels heard this and, when given the opportunity, attempted to corrupt that process. They were allowed to take on a physical form to interact with mankind, and their purpose in this was to woo women and to corrupt their children by a sexual union between angels and women.

Note how consistent this is with the psyche of women. Women tend to like men they see as intelligent, strong, and powerful; they are attracted to men with whom they feel some measure of inferiority. What could be more impressive and attractive to a woman than an angel, in the form of a man? If I was at a party with Brad Pitt, George Clooney and Jude Law, I would suspect that the women at that party would pay much more attention to these guys than to me.

Man's *erring* or *going astray* refers to this corruption of the seed of the woman. One of Satan's consistent aims is to take a promise of God and try to corrupt it, nullify it or distort in some way. Satan, who is the father of lies, treats all truth in this manner—he corrupts it, distorts it or attempts to nullify it.

Genesis 6:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
The wâw conjunction can be used before causal sentences and rendered <i>because, for, that, in that</i> (Gen. 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered <i>so that, therefore, wherefore</i> (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: <i>in order that</i> (Gen. 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, <i>frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition</i> and is reasonably rendered <i>then</i> . ¹⁰			
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #3117 BDB #398
That the plural of <i>days</i> often refers to a year can be seen in Lev. 25:29 1Sam. 1:3, 20 2:19.			
mê'âh (מֵאָה) [pronounced <i>may-AW</i>]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'es ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Translation: *Therefore, his days will be 120 years.*" Although many of the translations suggest that man had his life in general shortened, that does not really appear to be the thrust of this passage (particularly since many people prior to the flood lived for way more than 120 years). What makes much more sense is, this is the countdown to the worldwide flood. At the time that God spoke, there would be 120 years remaining.

¹⁰ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

The first 3 verses of Gen. 6 read:

Gen 6:1–3 And it was that men began to multiply on the face of the earth, and daughters were born to them. The sons of God [i.e., *fallen angels*] saw the daughters of men, that they *were* pleasant; and they took wives for themselves from all whom they chose. And Jehovah said, “My Spirit will not always plead a cause for [or, *strive with, vindicate*] man in his going astray, in that he is also flesh. Yet his days will be 120 years.”

We have already studied and confirmed that these are fallen angels who have taken human females as their sexual partners, producing offspring which are half-man/half-angel, which is an attempt to corrupt the Seed of the Woman. All flesh on the earth, apart from Noah’s immediate family, had been so corrupted.

There are only 2 other theories which have been offered up to explain this passage, and, as we studied, neither theory holds water.

You may wonder, how could women allow themselves to be violated by demonic beings? We may reasonably assume that the fallen angels were allowed to take some sort of human form just as we will see angels who come to deliver messages to man seem to have a human form as well. Furthermore, women are drawn to men who are strong and powerful and intelligent. We mortals are nothing compared to angels. So when a woman was to choose between an angelic creature and a human male, the choice was easy. Besides, these fallen angels would simply kill any man who challenged them.

Gen 6:3 And Jehovah said, “My Spirit will not always plead a cause for [or, *strive with, vindicate*] man in his going astray, in that he is also flesh. Yet his days will be 120 years.”

The one primary mistake made with this verse is to think that it assigns a life expectancy of 120 years to man; it does not do that. This would make no sense, as in previous passages and future passages, in this same book, men will show a gradual decrease in their lifespan, from over 900 years down to about 70 years.

Let’s first of all touch on life expectancy. In working with the isolation of genetic traits in animals (e.g., with cats and dogs), we have, in a very short amount of time (in less than 1000 years), been able to develop breeds with specific physical and personality traits. We have also found that, such breeding generally reduces the lifespan, strength or other positive aspects of the dog (or cat). Therefore, if we take the line of Adam and Eve, but continue to restrict this line, to remain within certain families of this line, then we would expect to also negatively impact man’s lifespan, which is exactly what has occurred.

This 120 years simply means that, from that point, God gave this generation 120 years to believe in Jesus Christ (i.e., *Jehovah Elohim*). As we have seen in the study of the previous chapter, when Noah was about 480 years old, God started him on this mission. About 20 years later, in this midst of all this, Noah sires 3 sons. Before the ark was completed and the rains came, these 3 sons found wives who were also uncorrupted. It is even possible that these wives are their sisters, as incest was not forbidden until the Mosaic Law.

God allows 120 years during which mankind, such as it was, would be given the chance to change their minds and turn to God. This sort of thing is found throughout the Bible and throughout human history. God is going to judge a group of men (e.g., a nation), but there is a period of grace where man is allowed to turn toward Him (e.g., Nineveh during the time of Jonah; [northern] Israel before being militarily defeated and dispersed in 721 B.C.; or Judæa during the incarnation of Jesus).

God gives grace to man before judgment; that is, there is always a time period during which God reveals the truth, and allows those who believe in His Son to be saved. These are edited notes from one of Robbie Dean's sermons:

The Principle of Grace Before Judgment

1. Before every divine judgment throughout human history, God always gives mankind a period of grace during which to be saved. God does this for nations, and He does this for individuals. God gives us grace before judgment in our own personal spiritual lives. Before He lowers the boom in divine discipline, He will precede that with grace to give us an opportunity to rebound (to confess our sins), and to get back into fellowship so that we walk by means of the Holy Spirit. At this particular time there was a 120-year period time of intense evangelism before the judgment of the flood. However, what often happens in human history is, God gives grace and man rejects it.
2. There never has been a time in history when mankind did not have the opportunity to believe in Jesus Christ. No matter what the dispensation was, man was always given a chance to believe in Jesus Christ. In the antediluvian civilization, there was a period of time there for them to respond to the gospel. In the Old Testament period, the gospel always anticipated deliverance, it looked forward to the promised seed of the woman, and that was the focal point of salvation. Just because we don't know how the gospel got around, just because we don't have historical records, doesn't mean the gospel did not make its way to many different nations. In fact, from the little bit of evidence that we do have in the New Testament era we know that the gospel has made it to a lot of places in many different eras by a variety of means.
3. God's grace before judgment prior to the flood: God granted the human race 120 years of warning, according to Genesis 6:3—120 years of hearing Noah proclaim the gospel. Methuselah, in the line of promise, doesn't die until just before the flood. So there were others in that line who were believers who were also proclaiming the gospel. Noah was not the only one, but all of the others were older and they would have died physically prior to the flood. And as Hebrews 11:7 points out (*By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith.*). They not only proclaimed the gospel verbally but the fact that he and his sons were building the ark was a visual statement of condemnation of that antediluvian civilization.
4. In the Old Testament the prophets warned the Jews about the approaching judgments of 722 B.C. when the Assyrians took out the northern kingdom of Israel, and they warned the southern kingdom about the judgment of Babylon coming in 586 B.C. In fact, 100 years earlier Isaiah was prophesying about the approaching of the Babylonian destruction of Israel.
5. Jesus warned the Jews in Matthew 24 about the coming judgment for rejecting Him as Messiah. They were warned about the Roman armies coming and destroying Jerusalem.
6. Every person has adequate testimony to the existence of God prior to death. Romans 1:20 says: *So that they are without excuse.* That tells us that every human being has common grace that presents clear evidence that God exists. His invisible attributes are made clear in the heavens, but man rejects that and suppresses the truth by means of unrighteousness.
7. In the Tribulation period the gospel will be proclaimed as never before in human history and there will be numerous warnings; grace will precede the judgments.

Taken from Robert Dean's Genesis-041 series (The Flood: Grace) (slightly edited).

Noah would have been in one place building this ark with his sons. So Noah probably did not travel about proclaiming the coming of the flood (although this is possible). Half-angel/half-man creatures

probably came to Noah. Remember, those who sin cannot leave those who do not sin alone (this is a principle; I am not asserting that Noah is sinless). Sin has an innate desire to corrupt others. Just as a drug user will try to encourage others to use drugs, just as an atheist will try to convert believers,¹¹ so would corrupt humanity come to Noah's project to alternately ridicule or dissuade him. This is how fallen man and fallen angels operate. Noah would, at their arrival, answer their jibes and proclaim the coming flood, which would be God's judgment on this world.

An interesting theological question is, *what if some of these half-angel/half-man creatures believed in Jehovah Elohim?* That is, trusted in Him for their salvation? I have pondered this from time to time and I don't really have an answer, apart from saying, God would be just in His actions in such a case. However, none did, so this question is moot. We do know that God gave corrupt mankind 120 years to believe in Him, and no one did, apart from Noah's uncorrupted family.

A better question is, *why didn't any of these half-angel/half-men believe in Jehovah Elohim?* Here, I have a theory. Angels and fallen angels are brilliant. Fallen angels have chosen to take a stand against God. They would be persuasive enough to either convince their young that they could not be saved; or that there was no loving God out there. Is it possible for extremely intelligent creatures to convince inferior intellects of things which are false? Of course. That is what some aspects of public education are all about. That is how you can have intelligent, educated people believe in evolution or man-caused global warming; and argue for it as if their lives depended upon it. Both theories are being taught to our children as fact in our schools today without any opposing evidence being presented (and there is a lot of scientific evidence out there which calls both theories into question).

Gen 6:3 And Jehovah said, "My Spirit will not always plead a cause for [or, *strive with, vindicate*] man in his going astray, in that he is also flesh. Yet his days will be 120 years."

There was probably a very practical aspect to this 120 year time period: this gave Noah enough time to design the Ark; build the ark; to establish a zoo of sorts, so that animals may be collected and kept on his land; and to gather the food and water necessary for the animals and for his family. Although the Bible devotes a lot of time to the flood itself (from Noah's perspective), it tells us precious little about the preparations which Noah and his family made. At the suggestion of Dr. Dean on his Genesis series, I have been reading a book called *Noah's Ark: A Feasibility Study* by John Woodmorappe. Quite frankly, it is not the most entertaining book that I have ever read; Woodmorappe goes through every conceivable detail of an undertaking such as we have here. He determines how many animals there were; what their sizes would have been; what their food and water needs would be (to the point of discussing the diets of these animals); and he even deals with the waste made by these animals and the smell. Woodmorappe takes nothing as being accomplished supernaturally, apart from the flood itself. He considers far more details than ever occurred to me, and shows how these things could have been accomplished. There are 5 or 10 citations on each page to back up the assertions that he makes (that is, actual studies which have been done in animal husbandry as related to each aspect of the ark). He goes as far as to examine decomposing excreta—its odor and the hazardous gas it produces. I don't necessarily recommend this book as a good and interesting read; but, if you doubt that the situation to be herein described could occur, then you need to get Woodmorappe's book to see that it is entirely possible and even reasonable. One additional point on Woodmorappe's book—he always looks at the *worst case scenario*; the maximum number of animals; the assumption that there is no hibernation which

¹¹ This is a fascinating observation: atheists will, with little or no encouragement, make attempts to convert others to their unbelief. On the other hand, believers have to be encouraged to share their faith. What most unbelievers and atheists do not realize is, a person who believes in Jesus rarely has any burning need to share the gospel with anyone. Most believers, if there was a verse in the Bible that said, "Unless you are an evangelist, you don't need to worry about telling others about Christ," would breathe a sigh of relief.

takes place; the assumption that there is nothing supernatural about this endeavor (apart from the actual flood itself, which is certainly not completely supernatural).

This chapter and this passage open up a Pandora's Box of questions. If you have something which is born of man (with a sin nature) and from a fallen angel (which do not procreate among one another), can this person/demon be saved? We really do not know, but, we do know that none of them trusted in Jehovah Elohim. Even at this time, Noah was offering up animal sacrifices, and yet, he was only able to evangelize his own immediate family.

Today, we are impressed by numbers. When a mega-church has a membership of 10,000 and there are hundreds added to the rolls each month, we see this as being a successful and blessed ministry. When Billy Graham would go out to evangelize, and thousands of people would show up, and hundreds and even thousands would come forward, we see this as being successful. However, success is not in numbers. A large church may or may not teach accurate doctrine. An evangelist may speak to large crowds or small crowds, and the response might be large and it might be small (and it might be nonexistent)—that is immaterial. The key is, *are you faithful to God's calling? Are you faithful to the Word of God?* A pastor may preside over a handful of people and he may preside over several thousand. No matter what the numbers are, the pastor needs to faithfully and accurately teach the Word of God.

Here, Noah is given the responsibility to evangelize the earth, and he does this by the building of an ark and offering up animals. People knew about this ark. And when they asked Noah, he would tell them, "God is going to judge this earth and cover it with water. You need to believe in Jehovah Elohim." And, for 120 years, Noah ended up with a total congregation of 7. And, he probably made his sons come and participate when they were young (they were apparently born after God gave this warning).

You need to contemplate these numbers: there could have been as many as several billion people on the earth (half-fallen angel, half-person); and Noah evangelized for 120 years, and he ended up with 7 regular congregants. This indicates great faithfulness to the plan of God on the part of Noah. How many pastors are out there with a congregation of 20, and they are holding down a second job in order to make ends meet, and this congregation does not ever seem to grow in numbers, whereas, the mega-church down the street seems to grow by leaps and bounds? Such an experience can be difficult for a pastor to endure, but if that is your spiritual gift, then you go with it. If you have a congregation of 10 or 20, and you are accurately teaching the Word of God, then you are doing the will of God. Noah here is a great man of God, and he proclaims the Word of God daily, and his congregation reaches a grand total of 7 and stays right there. For all we know, his son's wives might even be their sisters, which would indicate that all Noah was able to evangelize as his own family (and not necessarily every member).

In your life, you may impact a very small number of people. You might lead 3 people to Jesus Christ and you might start 1 or 2 other people on the road to spiritual growth. The key is not numbers, it is your faithfulness.

So that there is no confusion, *faith* is meaningless without an object. There is no substance to some ethereal, unfocused faith. Faith needs an object, and that object is first Jesus Christ, and then Bible doctrine, the Word of God. It is only through the Bible that we have a direction for our faith. It is only in the truth of the Word of God which gives meaning and substance to our faith. This is why the believer must begin to know the Word of God after salvation.

Noah, in order to act, will have to exercise faith. It cannot be some undirected faith toward the undefined; he had to place his faith in something very specific. **Being divinely warned by God about the things not**

yet having been seen, moved by reverence and fear, by faith Noah prepared an ark for the salvation of his house; through which he condemned the world and became heir of the righteousness according to faith (Heb. 11:7). Noah had a faith toward God and toward God's Word. He acted based upon his faith in what God told him.

There has to be more to your life than simply believing in Jesus Christ and then exercising a nebulous, unfocused, directionless faith in whatever happens. Faith in Jesus Christ is very specific, and that faith in Christ is the door to your salvation. Faith in what God says (the Bible) is the key to the rest of your life on earth. And you must know the Word of God in order to have faith in the Word of God.

The first 3 verses of Gen. 6 read:

Gen 6:1–3 And it was that men began to multiply on the face of the earth, and daughters were born to them. The sons of God [i.e., *fallen angels*] saw the daughters of men, that they *were* pleasant; and they took wives for themselves from all whom they chose. And Jehovah said, "My Spirit will not always plead a cause for [or, *strive with, vindicate*] man in his going astray, in that he is also flesh. Yet his days will be 120 years."

We have studied these verses quite thoroughly, and I have shown that this is a demonic corruption of humanity. I believe that, even at this time, Satan had some understanding of the redemption of mankind as well as some knowledge of the Seed of the Woman (and possibly the Hypostatic Union?), and that this was his response to those doctrines.

There are 2 things which Satan does well: he lies and he counterfeits:

Satan's Counterfeits

1. The Hypostatic Union is the union of God and man into One Person forever, the Person of Jesus Christ. Whether this was intentional or not, Satan has counterfeited the Hypostatic Union with the mixture of fallen angels and man. Satan's intention was undoubtedly to corrupt all mankind; however, he ended up counterfeiting the Hypostatic Union. Gen. 6:1–5 Jude 1:6 2Peter 2:4–5
2. Satan has a semi-organized system of evangelists, preachers, and apostles. That there are counterfeit religious types should not be surprising, as Satan presents himself as an angel of light. *For such men are sham apostles, dishonest workmen, masquerading as apostles of Christ. And no wonder, for even Satan himself masquerades as an angel of light. So it is no surprise if his servants also masquerade as ministers for doing right, whose doom will be in accordance with what they do* (2Cor. 11:13–15). See also Matt. 13:24–30
 - a. There are false apostles in 2Cor. 11:13 Rev. 2:2
 - b. False prophets in Matt. 7:15 Mark 13:22 2Peter 2:1 1John 4:1.
 - c. False teachers in 2Peter 2:1.
 - d. False Christs, also called antiChrists. These are those who deny that Jesus is the Messiah (the Christ): *Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son* (1John 2:22). See also Mark 13:22 1John 2:18
3. These false evangelists and counterfeit ministers proclaim a false gospel. Paul writes to the Galatians: *I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel--not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. But even if we or an angel from heaven should proclaim to you a gospel contrary to the one we [originally] proclaimed to you, let him be accursed. As we have said before, so now I say again: If anyone is proclaiming to you a gospel*

Satan's Counterfeits

contrary to the one you received, let him be accursed (Gal. 1:6–9). For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you are ready to put up with [these means purveyors of truth] (2Cor. 11:4). These false prophets and false teachers even deny the Lord Who bought them (2Peter 2:1).

4. Satan has developed his own system of false doctrine. Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron, who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth (1Tim. 4:1–3). Certainly you know one religion which forbids marriage to its ministers and another religion which forbids the eating of certain kinds of food.
5. Satan even has a counterfeit Communion Table. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons (1Cor. 10:21). These are simply false religious rites and rituals.
6. Satan has a counterfeit righteousness, a counterfeit system of morality and a counterfeit system of religion. An example of such rites and rituals is criticized and condemned by Christ in Matthew 23:23–35: “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel! Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness. So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.' Thus you witness against yourselves that you are [truly] the sons of those who murdered the prophets. Fulfill, then, the standard of your fathers. You serpents, you brood of vipers, how are you to escape being sentenced to hell? Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, so that on you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.” The scribes and pharisees were the primary religious groups in Jerusalem during the time of Christ. They would do exactly what they said they would not do—they would participate in the crucifixion of Jesus Christ, the God-man, the greatest of the prophets. They presented a religious exterior, but, because they had not believed in Jesus Christ and therefore, were not regenerated (born again), they were filled with sin (or, controlled constantly by their sin natures). Even today, we have religions which kill those with whom they disagree.¹
7. The purpose of Satan in the employment of all of these counterfeits is to blind man and to keep him from the truth. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God (2Cor. 4:4).
8. The purpose of these false teachers and false doctrine is to lure men away from the truth, to cause them to depart from the faith. Now the Spirit expressly says that in later times some will

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depart from the faith by devoting themselves to deceitful spirits and teachings of demons (1Tim. 4:1). For among them [the proud and the arrogant; those completely under the control of their sin nature] are those who creep into households [where churches met] and capture weak women, burdened with sins and led astray by various passions, always learning and never able to arrive at a knowledge of the truth (2Tim. 3:6–7). For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths (2Tim. 4:3–4).

9. Satan desires to remove the focus and spiritual walk of the believer by getting him to concentrate on temporal things (Mark 4:16–19). All of this is done by Satan to snare even believers and cause them to do Satan's will (2Tim. 2:22–26).
10. Satan has a demon organization, which is a counterfeit of God's church and His angelic creation (these are the angels which Satan persuaded to sin against God). This unseen demon organization more powerful than any human organization. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph. 6:12). If you ever wonder how can such evil things occur and how can man be so blinded or so blatantly cruel, this is why. We are presently at war with spiritual darkness in high places.
11. Satan's supreme desire is to be God. Satan, in his fall, said, "I will be like the Most High" (i.e., like God). This corruption of mankind is another Satanic attempt to take back the earth and to rule over it, taking this authority away from man, to whom God had given authority over the earth. Because of this desire to be God, Paul calls Satan *the god of this world* (2Cor. 4:4) and *the prince of the power of the air* (Eph. 2:2).
12. Satan has a counterfeit *fatherhood*, as Jesus accused some religious types of being like their father, the devil. John 8:44
13. Since Satan's religious systems are filled with lies, it is only appropriate that Jesus should also call him a liar and the father of lies (John 8:44). In this way, Satan is the antithesis of Jesus Christ, Who is the way, the truth and the life (John 14:6).

¹ See <http://thereligionofpeace.com/>

References: http://www.divineviewpoint.com/satan_counterfeits.pdf which was written by Buddy Dano (but also taught similarly by R. B. Thieme Jr. and L. S. Chafer before him).

Also see <http://www.lakeeriebiblechurch.org/Doctrine/pdf/SATANANDSATANICCOUNTERFEITS.pdf>

We may rest assured that Satan did everything that he could to lead people away from God and into doing Satan's will. At that time, this involved sexual union between fallen angels and human females.

You will recall in Gen. 3 that God covered up the nakedness of Adam and Eve, something which God did not do for Satan and the fallen angels; so that indicated from the beginning that God's dealings with fallen man would be different than His dealings with fallen angels. Satan noticed this.

Satan was also aware of the importance of the Seed of the Woman (Gen. 3:15), so that, even if Satan did not have a rudimentary understanding of the Hypostatic Union (Jesus Christ being the God-man), he at least understood that the Seed of the Woman was a threat to him; so Satan sought to corrupt the seed of all women.

Satan also wanted his earth back, so corrupting all mankind was his way of taking it back and establishing his dominion over the earth.

Recall that Satan has already been judged (along with the fallen angels), but that judgment has not been carried out yet. Satan is out on appeal, and he will continue to condemn himself and damn himself to the Lake of Fire based upon all of his subsequent acts (subsequent to his own fall).

We find out from Job 1–2 that there is a lot which goes on behind the scenes, some of which we are privy to and some which we are not. Most of us understand the concept of power-lust, even though only a few of us are stricken with that defect of the soul. Given all that we know about Satan from the Bible, we may reasonably assume that he suffers from great power lust and would like to rule over the earth. First leading man to fall and then corrupting mankind is no doubt a part of Satan's plan to take control of the earth along with all mankind.

We do not know all that goes on behind the scenes. However, it is clear that God gives Satan great latitude in his function. This may seem wrong to you, but remember, God gives both you and I a great deal of latitude on our own lives as well. It is not unreasonable to suppose that Satan was organizing a kingdom of sorts on earth at this time. That would be Satan wanting to be like God.

If you want to understand Satan, outside of the Bible, study Mao, Stalin or Hitler. These men were probably demon-possessed, if not Satan-possessed. They did not want disorderly, chaotic societies. They had a vision for their nations and their people. These men were both feared and beloved by their people, and, amazingly enough, despite the fact that Mao killed more innocent people than any other single person on this earth, he is still held in high regard by many Chinese (I personally know one of them who will fervently argue for the goodness of Mao). It is not a coincidence that both Mao and Stalin forbade evangelism and all 3 men killed millions of Christians and Jews. This is both a practical approach to their tyranny, as well as a clear signature of Satan, who desires fame and will nearly always make his presence known. Killing millions of Christians and Jews, while, at the same time garnering the devotion of the masses, is a clear signature of Satan.

However, the governments that these men set in place were doomed to fail. Paraphrasing what L. S. Chafer said decades ago, "Poverty, war and chaos are not necessarily the intention of Satan but the natural result of his inability to establish a millennial-type rule over this earth."

The resulting chaos of sin and the intermingling of fallen angels and man resulted in great chaos and violence. This is not necessarily Satan's objective but the natural result of his inability to establish order and civility.

One of Satan's great platitudes is that of equality, and the mixture of fallen angels with mankind accomplishes some sort of equality (although all rulers who seek to impose equality, always see themselves as far above those who are made equal). Recall Satan's lie to the woman, "[You will be like God.](#)" He was simply trying to establish an equality of sorts, even though, in no way, did he see himself as low as this lowly creature.

Satan never actually establishes any sort of lasting order, but he polarizes a society, and even if Satan is able to exert the goal of some sort of equality over a country, that leaves a lot of very unhappy people (who are then jailed, reeducated, and/or killed). The few early verses of this chapter give us a glimpse into Satan's intentions and shortcomings.

The Nephilim were in the earth in the days those and also following then, that came in sons of Elohim unto daughters of the man and they bore to them. These [were] the mighty men who [were] from long duration, mortals of the name.

Genesis
6:4

The Nephilim were on the earth in those days; and furthermore, after that, the sons of Elohim went into the daughters of man and they bore (children) to them. These [were] the mighty men who [were] from long ago, mortals of renown.

The Nephilim [giants] were on the earth back in those days; and after that, these sons of God went into the daughters of men and the women bore children to them. These children became the mighty men of long ago, who were mortals of renown.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Schamchazai and Uzziel, who fell from heaven, were on the earth in those days; and also, after the sons of the Great had gone in with the daughters of men, they bare to them: and these are they who are called men who are of the world, men of names.
Latin Vulgate	Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown.
Masoretic Text (Hebrew)	The Nephilim were in the earth in the days the those and also following then, that came in sons of Elohim unto daughters of the man and they bore to them. These [were] the mighty men who [were] from long duration, mortals of the name.
Peshitta (Syriac)	There were giants on the earth in those days; and also after that, for the sons of God came in unto the daughters of men, and they bore children to them, and they became giants who in the olden days were mighty men of renown.
Septuagint (Greek)	Now the giants were upon the earth in those days; and after that when the sons of God came in to the daughters of men, they bore children to them, those were the giants of old, the men of renown.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	The children of the supernatural beings who had married these women became famous heroes and warriors. They were called Nephilim and lived on the earth at that time and even later.
Easy English	The Nephilim (giant people) were on the earth at that time. They were also there afterwards. The sons of God lay with the daughters of men. And so the sons of God had children. Those children became the famous men that lived a long time ago. They were famous because they were very strong and brave.
Easy-to-Read Version	During this time and also later, the Nephilim people lived in the land. They have been famous as powerful soldiers since ancient times.
Good News Bible (TEV)	In those days, and even later, there were giants on the earth who were descendants of human women and the heavenly beings. They were the great heroes and famous men of long ago.
<i>The Message</i>	This was back in the days (and also later) when there were giants in the land. The giants came from the union of the sons of God and the daughters of men. These were the mighty men of ancient lore, the famous ones.
New Berkeley Version	There were giants on the earth in those days, and later, too, when the sons of God used to cohabit with the daughters of men, who bore them children, those mighty men of old who made a name.
New Century Version	The Nephilim were on the earth in those days and also later. That was when the sons of God had sexual relations with the daughters of human beings. These women gave birth to children, who became famous and were the mighty warriors of long ago.
New Life Bible	Very large men were on the earth in those days, and later also, when the sons of God lived with the daughters of men, who gave birth to their children. These were the powerful men of long ago, men of much strength.
New Living Translation	In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.

Partially literal and partially paraphrased translations:

American English Bible	Well, there were giants on the earth in those days; for the sons of God were [having sex] with the daughters of mankind, fathering for themselves [children] who were giants and the famous men of that age.
Beck's American Translation	In those days, as well as later, there were tyrants [Or <i>giants</i> ; meaning of Hebrew word uncertain; see Num. 13:33] on the earth when the sons of God had intercourse with the daughters of men and they had children. These were the heroes who were famous in the old days.
God's Word™	The Nephilim were on the earth in those days, as well as later, when the sons of God slept with the daughters of other humans and had children by them. These children were famous long ago.
New American Bible	The Nephilim appeared on earth in those days, as well as later [As well as later: the belief was common that human beings of gigantic stature once lived on earth. In some cultures, such heroes could make positive contributions, but the Bible generally regards them in a negative light (cf. Nm 13:33; Ez 32:27). The point here is that even these heroes, filled with vitality from their semi-divine origin, come under God's decree in v. 3.], after the sons of God had intercourse with the daughters of human beings, who bore them sons. They were the heroes of old, the men of renown.
NIRV	The Nephilim were on the earth in those days. That was when the sons of God went to the daughters of men and had children by them. The Nephilim were the heroes of long ago. They were famous men. Nephilim were also on the earth later on.
New Jerusalem Bible	The Nephilim were on earth in those days (and even afterwards) when the sons of God resorted to the women, and had children by them. These were the heroes of days gone by, men of renown.
New Simplified Bible	The NEPHILIM were on the earth in those days, and also afterward, when the sons of God had sexual intercourse with the daughters of men and had children by them. They were the heroes of old, men of renown.
Revised English Bible	In those days as well as later, when the sons of the gods had intercourse with the daughters of mortals and children were born to them, the Nephilim were on the earth; they were the heroes of old, people of renown.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Barbarians were in the land in those days, and also afterwards. So the sons of God came into the daughters of Adam, and they begot to them their ever mighty men of name.
Bible in Basic English	There were men of great strength and size on the earth in those days; and after that, when the sons of God had connection with the daughters of men, they gave birth to children: these were the great men of old days, the men of great name.
HCSB	The Nephilim were on the earth both in those days and afterwards, when the sons of God came to the daughters of man, who bore children to them. They were the powerful men of old, the famous men.
JPS (Tanakh—1985)	It was then, and later too, that the Nephilim appeared on the earth—when the divine beings cohabited with the daughters of men, who bore them offspring. They were the heroes of old, the men of renown.
NET Bible®	The Nephilim [The Hebrew word מְּלִיכִים (nĕfilim) is simply transliterated here, because the meaning of the term is uncertain. According to the text, the Nephilim became mighty warriors and gained great fame in the antediluvian world. The text may imply they were the offspring of the sexual union of the “sons of God” and the “daughters of humankind” (v. 2), but it stops short of saying this in a direct manner. The Nephilim are mentioned in the OT only here and in Num 13:33, where it is stated that they were giants (thus KJV, TEV, NLT “giants” here). The narrator

observes that the Anakites of Canaan were descendants of the Nephilim. Certainly these later Anakite Nephilim could not be descendants of the antediluvian Nephilim (see also the following note on the word “this”).] **were on the earth in those days (and also after this)** [This observation is parenthetical, explaining that there were Nephilim even after the flood. If all humankind, with the exception of Noah and his family, died in the flood, it is difficult to understand how the postdiluvian Nephilim could be related to the antediluvian Nephilim or how the Anakites of Canaan could be their descendants (see Num 13:33). It is likely that the term Nephilim refers generally to “giants” (see HALOT 709 s.v. מְלִיכִים) without implying any ethnic connection between the antediluvian and postdiluvian varieties.] **when the sons of God were having sexual relations with** [Heb “were entering to,” referring euphemistically to sexual intercourse here. The Hebrew imperfect verbal form draws attention to the ongoing nature of such sexual unions during the time before the flood.] **the daughters of humankind, who gave birth to their children** [Heb “and they gave birth to them.” The masculine plural suffix “them” refers to the “sons of God,” to whom the “daughters of humankind” bore children. After the Qal form of the verb דָּלַי (yalad, “to give birth”) the preposition לְ (lÿ, “to”) introduces the father of the child(ren). See Gen 16:1, 15; 17:19, 21; 21:2-3, 9; 22:23; 24:24, 47; 25:2, etc.]. **They were the mighty heroes** [The parenthetical/explanatory clause uses the word מִגִּבּוֹרִים (haggibborim) to describe these Nephilim. The word means “warriors; mighty men; heroes.” The appositional statement further explains that they were “men of renown.” The text refers to superhuman beings who held the world in their power and who lived on in ancient lore outside the Bible. See E. A. Speiser, *Genesis* (AB), 45-46; C. Westermann, *Genesis*, 1:379-80; and Anne D. Kilmer, “The Mesopotamian Counterparts of the Biblical Nephilim,” *Perspectives on Language and Text*, 39-43.] **of old, the famous men** [Heb “men of name” (i.e., famous men)].

Literal, almost word-for-word, renderings:

Concordant Literal Version	Now the distinguished come to be in the earth in those days, and, moreover, afterward, coming are those who are sons of the elohim to the daughters of the human, and they bear for them. They are the masters, who are from the eon, mortals with the name.
Context Group Version	The Nephilim { or giants } were in the land { or earth } in those days, and also after that, when the sons of God came in to the daughters of man, and they bore [children] to them: the same were the mighty men that were of old, the men of renown.
Darby Translation	In those days were the giants on the earth, and also afterwards, when the sons of God had come in to the daughters of men, and they had borne [children] to them; these were the heroes, who of old were men of renown.
English Standard Version	The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.
exeGesés companion Bible	There are Nephilim in the earth in those days; and also thus: when the sons of Elohim come in to the daughters of humanity and they birth to them, mighty ones; originally men of name:...
Green's Literal Translation	The giants were in the earth in those days, and even afterwards when the sons of God came in to the daughters of men, and they bore to them; they were heroes which existed from ancient time, the men of name.

LTHB

The giants were in the earth in those days, and even afterwards when the sons of God came in to the daughters of men, and they bore to them; they were heroes which existed from ancient time, the men of name.

Syndein

And there were Nephilim/'fallen ones' {from Numbers 13:33 we learn they were Giants in size but 'fallen' may mean 'less than human here'} in the earth in those days {the 120 years before the flood}. Also after that the {fallen} angels {beni ha Elohiym idiom: literally sons of 'Elohim/gods'} came in unto the daughters of men and they {the women} gave birth to those same {also half-breed creatures} Nephilim to them . . . {now the Nephilim include half human race that is more powerful than regular mankind - half angelic} the same ones {angelic-human offspring} became mighty men of old . . . men of renown. {Note: RBT indicated that the first half of the sentence indicates that before the flood bestiality may have resulted in creatures less than human - like 'half-man/half -horse' type of creatures. The second half of the sentence then adds that the angels did their cross-species breeding with human women. From that time on, the Nephilim/N@phiyl included half-angelic and half-human children as part of Satan's attack on pure humanity.} {SideNote: It is possible that many of the 'super-human' myths of false religions were based on the qualities that both of these half-breeds possessed. Many of the myths were based on the procreation of human women and animals and women and the fallen angels. These fallen angels are imprisoned in Tartarus today.}.

A Voice in the Wilderness

There were giants on the earth in those days. And also afterward, when the sons of God came in to the daughters of men and they bore children to them, these were the mighty men from antiquity, men of renown.

Young's Literal Translation

The fallen ones were in the earth in those days, and even afterwards when sons of God come in unto daughters of men, and they have borne to them--they are the heroes, who, from of old, are the men of name.

The gist of this verse:

The Nephilim, which are called both giants and fallen ones, lived on the earth at this time. And the sons of God had relations with the daughters of men, producing the men and women of mythology.

Genesis 6:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
N ^e phîlîym (נִפְלִיִּים) [pronounced n ^e f-eel-EEM]	giants; fallen ones; and is transliterated <i>Nephilim</i>	masculine singular proper noun with the definite article	Strong's #5303 BDB #658
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced b ^e h]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Genesis 6:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâmîym (יָמִיִּם) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun	Strong's #1992 BDB #241

Translation: *The Nephilim were on the earth in those days;...* We have two logical applications of this name, *Nephilim*: this can either be applied to the *sons of God* or to their offspring via the women of earth. Because of the phrase which follows, I would say these are the fallen angels, also called *sons of God*.

ISBE: *Nephilim*, which is *nef'î-lîm* (נֶפִילִים, *nephîlîm*): This word, translated "giants" in the King James Version, but retained in the Revised Version (British and American), is found in two passages of the Old Testament – one in Gen. 6:4, relating to the antediluvians; the other in Num. 13:33, relating to the sons of Anak in Canaan. In the former place the Nephilim are not necessarily to be identified with the children said to be borne "the daughters of men" to "the sons of God" (Gen. 6:2, 4); indeed, they seem to be distinguished from the latter as upon the earth before this unholy commingling took place (see SONS OF GOD). But it is not easy to be certain as to the interpretation of this strange passage. In the second case they clearly represent men of gigantic stature, in comparison with whom the Israelites felt as if they were "grasshoppers." This agrees with Gen. 6:4, "the mighty men that were of old, the men of renown." Septuagint, therefore, was warranted in translating by *gigantes*.¹²

There was a time period when angels and man coexisted on the earth, prior to the flood, during the antediluvian era. As a part of the appeals process, angels were allowed to have direct and open contact with mankind, although there were certain limitations placed upon them (it is likely that an angel would not be allowed to kill a human—Job 1:12).

Again, examine the other two, incorrect theories of the mixture of the two lines (whether kings and women or Cain's line and Seth's line); if these are men of renown, heroes of the past, why do we not know anything about them today? However, if they are a mixture of angels and man, then almost every ancient culture knows about these men and this information has been brought down to us even to today. A mixture of Seth's line and Cain's line is not going to account for men who are looked back upon as heroes or as men of renown. Properly interpreted, God's Word makes perfect sense at this point. Being that we are in an age where miracles and signs and wonders are rare, people tend to want to remove any hint of supernatural from the Bible. Critics for centuries have tried to discount the miracles of Moses, Elijah and Jesus Christ, claiming that these are but myths. Some fundamentalists get caught in the same trap and more subtly persuaded that since there is no cohabitation between women and angels today, that it therefore never took place before. There are a lot of things in the antediluvian state which is different from our present age. This allowance by God is but one of many drastic dissimilarities between our age and that age.

The Hebrew word for *giants* is *Nephilim*. We only find this word used one other time, and this is where the size and power of the people living in Canaan are exaggerated (Num. 13:33). This word is probably taken from the verb *nâphal* (נָפַל) [pronounced *naw-FAHL*], which means *to fall, to lie, to die a violent death, to be brought down,*

¹² From *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Nephilim. Slightly edited.

to settle, to sleep deeply. Strong's #5307 BDB #656. There is also the related word nêphel (נֶפֶל) [pronounced NAY-fel], which means *miscarriage, untimely birth, abortion; premature birth*. It does not mean an *unnatural birth*; but a related word might mean that. Strong's #5309 BDB #658. So, by tradition and use, *Nephilim* means *giants*; but etymologically, it means *fallen; untimely birth*; and possibly, *unnatural birth*.

It's meaning of Nêphîlym (נֶפֶלִיִּים) [pronounced nêf-eel-EEM] is disputed, which is why it is often transliterated. It is found only elsewhere in Num. 13:33 where a patrol sent out by Moses to the land of Canaan comes back, one of them, Caleb, desiring to overtake the peoples in the land, the majority report was afraid to attack because the people were nephilim and the Jews, by comparison, were grasshoppers in their sight. It is for this reason, the word is sometimes translated *giants*. This is probably a technical term for these half-angel/half-human beings. They are related to an untimely birth; they are probably larger in stature and much stronger than the Jews; they are fallen creatures. The use in Num. 13:33 could have been an exaggeration based upon this passage. The spies in those circumstances were so nervous and afraid, that they saw these people as not the mythological people of old but similar to these gods. That is, the word was used to incite fear among the Jews (which it did).

The Bible is quite straightforward here: the sons of God (fallen angels) had sex with the daughters of men, and the resultant children were *mighty men, warriors*; and these men were well-known, even to this day. They were called the *Nephilim*, a word found nowhere else except as where it is used as an exaggeration. Even though the text of this verse is not decisive in this approach, there is no other that makes sense.

Genesis 6:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>together with, along with, joined with, and, furthermore, and furthermore</i> . This is the first time that they appear together in Scripture.			
'achărêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

These two words together literally mean *after so*; however, they appear to mean *afterward, afterwards, after these things, after this, [and] after that*. See Gen. 15:14 23:19 25:26 Lev. 14:36 Deut. 21:13 1Sam. 10:5.

This is the first time that this word combination occurs.

Translation: ...and furthermore, after that,... This little phrase has caused all kinds of confusion. If place with the previous phrase, it appears that, during this time period, angels (Nephilim) were on the earth; and, sometime after that. However, the next word after this phrase is a relative pronoun, which would naturally refer back to this phrase. Therefore, it is proper to associate this phrase with what follows rather than with what came before.

Genesis 6:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bath (בַּת) [pronounced bahth]	<i>daughter; village</i>	feminine plural construct	Strong's #1323 BDB #123
ʾâdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, men, human beings*.

Translation: ...the sons of Elohim went into the daughters of man... First, there are angels on the earth; then these angels find that they are able to have sexual unions with human women.

Although we clearly have male and female people; it appears as though we only have male angels (Matt. 22:30).

Genesis 6:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person plural, Qal perfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: ...and they bore (children) to them. Not only did God allow sexual intercourse between angels and women, but He allows for their unions to bear fruit.

Genesis 6:4e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hêmmâh (הֵמָּה) [pronounced haym-mawh]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun	Strong's #1992 BDB #241
gibbôwr (גִּבּוֹר) [pronounced gib-BOAR]	<i>strong men, mighty men, soldiers</i>	masculine plural noun with the definite article	Strong's #1368 BDB #150
The original word would be properly applied to one of rank or distinction; a man of "power" — power derived either from office, from talent, or from wealth. It is a word which is often applied to a hero or warrior: Isa. 3:2 Ezek. 39:20 2Sam. 17:10 Psalm 33:16 120:4 127:4 Daniel 11:3 Gen. 6:4 Jer. 51:30. ¹³			
This is the first occurrence of this word in Scripture.			
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾôwlâm (עוֹלָם) [pronounced ʻô-LAWM]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761

Translation: *These [were] the mighty men who [were] from long ago,...* The plural personal pronoun would reasonable refer back to the result of these angel/female unions. So they produced a race of beings, half angel and half man, whose exploits were known from long ago.

This suggests that the words recorded here, whether written down or spoken and memorized, looks back on antediluvian history.

Genesis 6:4f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾănâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]	<i>mortals, mortal men, mankind; fallen men, depraved men, feeble men [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble</i>	masculine plural construct	Strong's #376 (& #582?) BDB #35 (& 60)

When this word is used for man, the emphasis is either a reference to man in his fallen state (the emphasis does not have to be upon sin; it can be upon man's fragility and mortal nature) or upon the lower classes of man, *the peons, peasants, hoi polloi, the great unwashed, rabble*.

However, in times like this, the reference is to angels. My educated guess here is, they have taken upon the form of mortal man. To anyone else, they could not be distinguished from mortal men.

¹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 52:1.

Genesis 6:4f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the definite article	Strong's #8034 BDB #1027

Translation: ...mortals of renown. These half-angelic creatures were known for centuries after they had died—in fact, millennia later.

As you can find out with a google or dogpile search, there is lot out there about mythological figures. All of our greatest ancient cultures have stories about these mythological creatures. What is most often the case, gods come down, have sex with the women on earth, and then children are born to them—men of great renown, just exactly as the Bible tells us.

I simply went through a few myths to pick and choose a few interesting tidbits from them:

Bits and Pieces of Ancient Mythology	
Culture	Myth and Commentary
Sumerian (this would be from ancient Iraq, often called the cradle of civilization)	Gilgamish (the protagonist of <i>Epic of Gilgamish</i>) is two thirds-god and one third-man. In the 9 th tablet of this epic (out of 12), Gilgamesh makes a perilous journey to visit Utnapishtim (the Faraway, a Sumerian mythological counterpart of Noah) and his wife, the only humans to have survived the Great Flood and who were granted immortality by the gods, in the hope that he too can attain immortality.
Babylonian (this is the same area)	There are two gods from which all others were descended, Apsu (male) and Tiamat (female). From the union of these two were born Lahmu and Lahamu, who are represented as snakes. Each generation brings more gods: Lahmu and Lahamu begat Anshar and Kishar, who bore a son named Anu. Anu sired a son most often called Ea, known as the "all-wise". Each new god born was more perfect and powerful than his predecessors (evolution is not a new idea). In anger, Apsu decided to unmake that which he had made; but Ea learned of Apsu's plans, and kills Apsu.
Babylonian	Marduk is the greatest king of the gods, goes to war against Tiamat, also presented as an ocean. Marduk crafts seven windstorms and fills his body with fire, then mounted his storm chariot and rode off to battle, with 7 hurricanes trailed behind him, causing disturbances in Tiamat's ocean. After defeating Tiamat, Marduk develops the calendar and creates man. Mankind he crafted from the blood of Kingu, and man's purpose was to toil and do physical labor so that the gods might spend their time in leisure.
Persian (same general area, but a more recent culture)	The characters of Persian mythology are generally good or evil. The result is continual discord. There was Zahhak (Azi Dhaka), who was guarded by two vipers which grew out of his shoulders. No matter how many times they were beheaded, new heads grew on them to guard him. The snake is a symbol of evil, as in many other Oriental mythologies.

There is certainly not a direct parallel between these various mythologies and the Bible, but there are interesting similarities which we come across. I chose these particular myths in order to (1) illustrate their weirdness (any myths would have worked for that) and to (2) show some of the parallels which exist between mythology and Biblical history.

You may wonder, *why are these myths so dramatically different from one another?* At the time of Noah, there was a population on earth of perhaps several billion people. Therefore, there were billions of man-angels to speak of. No doubt, one of Noah's sons (and perhaps all 3) remembered these men, their exploits, and told these stories of the antediluvian era to their own sons. Furthermore, unlike the Bible, these stories became distorted, skewed and embellished as time went on.

If you spend any amount of time examining the myths of other cultures, they are often very weird and supernatural. The person who tries to convince you that they are no different from the narratives in the Bible is the same kind of person who treats Islam and Christianity as morally and functionally equivalent. No doubt, you have spoken to someone who truly believe that Christianity and Islam are no different, and they might make reference the Crusades, the killing of abortion doctors, and Tim McVeigh in order to make their case. However, there is a great difference both in scope and acceptance. Both Catholic and Protestant groups have nearly universally condemned the Crusades and the killing of abortion clinic workers all the way from the congregations to the highest levels of the denominations (I don't know of any exceptions; but there are crazies, even in Christianity). There is not this same universal condemnation from Islam concerning, say, suicide bombers. Even in the United States, 8% of the Muslim population believe that suicide bombings of citizens is sometimes justified when in the defense of Islam. For U.S. Muslims under 30, this rises to 15%. Quite obviously, surveys to determine how many Christians approve of the Crusades or Tim McVeigh are non-existent, because the answer would be uninteresting. I could not locate numbers for Christian approval of killing abortion clinic workers, but surely it is far below 1%.¹⁴ There is a difference in scope as well. Throughout the 1990's and the first decade of 2000, 6 abortion doctors or workers have been killed in the United States and Canada.¹⁵ On any given day of the year, that would be considered a very slow day for Islamic extremist killings (typically, Muslim extremists kill 5–30 people every single day of the year, including on Ramadan—and most of their victims are civilians and/or fellow Muslims).¹⁶ Even in war zones like Afghanistan and Iraq, the number of innocent civilians killed by Muslim extremists is about 20x those killed by the establishment military forces there (the United States, its allies, and the establishment military and police force in those countries), as these extremists intentionally target civilians.

Please remember that the Crusades occurred hundreds of years ago with a very corrupt religious institution. The last Muslim attack occurred within the past hour or two. There are more killings by Muslims any given year than during the entire 350 years of the Spanish Inquisition.

Please bear in mind that Satan has a great ego, and when he takes control, he wants you to know who he is. So, even though Hitler, for instance, inspired and moved his nation; we know that he killed millions of Christians and Jews—that is Satan telling us who he is. That is his ego at work.

Back to our topic—the Biblical narrative and mythology: choose any ancient mythology and compare it to the first 10 chapters of Genesis, and it will be clear, even from a cursory reading, that there is a dramatic difference between them. If you maintain that there is no difference between them, you are simply being intellectually dishonest. You might as well set the writings of William Shakespear next to the written howlings of Alan Ginsberg¹⁷ and claim that they are identical.

Our passage reads:

Gen 6:1–4 And it was that men began to multiply on the face of the earth, and daughters were born to them. The sons of God [i.e., *fallen angels*] saw the daughters of men, that they were pleasant; and they took wives for themselves from all whom they chose. And Jehovah said, "My Spirit will not always plead a cause for [or, *strive with, vindicate*] man in his going astray, in that he is also flesh. Yet his days will be 120 years." There were giants

¹⁴ I was only able to locate one unscientific, online poll of 732 participants, and such a poll is worthless.

¹⁵ Source: http://www.cleveland.com/nation/index.ssf/2009/06/many_worry_death_of_abortion_d.html accessed December 4, 2009.

¹⁶ Source: <http://thereligionofpeace.com/> accessed December 4, 2009. This site appears to be updated at least daily.

¹⁷ An excerpt: I saw the best minds of my generation destroyed by madness, starving hysterical naked, dragging themselves through the negro streets at dawn looking for an angry fix, angelheaded hipsters burning for the ancient heavenly connection to the starry dynamo in the machinery of night,... See <http://www.idiom.com/~wcs/howl.html> if you want more of this.

in the earth in those days. And also after that, when the sons of God came in to the daughters of men, and they bore to them, these were the mighty men of old, men of renown.

Chapter Outline

Charts, Maps and Short Doctrines

God Observes This Corruption and Regrets Making Man

Most writers of fiction (or even of history), at this point, would have talked about some of these men; about the gods, about the women, about their children, and exploits of their superhuman children. Instead, this is what the writer of Genesis says:

And so sees Y^ehowah that great [is] evil of the man in the earth and every imagination of his heart [is] only evil all the day.

Genesis
6:5

And Y^ehowah observed that great [was] the evil of mankind on the earth and [that] every category of his thinking [was] altogether evil continually.

And Jehovah observed that the evil of mankind on the earth was great and that his every category of thinking was completely infused with evil continually.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord saw that the wickedness of man was great in the earth, and all the imagery of the thought of his heart was only evil every day.
Latin Vulgate	And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years.
Masoretic Text (Hebrew)	And so sees Y ^e howah that great [is] evil of the man in the earth and every imagination of his heart [is] only evil all the day.
Peshitta (Syriac)	And the LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually.
Septuagint (Greek)	And the Lord God, having seen that the wicked actions of men were multiplied upon the earth, and that everyone in his heart was intently brooding over evil continually.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord saw that humanity had become thoroughly evil on the earth and that every idea their minds thought up was always completely evil.
Contemporary English V.	The LORD saw how bad the people on earth were and that everything they thought and planned was evil.
Easy-to-Read Version	The Lord saw that the people on the earth were very evil. The Lord saw that people thought only about evil things all the time.
Good News Bible (TEV)	When the LORD saw how wicked everyone on earth was and how evil their thoughts were all the time,...
<i>The Message</i>	GOD saw that human evil was out of control. People thought evil, imagined evil--evil, evil, evil from morning to night.
New Berkeley Version	God saw that human wickedness was growing out of bounds on earth; that the intention of all human thinking produced nothing but evil all day.

New Living Translation The Lord observed the extent of human wickedness on the earth, and he saw that everything they thought or imagined was consistently and totally evil.

Partially literal and partially paraphrased translations:

American English Bible Now, Jehovah God saw that all the badness which men were doing on the earth was increasing, and that the entire motivation of their hearts was always twisted toward evil.

Christian Community Bible Yahweh saw how great was the wickedness of man on the earth and that evil was always the only thought of his heart.

God's Word™ The LORD saw how evil humans had become on the earth. All day long their deepest thoughts were nothing but evil.

New American Bible When the LORD saw how great the wickedness of human beings was on earth, and how every desire that their heart conceived was always nothing but evil,... [6:5-8:22] The story of the great flood is commonly regarded as a composite narrative based on separate sources woven together. To the Yahwist source, with some later editorial additions, are usually assigned 6:5-8; 7:1-5, 7-10, 12, 16b, 17b, 22-23; 8:2b-3a, 6-12, 13b, 20-22. The other sections are usually attributed to the Priestly writer. There are differences between the two sources: the Priestly source has two pairs of every animal, whereas the Yahwist source has seven pairs of clean animals and two pairs of unclean; the floodwater in the Priestly source is the waters under and over the earth that burst forth, whereas in the Yahwist source the floodwater is the rain lasting forty days and nights. In spite of many obvious discrepancies in these two sources, one should read the story as a coherent narrative. The biblical story ultimately draws upon an ancient Mesopotamian tradition of a great flood, preserved in the Sumerian flood story, the eleventh tablet of the Gilgamesh Epic, and (embedded in a longer creation story) the Atrahasis Epic. Ps 14:2-3.

NIRV The Lord saw how bad the sins of man had become on the earth. All of the thoughts in his heart were always directed only toward what was evil.

New Jerusalem Bible Yahweh saw that human wickedness was great on earth and that human hearts contrived nothing but wicked schemes all day long.

New Simplified Bible Jehovah saw how great man's wickedness on the earth had become. Every inclination of the thoughts of his heart was only evil all the time.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Yahweh saw the evil of many humans in the land, with all the thoughts of the heart designing only evil all the days.

Bible in Basic English And the Lord saw that the sin of man was great on the earth, and that all the thoughts of his heart were evil.

Ferar-Fenton Bible And the Ever-living saw that the sin of man increased upon the earth, and that every effort of the thought of his heart was to promote sin every day.

HCSB When the LORD saw that man's wickedness was widespread on the earth and that every scheme his mind thought of was nothing but evil all the time,...

New Advent Bible And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times,...

NET Bible® But the LORD saw [The Hebrew verb translated "saw" (רָאָה, ra'ah), used here of God's evaluation of humankind's evil deeds, contrasts with God's evaluation of creative work in Gen 1, when he observed that everything was good.] that the wickedness of humankind had become great on the earth. Every inclination [The noun יָצַי (yetser) is related to the verb יָצַר (yatsar, "to form, to fashion [with a design]"). Here it refers to human plans or intentions (see Gen 8:21; 1 Chr 28:9; 29:18). People had taken their God-given capacities and used them to devise evil.

The word יָצַי (yetser) became a significant theological term in Rabbinic literature for what might be called the sin nature – the evil inclination (see also R. E. Murphy, “Yeser in the Qumran Literature,” Bib 39 [1958]: 334-44).] **of the thoughts** [The related verb בָּשָׂה (hashav) means “to think, to devise, to reckon.” The noun (here) refers to thoughts or considerations”] **of their minds** [Heb “his heart” (referring to collective “humankind”). The Hebrew term בֶּלֶל (lev, “heart”) frequently refers to the seat of one’s thoughts (see BDB 524 s.v. בֶּלֶל). In contemporary English this is typically referred to as the “mind.”] **was only evil** [Every inclination of the thoughts of their minds was only evil. There is hardly a stronger statement of the wickedness of the human race than this. Here is the result of falling into the “knowledge of good and evil”: Evil becomes dominant, and the good is ruined by the evil.] **all the time** [Heb “all the day.”] [The author of Genesis goes out of his way to emphasize the depth of human evil at this time. Note the expressions “every inclination,” “only evil,” and “all the time.”].

Literal, almost word-for-word, renderings:

Concordant Literal Version	And seeing is Yahweh Elohim that much is the evil of humanity in the earth, and every form of the devices of its heart is but evil all its days.
exeGesés companion Bible	...and Yah Veh sees that the evil of humanity is great in the earth and that every imagination of the fabrications of his heart is only evil every day.
LTHB	And Jehovah saw that the evil of man was great on the earth, and every imagination of the thoughts of his heart was only evil all the day long.
Syndein	{Concentrated Reversionism on the Earth} And Jehovah/God observed {historically as it occurred} that the evil/wickedness/impurity {ra'} of mankind . . . {was} intensified/saturated on the earth . . . and that every 'frame of reference'/imagination of the thinking/thoughts of his right lobe/heart was only malignant/cancerous evil . . . continually/'all the day'. {Note: Persistent rejection of the gospel and God's plan for man.}
Young's Updated LT	And Jehovah sees that abundant is the wickedness of man in the earth, and every imagination of the thoughts of his heart only evil all the day.

The gist of this verse: God observed the great wickedness of man (this would be the corrupted man) and how his thinking was constantly evil.

Genesis 6:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906

Genesis 6:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
rabbâh (רַבָּה) [pronounced <i>rahb-BAW</i>]	<i>many, much, great</i> (in the sense of <i>large or significant</i> , not acclaimed)	feminine singular adjective	Strong's #7227 BDB #912
The BDB definitions are <i>much, many, great; much; many; abounding in; more numerous than; abundant, enough; great; strong; greater than; much, exceedingly; [as a masculine noun] captain, chief.</i>			
râ'âh (רָעָה) [pronounced <i>raw-ĠAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular construct	Strong's #7451 BDB #949
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings.</i>			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: And Y^ehowah observed that great [was] the evil of mankind on the earth... Quite obviously, the writer of Scripture here does not go off on a tangent and pontificate about the amazing exploits of these half-angelic creatures, but looks at this time period from God's vantage point.

We do not have the repetition of the same thought in this verse, but it says two things. First of all, God observes the evil of mankind on the earth. That means that what man did and said each and every day was evil.

Genesis 6:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Genesis 6:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yêtsér (יֵצֵר) [pronounced YAY-tser]	<i>body, form; ethereally, it means purpose</i>	masculine singular construct	Strong's #3336 BDB #428
BDB gives this list of definitions: 1) <i>form, framing, purpose, framework</i> ; 1a) <i>form</i> ; 1a1) <i>pottery</i> ; 1a2) <i>graven image</i> ; 1a3) <i>man (as formed from the dust)</i> ; 1b) <i>purpose, imagination, device (intellectual framework)</i> .			
lêb (לֵב) [pronounced lay ^b]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524
This is the first tie that this word is used in the Bible.			
raq (רַק) [pronounced rahk]	<i>only, provided, altogether, surely</i> —this adverb carries with it restrictive force	adverb	Strong's #7534 & #7535 BDB #956
ra' (רָע) [pronounced rahg]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective used as a noun	Strong's #7451 BDB #948
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Together, kôl + yôwm are literally rendered <i>all the day</i> ; together, they can also mean <i>all the time, continually, every day; throughout the entire day; perpetually, always</i> .			

Translation: ...and [that] every category of his thinking [was] altogether evil continually. The rest of this verse explains where evil comes from: it comes from the thinking of man. The earth was given over more and more to half-angel/half-man beings—half-breeds, if you will—but every category of their thinking was evil continually.

How is it likely that man, left to his own devices, could reach a state of evil this great? Man, throughout history, has always had pockets of evil. But the only difference here, by many expositors, is that man was able to pick and chose the women that he wanted and he lived a lot longer than man today. This is not going to account for this concentration of evil. Again, the only logical explanation for what is going on is that God has allowed the angels to cohabit with women. There has to be more going on here than men just being able to choose women, or the men of Seth choosing women from the line of Cain. That cannot explain the mythological heroes or the incredible concentration of evil. It is difficult to draw a logical line from that to even the continual violence on the earth.

The thinking part of the mind, which is called the *heart* here arranges material into categories. People are so arranged; ideas are so arranged, places are so arranged; so that, whenever you pull something out of your thinking, it comes from one of these categories that you have set up yourself. Every category of thinking was infused with evil. That is, every category of thinking was only evil.

Have you ever tried to reason with a liberal, and it seems like you are getting so close, and they are beginning to recognize, say, the importance of family and the training of exactly one man and one woman on a brood of

children; and how such an upbringing can completely change the thinking of such a person. And then, you talk to them the next day, and their brain is right back where it was before. That is because their souls are infused with liberalism; everything that they think is surrounded by and infused with liberalism. Each structure of thought, each category of thought is all related to liberalism.

This is what we have here; every category of thought was surrounding and infused with evil. There was nothing in their thinking which could be separated from evil.

You may not have caught this, but there appears to be a structural problem in Gen. 6:1–5. Let's look at these verses again (we have not yet examined v. 5, by the way), and I will boldface the problematic phrase:

Gen 6:1–5 And it was that men began to multiply on the face of the earth, and daughters were born to them. The sons of God [i.e., *fallen angels*] saw the daughters of men, that they *were* pleasant; and they took wives for themselves from all whom they chose. And Jehovah said, "My Spirit will not always plead a cause for [or, *strive with, vindicate*] man in his going astray, in that he is also flesh. Yet his days will be 120 years." There were giants in the earth in those days. **And also after that**, when the sons of God came in to the daughters of men, and they bore to them, these were the mighty men of old, men of renown. And Jehovah saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually.

At first glance, there appears to be 4 classes of creatures: *giants (Nephilim)*, *sons of God*, *daughters of men*, and *mighty men of old*. The language is a little tricky here, and requires some explanation. The general principle is, the Hebrew often goes back and covers the same ground again, as we saw in Gen. 1 and 2.

There is no punctuation in the Hebrew. There are no paragraphs; letters are not separated by spaces. So the syntax of the language itself provides us the structure of a paragraph or a chapter.

The Structure of Gen. 6:1–5

- A** And it happened, that men began to multiply on the face of the earth, and daughters were born to them.
- B** The sons of God saw the daughters of men, that they *were* pleasant; and they took wives for themselves from all whom they chose.
- C** And Jehovah said, "My Spirit will not always plead a cause for man [or, *vindicate* or *strive with man*] in his going astray, in that he is also flesh. Yet his days will be 120 years." (There were giants in the earth in those days).
- B** And also after that, when the sons of God came in to the daughters of men, and they bore to them, these were the mighty men of old, men of renown.
- C** And Jehovah saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually.

The first **A B C** gives us a logical progression—there is a population explosion of humankind; followed by the corruption of mankind by angels; followed by a warning of the judgment of God. The writer adds the parenthetical *there were giants on the earth in those days*.

For the second **B** and **C**, we go back to **A**. This gives us: And it happened, that men began to multiply on the face of the earth, and daughters were born to them. And also after that, when the sons of God came in to the daughters of men, and they bore to them, these were the mighty men of old, men of renown. And Jehovah saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually.

In other words, the phrase *and also after that* does not mean **after** God pronounced judgment and there were giants on the earth; but it goes back to *after the population explosion of humankind*.

The first progression is: population explosion, corruption of mankind, judgment of God.

The second progression is: population explosion, corruption of mankind, that these were men of great renown whose every thought was evil, and this tells us *why* God is judging this population of the earth.

The plural demonstrative adjective is applied first to the *days* in which giants (the Nephilim) are on the earth (*There were giants in the earth in those days*); and the second time it is used, it is applied to *the mighty men* (*these were the mighty men of old, men of renown*).

The author uses this structure to take this situation in two directions; yet he throws in a plural demonstrative adjective twice to suggest that, the Nephilim *are* the mighty men, the men of renown.

This gives us 3 sets of creatures in total: fallen angels who take on a human form; human women who have sex with these angels in human form, and their offspring, who are called *Nephilim*, *mighty men* and *men of renown*.

My apologies to those of you who think this is far too much detail, but there is some interpretation involved in all of this, so I wanted to give the grammatical structure in order to explain the interpretation. Although this is not exactly the way some Bible translations translate these verses, what I have given here is accurate with respect to the Hebrew text and with respect to a common recurring Hebrew style.

Gen 6:5 And Jehovah saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually.

You and I, we're interested in this half-demon/half-human creatures. What can they do? What are they like? What kind of adventures are they involved in? God focuses in on their thinking instead.

Gen 6:1–4 And it happened, that men began to multiply on the face of the earth, and daughters were born to them. The sons of God saw the daughters of men, that they were pleasant; and they took wives for themselves from all whom they chose. And Jehovah said, "My Spirit will not always plead a cause for [or, *strive with*, *vindicate*] man in his going astray, in that he is also flesh. Yet his days will be 120 years." There were giants in the earth in those days. And also after that, when the sons of God came in to the daughters of men, and they bore to them, these were the mighty men of old, men of renown.

This, as we have studied, speaks of the corruption of mankind by angels, who were allowed to cohabit with women. The result of their unions has been preserved, to some extent, in the mythology found in nearly every ancient culture.

Gen 6:5 And Jehovah saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually.

You will notice the key to these men is not their great strength or their great exploits or even their violence, but their evil thinking. You are what you think. This is what is important. The Bible emphasizes what we think; as what we think is who we are. *As a man thinks in his heart, so he is* (Prov. 23:7a). What goes on in our frontal lobes is the key to our lives—even our spiritual lives (Rom. 12:1 2Cor. 10:5). Every thought of these Nephilim was anti-God and anti-Bible doctrine (that is, anti-truth).

You may ask, *why did God allow this corruption of man to happen?* God allows free will; God allows the free will of man and of angels. In the antediluvian age, there does not appear to be a codified law laid out; nor are there specific consequences laid out. God allows human history to teach us a number of things. There is this angelic creation, some of whom are fallen. One objection which people make against the Bible and against God is, *how can God cast some of His creatures into hell* [more accurately, a Lake of Fire]? *Why doesn't God just let them live somewhere else?* The universe is huge and apparently, angels can travel with ease from the earth to the Throne Room of God (Job 1–2). There are apparently millions of planets out there; but fallen angels choose to congregate here, on earth, and do what they can to interfere with God's creation—specifically with man. The more freedom these angels are given, then more that they bring chaos, harm and suffering to God's creation.

When you put a criminal in jail for life, what is one of his chief thoughts? *How can I escape and reenter society? What crimes can I commit when back in society and how can keep from being re-arrested?* Those who are evil will not leave others alone. People are not content to sin alone. Their desire is to bring others into their fold. The criminal, fresh out of jail, does not make a 5-year plan to remove himself from society. He does not determine, *I am going to establish a legitimate business, save all of my profits, and buy a house and a plot of land away from society.* Most recently-released criminals do not shun illegal activity; they just make a more concentrated effort not to be caught next time around. And all illegal activity has a negative impact on those in the criminal's periphery.

Criminals do not desire to lead a life apart from society. The example I have given many times in the past is, a person who takes drugs will not do so quietly and alone; he is going to spend some time evangelizing his friends and family to take drugs as well. It is the nature of evil to try to corrupt others; and, as the Bible says, *a little leaven, leavens the whole lump* (Gal. 5:9). Therefore, God cannot allow *any* sin. Nor can He allow the tiniest of sins to go unpunished.

Some who take drugs also sell drugs. This person, in order to be successful, has to, for all intents and purposes, ruin the lives of hundreds, if not thousands, of people, to whom he sells drugs; and these people, in turn, cause a great deal of grief to others (they may steal in order to support their own drug habit; they may prostitute themselves in order to support their own drug habit, which leads to a whole other set of problems). Essentially, they must perpetrate chemical murder upon others in order to make their lives work for them.

One of the greatest problems in our society is alcoholism; and this sin does not simply affect the alcoholic. It is a strain on his every human relationship, whether by blood, marriage or vocation. Sin never functions in complete isolation.

We will see this same thing in the Gog and Magog rebellion in the end times. Satan and the fallen angels will be released from their prison after 1000 years (at the end of the Millennium), and the first thing they do is lead man to rebel against God and against perfect environment. So, even after being incarcerated for 1000 years, Satan and his angels are not rehabilitated; they don't think, *let's just go to some other planet, far away from here, and hang out;* they rebel against God and try to take as many people with them as possible. This is in Rev. 20:7–8; and God will judge them and throw them all into the Lake of Fire forever (Rev. 20:9–10).

Continuing on this tangent: how does Satan get man to rebel against Jesus Christ and against perfect environment? Easy. Our election of 2008 is a classic example. At the end of President George W. Bush's 2nd term, we had enjoyed 28 years of great prosperity in the United States under 4 different presidents. Although there had been 3 recessions during this 28 years (and the beginning of a 4th in 2008), our lives here in America were quite good. Unemployment was in the 4–6% range, inflation was nearly non-existent; interest rates were low, and even though we were engaged in 2 wars, total military death rates were not that different from military deaths during peacetime (a fact which receives no press whatsoever). And for the environmentalists, the United States even had at least one year of economic growth and, simultaneously, a reduction of greenhouse gases. Yet, a significant majority Americans were convinced that we were *on the wrong track*, despite nearly 3 decades of prosperity—prosperity that almost all America enjoyed and a prosperity and way of life almost unheard of in the rest of the world. In early 2008, newspapers and other media outlets began to report on the horrendous economic situation (using the words *Great Depression* over and over again), until, by the end of 2008, Americans had been convinced that the United States was in desperate economic peril (there were some terrific economic problems which were occurring, but the media all but ignored the actual origins of those problems). The end result was, people who had no concept of what had occurred economically, were convinced that President Bush systematically spent 8 years destroying the economy (and many of these continue to blame Bush a year later). My point is not to begin a political argument here, but to show that men can be convinced that things are bad without requiring details, clear explanations or even actual facts (at the time that these articles had begun to appear, there were no apparent problems in our economy). All they have to do is hear falsehood again and again from different sources, and they begin to believe it. Lies and propaganda tend to be very effective when someone does not know the truth.

If that example ruffled your feathers, let me give you another. Mao Tse-tung was the greatest mass murderer of the 20th century, killing somewhere between 49,000,000 and 78,000,000 of his own people.¹⁸ Even though Hitler was an evil son-of-a-bitch, he was not in the same league as Mao when it came to viciously murdering one's own people. However, today, there is this great stigma attached to Hitler (and rightly so); and when a modern politician is compared to him (like Presidents Bush and Obama), this is a grave insult (and rightly so). However, Mao is not seen the same way, even though he killed at least 4x as many people as Hitler did. In fact, one White House aide recently cited Mao as a philosopher for whom she has high regard. I personally know one Chinese-American woman who is incensed when I tell her that Mao was the worst murderer in the 20th century. She still looks upon Mao with great affection, as do most Chinese (and some governmental officials). Again, my point is, lies and propaganda can be very effective.

In a similar fashion, Satan, in the end times, after 1000 years of perfect environment, will be loosed from confinement and he will lead man in a rebellion against God and against perfect environment, and man will follow him (I suspect that inequality will be one of the issues that Satan will focus upon, because, if there is freedom, there is automatically inequality). That is the nature of sin; and, more specifically, the nature of lies and propaganda.

How did we get from Noah's ark to here? We began with evil filling the imagination of those upon the earth, which led us to the concept of sin and evil being pervasive and persuasive, which requires God to completely remove sin and evil. This is also true from a practical standpoint and because of God's perfect character. Since God is perfect righteousness and perfect justice, all sin must be judged, punished and removed. This led us to the fact that man can be led astray by evil, even under conditions of perfect environment (and I then gave the illustration of leading man astray during a good environment).

We are in a situation where God is going to judge the entire world and remove all life from this earth, except for those saved by being associated with Noah. That will be an application of divine justice.

Now let's approach the application of justice in a different way: when you raise a child, and you try to teach him right from wrong, in doing so, consequences have to be *real*. If you threaten a child with discipline, but never follow through, the child picks up on this rather quickly (a 3-year-old of my acquaintance knew she could pester daddy and get whatever she wanted; but when her mom said *no*, she did not ask a second time). When a child figures out that there are no consequences—no justice applied to his or her unrighteousness—then he or she will continue to do the things you don't want them to do. You have given the child a standard of righteousness but he has not received any justice. The two things have to go together. Righteous standards require the application of justice; and justice has to be based upon a set of righteous standards. These things must go hand-in-hand, even in a secular society.

This is exactly what is happening in American schools right now—there are no real consequences for bad behavior, either at the school or at home, so kids are doing whatever they want to do. When I first moved to Texas as a teacher, the ultimate punishment was, a child could be expelled from the school district. There were no alternative schools. So, a kid who took things too far was expelled. Even back then, there were bad kids and bad parents. However, even if a bad kid had lousy parents, that lousy parent would nag this kid every day for an hour while driving him to and from a different school district 20 miles away. Spending an hour a day in a car with a nagging parent was a real consequence (for both parent and child). If this kid gets thrown out of school again, that means he would spend perhaps an hour and a half in a car each day driving to a third school district—and the nagging would increase exponentially. This was a great system of righteousness and justice. Unrighteousness behavior resulted in real consequences (justice), both for the child and the adult or adults in charge of that child. Also, just as importantly, the problem child was removed entirely from his environment where he continued to do wrong (his previous school); which was a good thing for the students there. They saw unrighteousness and they saw it punished; and it was removed from them. There have to be real consequences for wrongdoing. That is, there must be justice applied to a set of righteous standards. There must be righteous standards and there must be justice applied to the person who violates these standards. When dealing with

¹⁸ From <http://www.scaruffi.com/politics/dictat.html> accessed December 15, 2009.

children, it is best when there is participation in and application of this justice by the parents, as they are the most important factors in the life of that child, and God's authority over that child. The Texas school system, at that time, automatically involved the parent, even if that parent did not want to be involved.

God is perfect and any form of sin, no matter how minor, is an affront to His perfect character. There are real consequences for bad behavior in God's universe; and the flood of Noah and the destruction of the corrupted human race exemplifies this.

Gen 6:5 And Jehovah saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually.

Right now, there are pockets of evil in this world, albeit, very large pockets of evil (in fact, there are entire nations which are evil). There are a great many believers who think evil, who fall into this cosmic system, and support this cosmic system. And, of course, there are believers who are in and out of fellowship, who sometimes sin and sometimes think evil. However, this was all the thinking of all living creatures on this earth who had the capacity to think (apart from Noah and his family, of course).

The LORD saw how evil humans had become on the earth. All day long their deepest thoughts were nothing but evil (God's Word™).

The LORD saw that man's wickedness was widespread on the earth and that every scheme his mind thought of was nothing but evil all the time (the Holman Christian Standard Bible).

Yahweh saw that human wickedness was great on earth and that human hearts contrived nothing but wicked schemes all day long (the New Jerusalem Bible).

Whereas, a writer of fiction would have told us all about these mighty men, these men of renown, as we find in so many mythologies, God the Holy Spirit focuses our attention upon the thinking of these men.

The human race had become completely polluted, in its humanity and in its thinking.

And so was sorry Y^ehowah for he had made the man in the earth; and so He was grieved unto His heart.

Genesis
6:6

Consequently, Y^ehowah was sorry that He had made man on earth and He was grieved in His heart.

Consequently, Jehovah was sorry that he had made mankind on this earth and this grieved Him in His heart.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And it repented the Lord in His Word that He had made man upon the earth; and He passed judgment upon them by His Word.
Jerusalem targum	And there was repentance before the Lord in His Word that He had made man upon the earth...And He said, and judged in His heart.
Latin Vulgate	It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart.
Masoretic Text (Hebrew)	And so was sorry Y ^e howah for he had made the man in the earth; and so He was grieved unto His heart.
Peshitta (Syriac)	And the LORD was sorry that he had made man on the earth, and it grieved him in his heart.

Septuagint (Greek) ...that God took it to heart that He had made man upon the earth, and He pondered it deeply.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	He was very sorry that he had made them,...
Easy English	And the *Lord was sorry that He had made man on the earth. He was bitterly angry.
Easy-to-Read Version	The Lord was sorry that he had made people on the earth. It made the Lord very sad in his heart.
Good News Bible (TEV)	...he was sorry that he had ever made them and put them on the earth. He was so filled with regret...
<i>The Message</i>	GOD was sorry that he had made the human race in the first place; it broke his heart.
New Berkeley Version	Then it was grief to the LORD ever having made man on the earth; He felt grieved at heart.

Partially literal and partially paraphrased translations:

American English Bible	So God thought about His creating men on the earth, and He reconsidered i.
Beck's American Translation	Then the LORD was sorry He made people on the earth, and He felt sick at heart.
<i>God's Word</i> ™	The LORD was sorry that he had made humans on the earth, and he was heartbroken.
New American Bible	...the LORD regretted making human beings on the earth, and his heart was grieved. <i>His heart was grieved:</i> the expression can be misleading in English, for "heart" in Hebrew is the seat of memory and judgment rather than emotion. The phrase is actually parallel to the first half of the sentence ("the LORD regretted.").
NIRV	The Lord was very sad that he had made man on the earth. His heart was filled with pain.
New Jerusalem Bible	Yahweh regretted having made human beings on earth and was grieved at heart.
New Simplified Bible	Jehovah was grieved that he had made man on the earth. His heart was grieved with pain.
Revised English Bible	...he bitterly regretted that he had made mankind on earth.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Yahweh regretted making humans on the land, and grieved in his heart. And the Lord had sorrow because he had made man on the earth, and grief was in his heart.
Ferar-Fenton Bible	And the Ever-living sighed for the doings of man upon the earth, and it grieved his heart.
HCSB	...the LORD regretted that He had made man on the earth, and He was grieved in His heart.
JPS (Tanakh—1985)	And the LORD regretted that He had made man on earth, and His heart was saddened.
New Advent Bible	...it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart,...
NET Bible®	The LORD regretted [Or "was grieved"; "was sorry." In the Niphal stem the verb נָחַם (nakham) can carry one of four semantic meanings, depending on the context: (1) "to experience emotional pain or weakness," "to feel regret," often concerning a past action (see Exod 13:17; Judg 21:6, 15; 1 Sam 15:11, 35; Job 42:6; Jer 31:19). In several of these texts כִּי (ki, "because") introduces the cause of the emotional sorrow. (2) Another meaning is "to be comforted" or "to comfort oneself" (sometimes

by taking vengeance). See Gen 24:67; 38:12; 2 Sam 13:39; Ps 77:3; Isa 1:24; Jer 31:15; Ezek 14:22; 31:16; 32:31. (This second category represents a polarization of category one.) (3) The meaning “to relent from” or “to repudiate” a course of action which is already underway is also possible (see Judg 2:18; 2 Sam 24:16 = 1 Chr 21:15; Pss 90:13; 106:45; Jer 8:6; 20:16; 42:10). (4) Finally, “to retract” (a statement) or “to relent or change one’s mind concerning,” “to deviate from” (a stated course of action) is possible (see Exod 32:12, 14; 1 Sam 15:29; Ps 110:4; Isa 57:6; Jer 4:28; 15:6; 18:8, 10; 26:3, 13, 19; Ezek 24:14; Joel 2:13-14; Am 7:3, 6; Jonah 3:9-10; 4:2; Zech 8:14). See R. B. Chisholm, “Does God ‘Change His Mind’?” BSac 152 (1995): 388. The first category applies here because the context speaks of God’s grief and emotional pain (see the following statement in v. 6) as a result of a past action (his making humankind). For a thorough study of the word נָחַם, see H. Van Dyke Parunak, “A Semantic Survey of NHM,” Bib 56 (1975): 512-32.] **that he had made humankind on the earth, and he was highly offended** [Heb “and he was grieved to his heart.” The verb נָחַם (’atsav) can carry one of three semantic senses, depending on the context: (1) “to be injured” (Ps 56:5; Eccl 10:9; 1 Chr 4:10); (2) “to experience emotional pain”; “to be depressed emotionally”; “to be worried” (2 Sam 19:2; Isa 54:6; Neh 8:10-11); (3) “to be embarrassed”; “to be offended” (to the point of anger at another or oneself); “to be insulted” (Gen 34:7; 45:5; 1 Sam 20:3, 34; 1 Kgs 1:6; Isa 63:10; Ps 78:40). This third category develops from the second by metonymy. In certain contexts emotional pain leads to embarrassment and/or anger. In this last use the subject sometimes directs his anger against the source of grief (see especially Gen 34:7). The third category fits best in Gen 6:6 because humankind’s sin does not merely wound God emotionally. On the contrary, it prompts him to strike out in judgment against the source of his distress (see v. 7). The verb נָחַם (vayyit’atsev), a Hitpael from נָחַם, alludes to the judgment oracles in Gen 3:16-19. Because Adam and Eve sinned, their life would be filled with pain; but sin in the human race also brought pain to God. The wording of v. 6 is ironic when compared to Gen 5:29. Lamech anticipated relief (נָחַם, nakham) from their work (מַעֲשֵׂה, ma’aseh) and their painful toil (עֲצָוָה, ’itsyvon), but now we read that God was sorry (נָחַם, nakham) that he had made (אָשָׂה, ’asah) humankind for it brought him great pain (נָחַם, ’atsav).].

NIV – UK

The Lord regretted that he had made human beings on the earth, and his heart was deeply troubled.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And regretting is Yahweh Elohim that He made humanity on the earth, and grieving to His heart.
Context Group Version	And YHWH considered { LXX, Heb., repented } that he had made man on the land { or earth }, and it grieved him at his heart.
exeGesés companion Bible	And Yah Veh sighs that he worked humanity on the earth and it contorts at his heart:...
Syndein	And Jehovah/God, Himself, 'changed His mind'/repented that He had manufactured {asah} man on the earth, and He was constantly grieved in His right lobe/heart {His thinking}. {Note: There are two anthropopathisms in this verse. That means to attribute to God human characteristics in order to make certain issues clear to the limited mentality of man. God's omniscience always knew what would happen and how He would react to the evil - His response to evil is perfectly consistent. Secondly, because of His immutability {He does not ever change}, His state of happiness is always 'perfect happiness' - He does not really grieve - this is to explain Divine Judgment in terms a human might understand.}.

World English Bible

Yahweh was sorry that he had made man on the earth, and it grieved him in his heart.

Young's Updated LT

And Jehovah repents that He has made man in the earth, and He grieves Himself—unto His heart.

The gist of this verse:

God was sorry that He had made man.

Genesis 6:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâcham (נָחַם) [pronounced naw-KHAHM]	<i>to be sorry, to be moved to pity, to lament, to grieve, to have compassion, to pity, to suffer grief, to rue; to repent, to regret; to comfort [console] oneself, be comforted, to comfort oneself, ease oneself</i>	3 rd person masculine singular, Niphal imperfect	Strong's #5162 BDB #636
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
’âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
’erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *Consequently, Y^ehowah was sorry that He had made man on earth...* Again, the word *the Adam* can mean *man, mankind, humankind, human beings*. It says that God is *sorry* that He made mankind. Other translations say that *He repented* or that *He regretted* making mankind. God knows the end from the beginning. What happened here did not catch God off-guard. The evil that resulted did not surprise God. Therefore, what we have here is an anthropopathism.

Scofield: In the O.T., “repentance” is the English word used to translate the Hebrew *nacham*, *to be eased* or *comforted*. It is used of both God and man. Notwithstanding the literal meaning of *nacham* it is evident, from a study of all the passages, that the sacred writers use it in the sense of *metanoia* in the N.T., meaning *a change of mind*. See Mt. 3:2; acts 17:30, *note*. As in the N.T., such change of mind is often accompanied by contrition and self-judgment. When applied to God, the word is used phenomenally, according to O.T. custom. God seems to change His mind. The phenomena are such as, in the case of a man, would indicate a change of mind.¹⁹

Here is where we have to understand common figures of speech. The Bible also tells us that, **God is not a man that He should change His mind** (Num. 23:19a—by the way, the old King James’ word for this is *repent*). However, it says right here that God changed His mind. So, which is it? Does God change His mind or not?

God changing His mind is called an anthropopathism, where a human characteristic is applied to God—a human characteristic which He does not possess—and this is done in order to help explain the actions of an infinite God to finite man. An anthropopathism brings God’s thinking and motivation down to our level. It is like saying, “God, in His anger, will cast Satan and his minions into the Lake of Fire.” God is not angry at anyone, but, at some point in time, God will cast all the angels who sinned and all fallen men into the Lake of Fire. There must be a time of justice. God does not do this out of anger; but from His justice, His righteousness and His love. That can be explained (i.e., the interaction of these 3 facets of God’s character), but it is moderately difficult to explain, so the Bible sometimes shortcuts the explanation by ascribing *anger* to God’s actions, a human characteristic that He does not possess.

You may object. You may say, *shouldn’t we always take the Bible literally?* The Bible is filled with figures of speech, most of which are very common, and many of which, we use and recognize ourselves in a different setting. There is a 1000 page book written by E. W. Bullinger which enumerates and explains these figures of speech which are found in the Bible, and it is a book that I refer to often. Here’s the deal: most of the time, we take the Bible literally. If there is an apparent contradiction (i.e., it appears to be a contradiction, but it actually is not), then we have to decide how to deal with that discrepancy. In some passages, God is said to repent (which means, *to change His mind*); however, Num. 23:19 unequivocally states that God is not a man, so He does not repent. The explanation is not difficult to grasp. We have passages referring to God’s eyes or God’s hands, even though He does not have hands or eyes (this is called an anthropomorphism); so we should not be confused when human thoughts and feelings are occasionally applied to God, even though He does not actually possess these human characteristics.

Definition of an **anthropomorphism**: the ascribing of human characteristics to God. Although this is properly the ascribing of physical characteristics to God (e.g., the *hand* of God), this word is also taken to mean, the ascribing of mental and emotional characteristics of man to God. These are characteristics which God does not possess, but are used in order to explain divine action through the use of a human attribute.²⁰

Definition of an **anthropopathism**: the ascribing of human emotions, passions or thinking to God which do not inherently belong to Him. The Webster definition is: *The affections of man, or the application of human passions to the Supreme Being*. My point in quoting Webster is, this concept has been around for a long time; I did not just suddenly invent it in order to explain this passage.

This concept of anthropopathisms has been covered by many theologians in the past. Therefore, I will not attempt to reinvent the wheel but borrow this doctrine from **Wenstrom Ministries**.

¹⁹ *The New Scofield Reference Bible*; Dr. C.I. Scofield; ©1967 New York-Oxford University Press; p. 970.

²⁰ There is an alternate understanding of this word, which refers to the thinking of those who actually believe that God possesses these human characteristics (Mormonism is an example of this doctrine, as they believe that God the Father actually possesses a human form and is on some planet taking care of business).

The Doctrine of Anthropopathisms

1. An anthropopathism is language of accommodation through which infinite God reveals Himself to the finite man.
2. Anthopathism is derived from the Greek:
 - 1) Anthropos (ανθρωπος), "man."
 - 2) Pathos (παθος), "an inner function of the soul with overt manifestations."
3. Anthropopathisms ascribe to God human characteristics which He does not have, in order to explain God's policy or viewpoint to us in terms of human attitudes.
4. The Bible ascribes the following human emotions to God that He does not possess in order to convey His attitude towards man in terms that man can understand.
5. The following is a brief list of anthropopathisms found in the Word of God.
6. Examples of anthropopathisms:
 - 1) God hates (Rom. 9:13).
 - 2) God harbors jealousy (Ex. 20:5a 34:14 Deut. 4:24 6:15a).
 - 3) God changes His mind (Gen. 6:6).
 - 4) God vents violent anger (Jer. 4:8 12:13 25:37 51:45 Ezek. 5:15).
 - 5) R. B. Thieme, Jr. would add the emotion of *love* to this, as is found in John 3:16. However, that is quite difficult for Christians to wrap their minds around.
7. These qualities are incompatible with God's essence, but such statements are descriptive and gain the attention of the reader.
8. In Ephesians 4:30 the apostle Paul under the inspiration of the Holy Spirit employs an anthropathism, ascribing the human emotion of grieving to the Holy Spirit, which He does not possess in order to communicate the Spirit's attitude towards us when we live in our old sin natures.
9. He is using language of accommodation to communicate the Spirit's attitude toward us when we sin.

One difficult thing for new Christians to understand is, orthodox believers take the Bible literally, but this does not mean that we ignore figures of speech, which are found throughout Scripture. The Bible was written by man so there will be literary devices that man commonly uses thrown into Scripture. This does not make the Bible inaccurate; it just means that we need to take into consideration these figures of speech in order to understand what a passage means. The premier reference book on this is Bullinger's 1898 classic *Figures of Speech Used in the Bible*, which can be found [online](#) in several [places](#). Other authors have worked on this and there is even a [lesson](#) on this online.

Doctrine taken from: http://www.wenstrom.org/downloads/written/word_studies/greek/anthropopathism.pdf (with some slight editing).

Chapter Outline

Charts, Maps and Short Doctrines

Genesis 6:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âtsab (אָצַב) [pronounced <i>gaw-TSAH^BV</i>]	<i>to grieve [onself]; to become angry</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #6087 BDB #780

This is the first occurrence of this word in Scripture.

Genesis 6:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524

Translation: ...and He was grieved in His heart. Again, the grief spoken of here is an anthropopathism, ascribing to God characteristics which He does not have, in order to explain his actions to man.

Gen 6:6 And Jehovah changed His mind that He had made man on the earth, and He was angry to His heart.

God does not change His mind. He does not have to. God knows the end from the beginning (Isa. 41:22–24 46:10 Jer. 1:5); He knows everything (Job 28:24 Psalm 139:1–4). So when we do some evil thing, this does not totally shock God and take Him by surprise (although we may surprise ourselves by our own depravity). God does not look down on some heinous thing that we do and say, “I had no idea he was going to do that; I am so p.o.’ed that I am going to smite him.”

God does not become angry. God is not happy and smiling one day, then looks down from heaven, sees the sins which you or I commit, and suddenly, He is mad or upset. We cannot ruin God’s day. God is not subject to wide, emotional swings. Anger is used here to describe God’s relationship to mankind in terms that we understand; and to foreshadow the death of all flesh upon the earth as a result of God’s judgment. You and I—we’ve been angry before. We understand that concept. Anger expresses God’s motivation and response to a situation in human terms; ascribing to God emotions and feelings which He does not have, yet explaining in somewhat of a shorthand manner God’s thinking to man through the use of these well-understood emotions. If God was actually angry, He could have destroyed corrupted man then and there, raining down fire from heaven and done this instantly. However, God gives this corrupted mankind 120 years. However, if man does not turn toward God, then He will destroy man from this earth in order to preserve the human race as a whole.

God has given us many parallels in our lives in order to understand Him and what He does. We have the illustration of cancer, which is an undisciplined growth of cells, not functioning cohesively or in concert with the rest of the body and its functions. The only solution which will preserve one’s life is to remove the cancerous cells altogether, whether this be by surgery or some other means. This is how God must deal with some of the most corrupt subsets of mankind. In this case, God will have to remove all of corrupted man, with the exception of Noah + 7. Today, we have almost figured out that we cannot allow militant Muslim extremists to function without constraints. Most of us understand that it is better to simply find them and remove them from the human race, as a cancer. God has to do this periodically with portions of the human race.

Each time that God begins again, it is referred to by some theologians as a *civilization*. Each civilization begins with believers only. You will note that there is a correspondence between the civilizations below and the environments of the earth, previously discussed in Lesson #51.

Each civilization begins with believers only. Every civilization, except for the last one, ends with a judgment, and those who are in rebellion against God are removed from the earth.

Civilizations	
Civilization	Explanation/Commentary
Original angelic creation	God apparently created all angels and gave them the earth to dwell in. When Satan fell and took a third of the angels with him, the earth was apparently packed in ice. The details of this are sketchy at best. Some of these details are postulated. Gen. 1:1–2 Rev. 12:4
The antediluvian civilization:	Adam and Eve were created and began living in the Garden of Eden on the restored earth. After they sinned, children began to be born to them. Later on, mankind was corrupted by angelic beings, who left their first estate. God will remove corrupted mankind from this earth with a flood and He will put the angels who sinned (those who corrupted mankind) into chains of darkness. Gen. 2:1–8:22 2Peter 2:4–5 Jude 1:6
The post-diluvian civilization:	God destroyed all mankind, except for Noah and his family, by the Great Flood. Noah and his family will survive this flood and we are all descended from them. This is where we are now, and this civilization will come to an end with the Great Tribulation (Matt. 24:14–51 Rev. 4–19). At the end of the Great Tribulation will be the baptism of fire, which will remove all unbelievers from the earth. From Gen. 9:1 to Rev. 3. This is the civilization which we are in today.
The Millennium:	God will remove all unbelievers from the earth by the baptism of fire (Matt. 24) and Satan and his minions will be bound for 1000 years (Rev. 20:2–3a) and the Millennium will begin with believers only. The Millennium will be a time of perfect environment (Isa. 11).
The New Heavens and the New Earth	At the end of the Millennium, Satan and his minions will be loosed from prison and he will convince some men (apparently a lot of men) to rebel against God and against perfect environment (Rev. 20:1–9). God will destroy those who rebel against Him and cast them into the Lake of Fire (Rev. 20:10–15), along with the unregenerate men from previous civilizations. He will then create a new heavens and a new earth, which will begin a new civilization, about which we know very little (Isa. 65:17–22 Rev. 21:1–22:5).

You will note that there is an overlap between this and the different environments of the earth.

And so says Y^ehowah, “I will blot out the man whom I have created from off faces of the earth, from man as far as a beast, as far as a crawling creature and as far as a bird of the two heavens; for I have been sorry that I made them.”

Genesis
6:7

Then Y^ehowah said, “I will blot out mankind whom I have created from off the face of the earth—from man to beast and crawling things and the birds of the heavens—for I am sorry that I made them.”

Then Jehovah said, “I will destroy mankind, whom I created, from off the face of this earth—including men, animals of all kinds, and the birds of the heavens—for I regret that I have made them.”

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord said, I will abolish by My Word man, whom I have created upon the face of the earth, from man to cattle, to the reptile, and to the fowl of the heavens; because I have repented in My Word that I have made them.
Latin Vulgate	He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repents Me that I have made them.
Masoretic Text (Hebrew)	And so says Y ^e howah, "I will blot out the man whom I have created from off faces of the earth, from man as far as a beast, as far as a crawling creature and as far as a bird of the two heavens; for I have been sorry that I made them."
Peshitta (Syriac)	So the LORD said, I will destroy men whom I have created from the face of the earth; both men and animals, and the creeping things, and the fowls of the air; I am sorry that I have made them.
Septuagint (Greek)	And God said, I will blot out man whom I have made from the face of the earth, even man and beast, and reptiles with flying creatures of the sky, for I am grieved that I have made them.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	So the Lord said, "I will wipe off of the land the human race that I've created: from human beings to livestock to the crawling things to the birds in the skies, because I regret I ever made them."
Contemporary English V.	...and he said, "I'll destroy every living creature on earth! I'll wipe out people, animals, birds, and reptiles. I'm sorry I ever made them."
Easy-to-Read Version	So the Lord said, "I will destroy all the people that I made on the earth. I will destroy every man and every animal and everything that crawls on the earth. And I will destroy all the birds in the air. Why? Because I am sorry that I have made all these things."
Good News Bible (TEV)	...that he said, "I will wipe out these people I have created, and also the animals and the birds, because I am sorry that I made any of them."
<i>The Message</i>	GOD said, "I'll get rid of my ruined creation, make a clean sweep: people, animals, snakes and bugs, birds--the works. I'm sorry I made them."
New Berkeley Version	The LORD said, "I will wipe the human race I have created from the face of the earth, man and beast, reptile and birds of the air; for it is grief to Me that I have made them."

Partially literal and partially paraphrased translations:

American English Bible	Then God said, 'I will wipe these men that I made off the face of the earth - from men, to the cattle and the winged creatures of the sky - for I have reconsidered the fact that I made them.'
<i>God's Word</i> TM	So he said, "I will wipe off the face of the earth these humans that I created. I will wipe out not only humans, but also domestic animals, crawling animals, and birds. I'm sorry that I made them."
New American Bible	So the LORD said: I will wipe out from the earth the human beings I have created, and not only the human beings, but also the animals and the crawling things and the birds of the air, for I regret that I made them. Human beings are an essential part of their environment, which includes all living things. In the new beginning after the flood, God makes a covenant with human beings and every living creature (9:9-10). The same close link between human beings and nature is found elsewhere in the Bible; e.g., in Is 35, God's healing transforms human beings along with their physical environment, and in Rom 8:19-23, all creation, not merely human beings, groans in labor pains awaiting the salvation of God.

NIRV So the Lord said, "I created man on the earth. But I will wipe them out. I will destroy people and animals alike. I will also destroy the creatures that move along the ground and the birds of the air. I am very sad that I have made man."

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And the Lord said, I will take away man, whom I have made, from the face of the earth, even man and beast and that which goes on the earth and every bird of the air; for I have sorrow for having made them.

Ferar-Fenton Bible The LORD therefore said, "I will sweep away man whom I created from off the surface of the earth, from man to beast and reptile, and birds of the skies, for I regret that I made them."

HCSB Then the LORD said, "I will wipe off the face of the earth: man, whom I created, together with the animals, creatures that crawl, and birds of the sky--for I regret that I made them."

NET Bible® So the LORD said, "I will wipe humankind, whom I have created, from the face of the earth — everything from humankind to animals [The text simply has "from man to beast, to creatures, and to birds of the air." The use of the prepositions מִן ... מֵ (min... 'ad) stresses the extent of the judgment in creation.], including creatures that move on the ground and birds of the air, for I regret that I have made them."

NIV, ©2011 So the Lord said, "I will wipe from the face of the earth the human race I have created-and with them the animals, the birds and the creatures that move along the ground-for I regret that I have made them. "

Literal, almost word-for-word, renderings:

The Amplified Bible So the Lord said, I will destroy, blot out, and wipe away mankind, whom I have created from the face of the ground-not only man, [but] the beasts and the creeping things and the birds of the air-for it grieves Me and makes Me regretful that I have made them.

Concordant Literal Version And saying is Yahweh Elohim, "Wipe will I the humanity, which I have created, off the surface of the ground, from human unto beast, and unto the moving animal, and unto the flyer of the heavens, for I regret that I have made them."

Context Group Version And YHWH said, I will destroy man whom I have created from the face of the ground; both man and beast, and creeping things, and birds of the skies { or heavens }; for it angers { LXX, Heb., repents } me that I have made them.

English Standard Version So the LORD said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them."

exeGesés companion Bible ...and Yah Veh says,
I wipe out humanity whom I have created
from the face of the soil
- from human to animal
and the creeper and the flyers of the heavens;
for I sigh that I worked them.

Fred Miller's Revised KJV And The LORD said, I will destroy man whom I have created from the face of the earth; both man and animal and the creeping thing and the fowls of the air; for I have been caused to regret that I made them.

Hebrew Names Version The LORD said, "I will destroy man whom I have created from the surface of the ground; man, along with animals, creeping things, and birds of the sky; for I am sorry that I have made them."

Syndein {Verses 7-11: Divine Decision and the SuperGrace Victory of Noah}
Then Jehovah/God said, "I will wipe-out/destroy mankind - whom I have created out of nothing {bara} - from off the face of the ground {refers to a universal flood}. Man,

	and animals, and the reptiles/creeping thing, and the birds/fowls of the air {will I wipe-out} . . . for I have changed my mind/repented that I have manufactured {asah} them."
Updated Bible Version 2.11	And Yahweh said, I will destroy man whom I have created from the face of the ground; both man and beast, and creeping things, and birds of the heavens; for it repents me that I have made them.
A Voice in the Wilderness	And Jehovah said, I will obliterate man whom I have created from off the face of the earth, both man and beast, creeping thing and flying creatures of the heavens, for I regret having made them.
World English Bible	Yahweh said, "I will destroy man whom I have created from the surface of the ground; man, along with animals, creeping things, and birds of the sky; for I am sorry that I have made them."
Young's Updated LT	And Jehovah says, "I wipe away man whom I have prepared from off the face of the ground, from man unto beast, unto creeping thing, and unto fowl of the heavens, for I have repented that I have made them."

The gist of this verse: God says that he will wipe out the human race, along with all of the animals; and that He regrets making them.

Genesis 6:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
mâchâh (מָחָה) [pronounced maw-KHAWH]	<i>to wipe, to wipe out, to blot out, to obliterate, to exterminate; to completely blot out, to completely obliterate, to completely remove something</i>	1 st person singular, Qal imperfect	Strong's #4229 BDB #562

This is the first use of this word in Scripture.

'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

The word *the Adam* can mean *man, mankind, humankind, men, human beings*.

'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
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Genesis 6:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârâ' (אָרַב) [pronounced baw-RAWH]	<i>to create; to create something from energy [or from the immaterial]; to create that which is immaterial; to produce; to shape, to fashion</i>	1 st person singular, Qal perfect	Strong's #1254 BDB #135
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this away from.			
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Gesenius suggests that this means <i>in front of a thing; before a thing</i> . However, various translators rendered this as <i>from upon the face [surface] of, from the face [surface] of, on</i> .			
'ădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: Then Y^ehowah said, "I will blot out mankind whom I have created from off the face of the earth... All men on the earth, who are now almost 100% half-breeds, can only think in terms of evil, and God must destroy them all.

It is worthwhile to note that God is a trinity and is speaking amongst Himself and speaking aloud so that (1) the angels may hear Him and learn and (2) that man might have a recording of what God thought in our historical past prior to the flood. What God plans to do to the man who is on the earth is mâchâh (מָחָה) [pronounced maw-KHAWH] and its proper meaning is *to stroke or rub*, its derived meanings is *to blot out, to erase, to rub out, to obliterate*. It is always used in the latter sense and not in the former.

Genesis 6:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9

Genesis 6:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The wâw conjunction will be added at the end of a list of the animals.			
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...wa ‘ad (מִן ... וְעַד) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
remes (רֶמֶס) [pronounced <i>REH-mes</i>]	<i>active life forms, animated and active organisms, lively creatures, animated things, bustling creatures, reptiles</i>	collective masculine singular noun	Strong's #7431 BDB #943
We are dealing with the smaller creatures who have four feet or more and are close to the ground, e.g., lizards, snakes, worms, mice, crabs, etc. It is used at least once of a sea animal in Psalm 104:25.			
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...wa ‘ad (מִן ... וְעַד) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
‘ôwph (עוֹף) [pronounced <i>gohf</i>]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; construct form	Strong's #5775 BDB #733
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation:...—from man to beast and crawling things and the birds of the heavens—... In fact, God promises to destroy virtually all life on earth. One might wonder why God would destroy all animal life as well, and it is possible that it had become greatly corrupted as well. This is not told to us, but mythology also brings down to us myths of half-animal/half-men creatures.

Genesis 6:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nâcham (נָחַם) [pronounced naw-KHAHM]	<i>to be sorry, to be moved to pity, to lament, to grieve, to have compassion, to pity, to suffer grief, to rue; to repent, to regret; to comfort [console] oneself, be comforted, to comfort oneself, ease oneself</i>	1 st person singular, Niphal perfect	Strong's #5162 BDB #636
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 st person singular, Qal perfect; with the 3 rd person masculine plural suffix	Strong's #6213 BDB #793

Translation: ...for I am sorry that I made them.” We have the repetition of the verb *nâcham*, which is, again, an anthropopathism—an expression of God’s thinking in terms that man can understand.

Gen 6:7 And Jehovah said, “I will blot out man whom I have created, from the face of the earth, both man, and beast, and the creeping thing, and the fowls of the air. For I have changed My mind that I have made them.”

To whom is God speaking? God is speaking to the other members of the Godhead. Furthermore, He is speaking aloud for the benefit of the angels who have sinned and those who have not. I was a substitute teacher for several years, and I had to establish my authority early on in the classroom. Often, the best way to do this was to make an example of the first problem child I encountered. He became an example who sometimes provided me with reasonable discipline for the rest of the day. The benefit was to those kids who might act up, but they knew that there would be justice applied to violations of a righteous standard. So making an example of one was also important to the other students and to classroom discipline. Along these same lines, we, fallen man, and angels who have not sinned, also learn from these pronouncements of God.

What God thinks, says and does is for our benefit. We learn from His Words. So what God says here in v. 7 speaks to us even today. There is an absolute cleansing which must take place. God must eventually remove all sin. In every civilization, under a variety of environments (including perfect environment in the Garden and in the Millennium), as long as God allows sin to go unpunished, everything always turns to crap.

The second verb is *mâchâh* (מָחָה) [pronounced *maw-KHAWH*], which means *to wipe, to wipe out, to blot out, to obliterate, to exterminate*. Strong's #4229 BDB #562. This is a very strong word, even in the Qal stem (the normal Hebrew verb stem), and it means *to completely blot out, to completely obliterate, to completely remove something*.

God promises to destroy all that He has created—all mankind and all of the animals; as the sin of fallen angels has corrupted everything. **A little leaven, leavens the whole lump** (Gal. 5:9).

Gen 6:7 And Jehovah said, “I will blot out man whom I have created, from the face of the earth, both man, and beast, and the creeping thing, and the fowls of the air. For I have changed My mind that I have made them.”

In this verse, the anthropopathism that God has changed His mind about creating man is repeated. Again, this does not mean that God actually changed His mind, but this is something that we, as men, can understand; as we understand what it means to change our minds. God knew that this would happen and He is dealing with it. God's righteousness is absolute and His justice is perfect; the result will be the flooding (cleansing) of the entire earth.

The Bible does not tell us whether animals are corrupted by angels or not. It is not unreasonable to suppose that animals were corrupted as well (as mankind was corrupted), since God chose to destroy them from the earth. However, we do not really know. We know that there are mythological characters which are half animal and half human (or half demon), but the Bible does not tell us one way or the other.

Furthermore, let me suggest that, at the point at which God judges the world with a flood—cleanses the world—from that point on, no one else would have believed in Jesus Christ. It was the point at which corruption had become maximum. Whereas we would have focused on the exploits of these real creatures of mythology, God looked into their souls and determined that they had reached a point of no return.

Bear in mind, even though the earth was filled with billions of half-angel/half-man creatures, it is Noah and his family who survive (who are far less powerful than these creatures). God preserves them for Noah's 600 years in the antediluvian age and He will preserve them in the flood and He will preserve them when the earth begins the post-diluvian era.

Application: We live in the greatest nation in the world in the United States and the most blessed nation in human history. Most kings in previous centuries would have changed places with us in a heartbeat (apart from their power lust). However, we also live during a time in the United States where anything could happen, and our lives could change dramatically over the next 10 years. If there are dramatic changes which come about—war, famine, disease, depression, inflation—think about Noah and how God preserved him. Any of the mythological creatures could have destroyed Noah and his family. God preserved Noah and his family. The flood destroys every living creature on this earth (apart from fish); but God preserve Noah. Noah knew God's Word; he knew why God created him (he had a personal sense of destiny); he knew what he was supposed to do (which requires knowing God's thinking and God's plan for his life); and he executed this plan. God preserved Noah, not because he was a really good person, but because he knew God's plan for his life, and he executed that plan. If this seems far-fetched to you, and if knowing the will of God seems to be an abstruse (or even, meaningless) concept, then you simply do not know the Word of God. Our guide and our directions for our lives today are just as perspicuous as they were for Noah some 5000 or so years ago. If the Word of God is an integral part of our souls and if we have a personal sense of destiny, then God uses us and preserves us under the most difficult of circumstances.

Chapter Outline

Charts, Maps and Short Doctrines

Noah Is the Exception to the Corruption

And Noah finds grace in [the two] eyes of Y^ehowah. Genesis 6:8 **But Noah discovered grace in the eyes of Y^ehowah.**

But Noah discovered grace in the estimation of Jehovah.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos
Jerusalem targum

But Noah, who was righteous, found favour before the Lord.
But Noah, because he was righteous in his generation, found favour and mercy before the Lord.

Latin Vulgate	But Noe found grace before the Lord.
Masoretic Text (Hebrew)	And Noah finds grace in [the two] eyes of Y ^e howah.
Peshitta (Syriac)	But Noah found mercy in the eyes of the LORD.
Septuagint (Greek)	But Noah found grace before the Lord God.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	But as for Noah, the Lord approved of him.
Contemporary English V.	But the LORD was pleased with Noah,...
Easy-to-Read Version	But there was one man on earth that pleased the Lord—Noah. This name is like the Hebrew word meaning "to be sorry," "to comfort," or "to rest."
<i>The Message</i>	But Noah was different. GOD liked what he saw in Noah.
New Century Version	But Noah pleased the LORD.

Partially literal and partially paraphrased translations:

American English Bible	However, Noah found mercy in the eyes of God Jehovah.
Beck's American Translation	But the LORD was kind to Noah.
Christian Community Bible	But Noah was pleasing to God.
New Jerusalem Bible	But Noah won Yahweh's favour.
Revised English Bible	Noah, however, had won the LORD's favor.

Mostly literal renderings (with some occasional paraphrasing):

Ferar-Fenton Bible	But Noah found favour in the presence of the EVER-LIVING.
HCSB	Noah, however, found favor in the eyes of the LORD.
NET Bible®	But [The disjunctive clause (conjunction + subject + verb) is contrastive here: God condemns the human race, but he is pleased with Noah.] Noah found favor [The Hebrew expression "find favor [in the eyes of]" is an idiom meaning "to be an object of another's favorable disposition or action," "to be a recipient of another's favor, kindness, mercy." The favor/kindness is often earned, coming in response to an action or condition (see Gen 32:5; 39:4; Deut 24:1; 1 Sam 25:8; Prov 3:4; Ruth 2:10). This is the case in Gen 6:8, where v. 9 gives the basis (Noah's righteous character) for the divine favor.] in the sight of [Heb "in the eyes of," an anthropomorphic expression for God's opinion or decision. The Lord saw that the whole human race was corrupt, but he looked in favor on Noah.] the LORD.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Yet Noah finds grace in the eyes of Yahweh Elohim.
exeGeses companion Bible	... - but Noach found charism in the eyes of Yah Veh.
Syndein	But Noah/Noach attained/acquired grace {attained UltraSuperGrace status} in the eyes of Jehovah/God {Divine Viewpoint}. {Note: On all the face of the earth at this time, there were very few left who were of pure humanity. Noah and his family remained separated from the Nephilim. Noah was one of the few men that was saved and understood the plan of God - that which we call 'grace'.}.
World English Bible	But Noah found favor in Yahweh's eyes.
<i>Young's Literal Translation</i>	And Noah found grace in the eyes of Jehovah.

The gist of this verse: Noah discovered grace before God.

Genesis 6:8

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Nôach (חַנּוֹךְ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine singular, Qal perfect	Strong's #4672 BDB #592
According to the NET Bible footnotes: <i>The disjunctive clause (conjunction + subject + verb) is contrastive here: God condemns the human race, but he is pleased with Noah.</i> ²¹ I have noticed this construction from time to time, but I cannot recall whether this is a common way to express a disjunction.			
chên (חֵן) [pronounced <i>khayn</i>]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336
This is the first occurrence of this word in Scripture. The other very common word for <i>grace</i> , which is cheqed (חֶסֶד) [pronounced <i>KHEH-sed</i>] (Strong's #2617 BDB #338) will not be found until Gen. 19 and 20.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744
Together, the bēyth preposition and the construct form ʿîynêy (עֵינַיִם) [pronounced <i>gee-NAY</i>], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of; as ____ sees things to be</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: But Noah discovered grace in the eyes of Y^ehowah. There is a huge population of people and mostly half-breeds on the earth—a population which God intends to destroy in its entirety.

God deals with man corporately as well as individually, and we often do not recognize or give much thought to this corporate relationship. All mankind on earth had turned against God, with the exception of Noah and his small family. There is Noah, his wife, his 3 sons and their wives—8 in all. When God looks at a large population of people with whom He has a corporate relationship, He looks at the number of believers in that population in order to determine what He can do. With this population, God saw no alternative apart from destroying them; but He will deliver Noah, because Noah discovered grace in His sight.

We will find this phrase *to find favor in the eyes of* many times in the Bible. In Genesis alone, we find this phrase 11 times (Gen. 6:8 19:19 32:5 33:8, 10, 15 34:11 39:4 47:25, 29 50:4). Most of the occurrences are between men, where one looks to be in the favor of another.

²¹ From <http://bible.org/netbible/index.htm> (Gen. 6:8 footnote) accessed August 24, 2012.

With Noah and God, this suggests that Noah has reached a level of spiritual maturity before God. The result of this will be Noah's obedience, which will result in deliverance for Noah and his family.

Gen 6:8 But Noah found grace in the eyes of Jehovah.

The verb here means *to find, to discover*; and it is in the Qal perfect, indicating a completed action and/or an action completed in a point in time. If Noah had, by a long life of good deeds and good behavior found grace in Jehovah's eyes, this would have been the Qal imperfect (or the verb would be expressed with a Qal active participle), either of which would have indicated continuous action.

Because it would be nice to see the Hebrew word for grace, it is *chên* (חֵן) [pronounced *khayn*]. It means *graciousness, kindness, favor, elegance*. This particular phrase, *discovering grace in the eyes of Yahweh*, is found throughout the Old Testament. Genesis, being the book where all great doctrines have their origin, introduces grace for the first time. The definition of grace by R. B. Thieme, Jr., *all that God is free to do for us on the basis of the cross* is much preferable to the more common *unmerited favor*.²² Grace is a true doctrine for every dispensation, as we all receive far more than we could ever deserve, it is not found in the Old Testament as often as it is in the New. We are given the Holy Spirit in the age of grace, the church age, as believers in Jesus Christ, whereas, in the Old Testament, only a very small percentage of believers, one-tenth of one percent, received the Holy Spirit (which could then be withdrawn). In fact, many believers in the Old Testament did not even realize that such a thing as the Holy Spirit existed. Those who had it and those who knew some doctrine realized that God did give to some a Helper; but because the cross was presented in shadow form, the full revelation of God's plan had not been given. The life of the believer in the Old Testament was on more of a legal basis. There was grace because Israel was given certain covenants that would stand forever and would be fulfilled no matter what. On the other hand, of the Law, God told Israel, "Do this and live." Man by his effort, was to attempt to keep the law and if he did not, he was to avail himself of the grace of God through animal sacrifices to cover his sin. Why are we the privileged dispensation? As I have mentioned, man is teaching the angels in human history, as well as resolving the angelic conflict. Every stated objection and unstated objection of Satan is being answered. We have seen man under perfect environment, under long life and intermingling with the demon army of Satan, and we will see man in several dispensations without the fully guidance of the Holy Spirit (which will show that we cannot live a spiritual life—a life pleasing to God—apart from the Holy Spirit). Although it is not stated, I would think that God had given Noah, and very likely his entire family, the Holy Spirit. This is implied by v. 3; God's Spirit would not always strive with man. Is the Spirit some ethereal essence for good? Certainly not; the Holy Spirit usually, but not always, functions through someone. That someone is at least Noah, and possibly some or all of the members of his family.

This is the first time in the Bible that we are introduced to *grace*. *Grace* is generally understood to mean *undeserved favor*; it is more accurately defined as *all that God is free to do for man on the basis of the cross*.²³ You need to be clear on the fact that grace is not something which we earn or deserve, nor is it some kind of religiosity which becomes infused into our character when we believe in Jesus Christ. Noah discovered (perfect tense) this grace in God's eyes (in God's estimation, in God's opinion).

There are several Hebrew words translated *grace*. This particular word is *chên* (חֵן) [pronounced *khayn*], which means *grace, favor, blessing*. Strong's #2580 BDB #336. In most instances, this involves an inferior discovering grace in the eyes (estimation) of a superior (e.g., between man and God, between a subject and a king). Another very common word for *grace* is *cheçed* (חֶסֶד) [pronounced *KHEH-sed*], which means *grace, benevolence, mercy, kindness*. Strong's #2617 BDB #338. This word is often tied to an act of kindness or benevolence of one person to another based upon a relationship. *Chên* is found about 70 times in the Old Testament; *cheçed* about 250 times.

Noah did not *earn* God's grace. Noah did not work for God's grace. He *discovered* God's grace. It did not happen over a period of time; it happened in a point of time. This eliminates the concept of infused grace, that,

²² And, for all I know, this could have come originally from L. S. Chafer. In any case, Bob repeated this so often in class, that it stuck with me without having to look it up anywhere.

²³ I heard this definition from R. B. Thieme Jr.; it is a restatement of the definition given by L. S. Chafer.

for whatever reason, God is so pleased with you so that He pumps this quality of grace into your soul, which begins to seep out into your life (which is, in itself, illogical; if God is pleased with you in the first place, why does He need to infuse you with grace?). Instead, this reads, **Noah discovered** [point of time] **grace in God's estimation**.

Even though the word *sanctification* is only found once in the book of Genesis (Gen. 2:3), we need to examine the doctrine of sanctification in order to separate certain concepts in our minds.

The Doctrine of Sanctification

1. Sanctification comes from the Hebrew verb *qâdash* (קדש) [pronounced *kaw-DAHSH*], which means *to be [make] pure [clean, holy, separate, sacred]; to consecrate [sanctify, dedicate, hallow, set apart]*. Strong's #6942 BDB #872.
 - 1) This verb means that something is set apart to God or it is set apart for God; this something takes on the quality of being sacred, holy, different from that which is tied to the earth.
 - 2) This verb occurs only once in Genesis (Gen. 2:3), but the concepts are pertinent to this passage.
2. Sanctification from the standpoint of man:
 - 1) Eternal Sanctification: When we believe in Jesus Christ (or Jehovah of the Old Testament), we are eternally set apart to God. This happens in a point of time; in this case, when Noah discovered grace in the estimation of God (Gen. 6:8). In Gen. 15:6, we are told that **Abram believed in Jehovah, and it was credited [to his account] as righteousness**.
 - 2) Temporal or Progressive Sanctification: After salvation, when we fall out of fellowship, we get back into fellowship by naming our sins to God. As we grow spiritually (from learning the Word of God), we are sanctified in our spiritual growth. Noah grew spiritually to the point where, God issued some unusual orders to him and Noah obeyed these orders.
 - 3) Ultimate Sanctification: When we receive our resurrection body in the end time and our sin nature is completely removed from us, cut out like a cancer. This occurs after we have died (or been raptured). When Noah is raised up in the future, he will be in a resurrection body without the sin nature.
3. R. B. Thieme Jr. called this phase I–III sanctification.
 - 1) Phase I sanctification: salvation;
 - 2) Phase II sanctification: the believer in time growing **in grace and knowledge of Jesus Christ**.
 - 3) Phase III sanctification: ultimate sanctification, occurring after death or the rapture, and receiving the resurrection body minus the old sin nature.
4. Sanctification from the standpoint of God:
 - 1) God sets something aside for Himself.
 - 2) We might reasonably say, God sets something aside to be in service to Him or to glorify Him.
 - 3) As Noah grew spiritually, he began to function in service to God. **Being divinely warned by God about the things not yet having been seen, moved by reverence and fear, by faith Noah prepared an ark for the salvation [or, deliverance] of his house; through which [preparation] he condemned the world and became heir of the righteousness according to faith** (Heb. 11:7). This lines up with temporal sanctification above.

More information on this doctrine can be found at:

<http://kukis.org/Doctrines/OTSanctification.htm> or <http://kukis.org/Doctrines/OTSanctification.pdf>

Additional links to the Doctrine of Sanctification:

<http://www.theopedia.com/Sanctification>

<http://www.versebyverse.org/doctrine/sanctification.html>

By the time that Noah is born, Adam has died and so has Seth. So Noah hears about the garden, man's fall, and God's judgment through someone who heard it from someone else or he heard it directly from God. Whether the first few chapters of Genesis existed in written form or as memorized history, we do not know. However, probably Noah and then his son Shem preserved what we know of the antediluvian period. Whether this was written down or preserved verbally, we do not know. However, it is because of these men we know the events of Gen. 1–9.

At the same time, there is this corrupt human-demon population, who, when they choose to speak, speak lies. The environment that Noah was in would have been quite disconcerting—the bulk of the population are stronger and more intelligent than he is and they would be quite hostile toward Noah. He is being told something entirely different from the truth from all of these sources, and, again, bear in mind that these who are corrupt flesh are extremely intelligent, and could argue circles around you and me.

Application: Great intelligence and an extensive educational background does not make a person correct or a source of truth. If that were true, the United States educational system would be the most phenomenal education system in the world and in the history of mankind, because we have a huge number of educators with masters degrees and with PhD's. In many public school districts, a PhD in education is required for the superintendent's position (40 years ago, not so much). As a result, we would have expected schools to have dramatically improved over the past 40 years, but they have gotten worse and worse as time goes on. The key to educational outcomes is one's relationship to God and the control of the old sin nature (or lack thereof). Our school system in the United States at the first was primarily developed for the teaching of the Bible (which required a person be able to read and write); and for the teaching of ministers and missionaries. The ultra-secular approach to education has been a relatively recent thing (no longer celebrating Christmas or singing Christmas carols, no more prayer in schools, and the removal of the paddle). And as schools become more and more secular—which is the approach of most well-educated administrators and teachers—schools become worse, as well as far more expensive. As a former educator, I have seen a tremendous amount of waste in our schools. I recall one bed-ridden mentally challenged 20-year-old kid being *educated* at public expense to the age of 20, whose education had culminated in his being able to distinguish shapes (squares, triangles and circles). I attended a meeting for this young man, and teachers were bragging that he was doing well with these concepts. I am not against educating children with disabilities, but their needs to be some honest recognition that there are real limitations on how much some children can be educated.

Application: Where is the best education occurring today? In homes and in private schools (most of which are religious), often at the hand of those with fewer masters degrees and PhD's. In many cases, their parents may struggle with algebra or geometry, and yet the kid who is home-schooled somehow learns these subjects better than under trained and certified teachers with degrees. All the education in the world cannot replace common sense or spiritual discernment.

Noah was acquainted with the truth, but corrupted man all around him thought evil in their hearts continually, and could probably debate circles around Noah because of their great intelligence. It would have been fascinating to see the interaction between Noah and the rest of corrupted mankind during his 600 years before the flood. However, the details of such debates and interactions are not recorded in the Bible.

Noah chose to believe in Jehovah Elohim, which is an act of volition. Maybe you have had this experience: you make judgments on the truth or validity of what someone says based upon their life. One person I have known for many years has, for many of these years, led a very corrupt life, from his earliest youth. Therefore, I have tended to discount all that he says when it comes to truth. So, even though Noah is hearing a cacophony of well-spoken and convincing lies from all directions, he obviously does not trust them, based upon their lives. **There is no room for self-delusion. Any one of you who thinks he is wise by worldly standards must learn to be a fool in order to be really wise. For the wisdom of the world is folly to God. As scripture says: He traps the crafty in the snare of their own cunning and again: The Lord knows the plans of the wise and how insipid they are** (1Cor. 3:18–20; Job 5:12–13).

Therefore, Noah finds grace from the Lord because he believes in the Lord. Trusting in Jehovah Elohim is not a matter of merit; it is a matter of choice. **Being divinely warned by God about the things not yet having been seen, moved with fear, by faith Noah prepared an ark for the deliverance of his house; through which [preparations] he condemned the world and became heir of the righteousness according to faith** (Heb. 11:7). In order to be saved, we must make this choice at some point in our lives—to believe in Jesus Christ. In order to be lost, we must spend every second of our lives choosing not to depend upon Jesus Christ; choosing not to believe in Jesus Christ. This faith in Jesus Christ is followed by a step-by-step walk with God (when we are in fellowship), which takes us into temporal sanctification (in this situation, it is Noah, by faith, preparing the ark). Our temporal

sanctification comes through knowing the Word of God and believing the Word of God. We do not grow spiritually because we give money to a church or teach Sunday School or wander about doing good deeds; we grow spiritually because we *know* and *believe* the Word of God. It is **by faith [that] Noah constructed the ark**. Noah did not grow spiritually because he constructed the ark; he knew the Word of God and he believed the Word of God, and because of his spiritual growth, he built the ark. Furthermore, Noah had a personal sense of destiny, which is a characteristic of mature believers.

What occurs next is difficult to explain in terms of authorship. It seems very likely that Noah wrote Gen. 5–10, but the next few verses seem to indicate that a new author has logged on. We have the famous phrase, *these are the beginnings (or the generations) of Noah*, v. 10 ties us to the previous increment of Scripture, but that generally indicates a new author. At first, I would guess that Lamech, Noah's father, wrote Gen. 4:25–6:8 (or, Gen. 5:1–6:8), because he lived long enough to see the sons of Abraham being born and lived to see the corruption of the earth. Furthermore, a great spiritual man needs to have been taught from someone. The only logical place for Noah to have matured spiritually is under the tutelage of his father, who learned from his father. This would indicate that Lamech, although little is said about him, was also spiritually mature. However, he is not likely the author as his death is recorded. Because of the personal conversations recorded in Gen. 6, it is more likely that Noah wrote the latter portion than the former, so my educated guess would be that chapter 4 and the first part of 5 were written by Noah before the flood and that he carried the manuscripts with him on the ark (or carried onto the ark in his mind, as I think antediluvian people were much smarter than man today). This portion of Scripture was probably written by Noah after the flood.

These [are] generations of Noah: Noah [was] a man righteous, complete he was in his generations; with Elohim walked Noah.

Genesis
6:9

These [are] the genealogies of Noah: Noah [was] a righteous man; he was complete in his time period; Noah walked with Elohim.

What follows is the historical account of Noah: Noah was a righteous man, [spiritually] complete during his time; Noah walked with God.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	These are the genealogies of the race of Noah. Noah was a just man, complete in good works in his generation, (and) in the fear of the Lord walked Noah.
Latin Vulgate	These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God.
Masoretic Text (Hebrew)	These [are] generations of Noah: Noah [was] a man righteous, complete he was in his generations; with Elohim walked Noah.
Peshitta (Syriac)	These are the generations of Noah: Noah was a just man and innocent in his days, and God was pleased with Noah.
Septuagint (Greek)	And these are the generations of Noah. Noah was a just man; being perfect in his generation; Noah was well pleasing to God.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	These are Noah's descendants. In his generation, Noah was a moral and exemplary man; he [Heb Noah] walked with God.
Contemporary English V.	...and this is the story about him. Noah was the only person who lived right and obeyed God.
Easy English	God warns Noah, 6:9-22

Easy-to-Read Version	These are Noah's *descendants. Noah was a good man. Among the people that were alive then, he was without blame. Noah walked with God.
Good News Bible (TEV)	This is the story about the family of Noah. Noah was a good man all his life. Noah always followed God.
<i>The Message</i>	This is the story of Noah. He had three sons, Shem, Ham, and Japheth. Noah had no faults and was the only good man of his time. He lived in fellowship with God,...
New Berkeley Version	This is the story of Noah: Noah was a good man, a man of integrity in his community. Noah walked with God.
New Century Version	This is the Noah genealogy: Noah was an upright man, blameless among his fellow-men; Noah walked with God.
New Living Translation	Noah and the Great Flood This is the family history of Noah. Noah was a good man, the most innocent man of his time, and he walked with God. The Story of Noah This is the account of Noah and his family. Noah was a righteous man, the only blameless person living on earth at the time, and he walked in close fellowship with God.

Partially literal and partially paraphrased translations:

American English Bible	This is the account of Noah's generation: Noah was a righteous man. perfect [when compared to] that generation. Noah pleased God well.
Beck's American Translation	This is the history of Noah. Noah was altogether righteous among the people of his time. Noah walked with God.
Christian Community Bible	This is the story of Noah. Noah was a just man, blameless among the people of his time, a man who walked with God.
<i>God's Word</i> ™	This is the account of Noah and his descendants. Noah had God's approval and was a man of integrity among the people of his time. He walked with God.
NIRV	Here is the story of Noah. Noah was a godly man. He was without blame among the people of his time. He walked with God.
New Jerusalem Bible	This is the story of Noah: Noah was a good man, an upright man among his contemporaries, and he walked with God.
New Simplified Bible	This is the ACCOUNT OF NOAH. Noah was a righteous man, blameless among the people of his time. He walked with God.
Revised English Bible	This is the story of Noah. Noah was a righteous man, the one blamesless man of his time, and he walked with God.
Today's NIV	Noah and the Flood This is the account of Noah and his family. Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	These are the progeny of Noah: Noah was a righteous and faultless man in his generation. Noah went with God.
Bible in Basic English	These are the generations of Noah. Noah was an upright man and without sin in his generation: he went in the ways of God.
Complete Jewish Bible	Here is the history of Noach. In his generation, Noach was a man righteous and wholehearted; Noach walked with God.
Ferar-Fenton Bible	The History of Noah The following are the genealogies from Noah. Noah was a good man; His Word was upright in his age. Noah walked with GOD.

HCSB

These are the family records of Noah. Noah was a righteous man, blameless among his contemporaries; Noah walked with God.

NET Bible®

The Judgment of the Flood

This is the account of Noah. [There is a vast body of scholarly literature about the flood story. The following studies are particularly helpful: A. Heidel, *The Gilgamesh Epic and the Old Testament Parallels*; M. Kessler, "Rhetorical Criticism of Genesis 7," *Rhetorical Criticism: Essays in Honor of James Muilenburg* (PTMS), 1-17; I. M. Kikawada and A. Quinn, *Before Abraham Was*; A. R. Millard, "A New Babylonian 'Genesis Story'," *TynBul* 18 (1967): 3-18; G. J. Wenham, "The Coherence of the Flood Narrative," *VT* 28 (1978): 336-48.]

Noah was a godly man; he was blameless [The Hebrew term מִיָּמֶת (tamim, "blameless") is used of men in Gen 17:1 (associated with the idiom "walk before," which means "maintain a proper relationship with," see 24:40); Deut 18:13 (where it means "blameless" in the sense of not guilty of the idolatrous practices listed before this; see Josh 24:14); Pss 18:23, 26 ("blameless" in the sense of not having violated God's commands); 37:18 (in contrast to the wicked); 101:2, 6 (in contrast to proud, deceitful slanderers; see 15:2); Prov 2:21; 11:5 (in contrast to the wicked); 28:10; Job 12:4] **among his contemporaries** [Heb "Noah was a godly man, blameless in his generations." The singular "generation" can refer to one's contemporaries, i.e., those living at a particular point in time. The plural "generations" can refer to successive generations in the past or the future. Here, where it is qualified by "his" (i.e., Noah's), it refers to Noah's contemporaries, comprised of the preceding generation (his father's generation), those of Noah's generation, and the next generation (those the same age as his children). In other words, "his generations" means the generations contemporary with him. See BDB 190 s.v. יָדָה]. **He** [Heb "Noah." The proper name has been replaced with the pronoun in the translation for stylistic reasons] **walked with** [The construction translated "walked with" is used in Gen 5:22, 24 (see the note on this phrase in 5:22) and in 1 Sam 25:15, where it refers to David's and Nabal's men "rubbing shoulders" in the fields. Based on the use in 1 Sam 25:15, the expression seems to mean "live in close proximity to," which may, by metonymy, mean "maintain cordial relations with."] **God.**

NIV – UK

Noah and the flood

This is the account of Noah and his family.

Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God.

Literal, almost word-for-word, renderings:

The Amplified Bible

This is the history of the generations of Noah. Noah was a just and righteous man, blameless in his [evil] generation; Noah walked [in habitual fellowship] with God.

Concordant Literal Version

These are the genealogical annals of Noah: Noah is a just man. Flawless became he in his generations. With the Elohim walks Noah.

Context Group Version

These are the generations of Noah. Noah was a vindicated man, [and] whole { or fully-developed } in his generations: Noah walked with God.

Darby Translation

This is the history of Noah. Noah was a just man, perfect amongst his generations: Noah walked with God.

LTHB

These *are* the generations of Noah. Noah, a righteous man, had been perfected among his family. Noah walked with God.

NASB

These are *the records of* the generations of Noah. Noah was a righteous man, blameless [Lit complete, perfect; or having integrity] in his time [Lit generations]; Noah walked with God.

Syndein

{Next Chapter Should Begin Here - Begins with Chapter Title}

The following . . . the 'family history'/generations of Noah/Noach. Noah . . . a justified man {spiritual heritage - adjusted to the justice of God - Noah shared the righteousness of God at the point of salvation} . . . was uncontaminated throughout his family history {no Nephilim in his family line}. Noah himself walked with the Elohim/Godhead {Noah remained in fellowship with God most of his days before the flood - very spiritually mature and operated from the doctrine resident in his own soul}.

A Voice in the Wilderness

These are the generations of Noah. Noah was a just man, perfect in his generation. Noah walked with God.

World English Bible

This is the history of the generations of Noah. Noah was a righteous man, blameless among the people of his time. Noah walked with God.

Young's Updated LT

These are births of Noah: Noah is a righteous man; perfect he has been among his generations; with God has Noah walked habitually.

The gist of this verse:

This begins the story of Noah. Noah was a believer in Y^ehowah God and he was a mature believer.

Genesis 6:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
tôwlêdôth (תּוֹלְדוֹת) [pronounced tohlê-DOTH]	<i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i>	feminine plural construct	Strong's #8435 BDB #410
Nôach (נֹחַ) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629

Translation: These [are] the genealogies of Noah:... When we followed out the genealogies of Adam, we looked at one particular line and followed it all the way to Noah (back in Gen. 5). This time, we are going to follow out the genealogies of Noah, but, we only go out one generation, and we parenthetically look at the Great Flood, and then pick up this his genealogy with Gen. 10:1 and following.

Genesis 6:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Nôach (נֹחַ) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
tsaddîyq (צַדִּיק) [pronounced tsahd-DEEK]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	masculine singular adjective, often used as a substantive	Strong's #6662 BDB #843

Genesis 6:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This is the first occurrence of this word in Scripture.			

Translation: ...Noah [was] a righteous man;... Noah is being contrasted with the fallen earth; the half-breeds whose thoughts were evil continually; whose every category of thinking was submerged with evil. Noah, on the other hand, was righteous. We will later find out that this means, Noah placed his trust in the second Member of the Trinity and was saved because of that. God righteousness was credited to Noah.

In this verse we have the first use of the word *righteous* in the Bible (or, *just, justified, vindicated*). It is the word tsaddîyq (צַדִּיק) [pronounced *tsahd-DEEK*]. It is used of both man and God and is quite similar to our use of it in the New Testament. However, we have righteousness because we share Christ's righteousness. We are in Christ. We do not know how much that man knew about what was right and what was not during this period of time. The revelation which has come down to us says very little about the moral codes, other than that when Cain murdered his brother, God protected him because it had not been revealed yet that murder was a sin against God. However, for as much as was revealed at that time as being righteous, Noah was this.

Genesis 6:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâmîym (טָמִיִּם) [pronounced <i>taw-MEEM</i>]	<i>complete, whole, entire, sufficient, without blemish</i>	masculine singular adjective	Strong's #8549 BDB #1071
This is the first occurrence of this word in the Bible.			
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
bê (בֶּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
dôwr (דּוֹר) [pronounced <i>dohr</i>]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1755 BDB #189

Translation: ...he was complete in his time period;... Noah was also *complete, whole, sufficient* in his generations. Noah lived for 600 years prior to the Flood, and we might see this as covering a period of time of 6 generations.

Many Bibles use the word *generation* twice in this verse, but there are two different Hebrew words (the ESV reads: *These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.*). The first one is the one used several times previous, transliterated from the Greek *genesis*. It might be more literally translated *begettings*. It is similar to the words for *born, kindred, offspring*. The second word often translated *generation* is dôwr (דּוֹר) [pronounced *dohr*] and it has a variety of meanings. It is quite similar to our understanding of the word *dispensation* or *age*. It is properly a *revolution of time*, which is why it can be translated as *age* or *dispensation*. It can also mean *dwelling place*. It also means *circle* or *ball*.

We may think that 40 years or 70 years or 90 years is not sufficient time for a man to make a decision about God and his relationship to God. Noah lived during a time when men lived nearly a millennium, and they spent all of this time thinking evil and engaging in evil. So the additional time was not put to any good use.

Gen 6:9a *These are the generations of Noah. Noah was a just man and perfect in his generations.*

There are 2 different Hebrew words translated *generations* in this verse. We have had the first word before: *tôwl^odôth* (תּוֹלְדוֹת) [pronounced *toh^o-DOHTH*], which means *generations, results, proceedings, genealogies, course of history*. Strong's #8435 BDB #410. We would update this translation to, *This is the genealogy of Noah*. Although Noah's sons will be named in v. 10, the emphasis is more upon what God demands of Noah, as well as the corruption of the earth during the time of Noah. We could very loosely render this: *This is about the history of Noah*. Most of the time, when we come across that phrase, *these are the generations of* ____, we may understand it to mean both *this is the genealogy of* ____ and *this is the history of* _____. That understanding would allow for us to examine his genealogy of his life.

The second Hebrew word makes its debut in this verse: *dôwr* (דּוֹר) [pronounced *dohr*], which means *generation; race; people; age, period, time period [of a generation], a time slice*. Strong's #1755 BDB #189. Here we are looking at Noah as contrasted with those of his generation—those who are alive—during his time period.

We might better render this verse:

Gen 6:9 *This is the genealogical line and history of Noah: Noah was a just man and perfect [spiritually mature] during his time period [or, in his generation, or among his contemporaries].*

There is also in this verse the word that the KJV translates *perfect*, which caused problems theologically speaking for many. We all know that *all of sinned and come short of the glory of God* so people have trouble with this word *perfect*. The word is *tâmîym* (טָמִיִּם) [pronounced *taw-MEEM*] and it means to be *without blemish, to have integrity, being complete, wholesome, innocent, unimpaired*. His character has already been alluded to in this verse. In another context, with another verb, this would refer to spiritual maturity. However, the verb used here is in the perfect tense; it is a completed actions viewed as a whole. What this is, is an unchangeable fact. Therefore, this refers to the fact that Noah is 100% homo sapiens without any mixture of demonic *blood*. This is the word used for sacrificial animals who have no external blemishes or imperfections. When used of Noah, it meant that his parents were Homo sapiens, as were theirs. This is important enough to record the generations prior to this portion of God's Word.

Genesis 6:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk [up and down, about]; to wander, to prow; to go for oneself, to go about, to live [walk] [in truth]; to flow</i>	3 rd person masculine singular, Hithpael perfect	Strong's #1980 (and #3212) BDB #229

Genesis 6:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Nôach (נח) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629

Translation: ...Noah walked with Elohim. Finally, we are told that Noah walked with God. It would be reasonable to assume that Noah enjoyed face to face fellowship with God while on earth, and that they walked and talked and that Noah believed God and trusted in Him.

Walking refers to a lifestyle or to a way of life. We can be justified in the past with results which continue on forever. However, our lives can be an ungodly mess. That is, the vindication that we possess is not seen by anyone else, often not even ourselves. However, this walk is the day-in, day-out experience of the mature believer who recognizes his salvation and exploits his relationship with God to the maximum. Therefore, in this verse, we have three words which describe Noah and they are not synonymous. He was saved, justified or vindicated; he had not been corrupted; and his walk with God indicated an ongoing maturity.

Gen 6:6–7 And Jehovah changed His mind that He had made man on the earth, and He was angry to His heart. And Jehovah said, I will blot out man whom I have created, from the face of the earth, both man, and beast, and the creeping thing, and the birds of the air. For I have changed My mind that I have made them.”

In contrast to corrupted mankind, whom God regretting making, there was Noah.

Gen 6:8 But Noah found grace in the eyes of Jehovah.

However, Noah discovered [perfect tense (which is past tense, completed action)] *grace* [first mention] in Y^ehowah's estimation. As was previously discussed, Noah found grace in God's eyes not by living a day-by-day good life, which would have been the imperfect tense, but in the past, as a completed action, which is sanctification phase I (we covered this in lesson #60). Noah grew spiritually, which is sanctification phase II, and this prepared him for the task that God had for him. We find out more about Noah's temporal sanctification in the next verse:

Gen 6:9 This is the genealogical line and history of Noah: Noah was a just man and perfect [spiritually mature] during his time period [or, among his contemporaries]. Noah walked with God.

So far, in the book of Genesis, we are short on mechanics. That is, we cannot examine these first few chapters of Genesis figure out just exactly how Noah became *just* and *perfect*. We do not know exactly what it means for Noah to walk with God, based on these first few chapters. However, there were spiritual mechanics in the days of Noah just as there as spiritual mechanics today (that is, there are basic steps involved in Noah becoming spiritually mature). There was certainly more truth in Noah's soul and doctrinal information than we find in these first few chapters (Noah certainly knows more than we are told in Gen. 6). When we get to Abraham, we will be given the most fundamental mechanic: believe in Jehovah Elohim and He will credit righteousness to you (Gen. 15:6 Rom. 4:3–6). Noah was aware of this mechanic, and, given his actions which will follow, it is clear that he trusts Jehovah Elohim—not just for salvation, but for the deliverance of his life.

In this chapter, we see Noah's salvation, but from the God-ward side, and expressed in terms that we can understand:

Gen 6:8 But Noah found grace in the eyes of Jehovah.

This is Noah's salvation. Perfect tense (as we previously discussed) refers to a completed action, as opposed to an ongoing or future action (imperfect tense) or a continuous action (Qal active participle). At some point in

time, Noah found grace in Jehovah's eyes. We know from Gen. 15:6 and Rom. 4:3–6 that the mechanics were believing in Jehovah Elohim. However, in Gen. 6:8, we see this as God's grace; and in Gen. 6:9, we see the results as being justified by God.

Here, in this verse, we are given the most fundamental information about Noah which outlines, to a limited extent, the spiritual life of the antediluvial believers.

Gen 6:9 This is the genealogical line and history of Noah: Noah was a just man and perfect [spiritually mature] during his time period [or, among his contemporaries]. Noah walked with God.

Noah is called a *man justified*, the latter word being *tsaddīq* (צַדִּיק) [pronounced *tsahd-DEEK*], which means *just, righteous, justified*. Strong's #6662 BDB #843. This is the first time that this word is used in the Bible. This adjective is applied to both man and God. When applied to man, this is a reference to someone who has been saved or justified (Gen. 6:9 18:23 Psalm 1:5 5:12 7:9). This word can also refer to a nation with a pivot of believers (Gen. 20:4) (a *pivot of believers* are those who are spiritually mature within that nation, thus giving it some protection—something we will study later on in Genesis and eventually in Exodus). *Justification* can also refer to a state which is not absolute, but relative, meaning someone who is spiritually mature or more correct or more righteous (Gen. 9:6 1Kings 2:32). When used as a substantive, it would mean *righteous ones, justified ones*. When used of God, this means *absolute or perfect righteousness*. In this case, we are establishing that Noah has believed in Jehovah Elohim and he stands justified because of it. The verb *to be* is in the perfect tense, indicating a past action or a completed action.

The precise mechanics are given to us in Gen. 15:6: **And he [Abram] believed** [perfect tense, a completed action] **in Y^ehowah and He [God] credited** [imperfect tense, which is continuous action or future action] **him with righteousness**. *Righteousness* is very similar to the word translated *just* in Gen. 6:9 (they come from the same root).

So, salvation is seen from God's side in Gen. 6:8–9a (**But Noah found grace in the eyes of Jehovah. This is the genealogical line and history of Noah: Noah was a righteous man**) and its mechanics will be given in Gen. 15:6 (**And he [Abram] believed** [perfect tense, a completed action] **in Y^ehowah and He [God] credited** [imperfect tense, which is continuous action or future action] **him with righteousness**.).

Many English Bibles also tell us that Noah is *perfect*. This Hebrew word is *tâmîym* (תָּמִים) [pronounced *taw-MEEM*], and it means *complete, whole, entire, sufficient, without blemish*. Strong's #8549 BDB #1071. This is also the first use of this word. This adjective is used most often when referring to a sacrificial animal being *without blemish* (Ex. 12:5 29:1 Lev. 1:3, 10 3:1, 9 4:3). It is an adjective used of Noah (Gen. 6:9) and God ordered this of Abram (Gen. 17:1). This word refers to the *completion* of seven Sabbaths in Lev. 23:15. When spoken of a man, it means a man who operates on the basis of spiritual integrity; i.e., he is spiritually mature and in fellowship). When spoken of God, it is a reference to His character or His works being perfect integrity, which means perfect justice and perfect righteousness are key to what is being examined. Noah has believed in Jehovah Elohim and has been made righteous before God. Noah has discovered grace in God's sight; and he has grown spiritually. We grow spiritually by means of the grace assets which God has given us, according to a grace process, which is learning the truth while filled with the Spirit and, therefore, in fellowship with Him. Calling Noah *perfect* means that Noah is spiritually mature, but not sinless. Being spiritually mature means that Noah has grown spiritually. In order to grow spiritually, Noah required grace and doctrine (divine truth).

There is a second understanding of *tâmîym* which may be reasonably applied here as well: just as this word is used to describe sacrificial animals which are without defect or blemish, it also describes Noah's humanity. Noah is 100% human, as were his sons and his sons' wives (who, as I have mentioned before, may have been his sons' sisters). Noah is uncorrupted humanity, insofar as, he had no *angel-blood* in him.

Speaking of which, I wonder if vampire myths and stories had their ultimate origin in Gen. 6.

The final phrase is, **Noah walked with God**. Noah's life is marked as a whole by spiritual maturity. He remains in fellowship with God. You may recall that Enoch was said to **walk with God and then he was not, for God took him**. Noah walks with God and God will preserve Noah and his family in the great flood.

Although mechanics are not clearly laid out in the first 6 chapters of Genesis, in our dispensation, all of the fundamental mechanics of the spiritual life are clearly laid out. We find a few things back in the book of Genesis which give us an idea of how things were, but it is not as clearly laid out as it is in the New Testament.

The Basic Mechanics of the Christian Life

Mechanic or Principle	Text/Commentary
Salvation	Salvation comes through faith in Christ. For God so loved the world, that He gave His only-born Son, that whoever believes in Him should not perish but have eternal life (John 3:16). In the Old Testament, this is faith in Jehovah Elohim (the <i>Lord God</i>). Salvation occurs one time and never has to be repeated. We cannot lose our salvation because it depends upon what Jesus did on the cross, and not what we do in our lives. See also John 3:18, 36 Eph. 2:8–9 Titus 3:5. This is equivalent to Noah being justified in this passage or Gen. 15:6, which reads, And Abram believed [perfect tense; completed action] in Jehovah and it was accounted [imperfect tense; continuous, prolonged or future action] to him as righteousness .
Fellowship (filling of the Holy Spirit)	Sin takes us out of fellowship, and naming these sins directly to God puts us back into fellowship. If we acknowledge our sins, He [God] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1John 1:9). See 1Cor. 11:31 and 1John 1:6–10. Although we find the naming of one's sins to God in the Old Testament (Psalm 51:4); it is more difficult to find in the book of Genesis. God kept on Adam and Eve until they admitted what they had done, when they sinned in the garden. Jacob's sons will admit what they did to Joseph, their half-brother (Gen. 42:21–22). So we see the seeds of this technique in Genesis; however, it is not specifically laid out.
Spiritual growth	<p>Spiritual growth is a matter of learning Bible doctrine on a grace basis. Grow in the grace and knowledge of our Lord and Savior Jesus Christ (1Peter 3:18). That is a command, not an option, for the believer. See also Prov. 8 Luke 2:40, 52 and the dozens of times Paul writes, do you not know... At salvation, we as believers know practically nothing. We barely know the gospel. Knowledge must be acquired and we acquire it through the accurate teaching of the Word of God.</p> <p>Spiritual growth is implied in our passage, where Noah is said to be complete in his generations (during the time periods in which he lived). That is an indication of spiritual growth, although the mechanics are not given. The importance of knowledge of divine truth is found throughout the Old Testament. Prov. 8 is a particularly important passage in this regard: Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with her (wisdom) (Prov. 8:10–11).</p>

The Basic Mechanics of the Christian Life

Mechanic or Principle	Text/Commentary
The grace aspect of spiritual growth	<p>All believers are able to understand and to store knowledge of the Word of God. I pray that He [God] may grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, and that the Messiah may dwell in your hearts through faith. I pray that you, being rooted and firmly established in love, may be able to comprehend with all the saints what is the length and width, height and depth of God's love, and to know the Messiah's love that surpasses knowledge, so you may be filled with all the fullness of God (Eph. 3:16–19). Being able to grow spiritually from the Word of God is not limited to people with high IQ's. If a person has an IQ high enough to understand having faith in Jesus Christ, that same person is able to comprehend with all the saints Bible doctrine. This appears to be strictly a New Testament phenomenon.</p>
This grace system requires that we be taught; ideally by a pastor-teacher	<p>Paul and the other Apostles taught Bible doctrine; however, this was eventually handed off to men like Titus and Timothy, who were pastor-teachers (an Apostle had authority over all churches; a pastor-teacher has authority over only one church at a time). If you have been in a church for over a year, and they have never made it clear to you how to have your fellowship with God restored; if they have never made to perspicuous that the filling of the Holy Spirit comes with the naming of your sins to God, then you are in the wrong church. That is the most fundamental mechanic of the spiritual life after salvation. The authority of your pastor-teacher means very little if they are not teaching you the most fundamental doctrine. See also Heb. 13:7, 17. In the book of Genesis, God appears to teach many men directly (He speaks directly to Adam and the woman in the spiritual part of the day; He spoke directly to Cain after his sin; God is said to walk with Noah and with Enoch, which suggests conversation).</p> <p>If you are geographically removed from a good church, then may I commend to you one of the pastors from this list: http://kukis.org/Links/thelist.htm Most of these pastors have a means by which you can hear the Word of God taught regularly and carefully (they either stream their sermons online, or they make their lessons available as MP3 files, or you can call and have CD's or DVD's of their lessons sent to you. In all cases, there is no charge and none of the pastors listed should ever ask you for money.</p>
Such a grace system involves <i>believing</i> Bible doctrine	<p>There is more to spiritual growth than simply academic excellence; the key is believing in what you are taught. Now without faith it is impossible to please God, for the one who draws near to Him must believe that He exists and rewards those who seek Him [which is positive volition toward Bible doctrine] (Heb. 11:6). This particular chapter (Gen. 6) is about men who, having believed in Jesus Christ, then took their faith even further to believe in the Word of God and to conduct their lives in the sphere of that faith. The Word did not profit those hearing it, not having been mixed with faith in the ones who heard (Heb. 4:2). Hearing the Word of God is not enough; one must believe the Word of God; your hearing must be mixed with faith. By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith (Heb. 11:7). Noah believed what God told him and built an ark, and, by this, condemned the world.</p>

The Basic Mechanics of the Christian Life

Mechanic or Principle	Text/Commentary
	<p>As an aside, faith gets a bum rap in our age of science, where people are falsely led to believe that all that we know can be proven or reasoned out. If this were true, then all scientists and all philosophers would agree on everything, but they don't. Faith is an integral part of every person's perception—even the perception of a scientist. This is why some scientists, for instance, believe in man-caused global warming and other scientists repudiate this notion.</p>
<p>Such grace growth is available only to believers</p>	<p>For who among men knows the concerns of a man except the spirit of the man that is in him? In the same way, no one knows the concerns of God except the Spirit of God. Now we have not received the spirit of the world, but the Spirit who is from God, in order to know what has been freely given to us by God. We also speak these things, not in words taught by human wisdom, but in those taught by the Spirit, explaining spiritual things to spiritual people. But the natural man does not welcome what comes from God's Spirit, because it is foolishness to him; he is not able to know it since it is evaluated spiritually. The spiritual person, however, can evaluate everything, yet he himself cannot be evaluated by anyone. For: who has known the Lord's mind, that he may instruct Him? But we have the mind of Christ (1Cor. 2:11–16). In Genesis (as in the rest of the Bible), the key is always the spiritual line (or genealogy). God follows the lives of some and some genealogies, but these are always limited in scope. The Bible focuses on those who believe in Jehovah Elohim and who exercise faith in God's teachings after they have believed.</p>
<p>Spiritual maturity</p>	<p>Believers reach spiritual maturity by being in fellowship and learning Bible doctrine at the foot of an accurate pastor-teacher (metaphorically speaking). Jesus Christ spent most of His ministry teaching. Paul, after he did the work of an evangelist, then established churches for the purpose of disseminating truth. This is equivalent to Noah being called <i>perfect</i> or <i>complete</i>.</p>
<p>Walking with God</p>	<p>A spiritually mature believer then has his remaining years called <i>walking with God</i>. You cannot walk with God if you have limited spiritual growth. If you are spiritually immature, then God will go one way and you will go another. Walking with God means that you, as a mature believer, remain in fellowship for extended periods of time and operate according to the truth that is within you. We find this with Enoch (Gen. 5:22, 24) and Noah (Gen. 6:9). We find this same kind of phrasing in the New Testament as well (Luke 1:6 1Cor. 7:17 Col. 1:10). For we are His workmanship, created in Christ Jesus for good works, which God prepared before that we would walk in them (Eph. 2:10).</p>

These are the foundational steps in the Christian life: faith in Jesus Christ, returning to fellowship with God by naming your sins to Him, and growth through knowledge of the Word of God.

Noah and his family would have had a similar spiritual support system. However, the mechanics (which may be almost identical) are not fully enumerated in the first few chapters of Genesis. These stages are only alluded to in this verse: **Noah was a justified [righteous] man and perfect [complete, spiritually mature] in his generations. Noah walked with God** (Gen. 6:9b).

As an aside, when you witness to another person, it is not necessary to convince them of the validity of the Bible, the truth of Bible doctrine, the power of the filling of the Holy Spirit or of the importance of free enterprise and limited government. You make one thing clear to them: *Believe in Jesus Christ, and you are saved*. You may get to this point in a number of different ways, but that is the essence of the gospel (good news) of Jesus Christ. For the unbeliever, whose thinking may be far removed from the truth, you can only reach them only through the gospel of Jesus Christ (and, if you know them, through the integrity of your life).

We will next begin to examine Noah, the ark and the deluge.

Gen 6:9 This is the genealogical line and history of Noah: Noah was a just man and perfect [spiritually mature] during his time period [or, among his contemporaries]. Noah walked with God.

We would reasonably have to understand the Noah's knowledge was vast and that he was spiritually mature. How else could he live in a world which is so corrupted and so filled with false knowledge pontificated by brilliant and lying speakers, and yet still be able to maintain his own moral and spiritual clarity? It would be like going to the typical college or university today, being exposed to almost nothing but liberal political thought, presented as facts, and walking out unaffected by it. When I was in college, I had 3 different teachers present their material as being founded upon evolution (a child development course, a math course, and, if memory serves, a course either on religion or education). This all occurred during the same year. Now, had I not some education up until that point, I might have just accepted evolution as being true (I realize that some of you reading this believe in evolution, and that is fine). If everyone believes in evolution, and no one but crazy flat-earth types believe anything different (or, so it is presented), then a person without any knowledge in this field is going to believe in evolution. This is even more likely when you have been taught evolution in your earliest science class in grammar school, where it is presented as fact (what 7 or 8 year old understands scientific theory as versus scientific fact?). The fact that some of you believe in evolution with great conviction with a faith which is stronger than your faith in Jesus Christ is the sort of pressure Noah was under, philosophically and spiritually speaking.

This is the environment in which Noah found himself—an environment filled with lies and falsehoods and half-truths, as presented by the most brilliant minds ever to be on this earth. With the exception of his own family, Noah only knew a few people in his life who understood truth (he apparently learned some truth from his ancestors). Everyone else spouted lies and distortions. The truth is a difficult thing to hold onto if everyone around you holds that to be false.

As an interesting diversion, during the Korean War, Communists captured Americans and studied their psyche, and they found it quite easy to sway and convince the American mind using a variety of psychological techniques. The Communists also discovered that the hardest people to manipulate were born again believers in Jesus Christ. They were able to confuse and manipulate many of the Americans which they captured, but they had a much more difficult time with the Christians.

The Communists even developed a plan by which to conquer the United States from the inside, all based upon the thinking of the American soldier. They learned how to manipulate him, and a plan was developed to manipulate the thinking of Americans in a similar fashion.

Had Noah been an American, his thinking would not have been affected. He lived in an environment of lies and distortions, and yet his own thinking was uncorrupted.

Gen 6:9 This is the genealogical line and history of Noah: Noah was a just man and perfect [spiritually mature] during his time period [or, among his contemporaries]. Noah walked with God.

We have discussed this in the previous lesson: Noah was justified (saved) and he was spiritual mature (*perfect, complete, uncorrupted*).

And so caused [a woman] to bring forth Noah three sons: Shem, Ham and Japheth. Genesis 6:10 **Noah sired three sons: Shem, Ham and Japheth.**

Noah became the father of three sons: Shem, Ham and Japheth.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And Noah begat three sons, Shem, Cham, and Japheth.
Latin Vulgate	And he begot three sons, Sem, Cham, and Japheth.
Masoretic Text (Hebrew)	And so caused [a woman] to bring forth Noah three sons: Shem, Ham and Japheth.
Peshitta (Syriac)	And Noah begot three sons, Shem, Ham, and Japheth.
Septuagint (Greek)	And Noah begot three sons: Shem, Ham, and Japheth.

Significant differences:

Thought-for-thought translations; paraphrases:

Easy English	Noah had three sons called Shem, Ham and Japheth.
New Living Translation	Noah was the father of three sons: Shem, Ham, and Japheth.

Partially literal and partially paraphrased translations:

American English Bible	...and he fathered three sons; Shem, Ham, and JaPheth.
New American Bible	...for he walked with God, begot three sons: Shem, Ham, and Japheth.
NIRV	Noah had three sons. Their names were Shem, Ham and Japheth.
New Jerusalem Bible	Noah fathered three sons, Shem, Ham and Japheth.

Mostly literal renderings (with some occasional paraphrasing):

Complete Jewish Bible	Noach fathered three sons, Shem, Ham and Yefet.
Ferar-Fenton Bible	And Noah had three sons given to him, Shem, Ham and Japheth.
New Advent Bible	And he begot three sons, Sem, Cham, and Japheth.
NET Bible®	Noah had [Heb "fathered."] three sons: Shem, Ham, and Japheth.
<i>The Scriptures</i> 1998	And Noah brought forth three sons: Shēm, Ḥam, and Yepheth.

Literat, almost word-for-word, renderings:

English Standard Version	And Noah had three sons, Shem, Ham, and Japheth.
exeGesés companion Bible	...and Noach births three sons, Shem, Ham and Yepheth.
Fred Miller's Revised KJV	And three were born sons to Noah, Shem, Ham and Japheth.
Hebrew Names Version	Noach became the father of three sons: Shem, Cham, and Yefet.
LTHB	And Noah fathered three sons, Shem, Ham, and Japheth.
Syndein	And Noah sired/'caused the birth of' three sons: Shem, Ham/Cham, and Japheth/Yepheth. {Note: Noah's 3 sons were also believers and pure humanity. They all had wives who were believers and pure humanity also.}.
World English Bible	Noah became the father of three sons: Shem, Ham, and Japheth.
Young's Updated LT	And Noah begets three sons: Shem, Ham, and Japheth.

The gist of this verse: Noah had three sons: Shem, Ham and Japheth.

Genesis 6:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâlad (יָלַד) [pronounced <i>yaw-LAH</i>]	<i>to cause a woman to bring forth; to have children; to impregnate a woman; to make [the earth] fruitful; to create; to sire, to father</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3205 BDB #408
Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629
shêlôshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral	Strong's #7969 BDB #1025
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun	Strong's #1121 BDB #119

Translation: *Noah sired three sons:...* We have had the word *yârad* occur in 3 different forms in this chapter. This time, *yârad* is in the Hiphil, which is the causative stem. This would be the natural stem of this verb when speaking of the father. Noah *fathered, sired, or caused the birth* of 3 sons.

Sired is in the Hiphil imperfect; Noah caused these sons to come into being. They were not all sired at once; hence, the imperfect tense. This verse is almost a direct quote from Gen. 5:32b, which ties this portion of Scripture to what has gone before. It is as though there was a scroll which was written upon; and the author would stop and then he (or another person) would pick up from there in the future. He might write a preface, introduce the subject matter with a title, and then tie it to what has gone before with a verse or two. Here, because it is likely Noah doing the writing (and my guess is that he is writing this after the flood), that he does not quote much from his previous manuscript.

Genesis 6:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; and is transliterated Shem</i>	masculine singular proper noun	Strong's #8035 BDB #1028
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 6:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Hâm (חַם) [pronounced <i>hawm</i>]	<i>hot, sunburnt, brown</i> ; the Egyptian word means <i>black</i> ; transliterated <i>Ham</i> ; originally of a son of Noah and his ancestors; and later applied to Egypt	proper noun, masculine	Strong's #2526 BDB #325
wê (or vê) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yepheth (יָפֶֿתֿ) [pronounced <i>YEH-fehth</i>]	<i>open, spacious; simple foolish, beguiled</i> ; and transliterated <i>Japheth</i>	masculine singular proper noun	Strong's #3315 BDB #834

Translation: ...Shem, Ham and Japheth. These 3 sons are named here. These 3 sons have remained pure; they are alive; and they will obey the authority of Noah. As we will see, these boys were born later in life. We do not know how many children Noah had in all. Did he lose other children to criminal acts? Were his daughters (if any) made the wives of angels or of half-breeds? None of this is told to us. We only know of these sons, and it is possible that these are the only sons of Noah.

Noah sired three sons: Shem, Ham and Japheth. Noah fathers 3 sons approximately 100 years before the flood. God gave mankind 120 years warning through Noah, so Noah has already spent 20 years preparing for this event when his children are born. From these 3 men would come all of humanity.

Chapter Outline

Charts, Maps and Short Doctrines

The Earth is Completely Corrupt and God Pronounces Judgment on It

And so is being corrupted the earth to faces of Elohim and so being filled the earth [with] violence.

Genesis
6:11

And the earth became corrupted in the sight of Elohim and the earth was [therefore] filled with violence [cruelty, and oppression].

And the earth became corrupted before God and was therefore filled with violence, cruelty and oppression.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And the earth was corrupted through the inhabitants thereof, who had declined from the ways of righteousness before the Lord; and the earth was filled with rapine.

Jerusalem targum

And the earth was filled with violences and frauds.

Latin Vulgate

And the earth was corrupted before God, and was filled with iniquity.

Masoretic Text (Hebrew)	And so is being corrupted the earth to faces of Elohim and so being filled the earth [with] violence.
Peshitta (Syriac)	The earth was corrupt in the presence of God, and the earth was filled with wickedness.
Septuagint (Greek)	But the earth was corrupted before God, and the earth was filled with iniquity.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	God knew that everyone was terribly cruel and violent. Now God considered the earth as bad. All the people on the earth attacked each other often.
Good News Bible (TEV) <i>The Message</i>	...but everyone else was evil in God's sight, and violence had spread everywhere. As far as God was concerned, the Earth had become a sewer; there was violence everywhere.
New Berkeley Version	But the earth had grown corrupted in God's sight; the earth was filled with lust for power.
New Century Version	People on earth did what God said was evil, and violence was everywhere.
New Life Bible	Now the earth was sinful in the eyes of God. The earth was filled with people hurting each other.

Partially literal and partially paraphrased translations:

American English Bible	As God saw it, the land had become unclean and the earth was filled with unrighteousness.
Beck's American Translation <i>God's Word™</i>	But the earth was getting worse and worse in God's sight and was filled with crime. The world was corrupt in God's sight and full of violence.
NIRV	The earth was very sinful in God's eyes. It was full of mean and harmful acts.
New Jerusalem Bible	God saw that the earth was corrupt and full of lawlessness.
Revised English Bible	God saw that the world was corrupt and full of violence.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	The land destroyed in the face of God, and the land filled with violence. And the earth was evil in God's eyes and full of violent ways.
Ferar-Fenton Bible	But the earth corrupted itself in the presence of GOD, and the Earth was full of crime.
Judaica Press Complete T. New Advent Bible	Now the earth was corrupt before God, and the earth became full of robbery. And the earth was corrupted before God, and was filled with iniquity.
NET Bible®	The earth was ruined [Apart from Gen 6:11-12, the Niphal form of this verb occurs in Exod 8:20 HT (8:24 ET), where it describes the effect of the swarms of flies on the land of Egypt; Jer 13:7 and 18:4, where it is used of a "ruined" belt and "marred" clay pot, respectively; and Ezek 20:44, where it describes Judah's morally "corrupt" actions. The sense "morally corrupt" fits well in Gen 6:11 because of the parallelism (note "the earth was filled with violence"). In this case "earth" would stand by metonymy for its sinful inhabitants. However, the translation "ruined" works just as well, if not better. In this case humankind's sin is viewed as having an adverse effect upon the earth. Note that vv. 12b-13 make a distinction between the earth and the living creatures who live on it.] in the sight of [Heb "before."] God; the earth was filled with violence [The Hebrew word translated "violence" refers elsewhere to a broad range of crimes, including unjust treatment (Gen 16:5; Amos 3:10), injurious legal testimony (Deut 19:16), deadly assault (Gen 49:5), murder (Judg 9:24), and rape (Jer 13:22).].

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	The earth was depraved and putrid in God's sight, and the land was filled with violence (desecration, infringement, outrage, assault, and lust for power).
Concordant Literal Version	And being ruined is the earth before the Elohim, and being filled is the earth with wrong.
Context Group Version	And the land { or earth } was corrupt before God, and the land { or earth } was filled with violence.
English Standard Version	Now the earth was corrupt in God's sight, and the earth was filled with violence.
exeGesés companion Bible	And the earth is ruined at the face of Elohim and the earth is filled with violence:...
Syndein	{Result of Maximum Evil in the Human Race} Now the earth was corrupt {corrupt genetically and in thoughts} before the Elohim/Godhead, therefore the earth was saturated to the maximum with violence. {Note: The corruption here refers to maximum reversionism for the humans and the corruption of the human race by the fallen angels and their offspring.} {Note: Though many of the 'myths' of old are supposed love stories, if you look at them, they are really 'lust' stories. The 'mighty men' were only interested in fighting, killing animals and men, and interested in sex with whomever they wanted. There is no relationship with God ever portrayed.}
<i>Young's Literal Translation</i>	And the earth is corrupt before God, and the earth is filled with violence.

The gist of this verse: The earth had become completely corrupt in the eyes of God.

Genesis 6:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i>]	<i>to be corrupted [marred, spoiled, injured, ruined, rotted]; to be laid waste</i>	3 rd person feminine singular, Niphal imperfect	Strong's #7843 BDB #1007
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לפָּנֵי) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

Genesis 6:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated <i>Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: *And the earth became corrupted in the sight of Elohim...* As has been discussed, the corruption was twofold: mankind had been corrupted so that almost all of the people on earth were half-breeds (half angel/half man). However, this does not appear to be at 100%, as there are people in Noah's line who die shortly before the Flood. However, there was a virtual 100% corruption, to where than less than 1% of those on earth were wholly and completely man.

Shâchath (שָׁחַת) [pronounced *shaw-KHAHTH*] means *to decay, to ruin, to become corrupt, marred or spoiled*. In the Niphal imperfect, it means that the earth was caused to become corrupt (it is in the passive voice) and it was a process. *In the sight of God* means that the earth may have seemed fine to those fallen angels who corrupted it and they were enjoying their party on earth; but from a divine perspective, the earth had entered into ruin and corruption.

Bear in mind, Satan is looking to subvert God and all that God does. If God is so happy with mankind and all of these weak miserable creatures, then Satan is going to lead his fallen angels to destroy this that God has done. It began with corrupting the woman, and then Adam. The woman was corrupted through a lie; and the man because of his love for the woman. However, at this point, mankind was corrupted with demons—to where there were half-demon, half-human creatures throughout the earth, which corresponds with mythology that has come down to us.

Also note that this is all based upon God's observations. God is omniscient and God knows all of the facts, so the world was as corrupt as God says that it is.

Genesis 6:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to be filled, to be full, to be fulfilled</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4390 BDB #569
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
châmâç (חָמָץ) [pronounced <i>khaw- MAWS</i>]	<i>violence, wrong, cruelty, oppression; that which is gained by violence and wrongdoing</i>	masculine singular noun	Strong's #2555 BDB #329

This is the first occurrence of this word in the Bible.

Translation: ...and the earth was [therefore] filled with violence [cruelty, and oppression]. You will note that we have two wâw consecutives both followed by imperfect verbs, so what appears to be the case is, one thing happened, and then the other followed. However, these are both Niphal stems, which means the passive stem. The progression here is a logical one rather than chronological one. As the earth became more and more corrupted, it also became more and more filled with violence.

Filled is also in the Niphal imperfect. Violence is the word châ mâç (חָמָס) [pronounced khaw-MAWS] and it refers to physical violence, but also to wrong in the sense of injurious and vicious language, harsh treatment, and noisy, wild ruthlessness. This is a surprisingly contemporary word, brought into the English language as Hamas.

The angels took the daughters of man without any thought to the men on earth; without a single thought to their needs, to their right man/right woman relationship that they have destroyed. These angels were nothing more than powerful bullies who had their way no matter what the consequences.

The violence is important to note because these half-demons would destroy those who were human and take the women. Or, they simply out-shined the males and took their women. However, these creatures engaged in violence continually. There was no law; there was no adherence to God's way, except for Noah and his family.

And so sees Elohim the earth and behold, she was corrupted and had corrupted all flesh his way upon the earth.

Genesis
6:12

And Elohim viewed [lit., sees] the earth and, observe, it was corrupted and all flesh had corrupted its way on the earth.

And God examined the earth and He observed that it had been corrupted and that all flesh corrupted its way on the earth.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord beheld the earth; and, lo, it was corrupt; for all flesh had every one corrupted his way upon the earth.
Latin Vulgate	And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth).
Masoretic Text (Hebrew)	And so sees Elohim the earth and behold, she was corrupted and had corrupted all flesh his way upon the earth.
Peshitta (Syriac)	And God saw that the earth was corrupt; for all flesh had corrupted its way upon the earth.
Septuagint (Greek)	And the Lord God saw the earth, that it was corrupted; because all flesh had corrupted its way upon the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Easy English	God looked at the earth. And he saw that it was very bad. All people lived in an evil way on the earth.
Good News Bible (TEV)	God looked at the world and saw that it was evil, for the people were all living evil lives.
The Message	God took one look and saw how bad it was, everyone corrupt and corrupting--life itself corrupt to the core.
New Berkeley Version	God looked at the earth and saw how degenerated it was; for all those living on the earth had perverted their way.

New Century Version	When God saw that everyone on the earth did only evil,...
New Life Bible	God looked at the earth and saw how sinful it was. For all who lived on the earth had become sinful in their ways.
New Living Translation	God observed all this corruption in the world, for everyone on earth was corrupt.

Partially literal and partially paraphrased translations:

American English Bible	So when Jehovah God looked at the earth, all He saw was corruption, because all flesh had become dirty in the things they were doing.
Beck's American Translation	And God saw the world was corrupt because everybody on earth was living a rotten life.
Christian Community Bible	God saw the earth and saw it was corrupt, for corrupt, indeed, was the way of all mortals.
New American Bible	When God saw how corrupt the earth had become, since all mortals led depraved lives on earth,...
NIRV	God saw how sinful the earth had become. All of the people on earth were leading very sinful lives.
New Jerusalem Bible	God looked at the earth: it was corrupt, for corrupt were the ways of all living things on earth.
New Simplified Bible	God saw how corrupt the earth had become. All the people on earth had corrupted their ways.
Revised English Bible	...and seeing this corruption, for the life of everyone on earth was corrupt,...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	God saw the land destroying and beheld all flesh destroying its way over the land. And God, looking on the earth, saw that it was evil: for the way of all flesh had become evil on the earth.
JPS (Tanakh—1985)	When God saw how corrupt the earth was, for all flesh had corrupted its ways on earth,...
NET Bible®	God saw the earth, and indeed [Or "God saw how corrupt the earth was."] it was ruined [The repetition in the text (see v. 11) emphasizes the point.], for all living creatures [Heb "flesh." Since moral corruption is in view here, most modern western interpreters understand the referent to be humankind. However, the phrase "all flesh" is used consistently of humankind and the animals in Gen 6-9 (6:17, 19; 7:15-16, 21; 8:17; 9:11, 15-17), suggesting that the author intends to picture all living creatures, humankind and animals, as guilty of moral failure. This would explain why the animals, not just humankind, are victims of the ensuing divine judgment. The OT sometimes views animals as morally culpable (Gen 9:5; Exod 21:28-29; Jonah 3:7-8). The OT also teaches that a person's sin can contaminate others (people and animals) in the sinful person's sphere (see the story of Achan, especially Josh 7:10). So the animals could be viewed here as morally contaminated because of their association with sinful humankind.] on the earth were sinful [Heb "had corrupted its way." The third masculine singular pronominal suffix on "way" refers to the collective "all flesh." The construction "corrupt one's way" occurs only here (though Ezek 16:47 uses the Hiphil in an intransitive sense with the preposition בּ [bet, "in"] followed by "ways"). The Hiphil of שָׁחַת (shakhat) means "to ruin, to destroy, to corrupt," often as here in a moral/ethical sense. The Hebrew term דֶּרֶךְ (derekh, "way") here refers to behavior or moral character, a sense that it frequently carries (see BDB 203 s.v. דֶּרֶךְ 6.a).].

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And God looked upon the world and saw how degenerate, debased, and vicious it was, for all humanity had corrupted their way upon the earth and lost their true direction.
Concordant Literal Version	And seeing is Yahweh Elohim the earth, and behold! Ruined is it, for ruining is all flesh its way on the earth.
exeGesés companion Bible	...and Elohim sees the earth and behold, it is ruined; for all flesh on the earth had ruined his way.
Syndein	Consequently, the Elohim/Godhead looked {historical observation} upon the earth, and, behold, it had become corrupt. For all flesh had caused to corrupt His way/'way of life' on the earth. {Note: Either you adjust to the justice of God or the justice of God adjusts you. The earth was corrupt. A great amount of the human race was no longer pure human. So, the justice of God will remove the corrupt part of humanity from the earth - all but Noah and his family.}
<i>Young's Literal Translation</i>	God saw the earth, and saw that it was corrupt, for all flesh had corrupted their way on the earth.
Young's Updated LT	And God sees the earth, and lo, it has been corrupted, for all flesh has corrupted its way on the earth.

The gist of this verse: God observed the great corruption on the earth.

Genesis 6:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: And Elohim viewed [lit., sees] the earth... Although before we had Y^ehowah looking back in v. 5, here, the entire Godhead observes the earth.

Genesis 6:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i>]	<i>to be corrupted [marred, spoiled, injured, ruined, rotted]; to be lain waste</i>	3 rd person feminine singular, Niphal perfect	Strong's #7843 BDB #1007

Translation: ...and, observe, it was corrupted... What they observed was, the earth had become corrupted. The earth here is a metonym for life on earth.

Genesis 6:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i>]	<i>to destroy, to lay waste to, to cause one to go to ruin, to spoil, to ruin; to corrupt [morally], to pervert</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7843 BDB #1007
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1870 BDB #202
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and all flesh had corrupted its way on the earth. Often the term *way* speaks of the spiritual life after salvation. This suggests that there was no salvation and there was no spiritual life remaining for those on earth.

The first use of corrupt (the same word as in the previous verse) is in the Niphal perfect. God views the action as a whole and the earth (or the land) does not cause its own corruption; it is passive. It became (or was caused to come) corrupt. The second use of *corrupt* is in the Hiphil perfect where the object of the verb takes a part in the action of the verb. *Flesh* both was acted upon and acted out of volition to bring upon this corruption. This again describes exactly what occurred. The daughters of men in most cases allowed themselves to be swept away by the romanticism and the power of the fallen angels. However, also, the volition of the fallen angels caused the corruption of the earth; so we have a joint subject, although the fallen angels are not named specifically. However, this is brought out by the use of the Hiphil stem. Notice that *all* flesh had become corrupted. This means that virtually the entire population of the earth, with the exception of a few of those in Seth's line, had become part man and part fallen angel.

The continued use of the word corrupted supports the understanding that all mankind had become corrupted by the demonic race of beings on this earth. Jude speaks of these angels in Jude 1:6 **And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting bonds under darkness for the judgment of the Great Day** (VW).

Gen 6:11–12 The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth. And, behold, it was corrupted. For all flesh had corrupted its way upon the earth.

You will note that we have the word *corrupt*, first found in the Niphal (passive stem) imperfect (incomplete or continuous action) and then as a Niphal perfect (passive stem, completed action). The word means *to be marred, spoiled, corrupted; to be corrupt, injured, ruined, rotted*. The earth was becoming more and more corrupted and rotted; this was a continuous action. However, at this point in time, *all flesh had become corrupted*, and here it reads: **All flesh had corrupted its [His] way on the earth**. There are two possible interpretations here, which appear to intersect. (1) There was a way for man to go: faith in Jehovah Elohim and then spiritual growth, and this way of *flesh* had become corrupted. The corruption would have been the sexual relationships with demons along with the resultant philosophies and religions which would have cropped up. (2) We could read this as *His way*, referring to *God's plan for mankind*, and it had become corrupted. All flesh was corrupted and God's way had become corrupted.

What the earth is filled with is a surprisingly contemporary word: *châmâç* (חַמָּץ) [pronounced *khaw-MAWS*], which means *violence, wrong, cruelty, oppression; that which is gained by violence and wrongdoing*. Strong's #2555 BDB #329. You will better recognize the contemporary spelling of this word: *Hamas*.

One thing that you need to understand about Satan—he is tremendously egotistical. He wants you to know who he is. Therefore, when he indwells or influences someone (like Mao, Stalin or Hitler), he is able to simultaneously blind even an entire nation (save for those he murders), and yet, his absolute evil is clear to many of us on the outside. What is quite amazing is, Mao Tse Tung, who murdered more people than anyone else in history is even viewed outside of China as some sort of a cultural hero. This ought to inform you as to how powerful Satan is and how well he can manipulate the truth.

Similarly, in a Satanically-influenced organization like Hamas, there are those who are blinded by this organization and see it as a force for good; but Satan wants you see that it is him. His egotism requires for you to know who he is. Hamas (*châmâç*) (חַמָּץ) [pronounced *khaw-MAWS*] means *violence, wrong, cruelty, oppression; that which is gained by violence and wrongdoing*. This sort of evil is a badge of honor to Satan.

Back to Noah:

Interestingly enough, Jesus paints what appears to be a slightly different picture of this time period: **"Point of doctrine: In no way will this race pass away until all these things have occurred. The heaven and the earth will pass away, but My Words will not pass away—not ever! But as to that day and that hour [when Jesus returns],**

no one knows, neither the angels of Heaven, except My Father only. **But as the days of Noah, so also will be the coming of the Son of Man. For as they were in the days before the flood: eating, and drinking, marrying, and giving in marriage, until the day when Noah went into the ark. And they did not know until the flood came and took all away.** So also will be the coming of the Son of Man. At that time two will be out in the field; the one is taken away, and the one is left; two grinding at the mill; one is taken away, and one is left. Watch, then, for you do not know in what hour your Lord comes.” (Matt. 24:34–42).

The description that Jesus gives of the antediluvian era gives us a better feel for this time period. The multitude was involved in day to day activities. Sure, they all knew about crazy Noah building this huge vessel, which sat on land; and they knew that he warned of judgment to come, but they were too involved with their own lives—with **eating and drinking and marrying and giving in marriage**. Jesus looks at this from a different perspective. In Gen. 6, the corruption of mankind and the resultant violence is the focal point; in Matt. 24, Jesus presents their complete disregard of spiritual things and all of those on earth were simply self-involved. For 120 years, Noah proclaimed that God would judge the earth and flood the entire earth; and people were far too busy in their day-to-day lives to bother being concerned by this. Surely, Noah and his ark were the butt of jokes throughout the earth and at every dinner table.

Just to complete the thinking of Jesus above; He was speaking of the time when He would return to this earth. This will occur at the end of the Tribulation, which is 7 years of incredible human drama, much of it played out in the book of Revelation. However, Jesus presents a different view of the Tribulation: people will be eating and drinking and marrying and giving in marriage; they will be carrying on their lives, just as man did in the days of Noah, without thinking about God or the impending judgment they faced. However, at the end of the Tribulation, when Jesus returned, there will be the baptism of fire, which will remove all unbelievers from the earth.

Let's outline these parallels:

The Parallel of the Days of Noah	
In the Days of Noah	During the Tribulation
There is great violence on the earth and all mankind has been corrupted (apart from Noah and his family). Gen. 6:5	There is great violence and tribulation on the earth, with vast quantities of people dying in wars and by other means. Matt. 24:6–7, 21 Rev. 6 9
“In the days of Noah...they were eating and drinking and marrying and giving in marriage.” Matt. 24:37–39	Corrupt man continues to live without a thought to spiritual things, as in the days of Noah. Matt. 24:37–39
This will continue until Noah enters into the ark and the rains will begin. Gen. 7:10 Matt. 24:38	This will continue until the baptism of fire. Matt. 24:40–41 (which passage is not about the rapture, but about the baptism of fire; unbelievers are removed) Matt. 25:34
The flood is the judgment of God against the corrupt earth. God will destroy corrupted mankind. Gen. 6:7 7:21–23	The baptism of fire is the judgment of God against the corrupt earth. Matt. 3:11–12 25:30, 46 2Thess. 1:7–9
Civilization will begin with believers only (Noah and his family). Gen. 8:1 9:1	Civilization will begin with believers only (this will be the Millennium). Matt. 25:34

Both of these periods of time—right before the flood and right before Jesus returns for the 2nd Advent—are marked by times of intense violence and negative volition as well as times when mankind pretty much ignores all things spiritual and simply lives his day to day life.

And so says Elohim to Noah, "An end of all flesh is coming to My faces, for has been filled the earth [with] violence from their faces. And, behold Me destroying them with the earth. Genesis 6:13

Then Elohim said to Noah, "The end of all flesh has come before Me, for the earth is filled [with] violence [cruelty and oppression] because of them. Therefore, observe Me destroying them with the earth.

Then God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence, cruelty and oppression because of them. Therefore, I will destroy them with the earth.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And the Lord said to Noah, The end of all flesh cometh before Me, because the earth is filled with rapine by their evil works; and, behold, I will destroy them with the earth.
Latin Vulgate	He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth.
Masoretic Text (Hebrew)	And so says Elohim to Noah, "An end of all flesh is coming to My faces, for has been filled the earth [with] violence from their faces. And, behold Me destroying them with the earth.
Peshitta (Syriac)	So God said to Noah, The end of all flesh is come before me; for the earth is full of wickedness through men; and, behold, I will destroy them with the earth.
Septuagint (Greek)	And the Lord God said to Noah, The end of all flesh has come before Me; because the earth has been filled with iniquity by them, and behold, I shall destroy them and the earth.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	So he told Noah: Cruelty and violence have spread everywhere. Now I'm going to destroy the whole earth and all its people.
Easy English	And God said to Noah, 'I have decided to kill all people. The people who are on the earth attack each other often. Look! I will kill man. And I will destroy the earth too.
Easy-to-Read Version	So God said to Noah, "All people have filled the earth with anger and violence. So I will destroy all living things. I will remove them from the earth.
Good News Bible (TEV)	God said to Noah, "I have decided to put an end to all people. I will destroy them completely, because the world is full of their violent deeds.
<i>The Message</i>	God said to Noah, "It's all over. It's the end of the human race. The violence is everywhere; I'm making a clean sweep.
New Berkeley Version	God said, to Noah: I see the end of all humanity [Literally, flesh, which at times in these early chapters includes the whole animal world], for through to the earth is filled with lust for power. Take notice! I am about to destroy them and the earth with them.
New Life Bible	Then God said to Noah, "I have decided to make an end to all the people on the earth. They are the cause of very much trouble. See, I will destroy them as I destroy the earth.
New Living Translation	So God said to Noah, "I have decided to destroy all living creatures, for they have filled the earth with violence. Yes, I will wipe them all out along with the earth!

Partially literal and partially paraphrased translations:

American English Bible	Then Jehovah God told Noah: 'A season is now before me [that will lead to the end of] all men, because the earth is filled with their unrighteousness. Look! I'm going to destroy both them and the ground!
Beck's American Translation	<i>The Ark</i> So God said to Noah: "I have decided all people must die because they've filled the world with crime and now I'm going to destroy them and the world.
Christian Community Bible	Yahweh said to Noah, "I have in mind to destroy all people, for the earth is filled with violence because of them. This is why I will destroy them and with them the earth.
<i>God's Word™</i>	God said to Noah, "I have decided to put an end to all people because the earth is full of their violence. Now I'm going to destroy them along with the earth.
New American Bible	...he said to Noah: "I have decided to put an end to all mortals on earth; the earth is full of lawlessness because of them. So I will destroy them and all life on earth.
NIRV	So God said to Noah, "I am going to put an end to all people. They have filled the earth with their harmful acts. You can be sure that I am going to destroy both them and the earth.
New Jerusalem Bible	God said to Noah, 'I have decided that the end has come for all living things, for the earth is full of lawlessness because of human beings. So I am now about to destroy them and the earth.
Revised English Bible	God said to Noah, 'I am going to bring the whole human race to an end, for because of them the earth is full of violence. I am about to destroy them, and the earth along with them.
Today's NIV	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.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	God said to Noah, "The end of all flesh comes to my face, for violence fills the face of the land. Behold, I will destroy them with the land!
Bible in Basic English	And God said to Noah, The end of all flesh has come; the earth is full of their violent doings, and now I will put an end to them with the earth.
Ferar-Fenton Bible	<i>The Deluge Foretold</i> So God said to Noah, "I decide to cut off all men from My sight, for the earth is full of crime from their presence. I will accordingly sweep them from the earth.
JPS (Tanakh—1985)	God said to Noah, "I have decided to put an end to all flesh, for the earth is filled with lawlessness because of them; I am about to destroy them with the earth.
Judaica Press Complete T.	And God said to Noah, "The end of all flesh has come before Me, for the earth has become full of robbery because of them, and behold I am destroying them from the earth.
New Advent Bible	...he said to Noe: The end of all flesh has come before me, the earth is filled with iniquity through them, and I will destroy them with the earth.
NET Bible®	So God said [On the divine style utilized here, see R. Lapointe, "The Divine Monologue as a Channel of Revelation," CBQ 32 (1970): 161-81.] to Noah, "I have decided that all living creatures must die [Heb "the end of all flesh is coming [or "has come"] before me." (The verb form is either a perfect or a participle.) The phrase "end of all flesh" occurs only here. The term "end" refers here to the end of "life," as v. 3 and the following context (which describes how God destroys all flesh) make clear. The statement "the end has come" occurs in Ezek 7:2, 6, where it is used of divine judgment. The phrase "come before" occurs in Exod 28:30, 35; 34:34; Lev 15:14; Num 27:17; 1 Sam 18:13, 16; 2 Sam 19:8; 20:8; 1 Kgs 1:23, 28, 32; Ezek 46:9; Pss 79:11 (groans come before God); 88:3 (a prayer comes before God); 100:2; 119:170 (prayer comes before God); Lam 1:22 (evil doing comes before God); Esth 1:19; 8:1; 9:25; 1 Chr 16:29. The expression often means "have an audience with" or "appear before." But when used metaphorically, it can mean "get

the attention of" or "prompt a response." This is probably the sense in Gen 6:13. The necessity of ending the life of all flesh on earth is an issue that has gotten the attention of God. The term "end" may even be a metonymy for that which has prompted it - violence (see the following clause).], **for the earth is filled with violence because of them. Now I am about to destroy** [The participle, especially after הִנֵּה (hinneh) has an imminent future nuance. The Hiphil of שָׁחַת (shakhat) here has the sense "to destroy" (in judgment). Note the wordplay involving this verb in vv. 11-13: The earth is "ruined" because all flesh has acted in a morally "corrupt" manner. Consequently, God will "destroy" all flesh (the referent of the suffix "them") along with the ruined earth. They had ruined themselves and the earth with violence, and now God would ruin them with judgment. For other cases where "earth" occurs as the object of the Hiphil of שָׁחַת, see 1 Sam 6:5; 1 Chr 20:1; Jer 36:29; 51:25.] **them and the earth.**

NIV – UK

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.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	God said to Noah, I intend to make an end of all flesh, for through men the land is filled with violence; and behold, I will destroy them and the land. Enoch had warned these people (Jude 14, 15); Noah had preached righteousness to them (2 Pet. 2:5); God's Spirit had been striving with them (Gen. 6:3). Yet they had rejected God and were without excuse.
Concordant Literal Version	And saying is the Elohim to Noah, "The era of the end of all human flesh is come before Me, for full is the earth with wrong because of their presence. Now behold Me ruining them with the earth.
Context Group Version	And God said to Noah, The end of all flesh has come before me; for the land { or earth } is filled with violence through them; and, look, I will destroy them from the land { or earth }.
English Standard Version	And God said to Noah, "I have determined to make an end of all flesh [Hebrew The end of all flesh has come before me], for the earth is filled with violence through them. Behold, I will destroy them with the earth.
exeGesés companion Bible	THE FLOOD And Elohim says to Noach, The end of all flesh comes at my face; for the earth is filled with violence at their face; and behold, I ruin them with the earth.
LTHB	And God said to Noah, The end of all flesh has come before Me, for the earth is filled with violence through them. And behold, I will destroy them along with the earth.
Syndein	{Mature Believer is Warned - Grace before Judgment} Therefore, Elohiym/Godhead {plural} said unto Noah, "The end of all {corrupted} flesh has come 'into My consideration' {idiom - literally 'before My face' - the face of Judgment} because the earth has become saturated with violence through them. And therefore, behold Me destroying them . . . along with the earth." {Note: God is telling Noah, he will destroy them all with the flood. Only Noah and his family will survive.}.
Young's Updated LT	And God said to Noah, "An end of all flesh has come before Me, for the earth has been full of violence from their presence; and lo, I am destroying them with the earth.

The gist of this verse:

God tells Noah that He is going to destroy all mankind because of the violence permeating the world.

Genesis 6:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i>]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629

Translation:

Genesis 6:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qêts (קֵץ) [pronounced <i>kayts</i>]	<i>end [usually of time]; end [of space]</i>	masculine singular construct	Strong's #7093 BDB #893
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
bôw' (אוֹב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	Qal active participle	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815

Together, they mean *before me, before my face, in my presence, in my sight, in front of me.*

Genesis 6:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Heb "the end of all flesh is coming [or "has come"] before me." (The verb form is either a perfect or a participle.) The phrase "end of all flesh" occurs only here. The term "end" refers here to the end of "life," as v. 3 and the following context (which describes how God destroys all flesh) make clear. The statement "the end has come" occurs in Ezek 7:2, 6, where it is used of divine judgment. The phrase "come before" occurs in Exod 28:30, 35; 34:34; Lev 15:14; Num 27:17; 1 Sam 18:13, 16; 2 Sam 19:8; 20:8; 1Kings 1:23, 28, 32; Ezek 46:9; Psalm 79:11 (groans come before God); 88:3 (a prayer comes before God); 100:2; 119:170 (prayer comes before God); Lam. 1:22 (evil doing comes before God); Esther 1:19; 8:1; 9:25; 1Chron. 16:29. The expression often means "have an audience with" or "appear before." But when used metaphorically, it can mean "get the attention of" or "prompt a response." This is probably the sense in Gen 6:13. The necessity of ending the life of all flesh on earth is an issue that has gotten the attention of God. The term "end" may even be a metonymy for that which has prompted it - violence (see the following clause).²⁴</p>			

Translation: Then Elohim said to Noah, "The end of all flesh has come before Me,... The participle verb indicates that this will come about in the near future. To us, 120 years is a lifetime, but in the time of man, that is no time at all.

Qêts (קֵץ) [pronounced kayts] refers to *an end or cessation*. There is no definite article. *All flesh* is the same two words in the same construction as in the previous verse; *all* is a substantive and this might be more correctly translated *the totality of flesh*. Then we have the Qal active participle of bôw' (בָּוֹא) [pronounced boh], which means *to go, to come, to come in, to come upon or to fall upon (as an enemy), to come to pass*. This is followed by a preposition and the masculine plural noun (with a first person singular suffix) of pâniym (פָּנִים) [pronounced paw-NEEM] and it has a variety of uses. It is found in the plural, but used as the singular, and it means *face*. Literally, what we have is: *the coming of the cessation of all flesh in my face*. However, *before me, in my presence, in front of me* would all be reasonable ways to translate this. *For the earth is filled with violence* is correct. The preposition is *from, out of, because of* and it is followed paniym again, but with a third masculine plural suffix this time. This should be translated *because of their presence*.

As mentioned in the NET Bible notes, the phrase *the end of all flesh* does not occur elsewhere in the Bible. One ought to have the clear impression that there is more going on here than mere immorality. That is, there is much more in view here than man on earth is really bad, and therefore, God must destroy him. The key to all of this is the corruption of the all flesh.

Genesis 6:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full; to be filled, to be full, to fulfill</i>	3 rd person feminine singular, Qal perfect	Strong's #4390 BDB #569
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

²⁴ From <http://bible.org/netbible/index.htm> (Gen. 5:13) accessed August 25, 2012.

Genesis 6:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châmâç (חַמָּץ) [pronounced <i>khaw-MAWS</i>]	<i>violence, wrong, cruelty, oppression; that which is gained by violence and wrongdoing</i>	masculine singular noun	Strong's #2555 BDB #329
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine plural suffix	Strong's #6440 BDB #815

Together, min pânîym and a suffix mean *from before their face, out from before their face, from them, from one's presence*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of them, by them*.

Translation: ...for the earth is filled [with] violence [cruelty and oppression] because of them. As a result of the demonic infiltration of mankind, there was constant violence, cruelty and oppression. You will note in the Hebrew exegesis above, *from their faces* can mean *because of them, by them*.

The way that this is described by Jesus, it sounds like another scene entirely: *And as it was in the days of Noah, so it also shall be in the days of the Son of Man. They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark; and the flood came and destroyed them all. So also as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; but the day Lot went out of Sodom, it rained fire and brimstone from the heaven and destroyed them all. Even so it shall be in the day when the Son of Man is revealed* (Luke 17:26–30).

What is being described is a life carried on without any thought given to God. Now, on the one hand, there was violence and corruption; however, on the other, people ate, they drank, they married and they gave in marriage. In many ways, this might describe a city given over to great crime.

Genesis 6:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 6:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The wâw conjunction is used as ❶ a simple copulative, used to connect words and sentences, in which case it is usually rendered <i>and</i>. ❷ It can be used to explain one noun or clarify one noun with another, in which case it is rendered <i>even</i> or <i>yea</i> (see Job 5:19 Dan. 4:10). ❸ The wâw conjunction can introduce two nouns, where the first is the genus and the second is the species; in which case, we would render it <i>and particularly</i>, <i>and specially</i>, <i>and namely</i>, <i>and specifically</i> (and it can be used the other way as well) (see 2Kings 23:2 Psalm 18:1 Isa. 1:1 2:1 Zech. 14:21). ❹ It can be prefixed to a verb also by way of explanation; it could be reasonably rendered as a relative pronoun (<i>who</i>, <i>which</i>) (see Gen. 49:25 Job 29:12 Isa. 13:14). ❺ It can be used to begin an apodosis (the <i>then</i> portion of an <i>if...then...</i> statement) (see Gen. 2:4, 5 40:9 48:7). ❻ It is used between words and sentences in order to compare them or to mark their resemblance (1Sam. 12:15 Job 5:7). ❼ When doubled, it can mean <i>both...and...</i> (Num. 9:14 Joshua 7:24 Psalm 76:7). ❽ It can be prefixed to adversative sentences or clauses and rendered <i>but</i>, <i>and yet</i>, <i>although</i>, <i>otherwise</i> (Gen. 2:17 15:2 17:20 Judges 16:15 Ruth 1:21 Job 15:5 6:14). ❾ And, what we were after, is the wâw conjunction can be used in disjunctive sentences; that is, it can be rendered <i>or</i> (which will help us to understand what Jephthah does) (Ex. 21:17 Lev. 5:3 Deut. 24:7). ❿ Finally, the wâw conjunction can be used before causal sentences and rendered <i>because</i>, <i>for</i>, <i>that</i>, <i>in that</i> (Gen. 18:32 30:27 Psalm 5:12 60:13); before conclusions or inferences, and therefore rendered <i>so that</i>, <i>therefore</i>, <i>wherefore</i> (2Kings 4:41 Isa. 3:14 Ezek. 18:32 Zech. 2:10); and before final and consecutive sentences, which mark an end or an object: <i>in order that</i> (Gen. 42:34 Job 20:10 Isa. 13:2). To paraphrase Gesenius, <i>frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition</i> and is reasonably rendered <i>then</i>.²⁵</p>			
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i>]	<i>to destroy, to lay waste to, to cause one to go to ruin, to spoil, to ruin; to corrupt [morally], to pervert</i>	Hiphil participle with the 3 rd person masculine plural suffix	Strong's #7843 BDB #1007
'êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *Therefore, observe Me destroying them with the earth.* All of those people of violence will be destroyed—or laid waste to—along with the earth.

Hinnêh (הִנֵּה) [pronounced *hin-NAY*] with the first person singular suffix means *behold Me*. This, unfortunately, does not sound as we would like in modern English. *The New English Bible*, because of the awkward and out of date phrasing, does not even translate this word. *The New Revised Standard Version* follows suit. *Take note of this*, or *watch me* might be more up to date renderings, but they lose some of the force and vigor of *behold Me*. We then have a play on words, although it is not done in a playful way. The verb is the Hiphil participle of

²⁵ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

shâchath (שָׁחַת) [pronounced *shaw-KHAHTH*], which has been used several times in the previous verses to describe the corruption of the earth which has occurred. Man and man corrupted by angels has caused the corruption of the earth so God will now cause the further ruin of the earth. The Hiphil means the object of the verb, mankind or flesh, participates in the action of the verb. Through their corruption of flesh and of the earth, they have caused the further destruction of the earth. It is the law of volitional responsibility. God has shown that direct demonic involvement with the affairs of man causes the absolute corruption and destruction of mankind. Satan cannot help to facilitate the fall of man and then claim had he further involvement with man, he could have set things right. God allowed Satan and his demonic corps a chance to repair the earth but all they did was further destroy it. In fact, their involvement was so destructive, that God had to destroy the earth with a flood.

We would expect, just as there are mythological records of the Nephilim from before the flood, that history would also bear some record of the flood and an ark. The Bible, being God's Word, has the accurate account; however, one would expect to find evidence of this in other historical records. One author, F.A. Filby notes that "there is no other story of an ancient event in all the world so widely accepted [as the flood]." From Nippur, in Southern Babylonia, we have a cuneiform tablet which tells of a king, Ziusuddu, having been warned that the gods were about to bring upon the earth a deluge, who built a boat to escape this flood. This Sumerian record has been dated as approximately 2000 B.C., although the oral version probably predates this considerably. There are several Akkadian accounts from both Assyrian and Babylonia. One of the more famous of these is one written in Akkadian and is a portion of the *Epic of Gilgamesh*. Ea, a god, warns Uta-napishtim concerning the flood that is to come. Uta then builds a boat to save his family, various craftsmen, animals and gold and silver. The flood in this version lasted but seven days and the boat comes to rest on a mountain in NW Persia. Uta sends out a dove, then a swallow and finally a raven. The raven does not return, so Uta and company exit the boat and make sacrifices to the gods.

Gen 6:13 And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence because of them [the *giants*]. And, behold, I will destroy them *with* the earth."

Many chapters and portions of the Bible are carefully organized, in such a way that may not be obvious at first:

The Organization of Genesis 6:1–13

And it came about that men began to multiply **on the face of the earth**, and daughters were born to them.

The sons of God **saw** the daughters of men, that they were good, and they took wives for themselves from all those whom they chose.

And Jehovah said, "My Spirit shall not always strive with man; in their going astray, he is also flesh. And his days shall be 120 years."

The giants were **in the earth** in those days, and even afterwards when the sons of God came in to the daughters of men, and they bore to them; they were heroes which existed from ancient time, the men of renown.

And Jehovah **saw** that the evil of man was great on the earth, and every imagination of the thoughts of his heart was only evil all the day long. And Jehovah repented that He had made man on the earth, and He was grieved to His heart.

And Jehovah said, "I will wipe off man whom I have created from the face of the earth, from man to beast, to the creeping thing and to the birds of the heavens; for I repent that I made them."

And Noah found grace in the eyes of Jehovah. These are the generations of Noah. Noah, a righteous man, had been perfected among his family. Noah walked with God. And Noah fathered three sons, Shem, Ham, and Japheth.

And **the earth** was corrupt before God, and **the earth** was filled with violence.

And God **looked** on the earth, and behold, it was corrupted. For all flesh had corrupted its way on the earth.

And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them. And behold, I will destroy them along with the earth."

You will notice that we have what is going on, *on the earth*; followed by what is *observed*; followed by something which God says. Sometimes, prose is so organized in order to help one to remember it. Whether the Bible was in written form at this time in history is unknown; however, those who believed in Jesus Christ and were interested in Bible doctrine knew these chapters by heart and had them memorized. They were designed to be memorized.

Secondly, note what does not fit in to this organization: Noah. The earth is corrupt and 3 times, God says that He is going to judge the earth; but who is not in this judgment? Who is not a part of this corruption. Who stands outside and apart from all of this? Noah. Noah does not fit into the pattern which we find here: corruption upon the earth which is judged by God. Noah, even in a literary sense, stands out or stands apart from this.

Gen 6:13 And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence because of them [the *giants*]. And, behold, I will destroy them *with* the earth."

One of the things which is hard for us to get our minds around is, there are radically different situations and environments in which man has lived and where man will live. We tend to think, the reality which we live in now, that is how it has always been with man. *What was, will be again, what has been done, will be done again, and there is nothing new under the sun! Take anything which people acclaim as being new: it existed in the centuries preceding us* (Eccles. 1:9–10). The people of Noah's time looked at their environment the same way. They did not expect it to change; they did not believe Noah warning them of the judgment to come.

I write this in the year 2010; in the United States, and in less than a year, we have seen the government seize control of 2 car companies, take more control over FNMA and FHLMC (which are the largest financial institutions in the United States) and our government is attempting to seize control of the entire healthcare system (a sixth of the economy; our government controls roughly half of healthcare already). My point is, things in the United States can change almost overnight. We can have one kind of government one year, and have this dramatic change in government the next. When president-elect Obama said "Change is coming, America," he was not over-exaggerating what he had in mind.

God promised judgment on the earth; Noah and his family believed God; the rest of civilization did not. In a relatively short time, things will radically change on this earth.

We try to ignore just how quickly things can be transformed. We may live our lives separate from God, concerned with only temporal things, and in just a few hours (or even less) a hurricane or a rainstorm or an earthquake can change our reality drastically.

All around Noah is corrupted flesh; everywhere he looks are violence and lies.

Since the flood, life for unsaved man has been relatively unchanged. However, as covered in the introduction, there have been 2 or 3 dispensations since the flood. God has worked somewhat differently and through different agents since the flood (through the nation Israel and later through believers who make up the church).

We have only the Bible and an assortment of mythologies which tell us anything about this pre-deluvian state. We know that man is a violent creature; but man infused with demons he is even more so. The amount of violence which is taking place at this time is even beyond our imagination. God's way is so soundly rejected, that there is continual violence. God has to correct this intense degeneracy.

When we get to Gen. 7, we will see that God destroyed the earth with a world-wide flood; it was not just some small portion of populated land.

Chapter Outline

Charts, Maps and Short Doctrines

God Tells Noah to Build an Ark

Make for yourself an ark of woods of a resinous tree; nests you will make the ark; and you have covered her from inside and from outside in the pitch.

Genesis
6:14

Make for yourself an ark [made from] resinous woods. You will make nests [for] the ark and you will spread it from the inside and from the outside pitch.

You will make an ark using resinous wood. You will make nests in the ark and you will spread an asphalt pitch over the inside and the outside of the ark.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Make you an ark of the wood of cedars; a hundred and fifty cells will you make to the ark in its left side, and thirty and six in its breadth; and ten cabins in the midst, to lay up in them provision; and five repositories on the right, and five on the left; and you will protect it within and without a pitch.
Latin Vulgate	Make you an ark of timber planks: you will make little rooms in the ark, and you will pitch it within and without.
Masoretic Text (Hebrew)	Make for yourself an ark of woods of a resinous tree; nests you will make the ark; and you have covered her from inside and from outside in the pitch.
Peshitta (Syriac)	Make yourself an ark of gopher wood; make rooms in the ark and daub it without and within with pitch.
Septuagint (Greek)	Therefore make for yourself an ark of square timber; you shall make the ark in compartments, and you shall pitch it within and without with pitch.
Brenton's Septuagint	Make therefore for thyself an ark of square timber; thou shalt make the ark in compartments, and thou shalt pitch it within and without with pitch.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	...so make a wooden ark.[d] Make the ark with nesting places and cover it inside and out with tar.
Contemporary English V.	Get some good lumber and build a boat. Put rooms in it and cover it with tar inside and out.
Easy English	Make an *ark for yourself. Make it out of gopher wood (a certain kind of wood.) Make rooms in the *ark. Cover it with pitch (sticky black stuff) inside and outside.
Easy-to-Read Version	Use cypress wood [Literally, "gopher-wood." We do not know exactly what kind of wood this is. It might be a kind of tree or squared timbers.] and build a boat for yourself. Make rooms in the boat [Or, "Make caulking for the boat." This could be small plants that were stuffed into the cracks and covered with tar.], and cover the boat with tar.
Good News Bible (TEV)	Build a boat for yourself out of good timber; make rooms in it and cover it with tar inside and out..
<i>The Message</i>	"Build yourself a ship from teakwood. Make rooms in it. Coat it with pitch inside and out.
New Berkeley Version	Make you an ark of resinous wood; build rooms in it and overspread it inside and out with pitch.

New Life Bible	Make a large boat of gopher wood for yourself. Build rooms in the boat. And cover it inside and out with tar.
New Living Translation	"Build a large boat [Traditionally rendered an ark.] from cypress wood [Or gopher wood.] and waterproof it with tar, inside and out. Then construct decks and stalls throughout its interior.

Partially literal and partially paraphrased translations:

American English Bible	So, make a chest of square timbers for yourself and [divide the] chest into stalls. Then cover both the inside and outside of it with tar. What is an ark? Why, everyone has heard of Noah's ark, haven't they? But, just what is an ark? Ark is an ancient English word, the meaning of which has mostly been lost in history. However, it is often used to translate the Greek word kiboton (kee/boat/on). And, because most people don't understand the meaning of the English word, they usually don't know what it's talking about; so, any concept that they might have of what an ark looked like may come from pictures in children's storybooks that show a large boat with all sorts of animals looking out the windows. An ark is simply a box or chest. If you carefully examine the description of the measurements that God gave to Noah, you will see that He told Noah to build a three-story wooden box that was about 'five-hundred feet long, eighty feet wide, and fifty feet tall.' It was rectangular (not boat shaped); it had a roof, at least one window, and a door. It didn't have to be a 'boat' that could navigate, because, all it had to do was float. Nor did the animals look out the window(s); they were kept in stalls. We also find the word kiboton used to describe the sacred box known as 'the Ark of the Covenant' (gr. kiboton marturion - chest/of Testimony), but which we have more accurately translated as 'Chest of Proofs,' since that sacred Chest held such proofs of God's miracles as the manna, the flowering rod of Aaron, and the tablets of the Ten Commandments.
God's Word™	Make yourself a ship of cypress wood. Make rooms in the ship and coat it inside and out with tar.
New American Bible	<i>Preparation for the Flood.</i> Make yourself an ark of gopherwood,* equip the ark with various compartments, and cover it inside and out with pitch. Gopherwood: an unidentified wood mentioned only in connection with the ark. It may be the wood of the cypress, which in Hebrew sounds like "gopher" and was widely used in antiquity for shipbuilding.
NIRV	"So make yourself an ark out of cypress wood. Make rooms in it. Cover it with tar inside and out.
New Simplified Bible	»BUILD AN ARK of cypress wood (a resinous tree). Make rooms in it and coat it with pitch inside and out.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	You make a box of gopher wood and make nests in the box. Atone its housing on the outside with henna.
Bible in Basic English	Make for yourself an ark of gopher wood with rooms in it, and make it safe from the water inside and out.
Ferar-Fenton Bible	Make therefore for yourself an Ark [The Hebrew word תִּבְתָּח·Thebath, really means a ship, not a floating house, like the common child's toy. —F.F.] of pitch-pine. Make an Ark with decks, and pitch it inside and outside with pitch.
New Advent Bible	Make an ark of timber planks: you shall make little rooms in the ark, and you shall pitch it within and without.
NET Bible®	Make [The Hebrew verb is an imperative. A motif of this section is that Noah did as the Lord commanded him - he was obedient. That obedience had to come from faith in the word of the Lord. So the theme of obedience to God's word is prominent in

this prologue to the law.] **for yourself an ark of cypress** [A transliteration of the Hebrew term yields “gopher (גֹּפֶר, gofer) wood” (so KJV, NAB, NASB). While the exact nature of the wood involved is uncertain (cf. NLT “resinous wood”), many modern translations render the Hebrew term as “cypress” (so NEB, NIV, NRSV).] **wood. Make rooms in the ark, and cover** [The Hebrew term כָּפַךְ (kafar, “to cover, to smear” [= to caulk]) appears here in the Qal stem with its primary, nonmetaphorical meaning. The Piel form כִּפֵּר (kipper), which has the metaphorical meaning “to atone, to expiate, to pacify,” is used in Levitical texts (see HALOT 493-94 s.v. כִּפֵּר). Some authorities regard the form in v. 14 as a homonym of the much more common Levitical term (see BDB 498 s.v. כָּפַךְ).] **it with pitch inside and out.**

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Make yourself an ark of gopher or cypress wood; make in it rooms (stalls, pens, coops, nests, cages, and compartments) and cover it inside and out with pitch (bitumen).
Concordant Literal Version	Make for yourself an ark of sulphur wood. With nests shall you make the ark. And shelter it from the inside and from the outside with a sheltering coat.
Context Group Version	Make an ark of gopher wood. You shall make the ark with a series of compartments, and shall pitch it inside and outside with pitch.
exeGeseges companion Bible	Work an ark of gopher timber; work nests in the ark and pitch the housing in and out with pitch:...
LTHB	Make an ark of cyprus timbers for yourself. You shall make rooms in the ark; and you shall cover it with asphalt inside and out.
Syndein	{Verses 14-16: Divine Provision for Grace Remnant - Deliverance Through Danger} You construct/make {'asah - make something out of something - and here an order} a 'giant outdoor box'/ark {tebah} of gopher/cypress wood {light and durable wood - Phoenicians used it also for their ships}. Chambers you shall construct {'asah} in the ark, and you shall cover it inside and outside with pitch/asphalt {making the ark watertight} {pitch here is an asphalt type product - a petroleum product probably}. {Note: Now this was very unusual to Noah's neighbors. There was no large enough body of water near to float this great ship.} {Note: Tebah is normally translated 'ark' but it literally means a very large box that is used outside the house. In the Hebrew, the 'ark' in the Ark of the Covenant, is 'arown - a smaller box typically used inside the house.}.
World English Bible	Make an ark of gopher wood. You shall make rooms in the ark, and shall seal it inside and outside with pitch.
Young's Updated LT	"Make for thyself an ark of gopher-wood; rooms you will make with the ark, and you have covered it within and without with cypress;...

The gist of this verse: Noah was to make the ark out of resinous wood and to coat it inside and out with pitch to keep it watertight.

Genesis 6:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 6:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
têbâh (תֵּבָה) [pronounced <i>tay^b-VAW</i>]	<i>an ark, a chest</i>	feminine singular noun	Strong's #8392 BDB #1061
ʿêtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7)</i>	masculine plural construct	Strong's #6086 BDB #781
gôpher (גֹּפֶר) [pronounced <i>GOH-fer</i>]	<i>pitch trees, resinous trees, pine, fur, cypress, cedar; gopher and is transliterated, gopher</i>	masculine singular noun	Strong's #1613 BDB #172

Translation: *Make for yourself an ark [made from] resinous woods.* God first gives the general outline for the project. Noah is to make an ark out of resinous woods. This is only called *gopher* wood because that is a transliteration of the word used here.

Genesis 6:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qên (קֵן) [pronounced <i>cane</i>]	<i>nest, metaphorically abode; possibly cells, chambers, rooms</i>	masculine plural noun	Strong's #7064 BDB #890
This word is found 13 times in the Old Testament; and the KJV translates it <i>nest</i> 12 of those times (for instance, Num. 24:21 Deut. 22:6 Job 29:18 Jer. 49:16). The implication is that these will be places designed for animal inhabitation.			
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
têbâh (תֵּבָה) [pronounced <i>tay^b-VAW</i>]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: You will make nests [for] the ark... Like many of the quotations from God, the grammar is difficult. I would have placed the sign of the direct object in front of *nests*, but it is placed before *the ark* instead. In the ark, Noah was to make compartments, or rooms, or nests.

Gen 6:14a Make an ark of cypress timbers. You will make nests [or, *living areas, cells, pens*] in the ark.

Most translations read, **You will make rooms in the ark.** The word which is often translated *rooms* is qên (קֵן) [pronounced *cane*], which means *nest*, metaphorically *abode, living area*; possibly *cells, pens, chambers, rooms*. This word is found 13 times in the Old Testament; and the KJV translates it *nest* 12 of those times (for instance, Num. 24:21 Deut. 22:6 Job 29:18 Jer. 49:16). The implication is that these will be places designed for animal inhabitation. Strong's #7064 BDB #890. In other words, the ark will not be a huge barge with animals wandering about aimlessly. Noah is building compartments (cages, enclosures) for them to live in.

Genesis 6:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i>]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone; to obtain forgiveness; to free an offender of a charge</i>	2 nd person masculine singular, Qal perfect	Strong's #3722 BDB #497
'êth (אֵת) [pronounced <i>ayth</i>]	<i>her, it; untranslated mark of a direct object; occasionally to, toward</i>	affixed to a 3 rd person feminine singular suffix	Strong's #853 BDB #84
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

BDB definitions: 1) house; 1a) house, dwelling habitation; 1b) shelter or abode of animals; 1c) human bodies (figuratively); 1d) of Sheol; 1e) of abode of light and darkness; 1f) of land of Ephraim; 2) place; 3) receptacle; 4) home, house as containing a family; 5) household, family; 5a) those belonging to the same household; 5b) family of descendants, descendants as organized body; 6) household affairs; 7) inwards (metaphorically); 8) (TWOT) temple; 9) on the inside; 10) within.

Translation: ...and you will spread it from the inside... The ark needs to be made watertight, so God will have an asphalt produce or a pitch used to spread over it.

Kâphar (כָּפַר) [pronounced *kaw-FAHR*] is the word usually translated atonement; it means covering. It usually means that God does not see us for our real selves because our nature has been covered up from his sight. This is an Old Testament word used for the covering over of our sins, which was a temporary measure until Christ came to die for our sins. It is a reference to seeing Jesus Christ instead of seeing us when it comes to the judgment that we deserve. Actual forgiveness is not based upon this covering; it is a shadow of things to come. The death of our Lord on the cross provides us with the real forgiveness. The ark is a *type* of Christ. The family

of Noah is inside the ark, covered and protected from God's judgement. Note that Noah is delivered through the storm; God still allows the earth to flood where Noah and his family are; God just provides for them a way of escape. This way of escape is a covering.

Genesis 6:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (חָוֶץ) [pronounced <i>khoots</i>]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
kôpher (כֹּפֶר) [pronounced <i>KOH-fer</i>]	<i>pitch</i>	masculine singular noun	Strong's #3724 BDB #499

This noun can also mean *price of a life, ransom, bribe; asphalt, pitch (as a covering); the henna plant, name of a plant (henna?); village*. *Ransom* is its primary use.

Translation: ...and from the outside pitch. This pitch would be used on the inside and the outside of the boat in order to insure that it is watertight.

Gen 6:14b And you will cover it inside and outside with pitch.

This is the first time we actually have the word *to cover*, which is the verb *kâphar* (כָּפַר) [pronounced *kaw-FAHR*] and it literally means *to cover, to cover over [with], to be covered [with]; to spread over*. It also means *to appease, to placate, to pacify; to pardon, to expiate; to obtain forgiveness; to free an offender of a charge*. Strong's #3722 BDB #497. This is the only time that we find this verb in the Qal stem (the normal verb stem). It is most often found in the Piel (intensive) stem, where it is most often translated *to atone, to make an atonement for*. Despite the cornucopia of definitions given, this word fundamentally means *to cover over, to cover up*. We covered the **Doctrine of Atonement** back in **lesson #39**. The idea of *atonement* is not to issue a full and complete pardon for one's sins, but a temporary *covering over* of one's sins. We studied this word originally after Adam and the woman had sinned. God killed an animal—an animal sacrifice to represent Jesus Christ dying for our sins—and covered them with the skin of that animal. Even though the word *kâphar* was not found, the concept was there. We most often find this word associated with the sacrifice of innocent and perfect animals sacrificed in order to cover over our sins (Ex. 29:36–37 30:10 Lev. 1:4 4:20, 26). Daniel prophesied the coming of the Messiah in order to atone for our sins (Daniel 9:24). Finally, it is not the blood of bulls and goats which takes away our sins; but the substitutionary death of Jesus Christ which provides us full and complete forgiveness (Heb. 10:4–10).

Covering the ark with pitch is a picture of salvation; those inside, kept in the ark (which is covered with pitch), would be saved; those on the outside would all die. There was only one doorway into the ark.

Quite obviously, from a practical standpoint, the pitch (tar, asphalt) applied to the inside and outside of the ark made it water-tight.

Here is the picture: Noah and his family will be inside of the ark, which is *covered over* with *pitch* (a noun cognate of *to cover over*); so their sins are temporarily covered over and they are delivered (saved) from the flood (the judgment of God). The sins of all Old Testament saints were covered over and they were saved from the ultimate judgment of God because they believed in Jehovah Elohim. When Jesus dies for the sins of all mankind, their sins are then forgiven and no longer just covered over. This is why we do not find the words *atone* or *atonement* in the New Testament (the KJV incorrectly translates a word *atonement* in Rom. 5:11).²⁶

I’ve gone back to [lesson #39](#) and added a few points to the [Doctrine of Atonement](#).

Notice that we are only in chapter 6 of the book of Genesis, and we have yet again another shadow image of Jesus Christ and of His salvation.

I don’t want to beat a dead horse here, but again and again, we have real historical events which also have a shadow meaning.

What the Ark of Noah Represents	
Noah’s Ark	What it Represents
God told Noah to build the ark and God told Noah exactly what to build.	This is God’s plan. We can choose to participate in this plan or not. His plan is grace and protection; choosing against God means choosing judgment and destruction.
Noah and his family will be inside of the ark.	The ark is God’s design (God’s plan), and being inside of the ark is deliverance [= salvation] for Noah’s family. This is analogous to being <i>in Christ</i> .
The ark is covered with pitch (lit., <i>covered with a covering</i>).	The word used here is <i>kâphar</i> and it is used to cover over one’s sins, a consistent theme of the Old Testament. <i>Kâphar</i> means <i>to cover over; to atone for</i> . This is a temporary measure. Noah and his family are not sinless; their sins need to be covered over. This is <i>not</i> forgiveness, which will be a New Testament theme.
The flood is a literal flood; it is God’s judgment of the world. Noah’s family are in the ark; the ark is covered over with pitch, and they are all protected in the ark.	Noah and his family inside of the ark are preserved from the judgment of God. We will have a similar situation in the first Passover, where God will see the blood and He will pass over that house, and the family within is not judged.
There was only one entrance (door) into the ark.	Jesus said, “ I am the way, the truth and the life; no man comes to the Father but by Me; ” and “ I am the door. If anyone enters through Me, he will be saved, and will go in, and will go out, and will find pasture ” (John 14:6 10:9).

When Jesus spoke in parables, this was not a new thing—this is not something which Jesus suddenly invented. This is how God speaks to us from the Old Testament. All that happens in the Old Testament, which is recorded in the Bible, has meaning and purpose. The meaning and purpose of some real historical events was to be a shadow image of what was to come (or, as we have discussed before, a *type*, which makes sense and has its fulfillment in its *antitype*).

Therefore, it is logical that God in the flesh—Jesus Christ—*continue* to speak to us in parables.

²⁶ Many theologians take the word *atonement* and allow it to stand for *the substitutionary death of Jesus Christ*; however, strictly speaking, that is *not* how the Bible uses this very specific word.

The shadow images of things to come (primarily, of Jesus Christ Who would come and die for our sins) are found throughout the Old Testament.

Let's focus for a moment on the word *ark*. There are 3 arks in the Bible. Every time that we find an *ark* in the Bible, it is a shadow image of Jesus Christ and His death on the cross for our salvation (deliverance from judgment).

The Doctrine of Ark in the Bible

1. The Hebrew word for *ark* is *têbâh* (תֵּבָה) [pronounced *tay^b-VAW*], which means *an ark, a chest*. Strong's #8392 BDB #1061. It is found only in 3 passages in the Old Testament.
2. This is the word which we find in Gen. 6–8. Noah and his family will go into this ark, which is covered over with pitch, and they and everything inside of this ark will be saved from the judgment of God, which will destroy everything else. As we have just studied, associated with the word *ark* in this chapter are the words *atone* (*to cover over*) and a noun cognate of that word (*pitch*). By being inside of the ark, Noah and his family are covered over or shielded, if you will, from God's judgment. Their sins are *atoned for* (*covered over*). The ark is the salvation of Noah and his family. Being *in* the ark is analogous to being *in Christ*.
3. The next time we come across the word *ark* is in Ex. 2. A Jewish slave woman in Egypt gives birth to a child, but there is the edict from the pharaoh to kill all the children of the Jews (they are condemned from birth). The woman builds an ark out of reeds and covers it with pitch (a different word) in order to make it sea-worthy, and places her child in this ark, and he is delivered from judgment because he is in this ark. The daughter of the Pharaoh discovers this baby in the ark, afloat in the Nile, and she adopts him, despite the fact that he is a Hebrew boy (circumcision makes that obvious). Moses is this child and he represents both those who are saved from the judgment of God because he is in the ark; and he is a type of Christ as well. The ark is the salvation (deliverance and protection from judgment) of Moses and it will be the salvation (deliverance) of all the Jews as well. This association of Moses, the savior of the Jews and the ark, draws a straight line between the ark and the Savior. They are the same things. Therefore, our means of salvation is Jesus Christ. Ex. 2:1–10
4. The next time we find the word *ark*, it is in Ex. 25, where specific instructions are given to build *the Ark of God* (also called *the ark of the covenant*).
 - 1) This ark would be a small box made out of wood (the wood represents the humanity of Jesus Christ) and it would be overlain with gold (which represents the Deity of Jesus Christ). Ex. 25:10–11
 - 2) The ark would be designed so that it could be carried without touching it directly, because we cannot have direct contact with the righteousness of God (we cannot have direct contact with the gold of this ark). In order to move the ark (to have contact with the ark), there were rings fashioned along the sides of the ark and inserted into these rings would be poles made of wood, overlaid with gold (again, a picture of Jehovah, Who provides us a way to have contact with the righteousness of God). Ex. 20:12–16
 - 3) On top of the ark was a *mercy seat* made from gold. The word for *mercy seat* is *kappôreth* (כַּפֹּרֶת) [pronounced *kap-POH-reth*], which is a noun cognate that comes from the verb *to atone* (do you recognize the root?); and it means *cover, lid*, and we find it used only in the Bible for the *mercy seat* of the ark of the covenant. Strong's #3727 BDB #498. This lid covers are transgressions of the law and our rebelliousness. Ex. 25:17–22 26:34 30:6 31:7 35:19 37:6–9 39:35 40:20 Num. 7:89.
 - 4) This ark, which represents Jesus Christ, is *hidden* from view. No one ever sees it (there are a few historical exceptions). It is kept in the Holy of Holies, which is in a compartment inside the Tabernacle (= a semi-permanent tent) of God. Most Jews never saw this ark; but they knew about it from the Word of God. Do you see the parallel? Most Jews would never see with their own eyes Jesus Christ; but He is revealed throughout the Old Testament. They knew about the coming Messiah from the Word of God. Ex. 40:21
 - 5) One day each year, on the *Day of Atonement*, the High Priest (who represents Jesus Christ as well) goes into the Holy of Holies, and he sprinkles blood on the mercy seat, which is the covering over the ark. This sprinkling of the blood represents Jesus Christ on the cross dying for our sins. God

The Doctrine of Ark in the Bible

sees the *covering* of acacia wood plated with gold and He sees the blood and He is *appeased* (or, *propitiated*). Lev. 16:2–34 23:24–27

6) There were 3 things placed inside of the ark:

- (1) The table of the law, which represents our condemnation before God, as we cannot keep the Law of God. Deut. 10:2
- (2) Also in the ark is the golden pot of manna, which represents the provision of God. Heb. 9:4
- (3) Also in the ark is Aaron's rod which budded, which represents the resurrection. Heb. 9:4
- (4) At some point in time, these latter 2 items were no longer to be found in the ark. 2Chron. 5:10

7) One more thing: the Ark of God, inside the Holy of Holies, was a piece of furniture associated with the Tabernacle of God. There were several pieces of furniture associated with the Tabernacle of God. If you left these pieces of furniture in place, but took away the Tabernacle (some of them were inside of the tabernacle, hidden from view; and some were outside and in plain view), you would be left with furniture arranged in the shape of a cross. Go here <http://kukis.org/Doctrines/TabernacleModel.htm> for a picture of this. This arrangement of the furniture was hidden from view from the Jews who worshipped there; but which shape could be discerned from knowing the Word of God (Bible doctrine). Again, what we cannot see is revealed in the Word of God.

8) The Ark of God was seen on limited occasions:

- (1) The Jews saw the Ark when it was carried over the Jordan River when they entered into the land of promise. In this way, the ark is associated with the fulfillment of the promises of God to every believer. Joshua 4
- (2) The Ark of God was used at the battle of Jericho at the direction of God, and the walls of Jericho fell. In this way, the ark is associated with the final wars in the Tribulation and the destruction of God's enemies at that time. Joshua 6
- (3) The Ark was taken out one time as a good luck charm when the Jews went to fight the Philistines. Not only were the Jews defeated, but the Ark was taken from them. Eli, the High Priest, died when he heard the Ark had been captured and that Israel was beaten badly by the Philistines. There are parallels which may be drawn between the death of the High Priest (who represents Jesus Christ), the capture of the Ark (called the glory of Israel), and the defeat of Israel and the 1st century A.D. when Christ is crucified and the Jews are overrun and defeated by the Romans; and their Temple is burned to the ground. 1Sam. 4
- (4) However, many Philistines died when associated with this captured Ark (1Sam. 5). They returned the Ark to the Jews, but many Jews died as well, because they treated the Ark lightly (1Sam. 6). You cannot take Jesus lightly nor can you appropriate Him into your own culture and philosophy (Mark 7:21–23).
- (5) The Ark is moved by David into Jerusalem. The first time he attempts to move the Ark, one of those bearing the Ark touches it and he dies (man cannot have direct contact with the righteousness of God). The second time David tried to move the Ark, he has studied the Bible, and he is successful (there is a right way of doing things and a wrong). This is done with much fanfare and celebration, and represents our Lord coming into Jerusalem on the final week before His crucifixion. 2Sam. 6
- (6) The Ark is seen again after Solomon has built the Temple (which represents the Millennial reign of Jesus Christ on this earth).
- (7) Similarly, Jesus Christ is revealed in the Old Testament as the Angel of God, and appears to a few men; as the God-man, He has a 3 or 4 year ministry; and after His death in His resurrection, He appears to a few men as well. Just as the ark remained hidden from man's eyes most of the time and is known only through the Word of God, so Jesus is hidden from man's eyes most of the time and only known through the Word of God

5. Interestingly enough, both the Ark of God and the Tabernacle fade into the background when David comes on the scene. This is because David is a type of Christ. He represents the 1st and 2nd Advents of Jesus Christ and Solomon, his son, represents the Millennial reign of Christ.

To me, all of this is amazing. I have studied the Bible for over 30 years, and I review material like this, and I am still amazed and impressed by the Word of God.

The ark of Noah is a shadow image of Jesus Christ and our salvation in Him. Noah will be in the ark, his sins covered over, and because of this, he and his family will be delivered from the judgment of God. We are in Christ through faith in Him, and our sins are forgiven, and we will be delivered from eternal judgment because we are in Him (in fact, one of the most common phrases in the New Testament is *in Christ* or *in Him*).

We are only partway through the 6th chapter of the first book of the Bible; do you remember how many shadow images of Jesus Christ that we have had already? He was revealed in the judgment of the serpent; He was revealed in the animal sacrifice which would have preceded God clothing Adam and Eve with animal skins; He was revealed in Abel's sacrifice, which was acceptable, where Cain's was not; He was revealed in the first genealogical line; and here He is revealed in the ark in which Noah and his family will be saved. We are only 6 chapters into the first book of the Bible and the recurrent theme is Jesus Christ and His death for our sins.

And here [is] how you will make her: three hundreds cubit a length of the ark; fifty cubit her breadth; and thirty cubit her height.

Genesis
6:15

And this [is] how you will make it: the length of the ark [will be] 300 cubits; its width [will be] 50 cubits; and its height [will be] 30 cubits.

The dimensions of the ark will be as follows: 450 feet long, 75 feet wide, and 45 feet high.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Make you an ark of the wood of cedars; a hundred and fifty cells will you make to the ark in its left side, and thirty and six in its breadth; and ten cabins in the midst, to lay up in them provision; and five repositories on the right, and five on the left; and you will protect it within and without a pitch. This seems to combine the two verses and is repeated here.
Latin Vulgate	And thus will you make it. The length of the ark will be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits.
Masoretic Text (Hebrew)	And here [is] how you will make her: three hundreds cubit a length of the ark; fifty cubit her breadth; and thirty cubit her height.
Peshitta (Syriac)	And this is how you shall make it: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
Septuagint (Greek)	And thus shall you make the ark; three hundred cubits the length of the ark, and fifty cubits the breadth, and thirty cubits the height of it.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English	Make it four hundred fifty feet long, seventy-five feet wide, and forty-five feet high. This is how you must make it. It must be 300 *cubits long, 50 *cubits wide and 30 *cubits high.
Easy-to-Read Version	"This is the size I want you to make the boat: 300 cubits [442' 10 15/16" (135m) if this was the short cubit or 516' 0" (157.5m) if it was the long cubit.] long, 50 cubits [50 cubits 73' 9 3/16" (22.5m) if this was the short cubit or 86' 1 1/2" (26.25m.) if it was the long cubit.] wide, and 30 cubits [30 cubits 44' 3 7/16" (13.5m) if this was the short cubit or 51' 8 1/16" (15.75m) if it was the long cubit.] high.
Good News Bible (TEV)	Make it 450 feet long, 75 feet wide, and 45 feet high.

New Century Version	This is how big I want you to build the boat: four hundred fifty feet long, seventy-five feet wide, and forty-five feet high.
New Life Bible	This is how you are to make it: The boat is to be as long as 150 long steps, as wide as twenty-five long steps, and eight times taller than a man.
New Living Translation	Make the boat 450 feet long, 75 feet wide, and 45 feet high. Hebrew 300 cubits [138 meters] long, 50 cubits [23 meters] wide, and 30 cubits [13.8 meters] high.

Partially literal and partially paraphrased translations:

American English Bible	'This is how you should build the chest: [Make it] five hundred feet long, eighty feet wide, and fifty feet tall.
Christian Community Bible	<i>This is the way you will do it: the length of the ark, four hundred and fifty feet; the width, seventy-five feet; the height, forty-five feet.</i>
God's Word™	This is how you should build it: the ship is to be 450 feet long, 75 feet wide, and 45 feet high.
New American Bible	This is how you shall build it: the length of the ark will be three hundred cubits, its width fifty cubits, and its height thirty cubits. Hebrew "cubit," lit., "forearm," is the distance from the elbow to the tip of the middle finger, about eighteen inches (a foot and a half). The dimensions of Noah's ark were approximately 440 x 73 x 44 feet. The ark of the Babylonian flood story was an exact cube, 120 cubits (180 feet) in length, width, and height.
NIRV	Here is how I want you to build it. The ark has to be 450 feet long. It has to be 75 feet wide and 45 feet high.
New Jerusalem Bible	This is how to make it: the length of the ark is to be three hundred cubits, its breadth fifty cubits, and its height thirty cubits.
Revised English Bible	This is to be its design: the length of the ark is to be three hundred cubits, its breadth fifty cubits, and its height thirty cubits.

Mostly literal renderings (with some occasional paraphrasing):

Ferar-Fenton Bible	You shall make it thus; —it shall be three hundred cubits long, fifty cubits wide, and thirty cubits deep. A cubit is 25 English inches and a fraction over. —F.F.
NET Bible®	This is how you should make it: The ark is to be 450 feet long, 75 feet wide, and 45 feet high. Heb "300 cubits long, 50 cubits wide, and 30 cubits high." The standard cubit in the OT is assumed by most authorities to be about 18 inches (45 cm) long.
NIV – UK	This is how you are to build it: the ark is to be three hundred cubits long, fifty cubits wide and thirty cubits high.

Literal, almost word-for-word, renderings:

American KJV	And this is the fashion which you shall make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
<i>The Amplified Bible</i>	And this is the way you are to make it: the length of the ark shall be 300 cubits, its breadth 50 cubits, and its height 30 cubits [that is, 450 ft. x 75 ft. x 45 ft.].
Fred Miller's Revised KJV	And this <i>is the form</i> in which you shall make it: The length of the ark shall be three hundred cubits, its breadth fifty cubits, its height t hirty cubits.
Hebrew Names Version	This is how you shall make it. The length of the teivah will be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
LTHB	And you shall make it this way: The length of the ark shall be three hundred cubits, its breadth fifty cubits, and its height thirty cubits.
Syndein	And this is how you shall make/manufacture {‘asah} it: The length of the ark shall be 'three hundred cubits'/'450 feet', the breadth of it 'fifty cubits'/'75 feet' and the height of it 'thirty cubits'/'45 feet'. {Note: A cubit is about 18 inches - the average length of an adult man's forearm. These dimensions make a very seaworthy ship.}.

World English Bible

This is how you shall make it. The length of the ark will be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

Young's Updated LT

And this is that which you will do with it: three hundred cubits is the length of the ark, fifty cubits its breadth, and thirty cubits its height.

The gist of this verse:

God gives Noah the dimensions for the ark: 450' x 75' x 45'.

Genesis 6:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced <i>ayth</i>]	<i>her, it; untranslated mark of a direct object; occasionally to, toward</i>	affixed to a 3 rd person feminine singular suffix	Strong's #853 BDB #84

Translation: And this [is] how you will make it.... God then gives Noah the overall dimensions.

Genesis 6:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlôsh (שָׁלוֹשׁ) [pronounced <i>shaw-LOHSH</i>]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular construct	Strong's #7969 BDB #1025
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural absolute; numeral	Strong's #3967 BDB #547
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches)</i>	feminine singular noun	Strong's #520 BDB #52

A *cubit* is the distance between the elbow and the end of the outstretched middle finger; roughly 18 inches.

This is the first occurrence of this word in the Old Testament.

Genesis 6:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ōrek ^e (רָקַע) [pronounced OH-reck]	<i>length; forbearance, self-restraint</i>	masculine singular construct	Strong's #753 BDB #73
têbâh (תֵּבַת) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: ...the length of the ark [will be] 300 cubits;... There seems to be a general agreement that a cubit is 18 inches, so this ark would be 450 ft. long.

Genesis 6:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chāmishîym (חֲמִשִּׁים) [pronounced khuh-mih-SHEEM]	<i>fifty</i>	plural numeral	Strong's #2572 BDB #332
'ammâh (אַמָּה) [pronounced ahm-MAW]	<i>cubit (18 inches)</i>	feminine singular noun	Strong's #520 BDB #52
rôchab (רוֹחַב) [pronounced ROH-khab ^v]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #7341 BDB #931

Translation: ...its width [will be] 50 cubits;... 75 ft. in width.

Genesis 6:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
sh'êlôshîym (שְׁלֹשִׁים) [pronounced sh ^e low-SHEEM]	<i>thirty</i>	plural numeral	Strong's #7970 BDB #1026
'ammâh (אַמָּה) [pronounced ahm-MAW]	<i>cubit (18 inches)</i>	feminine singular noun	Strong's #520 BDB #52
qôwmâh (קוֹמָה) [pronounced koh-MAW]	<i>stature of a man, tallness, height</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #6967 BDB #879

Translation: ...and its height [will be] 30 cubits. 45 ft. high.

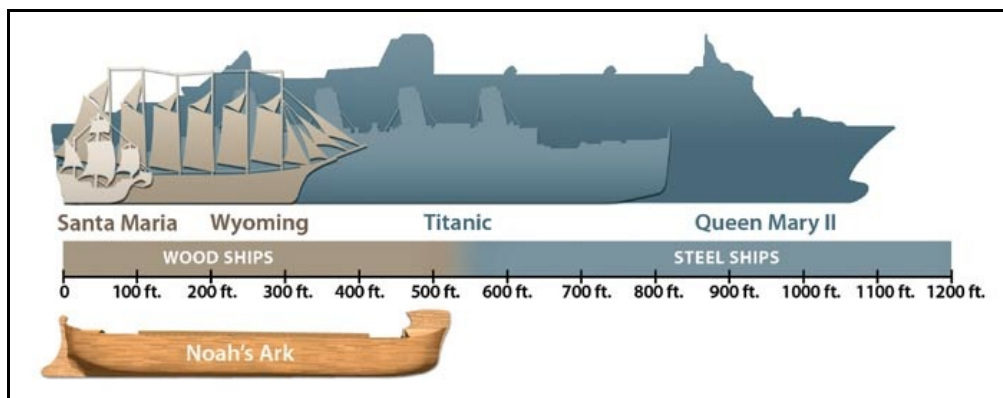
There is a way out. Because of the principle of grace before judgment, God would give man 120 years to believe in Him (Gen. 6:3).

Gen 6:15 This is how you are to make it: The ark will be 450 feet long, 75 feet wide, and 45 feet high.

In the *Epic of Gilgamesh*, previously mentioned, the ark in it was a 200 foot cube. This would have made a very unseaworthy vessel unless it was completely enclosed without any openings, and then it would have spun around and turned upside down, etc. The ark in a Greek legend was 3000' x 1200', which is way too large.

Your Bible may give this information in *cubits*. A cubit is approximately 18 inches, or half a yard; so the Ark is 150 yards (450 feet) long and 25 yards (75 feet) long. Similar ratios to those given by God to Noah are used today. This is not unlike the dimensions of a modern ocean liner.

Furthermore, that is nearly 34,000 square feet (your house, if it is unusually large, is about a tenth of this size), and this will be 3 stories high (v. 16), each story being approximately 15 feet high. The total square footage is somewhat smaller than 2 football fields. If you live in a large house (3400 sq ft), the ark of Noah has 30X the living area.



From <http://www.answersingenesis.org/assets/images/articles/am/v2/n2/ships.jpg>

According to *Answers in Genesis*, Greeks built wooden ships this large 2000 years ago and Chinese built wooden ships this large in the 1400's.²⁷

I hesitate to use this, as it appears to come from either a Jehovah Witness website, or one associated with the JW's.

The Ark Proportions

Over seventy years ago an experimental vessel was built in Denmark to the same proportions as the Ark-but very much smaller-and of the same constructional style. This boat was thirty feet long, five feet wide, and three feet high from the flat base to the angle formed by the meeting of the two sloping sides. Tests carried out in the Baltic sea by the designer, a naval architect named Vogt, showed that the proportions of the vessel were ideal for maximum resistance to stresses set up by the force of the sea. The Copenhagen newspaper, Dagbladet, of 31st August, 1904, reporting these experiments, said, in part: "The Royal Shipbuilding yard has recently completed the construction of a remarkable vessel. It is 30 feet long, 5 feet wide, and 3 feet high, and with its slanting sides most resembles the roof of a house. It is a new Noah's Ark, constructed after the design of Mr. Vogt, the engineer, the Carlsburg Fund bearing the expense of its production . . . The remarkable thing about the Bible measurements is that after thousands of years' experience in the art of shipbuilding they must be confessed to be still the ideal proportions for the construction of a big ship . . . the Ark was not intended to sail, but to lie still on the water, and to give the best and quietest condition for the comfort of its inhabitants, and this is ensured by means of the triangular shape. In a storm the motion of the Ark would be reduced to a minimum . . . If the greatest living engineer in the world was given such a commission as this, to construct as large and strong a vessel as to lie still upon the sea, and as simply constructed as the Ark, he could not make a better vessel." According to another Copenhagen newspaper, *Donnebrag*, the vessel "drifted sideways with the tide, creating a belt of calm water to leeward, and the test proved conclusively that a vessel of this primitive make might be perfectly seaworthy for a long voyage."

²⁷ From <http://www.answersingenesis.org/articles/nab/really-a-flood-and-ark> accessed January 26, 2010.

The Ark Proportions

Three hundred years earlier, in 1609, Peter Jansen, of Noorn, Holland, had embarked upon a much more ambitious project. He built a vessel to the proportions of the Ark, one hundred and twenty feet long, twenty wide, and twelve high. It was found to behave so steadily in the sea and to have such ample stowage in relation to its weight that a number of similar boats were built. They fell into disuse only because of the difficulty of arranging for motive power and steering.

The was not author attribution. Taken from http://www.heraldmag.org/bookstore/booklet_flood.htm and accessed September 2, 2012. I have found, over the years, that many different cults have actually done some reasonable research, particularly in the area of Christian apologetics. However, they are not to be trusted when it comes to matters of accurate doctrine.

Chapter Outline

Charts, Maps and Short Doctrines

The dimensions given here are quite reasonable for a sea worthy vessel to function in an inhospitable water environment, and not dissimilar to large ocean liners used today. In contrast to this, the ark of the Gilgamesh epic measured 200'x200'x200', which is not at all sea-worthy.

The ark narrative is presented quite matter-of-factly, but we really do not know the specifics as to *how* this ark was built. Bear in mind that, from Adam to Noah, man's body, and therefore his mind, was far greater than ours. So there may have been great scientific achievements prior to the flood, which would have included metals and tools (recall, we have been told that some descendants of Cain worked with metals and some played musical instruments—Gen. 4:21–22).

Because the line of Cain worked with metals and devised musical instruments, we have reasonably assumed that man also had tools for farming, gardening and building. We do not know the exact nature or origin of these tools, but there is every reason to believe they existed. When it came to the killing of the animal used to clothe Adam and the woman (in order to cover them), we are not specifically told if there was a knife involved. When Abel offered up his animal sacrifices, we are not told if he used a knife (however, that seems to be what a New Testament passage tells us). When Cain killed Abel, we are not told how; although it is reasonable to suppose that Cain observed Abel killing the animal sacrifices and he killed Abel in the same way. If a knife was used, these passages make a great deal more sense.

Another clue that there were tools at the beginning of man, is Gen. 4:2, where Cain is called a *tiller* of the soil, and Adam is associated with *working* the soil in Gen. 2:5, 15 3:23 (this is the same Hebrew verb). Although this Hebrew word cannot be attached directly to the use of tools, tools are at least implied.

This may confuse you because we think in terms of the bronze age and then the iron age, but when technology is lost, as it would have been in the flood, man cannot immediately get it back. You probably use a car and a computer every single day. So, if you had to start from scratch, could you build a computer or a car? Could you even make a screwdriver or tweezers?

Whether God passed tools along to Adam or not, we do not know—although that seems to be the case. However, early man, being far more brilliant than we are today, certainly developed tools. My educated guess, given what God, Abel, Cain and now Noah are able to do; tools are involved in the building of the ark. The first mention of any sort of specific implement is in Gen. 22, where Abraham is about to use a knife to sacrifice his son Isaac.

In terms of archeological discoveries, one of my sources tells me that the first tools were discovered among the 3rd level of the excavation of the mound of Ugarit, where there are *signs of skillful work with metals* at the beginning of the Bronze Age, which predates Abraham by about 1000 years (placing these discoveries around the time of the flood itself). If they had tools close to the time that they exited the ark; then it is reasonable that they had tools before that.

An opening you will make to the ark and unto a cubit you will complete her from to a higher part. And a door of the ark in her side you will set. Lower [decks], second [floor decks] and third [floor decks] you will make her.

Genesis
6:16

You will construct an opening for the ark and you will complete it [the opening] 18" from above. Also, you will place a door in the side of the ark. [Finally] you will make it [the ark] [so that there is] a lower [level], a second [level] and a third [level].

You will construct an opening for the ark and complete it 18" from above. Also, you will set a door in the side of the ark. Finally, you will construct the ark so that it has a lower level, a second level and a third level.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Go thou unto Phison, and take from thence a precious stone, and fix it in the ark to illuminate you: with the measure of a cubit (or span) shalt thou complete it above. And a door shalt thou set in the side of the ark; and with dwelling-places, inferior, second, and third, shalt thou make it.
Latin Vulgate	You will make a window in the ark, and in a cubit will you finish the top of it: and the door of the ark you will set in the side: with lower, middle chambers, and third stories will you make it.
Masoretic Text (Hebrew)	An opening you will make to the ark and unto a cubit you will complete her from to a higher part. And a door of the ark in her side you will set. Lower [decks], second [floor decks] and third [floor decks] you will make her.
Peshitta (Syriac)	And you shall make a window in the ark, and to the width of a cubit shall you finish it above; and the door of the ark you shall make in its side; with lower, second, and third decks you shall make it.
Septuagint (Greek)	You shall narrow the ark in making it, and in a cubit above you shall finish it, and the door of the ark you shall make on the side; with lower, second, and third stories you shall make it.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Make a roof [Or window] for the ark and complete it one foot from the top [Heb uncertain]. Put a door in its side. In the hold below, make the second and third decks.
Contemporary English V.	Build a roof on the boat and leave a space of about eighteen inches between the roof and the sides. Make the boat three stories high and put a door on one side.
Easy English	Make a roof for the *ark. Finish the *ark so that it ends 1 *cubit from the top. So then there will be a window for light. Put a door in the side of the *ark. Make three decks. There must be lower, middle and upper decks.
Easy-to-Read Version	Make a window for the boat about 18 inches [Or, "one cubit"] below the roof [Or "Make an opening for the boat about 18 inches tall."]. Put a door in the side of the boat. Make three floors in the boat; a top deck, a middle deck, and a lower deck.
Good News Bible (TEV)	Make a roof for the boat and leave a space of 18 inches between the roof and the sides. Build it with three decks and put a door in the side.
<i>The Message</i>	Build a roof for it and put in a window eighteen inches from the top; put in a door on the side of the ship; and make three decks, lower, middle, and upper.

New Berkeley Version	Put an 18-inch opening in the ark all around just below the upper deck and a gangway in the side of the ark. Make it with lower, middle and upper decks.
New Life Bible	Make a window for the boat, that goes down an arm's length from the roof. Put a door in the side of the boat. And make it with first, second, and third floors.
New Living Translation	Leave an 18-inch opening below the roof all the way around the boat. Put the door on the side, and build three decks inside the boat-lower, middle, and upper.

Partially literal and partially paraphrased translations:

American English Bible	Then cover it to about twenty-inches. Also, put a door in the side of the chest and make a bottom floor, a second floor, and a third floor inside.
Beck's American Translation	Make an opening for light in the ark, extending eighteen inches from the top. Put the door in the side of the ark. Build it with lower, second, and third stories.
God's Word™	Make a roof for the ship, and leave an 18-inch-high opening at the top. Put a door in the side of the ship. Build the ship with lower, middle, and upper decks.
New American Bible	Make an opening for daylight and finish the ark a cubit above it. Put the ark's entrance on its side; you will make it with bottom, second and third decks. Opening for daylight: a conjectural rendering of the Hebrew word sohar, occurring only here. The reference is probably to an open space on all sides near the top of the ark to admit light and air. The ark also had a window or hatch, which could be opened and closed (8:6).
NIRV	Make a roof for it. Leave the sides of the ark open a foot and a half from the top. Put a door in one side of the ark. Make lower, middle and upper decks.
New Jerusalem Bible	Make a roof to the ark, building it up to a cubit higher. Put the entrance in the side of the ark, which is to be made with lower, second and third decks.
Revised English Bible	You are to make a roof for the ark, giving it a fall of one cubit when complete; put a door in the side of the ark, and build three decks, lower, middle, and upper.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	For the midday, make a cubit box above the finished box, and set an opening in the side. Make a bottom, second, and third story.
Bible in Basic English	You are to put a window in the ark, a cubit from the roof, and a door in the side of it, and you are to make it with a lower and second and third floors.
Complete Jewish Bible	You are to make an opening for daylight in the ark eighteen inches below its roof. Put a door in its side; and build it with lower, second and third decks.
Ferar-Fenton Bible	Make a ventilating-fan, fixed in a turret of a cubit high above the upper deck, and connected with that make an opening in the sides of the Ark, on the second third lower decks. You shall make second and third decks:...
HCSB	You are to make a roof, finishing the sides of the ark to within 18 inches of the roof. You are to put a door in the side of the ark. Make it with lower, middle, and upper decks.
JPS (Tanakh—1985)	Make an opening for daylight in the ark, and terminate it within a cubit of the top [Hebrew uncertain for this phrase]. Put the entrance to the ark in its side; make it with bottom, second, and third decks.
Judaica Press Complete T.	You shall make a skylight for the ark, and to a cubit you shall finish it to the top, and the entrance of the ark you shall place in its side; you shall make it with bottom <i>compartments</i> , second story <i>compartments</i> , and third story <i>compartments</i> .
New Advent Bible	You shall make a window in the ark, and in a cubit shall you finish the top of it: and the door of the ark you shall set in the side: with lower, middle chambers, and third stories shall you make it.
NET Bible®	Make a roof for the ark and finish it, leaving 18 inches [Heb "a cubit."] from the top [Heb "to a cubit you shall finish it from above." The idea is that Noah was to leave

an 18-inch opening from the top for a window for light.]. Put a door in the side of the ark, and make lower, middle, and upper decks.
 NIV – UK Make a roof for it, leaving below the roof an opening one cubit [That is, about 45 centimetres] high all around [The meaning of the Hebrew for this clause is uncertain.]. Put a door in the side of the ark and make lower, middle and upper decks.

Literal, almost word-for-word, renderings:

The Amplified Bible You shall make a roof or window [Noah's ark possibly had a window area large enough to admit light and provide ventilation.] [a place for light] for the ark and finish it to a cubit [at least 18 inches] above-and the door ["Here can only be meant an entrance which was afterward closed, and only opened again at the end of the flood. And since there were three stories of the ark, the word is to be understood, perhaps, of three entrances capable of being closed, and to which there would have been constructed a way of access from the outside" (J.P. Lange, A Commentary on the Holy Scriptures).] of the ark you shall put in the side of it; and you shall make it with lower, second, and third stories.

Concordant Literal Version Narrowing you shall make it from the middle, and to a cubit shall you finish it from above. And the opening of the ark you shall place in its side. With nether, second and third decks shall you make it.

Darby Updated Translation A light will you make to the ark; and to a cubit high will you finish it above. And the door of the ark will you set in its side: [with] a lower, second, and third [story] will you make it.

English Standard Version Make a roof [Or skylight] for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks.

exeGeses companion Bible Work a window to the ark
 and in a cubit finish it above;
 and set the portal of the ark in the side;
 work it with nether, second and third.

LTHB You shall make a window in the ark, and you shall finish it above to a cubit. And you shall set the door of the ark in its side. You shall make it with lower, second, and third stories.

Syndein You shall make a 'place for light' {a window} for the ark and in a cubit/18 inches from the top, you will complete it. {one window represents one viewpoint in God's plan - divine viewpoint}, And the 'opening of the ark'/'door of the ark' you will set in the side thereof. {Jesus is the only door of salvation} Lower, second, and third decks/stories you will construct {'asah} it {the three levels represent levels of grow to maturity}. {Note: Apparently the roof was a sloping roof and the one window faced heaven. Under times of crisis, the principal is to keep your eyes on the Lord.}.

World English Bible You shall make a roof in the ark, and to a cubit shall you finish it upward. You shall set the door of the ark in the side of it. You shall make it with lower, second, and third levels.

Young's Updated LT A window you will make for the ark, and unto a cubit you will restrain it from above; and the opening of the ark you will put in its side, —lower, second, and third stories you will make it.

The gist of this verse: Noah is to design an opening near the top of the ark, apparently going all around it, for ventilation and light. He is also to make a door and to design the boat to have 3 levels.

Genesis 6:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsôhar (צֹהַר) [pronounced TZOH-hahr]	<i>light, daylight; window; opening</i>	feminine singular noun	Strong's #6672 BDB #843
Although some suggest this means a <i>roof</i> , that seems less likely to me, given the other meanings.			
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
têbâh (תֵּבָה) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: *You will construct an opening for the ark...* Although some translate this word as *roof*, its other uses in the Bible and the other meanings assigned to it suggest that this is a window or an opening instead.

Genesis 6:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿel (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39

(1) ʿel acts as a preposition which signifies, in general, *to tend to anything, to verge to or towards any place*, whether it is reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought.²⁸ Under this general heading, we have nine uses: ❶ Of motion to a place, or *to, towards*. Under this heading, ʿel is also used as a particle of giving or selling. ❷ ʿEl is used for the *turning* or the *direction* to anything, and can be used of the mind as well as the body. ❸ The motion or turning can be hostile, and mean *against*. ❹ ʿEl is used when one reaches a terminus or a mark; *even to*. Under this heading, we have two additional applications (a) the use of ʿel in measure, e.g. *even to* the length of a cubit; (b) *even out of*, as being removed out of something like a thorn hedges which go around a field (Job 5:5). ❺ This preposition is used when the limit is entered into, and is rendered *in*. When it is used of a number or multitude into which one enters, it may be rendered *among*. ❻ ʿEl is used in adding or super-adding, and rendered *besides, together with, besides these*. ❼ ʿEl is used regarding anything, having respect or regard to anything, hence (a) *as to, in respect to, because of*; and (b) *concerning* (after verbs of speaking, narrating or telling). ❽ Metaphorically, ʿel can be used as expressive of rule or standard and be rendered *according to*. Finally, ❾ when ʿel is prefixed to prepositions which denote rest in a place, it give them the signification of motion or direction *to or towards* a place.

²⁸ Most of this is quoted or paraphrased from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; .p. 46–47.

Genesis 6:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit</i> (18 inches)	feminine singular noun	Strong's #520 BDB #52
kâlâh (כָּלָה) [pronounced <i>kaw-LAWH</i>]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	2 nd person masculine singular, Piel imperfect; with the 2 nd person feminine singular suffix	Strong's #3615 BDB #477
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma'êlâh (מַעְלָה) [pronounced <i>mawg'-LAW</i>]	<i>higher, higher part, above, upon, forward</i>	adverb with the hê local	Strong's #4605 BDB #751

With the lâmed preposition this means *upwards, over the head; beyond; over [anything]; in a higher degree, exceedingly*. With the hê local, it can mean *upwards; farther; more*. Adding the min, the lâmed, the adverb and the hê local together, it means *from above, above*.

Translation: ...and you will complete it [the opening] 18" from above. Three times in this verse, we will find the 2nd person feminine singular suffix, but it does not always refer back to the *ark*, which is a feminine singular noun. Here, it apparently refers back to the *opening* which is also a feminine singular noun. So this opening appears to be place in the ark 18" from above (or, from the actual roof). It is unclear as to the height of this opening (as the cubit appears to speak of its position).

The cubit opening around the roof was to allow for air circulation; rather important when traveling with several thousand animals for a year in an ocean liner.

Gen 6:16 You are to make a window [roof? opening? light?], finishing the sides of the ark to within 18 inches of the upper portion [roof?]. You are to put a door in the side of the ark. Make it with lower, middle, and upper decks.

The actual meaning of the first word in this verse (in the Hebrew) is disputed, because this same word is translated *noon, noontday, midday*, elsewhere. It is therefore taken by many to indicate *light*. This appears to be ventilation at the top of this ark. The Jewish tradition is, this is a large translucent stone which was used as sort of a window (to allow light in). No doubt, Noah needed light and ventilation, but the exact nature of this is unknown to us.

For those who know this narrative, Noah does open a *window* in Gen. 8, but it is a different word altogether. If I was to make an educated guess, I would say that we have an 18 in. opening all around the ark near the top of the ark. The top story of the ark is about 15 ft. high, so this opening would have provided ventilation and light, but it would not have been used to look out. It could have been built in such a way that there was a bit of an overlap as well. Again, this is just speculation.

Genesis 6:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
pethach (פֶּתַח) [pronounced <i>PEH-thahkh</i>]	<i>opening, doorway, entrance, gate</i> [for a tent, house, or city]; metaphorically, <i>gate</i> [of hope, of the mouth]	masculine singular construct	Strong's #6607 BDB #835
têbâh (תֵּבָה) [pronounced <i>tay^b-VAW</i>]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
tsad (צַד) [pronounced <i>tzahd</i>]	<i>side</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #6654 BDB #841
sîym (שִׁיַּם) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal imperfect	Strong's #7760 BDB #962

Translation: Also, you will place a door in the side of the ark. This entryway seems to be opened once to let everyone in, then closed and sealed; and then opened again to let everyone out.

There was only one door; again, analogous to salvation. Jesus said, "I am the door; if any man enters in through Me, he will be saved, and shall go in and out, and find pasture."

Genesis 6:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tach ^e tîy (תַּחְתִּי) [pronounced <i>tahkh^e-TEE</i>]	<i>lower, lowest [places], deepest; hidden</i>	masculine plural adjective used here as a substantive	Strong's #8482 BDB #1066
shênîy (שֵׁנִי) [pronounced <i>shay-NEE</i>]	<i>second, the second; two, both, double, twice</i> ; When only two items are named, it can be rendered [the] other	masculine plural adjective used as a substantive; numeral ordinal	Strong's #8145 BDB #1041
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e lishîym (שְׁלִישִׁים) [pronounced <i>sh^eli-SHEEM</i>]	<i>third, a third part, a third time; chambers</i> [of the third story]	masculine plural adjective used as a substantive; ordinal numeral	Strong's #7992 BDB #1026

Genesis 6:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (אָסָה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	2 nd person masculine singular, Qal imperfect; with the 2 nd person feminine singular suffix	Strong's #6213 BDB #793

Translation:[Finally] you will make it [the ark] [so that there is] a lower [level], a second [level] and a third [level]. We have two words here which are usually singular ordinals, but here they are in the plural; along with another word which is generally used as an adjective, but presented as a person masculine plural substantive. Most translators have concluded that these are the levels or the decks in the ark.

This is all of the description of the ark that we have. We do not know if Noah received a more detailed description (I suspect that he did) or whether God spoke to him from time to time during the process of building this ark (I suspect that He did).

God will speak about a food supply, but nothing is said about a water supply. This suggests one of two things: either God did speak about a water supply (or a way to gather water from the rain) and it is not included in the narrative; or God did not, but such a thing would be understood. I would go with the former, because later, God will talk to Noah about the storage of food (v. 21).

We do not know if these instructions were all given at once or whether God came and spoke to Noah on several occasions.

This construction appears to have taken place over 120 years. Most of us know what happens to wood that is exposed to the elements—in 10–30 years, it begins to rot. However, recall in this civilization that it was watered from below (Gen. 2:5–6) and the bacteria and other things which appear to help the rotting process along were either nonexistent or in very short supply during this time period. A huge population of men and animals will be destroyed by the flood, and it is likely that this caused a great boom in bacteria growth (in Gen. 9, Noah will make wine).

The ark was a 3-story affair. Probably each son was in charge of one level; and Noah meandered about, in charge of the whole thing. The animals, no doubt, were reasonably distributed. All of the birds, for instance, were probably in the same general area.

There was only one door; again, analogous to salvation. Jesus said, "**I am the door; if any man enters in through Me, he will be saved, and shall go in and out, and find pasture.**" (John 10:9).

Gen 6:14–16 Make an ark of cyprus timbers for yourself. You shall make rooms in the ark; and you shall cover it with asphalt inside and out. And you shall make it this way: The length of the ark shall be 300 cubits, its breadth 50 cubits, and its height 30 cubits. You shall make an opening in the ark, and you shall finish it above to a cubit. And you shall set the door of the ark in its side. You shall make it with lower, second, and third stories.

It is likely that the directions which God gives are more detailed than this, but not much more. One of the things which we too often ignore is man's creative power—we are made in the image of God and we know that God is a creative Person. A single living cell is so complex that we do not know all there is to know about all that a single cell does, and yet, God created our bodies to be made out of millions of these cells, and in most of our cells, we have our DNA, which are the building plans for our entire body. In building man and animals, it is clear that God is a creative genius. We are made in God's image and we also have a desire to create. God is putting Noah's creative forces into action.

Let me give a personal illustration. I am in the midst of adding some square footage to my house, and, apart from the basic structure, I have a hand in everything else, from the floor plan to the materials used, to the electrical circuitry, etc. Adding on a few square feet is actually quite complex and involves everything I know and a lot of stuff that I didn't know (who knew there are about a dozen ways of hooking up a two-way light switch?). It is a fascinating process, one which may involve the rest of my life, and I enjoy doing it. This is because God has placed in me this desire to create. I have a friend of mine who used to work for the Franchise Tax Board (in Sacramento) and early on in his career, he developed one of their tax forms. I recall him being pretty jazzed about this, and, at the time, I did not quite get *why*, but now I get it. It was something he created.

The most common thing that we create is a child, and this is done best within the confines of a marriage. God uses this creative process to instill us with some responsibility and to better understand our relationship to Him. Our relationship to a child is very much like God's relationship to us. One of the most remarkable things in a parent's life is the creation of a child, and then the raising of that child. We have so much control and responsibility in raising a child that it is almost mind-boggling. What we do with our child in the first 5–10 years essentially determines that child's future. The way that we deal with this little creation after he or she is born is also a very creative process. And just when we think that we have it all figured out, that child then throws us a curve ball, causing us to re-engage all of our creative focus.

Noah is a creative being; God created Noah that way. Noah wants to create things. God does not snap His fingers and say, "Here's your ark" and *poof*, there is the ark. God has Noah build it. And you know what? Noah loved building this ark. This engaged all of Noah's creative processes. At the same time, Noah fathered 3 or more children. Noah's creative instincts are kicked into high gear.

For at least 120 years, Noah and his family were ridiculed; and Noah got to take solace in this incredible project which God gave him to do—to build an ark. There is nothing like the smell of newly cut wood; and there is nothing in life like working with wood. Don't think of the building of this ark as some big, horrendous project that God laid at the feet of Noah and Noah did it because he was a faithful servant of God, and blah, blah, blah. Building this ark and raising his 3 boys was the highlight of Noah's life.

Furthermore, God gave Noah *creative license*. That is part of the enjoyment of the creative process. When a house is built, there are building plans; however, you can take the exact same set of building plans and end up with 2 very different houses. That is the creative process. If you have ever bought a house in a subdivision with houses all built by the same builder, then you have maybe a dozen plans to choose from. However, what made your house *yours* is how you finished it off; the kitchen cabinets you chose, the flooring you had installed, the various fixtures which you picked out. That is the creative process. If a builder told you which floor plan you would buy and exactly all that would be installed in that house, and you have no say in the matter, that builder would go out of business in a week!

God allows Noah's creative juices to flow. Noah makes many of the executive decisions on this ark. God gives Noah some specifications, probably in a little more detail than we find here, but still allowing Noah to make many of the creative choices. This is why this was not an onerous project laid upon Noah, but rather, the highlight of Noah's creative life.

The time that Noah spent working on this ark with the help only of his three sons was his testimony to the world. When he was questioned, he explained to them clearly that God was going to judge the world with a flood and that only those in the ark would survive.

Chapter Outline

Charts, Maps and Short Doctrines

God Says He Will Destroy the World with a Flood, Yet Establish a Covenant with Noah

And I, behold Me bringing the flood [of] waters upon the earth to destroy all flesh that in him [is] a breath of lives from under the [two] heavens. All which [is] in the earth will perish.

Genesis
6:17

And I—observe Me—bringing the flood waters upon the earth to destroy all flesh in which [is] the breath of lives under the heavens. All that [is] on the earth [or, *land*] will perish.

And you will see that I will bring flood waters upon this earth to destroy all flesh from under the heavens that breathes. All life on this earth will be destroyed.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And I, behold, I bring a flood of waters upon the earth to swallow up all flesh which hath in it the spirit of life from under the heavens: whatever is upon the earth shall be swept away.
Latin Vulgate	Behold, I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed.
Masoretic Text (Hebrew)	And I, behold Me bringing the flood [of] waters upon the earth to destroy all flesh that in him [is] a breath of lives from under the [two] heavens. All which [is] in the earth will perish.
Peshitta (Syriac)	And, behold, I will bring a flood of waters upon the earth, to destroy all flesh that has the breath of life in it from under heaven; and everything that is on the earth shall die.
Septuagint (Greek)	And behold, I shall bring a flood of water upon the earth, to destroy all flesh in which is the breath of life under heaven, and whatsoever things are upon the earth shall die.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	"I am now bringing the floodwaters over the earth to destroy everything under the sky that breathes. Everything on earth is about to take its last breath.
Contemporary English V.	I'm going to send a flood that will destroy everything that breathes! Nothing will be left alive.
Easy English	I will flood the earth with water. I will kill all *creatures that live under the skies. Every *creature that lives will die. Everything on the earth will die.
Easy-to-Read Version	"Understand what I am telling you. I will bring a great flood of water on the earth. I will destroy all living things that live under heaven. Everything on the earth will die.
Good News Bible (TEV)	I am going to send a flood on the earth to destroy every living being. Everything on the earth will die,...
<i>The Message</i>	"I'm going to bring a flood on the Earth that will destroy everything alive under Heaven. Total destruction.
New Berkeley Version	Understand that I Myself am about to bring a water-deluge on the earth to exterminate from under heaven all flesh that has the breath of life in it; everything on earth shall perish.
New Century Version	I will bring a flood of water on the earth to destroy all living things that live under the sky, including everything that has the breath of life. Everything on the earth will die.
New Life Bible	See, I will bring a flood of water upon the earth, to destroy all flesh under heaven that has the breath of life. Everything on earth will be destroyed.

Partially literal and partially paraphrased translations:

American English Bible	And thereafter, {Look!} I'm going to bring a downpour of water onto the ground to destroy all flesh under the skies that has the breath of life; and whatever is on the ground will en.
Beck's American Translation	I'm going to bring a flood on the earth to destroy every being that breathes and lives under the sky. Every being on earth must die.
God's Word™	I'm about to send a flood on the earth to destroy all people under the sky-every living, breathing human. Everything on earth will die.
New American Bible	I, on my part, am about to bring the flood waters on the earth, to destroy all creatures under the sky in which there is the breath of life; everything on earth shall perish. Gn 7:4, 21; 2 Pt 2:5.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	I <i>will</i> bring here a flood of waters over the land, to destroy all the flesh in it with the spirit-wind of life. All in the land under heaven <i>will</i> expire.
Bible in Basic English	For truly, I will send a great flow of waters over the earth, for the destruction from under the heaven of all flesh in which is the breath of life; everything on the earth will come to an end.
Ferar-Fenton Bible	...for I Myself will bring a downrush of waters upon the earth to sweep off all beings possessing the breath of life, from under Heaven; all that move upon the land.
HCSB	"Understand that I am bringing a deluge--floodwaters on the earth to destroy all flesh under heaven with the breath of life in it. Everything on earth will die.
JPS (Tanakh—1985)	"For My part, I am about to bring the Flood—waters upon the earth—to destroy all flesh under the sky in which there is breath of life; everything on earth shall perish.
New Advent Bible	Behold, I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed.
NET Bible®	I am about to bring [The Hebrew construction uses the independent personal pronoun, followed by a suffixed form of הִנֵּה (hinneh, "look") and the a participle used with an imminent future nuance: "As for me, look, I am going to bring."] flood waters [Heb "the flood, water."] on the earth to destroy [The verb שָׁחַת (shakhat, "to destroy") is repeated yet again, only now in an infinitival form expressing the purpose of the flood.] from under the sky all the living creatures that have the breath of life in them [The Hebrew construction here is different from the previous two; here it is רוּחַ חַיִּים (ruakh khayyim) rather than נֶפֶשׁ חַיִּים (nefesh khayyah) or תְּמִשָּׁת רוּחַ (nishmat khayyim). It refers to everything that breathes.]. Everything that is on the earth will die,...
NIV – UK	I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	For behold, I, even I, will bring a flood of waters upon the earth to destroy and make putrid all flesh under the heavens in which are the breath and spirit of life; everything that is on the land shall die.
Concordant Literal Version	And I, behold Me bringing a deluge of water over the earth to wreck all flesh, which has in it the spirit of the living, from under the heavens. All that is in the earth shall expire.
Context Group Version	And I, look, I do bring the flood of waters on the land { or earth }, to destroy all flesh, in which is the breath of life, from under the skies { or heavens }; everything that is in the land { or earth } shall die.
Darby Translation	For I, behold, I bring a flood of waters on the earth, to destroy all flesh under the heavens in which is the breath of life: everything that is on the earth shall expire.
exeGesés companion Bible	And behold, I, even I,

	bring a flood of waters on the earth, to ruin all flesh, wherein is the spirit of life, from under the heavens; so that all in the earth expires.
LTHB	And behold, I, even I, am bringing a flood of waters on the earth in order to destroy all flesh in which is the breath of life from under the heavens. Everything which <i>is</i> on the earth shall die.
Syndein	{Mechanics of Divine Judgment} And, behold, Me, the One causing to bring a flood from waters upon the earth, to destroy all flesh {entire anti-diluvian civilization}, in which is the breath of life {ruwach chay - given by God at the point of birth - a synonym of neshamah}, from under heaven {limited to planet Earth}. Everything that is born on the earth shall drown {gava` - die by air leaving lungs - here water replacing air in lungs}.
World English Bible	I, even, I do bring the flood of waters on this earth, to destroy all flesh having the breath of life from under the sky. Everything that is in the earth will die.
Young's Updated LT	"And I, lo, I am bringing in the deluge of waters on the earth to destroy all flesh, in which is a living spirit, from under the heavens; all that is in the earth does expire.

The gist of this verse: God warns Noah that He will bring a flood upon the earth and destroy all life.

Genesis 6:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
This appears to be the first occurrence of the personal pronoun in the Old Testament.			
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	Hiphil participle	Strong's #935 BDB #97
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mabbûwl (מַבְּוּל) [pronounced mahb-BOOL]	<i>flood, a deluge, an inundation of water</i>	masculine singular noun with the definite article	Strong's #3999 BDB #550
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565

Genesis 6:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *And I—observe Me—bringing the flood waters upon the earth...* God makes it clear that He is the One pronouncing judgment upon the earth; and it is He that will bring the flood waters upon the earth.

Genesis 6:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâchath (שָׁחַת) [pronounced <i>shaw-KHAHTH</i>]	<i>to destroy, to ruin, to lay waste [to]; to spoil, to corrupt; to deal corruptly [with]; to act wickedly</i>	Piel infinitive construct	Strong's #7843 BDB #1007
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
ʾâsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i>]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i>]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective	Strong's #2416 BDB #311

Translation: *...to destroy all flesh in which [is] the breath of lives...* The infinitive construct expresses purpose, and the purpose of bringing these flood waters on the earth is to destroy all flesh that breathes.

It is likely that this would exclude mammals like dolphins and whales which live in the seas.

Genesis 6:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: ...under the heavens. This destruction will occur for all living things which are under the heavens.

Genesis 6:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כָּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun	Strong's #3605 BDB #481
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
’erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
gâva’ (גָּוַעַ) [pronounced <i>gaw-VAHG</i>]	<i>to expire, to perish, to die, to be about to die</i>	3 rd person masculine singular, Qal imperfect	Strong's #1478 BDB #157

This is the first occurrence of this word in Scripture.

Translation: All that [is] on the earth [or, land] will perish. This is a more specific statement than you might realize. The fish and animal life in the rivers and seas would not perish; just those things which are on the land.

Gen 6:17 And behold! I, even I, am bringing a flood of waters upon the earth in order to destroy all flesh (in which is the breath of life) from under the heavens. Everything which *is* in the earth shall die.

It is verse like this in the English that make people adamantly hold for a universal flood. Personally, if the Bible teaches a universal flood and there is no evidence of any sort discovered, then I will believe the Bible.

I find this to be interesting—God first tells Noah to build an ark, and He gives Noah the dimensions and the specifics, but He does not say *why*. God tells Noah, “The end of all flesh is before Me...I will destroy them. Now, you make an ark of cyprus timbers for yourself.” (Gen. 6:13–14). And then God gives Noah the building plans. After God tells Noah how the ark ought to be built, then God tells him why.

Gen 6:14–17 [God instructed Noah] “Make an ark of cyprus timbers for yourself. You shall make rooms in the ark; and you shall cover it with asphalt inside and out. And you shall make it this way: The length of the ark shall be 300 cubits, its breadth 50 cubits, and its height 30 cubits. You shall make an opening in the ark, and you shall finish it above to a cubit. And you shall set the door of the ark in its side. You shall make it with lower, second, and third stories. And behold! I, even I, am bringing a flood of waters upon the earth in order to destroy all flesh (in which *is* the breath of life) from under the heavens. Everything which *is* in the earth shall die.”

Before we go on, I want you to imagine the various ways that God could have preserved Noah, his family and the animals of the earth. God Himself could have made a huge platform and then brought everyone aboard the platform and floated it above the clouds while He destroyed the other inhabitants of the earth. Or, God could have turned all that He wanted to be saved into ethereal beings, unaffected by the changes in the earth, and then changed them back to physical beings, after flooding and then drying out the earth. There are virtually millions of ways that God could have miraculously delivered Noah and his family. However, God chooses to make Noah build an ark, according to God’s specifications, and the narrative here is very straightforward and lacking in miracles, weirdness, or impossible dimensions and incredible situations (apart from the flood itself). In this and the next couple chapters, we will see a very normal set of directions and circumstances for a very abnormal time. The flood itself will be quite spectacular. However, the salvation of Noah and his family and the animals will be very specific and very reasonable.

Let me make a general point: although there are miracles in the Bible as well as miraculous circumstances, these are actually few and far between and really not that awe-inspiring, historically speaking. Seeing Moses turn the waters of Egypt to blood or Jesus healing a man blind since birth would have been quite impressive to the eyewitnesses there. However, to us, several thousand years later, it is not as remarkable. God knows this.

Furthermore, the effect of miracles on those who witness them is not as dramatic as you would suppose. Jews and Egyptians alike saw the wonders which occurred at the hand of Moses, and the Jews believed and the Egyptians did not. 10’s of thousands of people (maybe 100’s of thousands) saw Jesus heal, and some believed in Him and some did not. Those who were negative toward Him tried to get him to incorrectly interpret Old Testament passages or they questioned whether it was lawful for Him to heal on the Sabbath, but they did not tend to question Jesus’ miracles. When Jesus healed men who were blind or lame since birth, and everyone knew who these men were, it was hard to argue that He had not really healed them. However, the very people who were unable to explain away Jesus’ miracles which they themselves witnessed were still negative toward our Lord.

More importantly, being an eyewitness to a miracle does not carry you through a difficult situation. Peter was right there with Jesus and observed miracle after miracle, and, unlike many of the scribes and Pharisees, Peter had believed in Jesus. Yet, when Jesus was seized to be crucified, Peter denied Him 3 times. Peter had already confessed that Jesus was the Messiah, but the problem with Peter was in his soul. Therefore, witnessing great miracles could not carry Peter during the crucifixion of our Lord. Jesus is seized and then crucified, and Peter’s world just fell apart. Peter probably witnessed more miracles than anyone else in human history (along with James and John), and yet, he cannot keep it together for even a few hours while Jesus is being held and tried. Clearly miracles did not strengthen Peter’s soul.

There is a stripe of believer today for whom miracles are nearly everything. They believe in a Holy Ghost revival with signs and tongues and healings and miracles. Some tout that they believe in a *Big God* (that is, a God Who does miracles for them to see); as over against a God Who appears to be both staid and power-deficient (to them). There is no doubt that God has the ability to heal the sick; God does heal and God heals miraculously (or by means which appear to be miraculous). However, this is an infrequent occurrence, and almost never occurs on some sort of stage with thousands of people watching.

When it comes to a miracle in the sense of defying the laws of nature, there are actually very few of these in the Bible, considering the scope of the Bible (4000–5000 years of human history). It is not that God is unable to function outside of scientific laws and principles (which He invented and put into place); it is simply that, most of the time, He chooses not to. Why would God put together such a tremendous collection of very complex laws if He was simply going to ignore them most of the time?

Given the earth as God created it, it is possible that everything found in the flood epic will be according to the laws of physics and meteorology. The end result of a worldwide flood which conforms to the laws which God has set up is far more spectacular than a flood that is simply miraculous, without a scientific explanation.

There are primarily 4 periods of time in human history when there were an unusual number of miracles occurring within a short time span (and, in many cases, some of these were not miracles, but they simply appeared to be miracles).

Miracles in the Bible	
Time Period	Text/Commentary
The Exodus	There were fewer than a dozen miracles which were performed in Egypt in order to get the Pharaoh to let the Israelites go (or, more accurately, to demonstrate the power of God to Pharaoh and to the people of God). There were also about as many miraculous events which took place when the Jews were wandering out in the desert. This was important because it established the nation Israel as God’s nation—as a client nation to God—and as the most important national entity in the Old Testament. Not every Jew saw every miracle of God during this time period, but they saw most of them. Over a period of several years, the average Jew saw 15–20 amazing things. What is fascinating is, those who were adults and saw all of these incredible miracles with their own eyes, were absolute spiritual failures under Moses’ leadership, and every one of them died the sin unto death in the desert (with barely a handful of exceptions).
	Two things ought to be clear: even though God did a number of miraculous things, there were not really that many that He did. Furthermore, those who saw these things did not have their souls reinforced with great faith.
	These miracles accomplished a few specific things: Israel became known throughout the world for what happened—2 million slave Jews picked up their belongings and walked out of Egypt and established a nation, something which had never been done in Human history, before or since. Secondly, most of the Israelites developed enough faith to get them to the next miracle without completely falling apart. Thirdly, the authority of Moses was confirmed, so that the Law of Moses was accepted by the Jews as authoritative from the beginning.

Miracles in the Bible	
Time Period	Text/Commentary
Elijah and Elisha	God was revealed in His Word and in Kings David and Solomon (David represents the 1 st and 2 nd advents of Jesus Christ and Solomon represents His Millennial reign). However, that was about to change as, kings would no longer meet David's standard. They would be <i>like their father, David</i> , at best; but, clearly, no subsequent king of Israel would ever be as important as David. This ushered in the time of the prophets, whose authority was over that of the kings, and whose words became far more important than the edicts of their kings. Because the focus of the authorities ordained by God was dramatically changed, God made this known by a number of miracles.
The Incarnation of Jesus Christ	<p>One of the things which is ignored about Jesus is that His public ministry was confined to a very small area and to a very short period of time and to a very limited number of people (Billy Graham, in one television broadcast, reaches more people than Jesus did). Jesus needed to show that He was the Messiah, and this needed to be shown in such a way that no one could deny Who He was (apart from extreme negative volition). He established Who He was through healings and miracles. These were His credit card, so to speak. When the disciples of John the Baptist came to Him, they asked if He was the Messiah or if they should look for another, Jesus replied, "Go and tell John what you have seen and heard; that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the gospel is proclaimed to the poor." (Luke 7:22b). These miracles were evidence of Who He was.</p> <p>We are so anthropocentric that we often miss this. The alleviation of suffering was not Jesus' primary reason for healing—else, He, having the power of God, could have snapped His fingers and everyone in the world would have been healed instantly of whatever infirmity they had. Healing a person showed Jesus to be Who He is, and secondarily, to illustrate that He is the Great Physician—we go to Him for ultimate and complete healing (i.e., salvation, as we are permeated with our sin natures, a disease from birth that only Christ can heal).</p>
The Early Church	The church was a dramatic shift in the plan of God. Therefore, the early authorities in the church and the church itself had to be established by the hand of God. In less than 50 years, local churches with a new mission plan were established, along with a new set of authorities completely separate from the Mosaic Law and separate from the nation Israel. Simultaneously, the Romans destroyed Jerusalem and the Temple.

Miracles were used extensively (by comparison to other generations) during these 4 periods of time, because each was a dramatic shift in God's representative authority (or, authorities) on earth.

However, it is important to note that, in all instances, many chose not to believe the miracles that they saw with their own eyes and many of those who saw these miracles were not strengthened spiritually, as with the disciples of Jesus or the Exodus generation.

These miracles had a two-fold purpose: to usher in the new age or the change of God's policy (by indicating who had the authority); and the individual miracles themselves were generally very meaningful and representative. That is, when Jesus, for instance, made a blind man see, this was not about the physical cure for blindness; this was all about someone being blind to Jesus, being made to see by the power of the Holy Spirit, and consequently believing in Him. When Jesus healed someone of an infirmity—the actual personal healing aspect is the least important facet of the healing. Such a healing represented someone with a sin nature, which appeared to be incurable, and yet, Jesus Christ is able to solve the problem of the sin nature (i.e., cure the man with the infirmity, which represents the sin nature).

God did not do meaningless magic tricks, like taking a cute live bunny named *Loaffish*, toss him into a tree branch mulcher, and then later produce this bunny unharmed. This is a trick which God could have performed by means of any of His representatives, but it would have been meaningless. Entertaining, but meaningless.

People are confused by the concept of miracles because they think, *that is where God's great power is*. Wrong; the great power of God is in the soul of the individual believer. Remember, we are here to resolve the Angelic Conflict (as discussed in [lessons 4–5](#)). If we observe a miracle, our response would be, "Wow, cool; let me see another." There is no spiritual strength in that. You might witness a dozen miracles in one week, and the next week, when your soul is tested, you do not pass or fail because you saw a bunch a miracles, you pass or fail based upon what is in your soul (that is, do you have a soul filled with divine truth or do you have a soul filled with human viewpoint?). Witnessing a miracle does not build up your soul, nor is witnessing a miracle necessary for someone to believe in Jesus Christ. It is the truth that is powerful; it is the Word of God which is alive and powerful.

Paul wrote a lot of letters to a lot of churches, and not one time did he ever write, "I hear your church is pretty dead. Your members are said to be lacking in energy, and no one new is joining your church. What you need to do is rent a stage and do a bunch a signs and wonders on that stage, and that will get the locals interested and get your congregation re-energized." What did Paul write in his letters to the churches? Bible doctrine. Spiritual mechanics, theology, Christology, soteriology, angelology, etc. Paul fed the soul. When a church got out of line or their faith appeared to be waning, Paul did not promise them, "Okay, just wait till I get there, and show you this new miracle; it is going to blow your minds and strengthen your faith like you would not believe." When Paul wrote a congregation that he was coming to them, it was all about what he was going to teach them. What happens in your soul is a million times more important than signs and wonders.

You may go to a church or to some sort of revival meeting, and you observe people speaking in tongues, a minister touching people on the head, and they flail backwards, and other people you don't know claiming to be healed. For most people, believers and unbelievers alike, they do not see the power of God here; in some churches where this activity is intense, many unbelievers feel as if they have walked into an asylum. However, if these same unbelievers know someone whose life has been turned around—a person used to be a thief, a drug addict, a liar; and now they appear to be rid of these defects—that catches the unbeliever's attention. When they know someone whose sole focus in the past was appeasing his own appetite, and now this person is changed, that bears a second look. The power of God is what He does in our souls, not in some 3rd rate sideshow put on by some 4th rate performers. God's power is illustrated more dramatically when He conforms to the very scientific laws which He established. God's power is quite impressive when the unbeliever reads or hears the words, **"Believe in the Lord Jesus Christ, and you are saved"** (Acts 16:31) and then believes. Because, it is **the Word of God which is alive and powerful, sharper than any two-edged sword, piercing even to the division of the soul and the spirit, and the joints and the marrow, and is able to discern the thoughts and intents of the heart** (Heb. 4:12). There is no doubt power in signs and wonders which God has performed throughout the ages, but far more important than these things is God's Word and His day to day function in our everyday lives.

Noah illustrates this point beautifully. Had Noah and his family been put into a spacecraft designed by God, and allowed to hover over the earth and watch the earth being flooded, this miracle would have been quite spectacular. However, since none of us saw it, the amount that we are impressed by this miracle would be inversely proportional to the phenomenal nature of the miracle itself. What is far more spectacular is presenting a very logical, reasonable means of salvation in the midst of an unimaginable flood. Did you realize that hundreds of books have been written about this one incident in the Bible (tens of thousands, if children's books are included)?

Critics berate this narrative of the ark, which, in turn, forces believers to examine this event and to evaluate its reasonableness. Both believers and unbelievers have gone so far as to determine the number of animals brought onto the ark, what their size was, how much food and water would be required by them, how one could deal with their waste, etc. Every detail of the ark and the flood has been examined thoroughly, to determine, *is this even possible?* Gen. 6–8 has spawned millions of words and discussions and arguments—far more than would a miracle of shrinking Noah and his family and the animals to the size of mites and having them live in the mouth

of a turtle while the rains fell. Could God have done this? Certainly. What would our response have been? We would have simply relegated that flood narrative with all of the flood stories which are, in part, myths.

Hundreds of thousands of people do not discuss or argue about the Epic of Gilgamesh. As soon as it is known that their ark measured 200' x 200' x 200', there are no more passionate arguments. What is to discuss? Those measurements for a sea-worthy craft are goofy. That epic may have had some historical impact and various peoples at various times might have taken parts of it seriously (like watching the movie *Star Wars*); however, any person who knows anything about boats and water would have just dismissed the Epic of Gilgamesh out of hand. In fact, despite there being dozens of flood myths from dozens of nations and peoples, no one argues about any of them and no one writes books about these myths as being historically accurate or historically inaccurate. The moment you know the dimensions of their ark (or some of the other improbable details), there is nothing more to discuss.

But, Noah's ark? People will argue this. And, what is most fascinating, is, those who will argue against it are often the ones making up the most absurd data. You have authors who argue that certain animals could not have been captured and kept—apparently authors who have never been to a zoo before. You have other authors who argue that the stench would have been too great—apparently authors who have never been inside a barn before. There are authors who argue that the ark would have been destroyed by lightning striking it, apparently unaware that ships travel the oceans daily without being destroyed by lightning. They argue that ship worms would have destroyed the ark or that a wooden ship would not have been sea-worthy.²⁹ Anything and everything that you can imagine, associated with this narrative, has been argued again and again, and in surprising detail. This is all because God chose not to rescue Noah and his family and the animals of the earth by some miraculous means but instead tells Noah what to do and then leaves it up to Noah to take care of it. Noah does what God tells him to do because of the strength of Noah's soul.

Noah is going to come to the place where, virtually everyone in the world disagrees with him and thinks that he is a nut. Although God protected his family from physical harm, can you imagine the ridicule? There were perhaps billions of people on the earth at this time, and those who knew about Noah (most of them) ridiculed him. And for 120 years, Noah focused on building the ark, collecting the animals, and raising his sons to take care of these animals on board this ark. All this during a time when it had never rained before. No one had ever seen a drop of rain. That determined nature requires a powerful soul, not a plethora of miracles.

Furthermore, as has been discussed before, there is more to this than the narrative being reasonable and rational—what happens in these chapters is also meaningful. There are a number of spiritual principles which are connected to the ark and the flood, which were discussed in [Lesson #63](#).

Allow me a personal testimony here: when I first believed in Jesus Christ, I knew next to nothing about Jesus and about the Bible. It was, for all intents and purposes, blind faith. I read the words of the book of John, was convinced by the Holy Spirit, and I believed in Jesus. However, since then, God has allowed me the time to study His Word, and it has increased my faith and given substance and reason to my faith in Jesus. It is His Word which has been more depth to my faith; not a litany of miraculous experiences. In the year 1980, or thereabouts, I witnessed something which was quite amazing, something which I have not shared with more than 3 or 4 people because I knew no one would believe me. That incident did not strengthen my faith. That incident did not suddenly shift my spiritual life into 3rd gear. What was far more important was the Bible class that I went to an hour or two later. It is the **Word of God** which **is alive and powerful**, far more than signs and miracles and wonders.

If you are reading this right now, you probably have already believed in Jesus Christ. However, what has possibly amazed you in this study is how many times Jesus has appeared to us in the first 6 chapters of Genesis in shadow form. The more you know the Word of God, the stronger will be your faith; and the more reasonable and logical Jesus will become. When the shadow image of Jesus Christ occurs again and again and again; you start to

²⁹ These examples are taken from real critics of the historicity of the ark who actually have written books on this topic from John Woodmorappe's book *Noah's Ark: A Feasibility Study*. I do not recommend the book unless you, after studying the ark and the flood, believe this to be some made up story.

realize that the Bible is the Word of God and that Jesus is the Son of God, the God-man, the Revealed Member of the Trinity.

So far, in Gen. 6, all mankind has become corrupt, so almost all of those alive on the earth are part human, part angel. God has apparently designed the angelic body so that it can exhibit physical manifestations. The two angels who came to Lot appeared so human to the people of Sodom and Gomorrah, that they desired to rape them (Gen. 19:1–10). The angel at the tomb of Jesus Christ rolled away the stone to let the world in (Matt. 28:2). These events require that these angels possess some sort of physical manifestation, to be able to interact with the physical environment around them. So, throughout the Bible, angels are allowed human-like, physical manifestations. Therefore, Gen. 6:1–5 is in keeping with the rest of the Bible.

In Gen. 6:6–12, God pronounces judgment on the earth; however, Noah was spiritually mature (= complete, perfect) before Him. So God warns Noah that He is about to destroy all flesh from the earth, and that Noah must build an ark (Gen. 6:13–16).

Gen 6:17 [God is speaking to Noah] “And behold! I, even I, am bringing a flood of waters upon the earth in order to destroy all flesh (in which *is* the breath of life) from under the heavens. Everything which *is* in the earth shall die.

God promises a flood to kill all human and animal life (apart from the animals in the seas). God’s judgment is clearly presented, there is a time clock for this judgment, and it is certain.

As presented in the Bible, God first told Noah what he was to do—build an ark according to the specifications which God gave him. Then God tells him *why* he needs to build an ark: “**I am bringing a flood of waters upon the earth in order to destroy all flesh...**” God has already spoken of the degeneracy on the earth and that He would destroy them, but this is where God first explains *how* He would judge them: with a *flood of waters*.

The word used here is mabbûwl (מַבְּבֹּוּל) [pronounced *mahb-BOOL*], which means *flood, deluge, an inundation of water*. Strong’s #3999 BDB #550. This word is only used for the great flood of Gen. 6–8 (it is also found in Psalm 29, but as a reference back to Gen. 6–8).

And I have established My covenant with you and you have entered into the ark—you and your sons and your woman and women of your sons with you.

Genesis
6:18

Therefore, I have established My covenant with you and you will enter into the ark—you and your sons and your wife and your sons’ wives with you.

Therefore, I have established My covenant with you and you will enter into the ark, along with your sons, your wife and your sons’ wives as well.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

But I will establish my covenant with you; and you will go into the ark, thou, and your sons, and your wife, and the wives of your sons with you.

Latin Vulgate

And I will establish my covenant with you, and you will enter into the ark, you and your sons, and your wife, and the wives of your sons with you.

Masoretic Text (Hebrew)

And I have established My covenant with you and you have entered into the ark—you and your sons and your woman and women of your sons with you.

Peshitta (Syriac)

But I will establish my covenant with you; and you shall enter into the ark, you, and your sons, and your wife, and your sons' wives with you.

Septuagint (Greek) And I will establish My covenant with you, and you shall enter into the ark, and your sons and your wife, and your sons' wives with you.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	But I will make an agreement with you-you, your sons, your wife, and your sons' wives will all go into the boat.
Contemporary English V.	But I solemnly promise that you, your wife, your sons, and your daughters-in-law will be kept safe in the boat.
Easy-to-Read Version	I will make a special agreement with you. And you, your sons, your wife, and your sons' wives will all go into the boat.
Good News Bible (TEV)	...but I will make a covenant with you. Go into the boat with your wife, your sons, and their wives.
<i>The Message</i>	"But I'm going to establish a covenant with you: You'll board the ship, and your sons, your wife and your sons' wives will come on board with you.
New Life Bible	But I will make My agreement with you. You will go into the large boat, you and your sons and your wife, and your sons' wives with you.
New Living Translation	But I will confirm my covenant with you. So enter the boat-you and your wife and your sons and their wives.

Partially literal and partially paraphrased translations:

American English Bible	Then I will initiate a Sacred Agreement between you and Me.' The first Sacred Agreement that God made with mankind was the one He made with our common forefather Noah (as well as with 'all creation'), where God vowed that He would never again destroy all life on earth with water. And the sign that He provided to remind us of His oath is the rainbow. The next Sacred Agreement that He made was with faithful Abram (at Genesis 15:18-20), where He promised to give the land that was then referred to as Canaan to Abram's descendants. God thereafter expanded His Sacred Agreement with Abram at Genesis 17:1-14, when He changed his name to AbraHam and promised that he would become the 'father of a multitude,' his seed would inherit the land of Canaan, He (Jehovah) would be their God, and that nations and kings would descend from him (AbraHam). However, something would be required of AbraHam and his descendants to fulfill their part of the Agreement; all the males who were over eight-days old and lived with him had to be circumcised.
<i>God's Word™</i>	"But I will make my promise to you. You, your sons, your wife, and your sons' wives will go into the ship.
New American Bible	I will establish my covenant with you. You shall go into the ark, you and your sons, your wife and your sons' wives with you. Gn 9:9; Wis 14:6; Heb 11:7; 1 Pt 3:20.
NIRV	"But I will make my covenant with you. You will enter the ark. Your sons and your wife and your sons' wives will enter it with you.
New Jerusalem Bible	But with you I shall establish my covenant and you will go aboard the ark, yourself, your sons, your wife, and your sons' wives along with you.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But I <i>will</i> raise my covenant with you. Come into the box, you and your sons, your woman, and your sons' women with you.
Bible in Basic English	But with you I will make an agreement; and you will come into the ark, you and your sons and your wife and your sons' wives with you.

Ferar-Fenton Bible	Then I will establish My Covenant with you; and you shall go into the Ark yourself with your sons and your wife, and your sons' wives along with you.
HCSB	But I will establish My covenant with you, and you will enter the ark with your sons, your wife, and your sons' wives.
NET Bible®	...but I will confirm [The Hebrew verb יִתְמַקְּחוּ (vahaqimoti) is the Hiphil perfect with a vav (ו) consecutive (picking up the future sense from the participles) from מוֹקֵם (qum, "to rise up"). This may refer to the confirmation or fulfillment of an earlier promise, but it is more likely that it anticipates the unconditional promise made to humankind following the flood (see Gen 9:9, 11, 17).] my covenant with you. You will enter [The perfect verb form with vav (ו) consecutive is best understood as specific future, continuing God's description of what will happen (see vv. 17-18a).] the ark — you, your sons, your wife, and your sons' wives with you.

Literal, almost word-for-word, renderings:

The Amplified Bible	But I will establish My covenant (promise, pledge) with you, and you shall come into the ark-you and your sons and your wife and your sons' wives with you.
Concordant Literal Version	And I set up My covenant with you. And come do you to the ark, you and your sons and your wife and your sons' wives with you.
Context Group Version	But I will establish my covenant with you; and you shall come into the ark, you, and your sons, and your woman { or wife }, and your sons' women { or wives } with you.
Syndein	{Noahic Covenant from God} Therefore I have cause to establish My covenant with you. Consequently you will come into the ark . . . you, and your sons, and your wife, and your sons' wives with you. {Note: Deliverance by God of Noah and his family (probably the family because of grace by association with SuperGrace believer Noah).}.
World English Bible	But I will establish my covenant with you. You shall come into the ark, you, your sons, your wife, and your sons' wives with you.
Young's Updated LT	"And I have established My covenant with you, and you have come in unto the ark, you, and your sons, and your wife, and your son's wives with you;...

The gist of this verse: God tells Noah that He will establish a covenant with him, and that he would board the ark along with his family.

Genesis 6:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
The wâw conjunction can express informal inference or consequence (<i>so, then, therefore</i>); especially at the beginning of a speech.			
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform</i> [a testimony, a vow, a commandment, a promise]	1 st person singular, Hiphil perfect	Strong's #6965 BDB #877
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 6:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e rîyth (תִּיָּב) [pronounced b ^e reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun with the 1 st person singular suffix	Strong's #1285 BDB #136
This is the first time we have the word <i>covenant</i> in the Bible.			
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix; pausal form	Strong's #854 BDB #85

Translation: *Therefore, I have established My covenant with you...* God establishes a covenant with Noah. Now, bear in mind the difference in their relative power. God could destroy Noah, his family, the entire earth, without a blink of the eye. Yet God comes to Noah and tells him that He, God, would establish an agreement, a contract or a covenant with him.

This is the first time we have the word *covenant*, which is a fundamental concept in Scripture—particularly in the Old Testament. We may reasonably refer to the Old and New Testaments as the Old and New Covenants (or, by the more modern-sounding Old and New Contracts). God lays down the agreement between Himself and Noah.

In modern times, we tend to view contracts as made between two equal parties. Charlie Brown wants to buy Lucy's house, so they enter into a written agreement concerning this transaction, which agreement is called an earnest money contract. Even though covenants (contracts) in the Bible can refer to similar arrangements, what we find more often is a contract made between a superior and his inferiors, known in ancient history as a suzerain-vassal treaty. A typical suzerain-vassal treaty may be established between a conquering general-king and the country he has just conquered. He promises not to invade this country again, not to level its houses and rape the women there; and, in return, the citizens of this country must raise up a few million dollars each year in order to pay him not to do this (and there are often protections from other kings included in this covenant).

This is how we should view the covenant between God and Noah (and Noah's family). God has certain things which He expects Noah to do (to build the ark, to gather up animals to preserve in the ark, and put his family inside before the rain begins to fall) and God promises that He will preserve them. This language here is very precise—God establishes His covenant with Noah only (in the Hebrew, *you* is a 2nd person masculine singular suffix).

Genesis 6:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	2 nd person masculine singular, Qal perfect	Strong's #935 BDB #97

Genesis 6:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
têbâh (תֵּבַח) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061

Translation: ...and you will enter into the ark... Part of that covenant involved Noah entering into the ark that he is building. God uses a perfect tense, indicating that this is an accomplished event—even though, at the time that God is speaking, Noah had not completed the ark (in fact, if this was spoken to Noah all at once, then he had not even begun to think about or to design the ark).

Genesis 6:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #802 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâshîym (נָשִׁים) [pronounced naw-SHEEM]	<i>women, wives</i>	feminine plural construct; irregular plural of Strong's #802	Strong's #802 BDB #61
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119

Genesis 6:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix; pausal form	Strong's #854 BDB #85

Translation:...—you and your sons and your wife and your sons' wives with you. Here we have the protection of association. These people who are close to Noah are protected in two ways: (1) because of Noah, they have believed in his God; and (2) they receive special protection because they are related to Noah, even in terms of their being related as in-laws to him. This also suggests that none of Noah's immediate family had become corrupted in the demon-infested world.

Altogether, that was eight people. We do not know if Noah had other sons and daughters. This is never mentioned. If Noah wrote this, it is possible that he did not even want to think about his other children since it would be a very painful memory. After 500 years, you would expect that he would have had more children. We all proceed 100% from the genetic pool of Adam and Eve; however, only partially from Noah and his wife. Each of his sons was married to a woman, likely from outside the family (although we do not know this for certain; these women could have been their sisters). In any case, the wives are progeny of Adam and Eve, and we are descended from one of them.

Gen 6:18 But I will establish My covenant with you. And you shall come into the ark, you and your sons and your wife and your sons' wives with you.

Let's look at this passage as a whole, take in a few more verses, and examine where God is speaking to Noah:

Gen. 6:13–21 And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence because of them [the race of half-angel, half-man creatures]. Therefore, listen [carefully], I am destroying them with the earth. Construct for yourself an ark of cypress timbers. You will construct rooms in the ark. Furthermore, you will pitch [= cover, atone] it inside and outside with pitch. And this is the way you will construct it: the length of the ark will be 450 feet; the width of it will be 75 feet; and its height 45 feet. You will make a window [opening?] in the ark, and you will finish it above within 18 inches. And you will set the door of the ark in the side of it. You will make it with lower, second and third stories. Now listen: I, even I, am bringing a [worldwide] flood of waters upon the earth in order to destroy all flesh (in which is the breath of life) from under the heavens. Everything which is in the earth will die. But I will establish My covenant [= contract, treaty] with you. And you will come into the ark, you and your sons and your wife and your sons' wives with you. And you will bring into the ark two of every kind, of every living thing of all flesh, to keep them alive with you. They will be male and female. Two of every kind will come to you to keep them alive; of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after its kind. And take for yourself all food that is eaten, and you will gather for yourself. And it will be for food, for you and for them [the animals]."

In reading this passage, it appears as if God is speaking to Noah all at once. However, there is nothing in the text which completely rules out God appearing to Noah on several subsequent occasions. The directions given here to Noah are not so complex as to require them to be given at different times. So, if this is spoken all at one time, that God would be speaking 120 years before the flood, before Noah has these 3 sons and before these sons have wives. For all we know, Noah may not even be married at this time. In any case, God giving instructions about the future, with details from the future (Noah's sons, in this case), is not unusual. I have heard the figure that as much as a fifth of the Bible is prophetic. This would be very hard to quantify because there are a great many passages where one might argue as to their prophetic nature. You will recall the line of Adam as given in

Gen. 5—it foretold the coming of Jesus Christ in the names of Adam’s descendants. So, do you count that passage as prophetic or as merely a genealogy? If we include every passage where future things are taught in that passage, whether in shadow form, typology, or clearly given as prophetic, then 20% may even underestimate the amount of prophecy found in the Bible.

In any case, God is omniscient (Psalm 139:1–6, 12 Prov. 5:21), and this omniscience applies to time as well as to space, so God knows the end from the beginning. Therefore, it is not out of the question (or even out of the ordinary) for God to talk about Noah’s sons even before they are born to him.

This almost takes us into the controversy between hyper-Calvinism and Arminianism. Calvinists see our point of contact with God as being His sovereignty, and that *everything* is a result of His sovereign decision to the point of *excluding* human free will. Therefore, if God wants you to be saved, you will be saved; and if God wants you to spend eternity in hell, you will spend eternity in hell. On the other end of the spectrum, in this theological debate, are the Arminians: and the free will of man to them is everything. Therefore, you can be saved on Monday, lose your salvation Monday night and then get it back on Tuesday. Not only is it possible for anyone to be saved, but it is possible for anyone to be lost as well (believers and unbelievers alike). No matter what you do in the Christian life, if you screw it up badly enough, the Arminian believes that you have lost your salvation (how bad is bad, depends upon the Arminian, who will, of course, always defer to God’s opinion on these matters).

There is a better case to be made for God’s sovereignty than for the idea that salvation is quite arbitrary, depending upon when you die; however, neither position is accurate. The key is the passage before us. God knows that Noah will have sons, that these sons will have wives, and that the sons and their wives will be believers and become a part of the new civilization. This is foreknowledge, not God forcing decisions upon the volition of Noah’s sons. If you have your own child, you understand foreknowledge. You know that when you tell little Timmy not to touch the stove burner, the first thing he is going to do, when he sees his opening, is to drag a chair over to the stove and touch that burner. You know with little Amy, when you tell her to not touch the burner, she says, “Okay, Mom” and she means it. This does not mean that you control their free will and that they are completely subject to your sovereignty. You simply know your children and you can predict what they are going to do, based upon your knowledge of them. Therefore, you have free will (ideally speaking, you have sovereignty, in relationship to them); and they have free will as well. Their free will and your sovereignty coexist.

Rom. 8:29 describes the relationship between foreknowledge and predestination: **For the one He foreknew, [that one] He also predestined to be conformed to the image of His Son, to the end that He might be the firstborn among many brothers.** God has predestined for us to eventually be in the image of His Son, His Son Who would be the firstborn among many brothers (we are the *brothers*). This predestination is based upon His foreknowledge.

Ideally, what you want is for your children to make good decisions on their own, based upon the training which you give them. They are always your children; the familial relationship is never broken, no matter how they use their free will. However, unless you are insane, you want them to be able to use their own volition and enjoy (or, endure) the consequences of their decisions at some point in time (say, somewhere between age 18 and 21).

The relationship between man and God is quite similar. God is sovereign, but God has decreed (in His sovereignty) that man (and angels) would have free will. There are limitations on this free will (for instance, I cannot decide that tomorrow I will have a billion dollars or fly to the moon and back), but our will is truly free, within reasonable limitations (that is, I don’t feel unnecessarily shackled by the fact that I cannot fly at will). So God is not ordering Noah to have children; God foreknows that Noah will have children and that they will join him on the ark. God is not applying overbearing sovereignty here upon Noah (or upon his children); God is simply telling Noah the parameters of what He expects, and God knows that Noah will fulfill these commands.

Before we leave this topic, let me speak to Arminianism: although we have free will, our free will is limited to what is possible. God has given us a *means* of salvation: we must believe in Jesus Christ (Jehovah Elohim in the Old Testament), and we are saved (Gen. 15:6 John 3:36). This faith is not the *basis* for our salvation, but it is the mechanics by which we are saved, as seen from the man-ward side.

Let me offer up an analogy: at your job, you are given an expense account of \$3000/month, which is a part of your contract. Now you may believe that this is true or not; and you may act upon this faith or not; but the availability of this expense account is there, whether you access it or not. Since this expense account is a matter of contract, you always have it, whether you draw upon this account or not. This expense account is maintained by the contract, not by your faith that you have an expense account.

Salvation is similar. The basis of our salvation is that Jesus Christ died for our sins; He took our place on the cross and bore the punishment for our sins (1Peter 2:24 = **He Himself bore our sins in His Own body on the tree, that dying to sins, we might live to righteousness; by Whose stripes you were healed**). God saves us if we believe in His Son and trust in His saving work. The basis for our salvation is Jesus' death on the cross; the man-ward side is faith in Him. However, once we believe in Jesus Christ, we have entered into a contract with God, and our salvation is always there. We do not lose that salvation. We are saved because Christ paid for our sins. In order to access this so great salvation, we trust in Jesus Christ and are thereby entered into a covenant (contract) with God. Our entrance into salvation is not a matter of goodness or merit on our part; therefore, maintenance of this contract is not based upon our goodness or merit.

Faith is something which every person possesses and uses daily. Faith does not require intelligence, study, merit or goodness. We all have faith and we all exercise faith daily. So our entrance into the plan of God is a matter of a non-meritorious decision, faith in Jesus Christ, something which takes a few seconds. Once we enter into this contract with God, we certainly do not understand all the ramifications of that contract, but 2 parts of God's essence kick in at this point: His sovereignty and His eternal nature. Our salvation is not maintained by the mediocre life that we live as Christians; our salvation is maintained eternally by His sovereignty. Therefore, we can come to a point where we lose our faith, but we cannot lose our salvation. **If we are faithless, He remains faithful. He cannot deny Himself** (2Tim. 2:13). Our faith entered us into this contact with God, but the basis of our salvation is Christ's death on the cross, not our faith. Our subsequent failures and/or the mediocrity of our spiritual life do/does not affect, change, or abrogate our contact with God because we cannot undo what Christ did on the cross. We cannot override God's sovereignty, nor can we change or place some sort of time limit on the eternal nature of His contract with us.

God has allowed us the free will choice to believe in Him, and be saved forever; so once we have entered into this contract, His sovereignty maintains this contract. We still have free will, but this free will cannot break the bonds of the familial relationship. **You are all sons of God through faith in Christ Jesus** (Gal. 3:26). **"And I give eternal life to them, and they will not perish to perpetuity! Consequently, no one will pluck them out of My hand."** (John 10:28).

God's orders to Noah are based upon His foreknowledge of what Noah will do. God did not arbitrarily pick someone out of the crowd and say, "Hey, you; build Me an ark." God knew exactly how Noah would react and exactly what he would do. God is sovereign, but He allows Noah free will.

God has come to Noah, 120 years before the flood, and He enters into a contract (or, *covenant*) with Noah. In the previous lesson, we related God's orders to Noah to God's foreknowledge and to God's sovereignty.

Interestingly enough, we do not know how God appears to Noah. I would assume that God appeared to Noah much as He appeared to Adam—not in a dream or in a vision, but in a physical state of some sort, probably looking no different than any man. Before we proceed further in this narrative, let's think about that.

Religious literature and traditions are so much different from what we find in the Bible. There is absolutely no physical description of God in all the Bible unless He takes upon Himself a natural form (a cloud, a burning bush). No writer of Scripture ever tries to describe what he sees when God takes on the physical form of a man. Can you imagine that? You meet God face to face, and you never describe how He appears to you. Every Old Testament writer who speaks to God remembers His words, but *never* gives a physical description of God Himself. There are more than a dozen men in the Old Testament who speak face to face with God, and not one of them describes what he sees. In fact, in many cases, it is even unclear as to how God communicated to them. They

know the words of God, but some of them do not even tell us the circumstances by which these words come to them (which ought to indicate how important God's words are).

The same is true of Jesus. He appears to look so very average as to be nondescript. His enemies have so much difficulty in picking Him out from His disciples, that Judas must point Him out to His enemies (some of whom had already met Jesus and had spoken with Him). When the resurrected Christ appears to the two disciples on the Emmaus Road, they do not even know Who He is, at first (Luke 24:35). Somehow, their eyes were *prevented* from recognizing Him.

We only know one thing about the physical appearance of Jesus: He has a beard, which is based upon Old Testament prophecy in the psalms. We can ascertain one thing about our Lord's appearance—because He was physically very powerful, Jesus would have had a very good physic. However, apart from these two things, we have no physical description of Jesus except for His glorified state at the Mount of Transfiguration and a similar description in the book of Revelation. However, even in these descriptions, we do not have any sort of description of His human physical characteristics.

We would expect, with God appearing to dozens of men, that just one of them would give us a physical description of how He appears to them, but none of them do. We would think of the thousands of people who came into direct contact with Jesus that one of them would give us some sort of description of Him, but they never do. We have physical descriptions of David and Saul, for example; but none of God appearing as man in the Old Testament and none of Jesus. The pictures and statues that we see today are simply figments of various peoples' imaginations centuries later.

The Jews of the Old Testament were told not to attempt to make statues or any sort of image to represent God or that which is in heaven; and the Bible gives no description by which such a carved image could be made. This consistency is maintained beginning with Genesis 3 all the way to the end of the book of Revelation.

Chapter Outline

Charts, Maps and Short Doctrines

The Animals Noah is to Preserve

And all the lives from all flesh, two from all things you will bring into the ark to keep alive with you—male and female they will be.

Genesis
6:19

Also all [that is] living from all flesh; two from every animal [lit., *from all things, from everything*] you will bring into the ark with you to keep [them] alive—they will be male and female.

Furthermore, you will bring all living creatures into the ark with you to keep alive. Two from every animal group—male and female—you will bring into the ark.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos

And of all that lives of all flesh, two of every (kind) will go into the ark, to be preserved alive with you: male and female will they be.

Latin Vulgate

And of every living creature of all flesh, you will bring two of a sort into the ark, that they may live with you: of the male sex, and the female.

Masoretic Text (Hebrew)

...and all the lives from all flesh, two from all things you will bring into the ark to keep alive with you—male and female they will be.

Peshitta (Syriac)	And of every living thing of all flesh, two of every kind bring into the ark, to keep them alive with you; they shall be male and female.
Septuagint (Greek)	And of all cattle and of all reptiles and of all wild beasts, even of all flesh, you shall bring by pairs of all, into the ark, that you may feed them with yourself: male and female they shall be.
Brenton's Updated LXX	And of all cattle and of all reptiles and of all wild beasts, even of all flesh, you will bring by pairs of all, into the ark, that you may feed them with yourself: male and female they will be.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Bring into the boat with you a male and a female of every kind of animal and bird, as well as a male and a female of every reptile. I don't want them to be destroyed.
Easy English	Take each kind of *creature that lives. Take two from among each kind. Take them into the *ark with you and keep them alive. Take one male and one female from among each kind.
Easy-to-Read Version	Also, you must find two of every living thing on the earth. Find male and female and bring them on the boat. Keep them alive with you.
Good News Bible (TEV)	Take into the boat with you a male and a female of every kind of animal and of every kind of bird, in order to keep them alive.
<i>The Message</i>	You are also to take two of each living creature, a male and a female, on board the ship, to preserve their lives with you:...
New Berkeley Version	You must also have a pair of every kind of all living creatures enter the ark, to keep them alive with you — a male and a female...
New Century Version	Also, you must bring into the boat two of every living thing, male and female. Keep them alive with you.

Partially literal and partially paraphrased translations:

American English Bible	'[I want you to] bring all [types of] cattle, slithering animals, and wild animals - all [types of] flesh - into the chest, by pairs of males and females. Then bring in food for them and for yourselves.
Beck's American Translation	Take two of every kind of living being, of every animal, into the ark to keep them alive with you; they must be a male and a female.
<i>God's Word™</i>	Bring two of every living creature into the ship in order to keep them alive with you. They must be male and female.
New American Bible	Of all living creatures you shall bring two of every kind into the ark, one male and one female, to keep them alive along with you. You shall bring two of every kind., one male and one female: For the Priestly source (P), there is no distinction between clean and unclean animals until Sinai (Lv 11), no altars or sacrifice until Sinai, and all diet is vegetarian (Gn 1:29-30); even after the flood P has no distinction between clean and unclean, since "any living creature that moves about" may be eaten (9:3). Thus P has Noah take the minimum to preserve all species, one pair of each, without distinction between clean and unclean, but he must also take on provisions for food (6:21). The Yahwist source (J), which assumes the clean-unclean distinction always existed but knows no other restriction on eating meat (Abel was a shepherd and offered meat as a sacrifice), requires additional clean animals ("seven pairs") for food and sacrifice (7:2-3; 8:20). I quote this from the NAB; however, so there is no misscommunication, I think this is a lot of crap. This is known as the JEPD theory , among other names (see the vocabulary list above).

New Jerusalem Bible From all living creatures, from all living things, you must take two of each kind aboard the ark, to save their lives with yours; they must be a male and a female.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bring into the box any-*thing* living of all flesh, two of all, male and female, to live with you. Have...

Bible in Basic English And you will take with you into the ark two of every sort of living thing, and keep them safe with you; they will be male and female.

New Advent Bible And of every living creature of all flesh, you shall bring two of a sort into the ark, that they may live with you: of the male sex, and the female.

NET Bible® You must bring into the ark two of every kind of living creature from all flesh [Heb "from all life, from all flesh, two from all you must bring." The disjunctive clause at the beginning of the verse (note the conjunction with prepositional phrase, followed by two more prepositional phrases in apposition and then the imperfect verb form) signals a change in mood from announcement (vv. 17-18) to instruction.], **male and female, to keep them alive** [The Piel infinitive construct תַּיְחַיֶּה (l'yhakhayot, here translated as "to keep them alive") shows the purpose of bringing the animals into the ark – saving life. The Piel of this verb means here "to preserve alive."] **with you.**

Literal, almost word-for-word, renderings:

The Amplified Bible And of every living thing of all flesh [found on land], you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female.

Concordant Literal Version And of every beast and of every moving animal and of every living animal of all flesh, a pair from all, are you to bring into the ark, to preserve alive with you.

exeGesés companion Bible And of every live being of all flesh, bring two of each into the ark to preserve alive with you - being male and female:...

LTHB And you shall bring into the ark two of every kind, of every living thing of all flesh, to keep alive with you; they shall be male and female;.

Syndein {Exceptions in the Animal Kingdom} And of every living creature of all flesh, two of every {type - 7 pair of clean and 2 pair of unclean} you shall cause to go into the ark. To cause them to remain alive {the species perpetuated} with you, they shall be male and female.

World English Bible Of every living thing of all flesh, you shall bring two of every sort into the ark, to keep them alive with you. They shall be male and female.

Young's Updated LT ...and of all that lives, of all flesh, two of every sort you will bring in unto the ark, to keep alive with you; male and female are they.

The gist of this verse: Noah is to bring a male and female of every animal species into the ark with him.

Genesis 6:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

Genesis 6:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives; a life of long duration, immortality; living, sustenance; refreshment; prosperity, welfare, happiness</i>	masculine plural adjective used as a substantive; with the definite article	Strong's #2416 BDB #311
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142

Translation: ...and all [that is] living from all flesh;... God then describes who else will be brought into the ark—all that is living of all flesh, which means, specimens of all animals.

Genesis 6:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive in the construct form	Strong's #8147 BDB #1040
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כָּל) [pronounced koh]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun	Strong's #3605 BDB #481

Translation: ...two from every animal [lit., from all things, from everything]... Noah was to supervise bringing in two from every animal group.

Genesis 6:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (בֹּא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	2 nd person masculine singular, Qal imperfect	Strong's #935 BDB #97

Genesis 6:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
têbâh (תֵּבַת) [pronounced tay ^b -VAW]	<i>an ark, a chest</i>	feminine singular noun with the definite article	Strong's #8392 BDB #1061
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châyâh (חַיָּה) [pronounced khaw-YAW]	<i>to keep alive, to deliver from death, to grant life</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2421 & #2425 BDB #310
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix; pausal form	Strong's #854 BDB #85

Translation: ...you will bring into the ark with you to keep [them] alive... These animals would be brought into the ark for the specific reason of keeping them alive. Notice that even the animals who are in close association with Noah and with his family would be preserved during this Great Deluge that would destroy all animal life.

Genesis 6:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
n ^e qêbâh (נִקְבָּה) [pronounced n ^e -kay ^b -AW]	<i>female in contrast to male; woman, female [woman, child animal]</i>	feminine singular noun:	<i>female [woman, child animal]</i>
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal imperfect	Strong's #1961 BDB #224

Translation:...—they will be male and female. The pairing of animals would be a paring of males and females. Maybe this is politically incorrect, but this is the way that God planned it; this is how the animals would be preserved; through one male and one female animal.

From the bird, to his kind; and from the beast, to her kind, from every creature of the ground, to his kind—two from all—will come unto you to keep alive. Genesis 6:20

From the birds, according to their species; from the mammals, according to their species; and from every creature [who crawls near to] the ground—two from each [category]—will come to you to keep [them] alive.

There will be two from each category of animal that will come to you—from every species of birds and flying mammals; from every species of domesticated and wild animals; and from every animal who scuttles along the ground—they will all come to you so that you might preserve their species.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	Of the fowl after its kind, and of all cattle after its kind, and of every reptile of the earth after its kind, two of every (sort) will enter to you by the hand of the angel, who will take and cause them to enter to you, to be preserved.
Latin Vulgate	Of fowls according to their kind, and of beasts in their kind, and of every thing that creeps on the earth according to its kind: two of every sort will go in with you, that they may live.
Masoretic Text (Hebrew)	From the bird, to his kind; and from the beast, to her kind, from every creature of the ground, to his kind—two from all—will come unto you to keep alive.
Peshitta (Syriac)	Of fowls after their kind, and of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind shall enter with you, that they may live.
Septuagint (Greek)	Of all winged birds after their kind, and of all cattle after their kind, and of all reptiles creeping upon the earth after their kind, pairs of all shall come in to you, male and female, to be fed with you.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	From each kind of bird, from each kind of livestock, and from each kind of everything that crawls on the ground—a pair from each will go in with you to stay alive.
Easy English	Take two from among every sort and keep them alive. Take two from among every kind of bird. Take two from among every kind of animal. And take every kind of *creature that crawls. Take two from among every kind.
Easy-to-Read Version	Find two of every kind of bird on the earth. And find two of every kind of animal on the earth. And find two of every kind of thing that crawls on the ground. Male and female of every kind of animal on the earth will be with you. Keep them alive on the boat.
<i>The Message</i>	...two of every species of bird, mammal, and reptile--two of everything so as to preserve their lives along with yours.
New Berkeley Version	Of the various kinds of the birds, of the beasts and of the creatures creeping on the ground, two of each kind shall come to you to keep them alive.
New Living Translation	Pairs of every kind of bird, and every kind of animal, and every kind of small animal that scurries along the ground, will come to you to be kept alive.

Partially literal and partially paraphrased translations:

American English Bible	They should all eat with you, both the males and females. all types of winged creatures, all types of cattle, and all types of slithering animals that crawl along the ground.
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Christian Community Bible	<i>...Of the birds, the animals and all creeping things on the ground, according to their kind, two of every sort shall come in to be kept alive with you.</i>
God's Word™	Two of every type of bird, every type of domestic animal, and every type of creature that crawls on the ground will come to you to be kept alive.
New American Bible	Of every kind of bird, of every kind of animal, and of every kind of thing that crawls on the ground, two of each will come to you, that you may keep them alive.
New Jerusalem Bible	Of every species of bird, of every kind of animal and of every kind of creature that creeps along the ground, two must go with you so that their lives may be saved.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Two of every sort of bird and cattle and of every sort of living thing which goes on the earth will you take with you to keep them from destruction.
Ferar-Fenton Bible	...of birds by their species, and of reptiles moving in the field by their species, two of each shall accompany you, so as to preserve life.
HCSB	Two of everything--from the birds according to their kinds, from the livestock according to their kinds, and from every animal that crawls on the ground according to its kind--will come to you so that you can keep them alive.
NET Bible®	Of the birds after their kinds, and of the cattle after their kinds, and of every creeping thing of the ground after its kind, two of every kind will come to you so you can keep them alive [Heb "to keep alive."].

Literal, almost word-for-word, renderings:

Concordant Literal Version	Male and female shall they be. Of every bird of the flyer for its from-kind, and of every beast for its from-kind, and of every moving animal moving on the ground for its from-kind. Pairs of all shall come to you, to preserve alive, male and female.
Context Group Version	And of every living thing of all flesh, two of every sort you shall bring into the ark, to keep them alive with you; they shall be male and female.
exeGesés companion Bible	...of flyers in species and of animals in species, of every creeper of the soil in species, two of each come to you, to live:...
LTHB	...from the birds according to its kind, and from the cattle according to its kind, from every creeping thing of the ground according to its kind. Two from each shall come in to you to keep alive.
World English Bible	Of the birds after their kind, of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come to you, to keep them alive.
Young's Updated LT	Of the fowl after its kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort they come in unto you, to keep alive.

The gist of this verse: Every kind of animal of the air and land will come to Noah in order to be preserved.

Genesis 6:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577

Genesis 6:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿōwph (עוף) [pronounced <i>gohf</i>]	<i>birds</i> ; used collectively for anything that flies, including bats and flying insects	masculine singular collective noun; with the definite article	Strong's #5775 BDB #733
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מין) [pronounced <i>meen</i>]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568
Together, these mean <i>according to its [own] kind</i> .			

Translation: *From the birds, according to their species;...* This word applies to all animals who fly. So, this would also include bats, even though they are mammals. All of these different species would need to be preserved.

Genesis 6:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מין) [pronounced <i>meen</i>]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #4327 BDB #568
Together, these mean <i>according to its [own] kind</i> .			

Translation: *...from the mammals, according to their species;...* Mammals here refers to all animals, both wild and domesticated, who roam the earth.

Genesis 6:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
remes (רֶמֶשׂ) [pronounced <i>REH-mes</i>]	<i>active life forms, animated and active organisms, lively creatures, animated things, bustling creatures, reptiles</i>	collective masculine singular noun; construct form	Strong's #7431 BDB #943
We are dealing with the smaller creatures who have four feet or more and are close to the ground, e.g., lizards, snakes, worms, mice, crabs, etc. It is used at least once of a sea animal in Psalm 104:25.			
ʾădâmâh (אֲדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִינִי) [pronounced <i>meen</i>]	<i>kind, sort, species</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind*.

Translation: ...and from every creature [who crawls near to] the ground... This appears to be a reference to reptiles and amphibians.

Genesis 6:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e nayîm (שְׁנַיִם) [pronounced <i>sh^en-AH-yim</i>]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive in the construct form	Strong's #8147 BDB #1040
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun	Strong's #3605 BDB #481

Genesis 6:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (בּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	2 nd person plural, Qal imperfect	Strong's #935 BDB #97
'el (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
lâmed (ל) [pronounced l]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châyâh (חַיָּה) [pronounced khaw-YAW]	<i>to keep alive, to deliver from death, to grant life</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2421 & #2425 BDB #310

Translation:...—two from each [category]—will come to you to keep [them] alive. There will be a male and a female from each of these species. Here, in the Hebrew, it says that they will come to Noah in order to be preserved. So, whatever Noah's family is not able to buy or capture, will come on its own to him.

Back to our narrative, where God is speaking to Noah, giving him instructions:

Gen 6:19–20 “And you shall bring into the ark two of every *kind*, of every living thing of all flesh, to keep them alive with you. They shall be male and female. Two of every kind shall come to you to keep *them* alive; of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after its kind.

As a part of the covenant, Noah and his immediate family will enter the ark, along with representatives from the animal kingdom.

Noah is to bring two of every animal into the ark, along with enough food for them to all eat. Noah is instructed specifically to keep alive the male and female pairs of animals which come to him.

Modern ocean liners are known to take hundreds of animals and their provisions along with hundreds of people and provisions for them. How many animals exactly were involved is not said. At this point in time, it appears as though man and animals are all vegetarians. There will be restricted movement and restricted activity for the next year, so it would not be unexpected that the animal's system would go into a kind of hibernation. Reduced activity and reduced in take of food. The animals coming to the ark was not necessarily a miracle. Noah had 120 years to prepare for this. He did not necessarily need to go out and capture these animals himself. Just as animals are bought and sold today, it is not out of the question for man to buy and sell animals then. Furthermore, since man did not eat animals then, they were not necessarily as fearful of man as they are now. Also, Noah needed to carry only one pair of dogs, for example; the breeds came later. The same with horses, cows, etc. Therefore, the number of animals required would be much less.

Now, take a moment and try to understand the actual mechanics and timing here. Noah will proclaim judgment upon the earth for 120 years by building the ark. Most people would have owned animals in this era, and Noah probably owned a lot of animals before God tapped him on the shoulder. Now, 20 years in, he has 3 children. While they are growing up, let me suggest what he does (and this is pure conjecture): Noah establishes an animal preserve which is in turn run by his sons. He and his sons collect animals of every type and they learn how to feed and to care for these animals. This verse indicates that these animals would come to him. Quite obviously, we all come upon various animals at various times: I have come across deer, squirrels, turtles, nutria, rabbits and all manner of birds when I jog. The other day, I heard something at the window, and went to look, and there was a

raccoon, who apparently wanted in, but changed his mind when he saw me. So, over the course of 120 years, it is reasonable that some animals will simply come to Noah.

However, here is another way Noah will get these animals—he will buy them from traveling caravans—a mobile pet store, if you will. Noah, the builder of the ark on land where it had never rained before, was no doubt well known in his era. People are going to find out about Noah, and some are simply going to bring him spec animals. “Do you have one of these, Noah?” And Noah will purchase the animals. It is reasonable to suppose that various caravans made special stops at Noah’s animal preserve with various animals they thought Noah did not have yet; and Noah would purchase or barter for these animals. The point is, none of this need be miraculous.

Undoubtedly, one of the earliest professions in that day was the buying and selling and trading of animals. People worked in this era, and jobs, for the most part, were related to plants or to animals. We are used to seeing animals being sold in a pet store today, but it is reasonable to suppose that animals were a part of traveling caravans and were sold as a part of their business venture. If you know your Bible history, you know that King Solomon had apes and peacocks.

Noah’s children will become accustomed to taking care of animals, even from a very young age. By the time they are born, Noah probably has collected a number of animals (not those who would go on the ark, but their progeny would). If this were the case (we are not given the specifics, so I am speculating here), having some modicum of control over these animals and having the ability to care for these animals for a year on the ark would have been doable. You give a farm boy some chickens, sheep and cattle, and these animals will flourish under his care; taking care of them is second nature to him, because this is how he was raised. The same is true of Noah’s sons. They were probably brought up from their earliest youth to capture, raise and care for animals, so that taking care of them under unusual circumstances was probably second nature to them.

The text here suggests that these animals simply came to Noah and his family. The word used here is the normal word for *to come, to go*. It is in the Qal imperfect, which indicates a continual stream of animals over a period of time. Like many other theologians, I believed this to be supernatural when I first studied this passage. However, since then, I have changed my mind.

There is the question about animals from other continents—how did they get to Noah? We do not know what the world looked like in the time of Noah. Was there one continent which was divided by continental drift because of the flood? Because of the shapes of the various continents, many people—including geologists—believe in continent drift (that is, the continents were once one land mass which somehow separated). Many believe that it took place millions of years ago, and very slowly, but the flood may mark several events. The earth may have gone from little or no tilt to the axis it is on now, which may have been related to the flood itself. The result may have been both continental drift and a more pronounced landscape (deeper oceans and higher mountains). Apart from the deeper oceans and higher mountains (which is supported by Scripture), continental drift and a change of the earth’s axis are theories.

However, dramatic things can take place, and then seem to fit right in. We have seen some dramatic floods and rains in the gulf coast; we have seen the great geographical event of Mount Saint Helens erupting; or the San Francisco-Oakland earthquake; but years or decades later, these are events of the past, and the changes which occurred in those areas are integrated into the overall landscape.

And you, take to you from every [kind] of food which is eaten and you have gathered [it] unto yourself and it has been for you and for them for food.

Genesis
6:21

And you, take in for yourself from every [kind] of food which is eaten and gather [it] to yourself [possibly, and store (it)], and it will be for food for you and for them.

Also, appropriate every kind of food which is consumed and store it, and this will be food for you and the animals.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos	And thou, take to you of all food that is eaten, and let it be to you and to them for food.
Latin Vulgate	You will take unto you of all food that may be eaten, and you will lay it up with you: and it will be food for you and them.
Masoretic Text (Hebrew)	And you, take to you from every [kind] of food which is eaten and you have gathered [it] unto yourself and it has been for you and for them for food.
Peshitta (Syriac)	And you must take a supply of all food that is eaten, and you shall store it by you; and it shall be for food for you and for them.
Septuagint (Greek)	And you shall take to yourself of all kinds of food which you eat, and you shall gather them to yourself, and it shall be for you and them to eat.

Significant differences:

Thought-for-thought translations; paraphrases:

Common English Bible	Take some from every kind of food and stow it as food for you and for the animals."
Contemporary English V.	Store up enough food both for yourself and for them.
Easy English	Take every sort of food to eat. Take it with you and store it. That will be food for you. And it will be food for the birds, animals and *creatures.'
Easy-to-Read Version	Also bring every kind of food on earth into the boat. The food will be for you and for the animals."
Good News Bible (TEV)	Take along all kinds of food for you and for them."
<i>The Message</i>	Also get all the food you'll need and store it up for you and them."
New Berkeley Version	Collect and store enough suitable food too, for you and for them to eat.
New Century Version	Also gather some of every kind of food and store it on the boat as food for you and the animals."
New Living Translation	And be sure to take on board enough food for your family and for all the animals."

Partially literal and partially paraphrased translations:

American English Bible	Gather all types of food for yourselves, so you will all have something to eat.'
Christian Community Bible	Take with you every sort of food that is eaten. Make a store of it and it will be food for you and them."
<i>God's Word</i> TM	Take every kind of food that can be eaten and store it. It will be food for you and the animals."
New American Bible	Moreover, you are to provide yourself with all the food that is to be eaten, and store it away, that it may serve as provisions for you and for them.
NIRV	"Take every kind of food that you will need. Store it away. It will be food for you and for them."
New Jerusalem Bible	For your part, provide yourself with eatables of all kinds, and lay in a store of them, to serve as food for yourself and them.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	You take food to eat for all gathered into you. Have meat for you and for them."
Ferar-Fenton Bible	And make a store of every sort of food for yourself and them.
JPS (Tanakh—1985)	And you shall take with you all kinds of food which is eaten, and store it up with you; and it shall be provision for yourself and for them."
	For your part, take of everything that is eaten and store it away, to serve as food for you and for them."

NET Bible®

And you must take [The verb is a direct imperative: "And you, take for yourself." The form stresses the immediate nature of the instruction; the pronoun underscores the directness.] **for yourself every kind of food** [Heb "from all food," meaning "some of every kind of food."] **that is eaten** [Or "will be eaten."], **and gather it together** [Heb "and gather it to you."]. **It will be food for you and for them.**

Literal, almost word-for-word, renderings:

<i>he Amplified Bible</i>	Also take with you every sort of food that is eaten, and you shall collect <i>and</i> store it up, and it shall serve as food for you and for them.
Concordant Literal Version	And you, take for yourselves of all food which is being eaten, and gather it to you, and it comes to be for food for you and for them.
Context Group Version	And you take to yourself of all food that is eaten, and gather it to you; and it shall be for food for you, and for them.
English Standard Version	Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them."
NASB	As for you, take for yourself some of all food which is edible, and gather it to yourself; and it shall be for food for you and for them."
Syndein	{Rations for 1 year and 5 days - for 8 people and All the Animals} And you take for yourself from all food that is eaten. And you shall collect it to you. And it shall be for food/rations for you, and for them..
World English Bible	Take with you of all food that is eaten, and gather it to you; and it will be for food for you, and for them."
Young's Updated LT	"And thou, take to thyself of all food that is eaten; and you have gathered unto yourself, and it has been to you and to them for food."

The gist of this verse:

Noah was to gather a variety of every kind of food that he could for his family and for the animals.

Genesis 6:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

Genesis 6:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ma'ākāl (מַאֲכָל) [pronounced mah-uh-KAWL]	<i>food; corn; corn meal</i>	masculine singular noun	Strong's #3978 BDB #38
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'ākal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37

Translation: *And you, take in for yourself from every [kind] of food which is eaten...* There is an odd grouping of the 2nd person masculine singular here. We first find it when God addresses Noah, “*And you...*” Then, it is part of the Qal imperative verb; and then God adds that this food would be gathered to himself. I do not know exactly why we have so many 2nd person masculine singular suffixes here, but perhaps God was indicating how important this particular step was. This had to be a variety of foods and Noah had to collect this food to himself.

Obviously, as the patriarch, Noah could delegate this responsibility out; but what is suggested here is for Noah to keep a close eye on what was going on. I don't know that I have any clear explanation as to why, but that seems to be the thrust of the first phrase.

One thing ought to be pointed out. In this antediluvian era, it appears as though neither wood rotted or food spoiled (not over a lengthy period of time, anyway). Therefore, much of what Noah could gather would last for a long time.

Genesis 6:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
'āṣaph (אָסַף) [pronounced aw-SAHF]	<i>collect, assemble, gather; take away, draw back, take out of the way; kill, destroy</i>	2 nd person masculine singular, Qal perfect	Strong's #622 BDB #62
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine singular suffix	Strong's #413 BDB #39

Translation: *...and gather [it] to yourself [possibly, and store (it)],...* This emphasis upon Noah is repeated in this part of the verse; it is a part of the verb and a suffix for the preposition *unto*. Although neither BDB nor Gesenius suggest the meaning *to store [up]*, several translators do, and this must be something more than *take to yourself*

in v. 21a. So the most logical progression would then be to collect the food and to store the food. So that is what seems to be the meaning here.

Genesis 6:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ma'ăkâl (מַאֲכָל) [pronounced <i>mah-uh-KAWL</i>]	<i>food; corn; corn meal</i>	masculine singular noun	Strong's #3978 BDB #38

Translation: ...and it will be for food for you and for them. The food that Noah was to gather was to be food for himself (and his family) and for the animals (the *them* to which this verse refers, as that is what the previous two verses have been dealing with).

Gen 6:21 And take for yourself all food that is eaten, and you shall gather for yourself. And it shall be for food, for you and for them."

I have mentioned Woodmorappe's book on several occasions, and he spends several chapters on the feeding of various animals, and what they will and will not eat. He cites various studies when it comes to animals with very specific diets, and how this can be dealt with. We do not know *when* animals became carnivores. This could have occurred after the flood, but with all of the violence on the earth, it is possible that some animals tasted flesh before the flood. In any case, Woodmorappe cites various studies about what animals will eat when they are hungry and how some specialized diets may not be as definitive as they are made out to be. This is not a matter of speculation on Woodmorappe's part, but he simply cites a variety of studies where various animals with specialized diets were kept and nourished with foods outside of their diet. The studies which he cites in his book are not done as research for his book specifically or as related to the concept of Noah's ark, but were done by a variety of scientists for completely different reasons, but with applicable data.

All of this makes more sense to me if Noah establishes an animal preserve, as I have suggested, and that his sons grow up raising all kinds of animals, all of which come to Noah's preserve over an extended period of time (which is in complete agreement with the text).

God designed us as living, breathing creatures with volition, intelligence and creativity. We are made in His image. Although God's instructions to Noah may have been more detailed than we see here, God does not desire to make holy robots out of us. That is, God did not stand over Noah and say, "Drive 4 fasteners in right here; use this timber, not that. You need to pick up the pace. There is a clock ticking, you know." God gave Noah a broad outline of what needed to be done, and then allowed Noah to complete the process. Noah, who may or may not have built a ship before, was assigned the task of building a ship which would preserve all above ground life from the antediluvian era. Because Noah was brilliant, he was able to do this.

My father, who was not as smart as Noah, built our swimming pool, even though he had never build a swimming pool before. He did everything except dig out the area where the pool was to go. I recall watching him do this (I was not much help as a son); and even though I did not appreciate it then, I look back with great awe that this man determined everything that he needed to do in order to build a swimming pool. There was not someone standing over his shoulder telling him each and every thing to do.

One of the reasons I enjoyed teaching so much is, I had a basic mission to accomplish, and a great deal of freedom in the classroom with which to accomplish that mission. The primary function of the principals outside of the classroom was to deal with those in the classroom who made teaching difficult. However, as time went on, principals became less concerned about facilitating teaching and far more specific about giving *me* guidance and instructions. The less creativity that I was able to use in the classroom, the less enjoyable the job became. There is, for each person, ideal parameters between structure and freedom when it comes to their jobs and to their lives in general. No one wants a boss standing over your shoulder and telling you every single move that you must make.

Noah was the same way—God gave him instructions and then allowed Noah the freedom to carry them out. God gave Noah a great deal of freedom to apply his volition, intelligence and creativity. This was a great time in Noah's life—building the ark was not some awful chore to which he awoke each morning to do, but a great project which thoroughly engaged him and his creative nature.

As a personal illustration, I have added some square footage to my house and am, when I have the time, completing the interior. I get to choose what each room will be, and I am blessed enough to have the help of someone who can do the things which require skill and intelligence. This is a labor of love, and when I have the chance to work in this addition, it is quite enjoyable and fulfilling.

If your job is not fulfilling, you may have a hobby. You might work in your yard, restore antique furniture or older cars, you may enjoy photography, etc. There is likely some part of your life which engages your mind, your creative nature and your physicality, and it is easy to become passionate about this. I knew a guy who built dollhouses on the side, and, I thought to myself at the time, "That's pretty goofy" until I saw the dollhouses which he made, and they were quite incredible. I was amazed at their quality and impressed by his obvious passion.

If you have something about which you are passionate, which causes you to fire on all cylinders, this is Noah's life at this time, and for the next 120 years. God knew the exact balance of guidance and direction, and then He let Noah take it from there. We are made in God's image, and that includes creativity. It is in our nature to create. Again—and this cannot be overemphasized—God does not want us to be holy robots. God is not interested in pod people. We are not designed like that. Despite the difficulties and heartaches in our lives, God has designed our life, even in this fallen world, to be good.

This is a lesson for us all—God has allotted a certain amount of time for us to do this and that, and it is important for us to become fully engaged in these activities (for most people, this is your work). As my first pastor said, "Do your job as unto the Lord." Obey the authorities over you, apply all that you know, and allow your creativity to flow when your work calls for that. The end result can be very fulfilling; and God has only allotted us a certain amount of time for this endeavor, and we will not be able to repeat it. The same is true of your marriage; the same is true of your family and the raising of your children. Before Noah is this project of a lifetime, engaging his intelligence, creativity and strength in such a way that he is firing on all cylinders each and every day. Most days, you know that Noah could not wait to get out there and work on this tremendous project of building an ark.

If you are reading this and you have a job, that job can be the source of great personal fulfillment. Almost everyone has a boss that they don't like, a system which is unmanageable, coworkers who sometimes gossip and backbite, and a public which is not always appreciative of your efforts. And, of course, you are never paid enough nor does anyone fully appreciate all that you do. However, even in that maze of difficulties, you have a job which God has set before you and you do that job as unto Him. You can have great personal fulfillment in your job, your marriage and your family, as long as your focus is upon God's direction, which is found in the Word of God. Don't worry about what you are going to eat or what kind of clothes you will purchase; God has taken care of those things. Matt. 6:24–34: **"No person can serve two masters at the same time. He will hate one master and love the other master. Or he will follow one master and refuse to follow the other master. So you cannot serve God and money at the same time. So I tell you, don't worry about the food you need to live. And don't worry about the clothes you need for your body. Life is more important than food. And the body is more important than clothes. Look at the birds. They don't plant or harvest or save food in barns. But your heavenly Father feeds those birds. And you know that you are worth much more than the birds. You cannot add any time to your life by worrying about it. And why do you worry about clothes? Look at the flowers in the field. See how they grow. They don't work or make clothes for themselves. But I tell you that even Solomon, the great and rich king, was not dressed as beautifully as one of these flowers. God clothes the grass in the field like that. That grass is living today, but tomorrow it is thrown into the fire to be burned. So you know that God will clothe you much more. Don't have so little faith! Don't worry and say, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' All the people that don't know God try to get these things. Don't worry, because your Father in heaven knows that you need these things. The thing you should want most is God's kingdom and doing the good things God wants you to do. Then all these other things you need will be given to you. So don't worry about tomorrow. Each day has enough trouble of its own. Tomorrow will have its own worries."**

You are not to simply grit your teeth and get through each day; that is not God's plan for your life. Life is a great adventure, filled with personal satisfaction that you will receive in your work, in your marriage and in your family. If your focus is wrong, then life is a series of unpleasant events which you must endure; if your focus is right and you have a soul filled with doctrine, then your life is a great adventure, replete with meaning and great personal fulfillment.

This was Noah's life and this ought to be our life.

Chapter Outline

Charts, Maps and Short Doctrines

Noah Obeys God

And so does Noah as all which mandated him Elohim; so he did. Genesis 6:22

Consequently, Noah did according to all that Elohim commanded him; so he completed his mission [lit., so he did].

Accordingly, Noah did all that God had commanded him to do; he completed all of the tasks put before him by God.

Here is how others have translated this verse:

Ancient texts:

Targum of Onkelos
Latin Vulgate
Masoretic Text (Hebrew)
Peshitta (Syriac)
Septuagint (Greek)

And Noah did according to all that the Lord had instructed him.
And Noe did all things which God commanded him.
And so does Noah as all which mandated him Elohim; so he did.
Thus did Noah; according to all that God commanded him, so did he.
And Noah did everything that the Lord God commanded him.

Significant differences:

Thought-for-thought translations; paraphrases:

Contemporary English V.	Noah did everything the LORD told him to do.
Easy English	Noah did that. He did everything exactly as God ordered him.
Easy-to-Read Version	Noah did all these things. Noah obeyed all the things that God commanded.
Good News Bible (TEV)	Noah did everything that God commanded.
New Berkeley Version	And Noah did so; he carried out God's orders.
New Life Bible	Noah did just what God told him to do.

Partially literal and partially paraphrased translations:

American English Bible	And Noah did everything that Jehovah God told him to do.
Beck's American Translation	And Noah did this. He did it just as God ordered him.
Christian Community Bible	And Noah did all as God had commanded him.
<i>God's Word™</i>	Noah did this. He did everything that God had commanded him.
New American Bible	Noah complied; he did just as God had commanded him. Just as God had commanded him: as in the creation of the world in chap. 1 and in the building of the tabernacle in Ex 25-31, 35-40 (all from the Priestly source), everything takes place by the command of God. In this passage and in Exodus, the commands of God are carried out to the letter by human agents, Noah and Moses. Divine speech is important. God speaks to Noah seven times in the flood story.
New Simplified Bible	Noah did everything exactly as God commanded him.
Revised English Bible	Noah carried out exactly all God had commanded him.
Today's NIV	Noah did everything just as God commanded him.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And all these things Noah did; as God said, so he did.
Complete Jewish Bible	This is what Noach did; he did all that God ordered him to do.
Ferar-Fenton Bible	Noah accordingly did all that GOD commanded him. He accomplished it.
New Advent Bible	And Noe did all things which God commanded him.
NET Bible®	And Noah did all [Heb "according to all."] that God commanded him — he did indeed [The last clause seems redundant: "and thus (וְכֵן, ken) he did." It underscores the obedience of Noah to all that God had said.].

Literal, almost word-for-word, renderings:

Concordant Literal Version	And doing is Noah according to all which Yahweh Elohim instructs him. So does he.
English Standard Version	Noah did this; he did all that God commanded him.
exeGeses companion Bible	Thus Noach works: according to all Elohim misvahs him, thus he works.
Fred Miller's Revised KJV	Noah did according to all that God commanded him, so he did.
LTHB	And Noah did so, according to all that God commanded him, so he did.
Syndein	Therefore Noah did {'asah - make from something else - Noah 'did' from doctrine here}. According to all instructions that the Elohiym/Godhead {plural} commanded him, so did he.
World English Bible	Thus Noah did. According to all that God commanded him, so he did.
Young's Updated LT	And Noah does according to all that God has commanded him; so has he done.

The gist of this verse: Noah followed God's orders.

Genesis 6:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
Nôach (נֹחַ) [pronounced NOH-ahkh]	<i>rest, repose; consolation; transliterated Noah</i>	masculine singular proper noun	Strong's #5146 BDB #629

Translation: *Consequently, Noah did...* We have a phrase that follows which could actually be a part of the beginning of this verse or the end of this verse. The beginning of this verse has the Qal imperfect of ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH], which means *to do, to make, to construct, to fashion, to form, to prepare, to manufacture*. What is suggested here by the imperfect tense is, Noah did these things, and they took a long period of time (120 years).

Genesis 6:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
K ^e kôl asher (כָּל כֹּל אֲשֶׁר) appears to mean <i>as all, according to all, just as all, exactly as all</i> . ??????????			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
ʾêth (אֶת) [pronounced ayth]	<i>him, it; untranslated mark of a direct object; occasionally to, toward</i>	affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: *...according to all that Elohim commanded him;...* God laid out a series of commands, which may have occurred all at once or at successive intervals (the latter seems the most likely), and Noah did all that God commanded him to do. What he did was necessary for the continuation of mankind. Noah could not screw up

this project. He could not get the boat wrong; he could not miss a few species, he could not make a mistake and not gather a variety of foods. Noah had to do all of the right.

Furthermore God gave Noah another task, which will be discussed in the next chapter.

Genesis 6:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כָּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Translation: ...so he completed his mission [lit., so he did]. The perfect tense here indicates a completed action. Therefore, there came a point at which Noah was completely done with all that God had told him to do.

It has been suggested by various exegetes that this seems to be two sets of narratives woven together. There are one or two times when this occurred to me as well. This verse, for instance, even though the verb *to do* is in different tenses, also seemed to be repetitive. The middle section seems to seamlessly fit with either the first or the last verb; but not with them both.

However, this narrative is not so diverse as to demand such a weaving of documents together. That is, we do not seem to have a continual pairing up of topics. However, the language from time to time in this chapter is difficult, which could suggest that manuscripts were woven together, but unchanged.

God came to Noah and gave him specific directions:

Gen. 6:13–21 And God said to Noah, “The end of all flesh has come before Me, for the earth is filled with violence because of them [the race of half-angel, half-man creatures]. Therefore, listen [carefully], I am destroying them with the earth. Construct for yourself an ark of cypress timbers. You will construct rooms in the ark. Furthermore, you will pitch [= cover, atone] it inside and outside with pitch. And this is the way you will construct it: the length of the ark will be 450 feet; the width of it will be 75 feet; and its height 45 feet. You will make a window [opening?] in the ark, and you will finish it above within 18 inches. And you will set the door of the ark in the side of it. You will make it with lower, second and third stories. Now listen: I, even I, am bringing a [worldwide] flood of waters upon the earth in order to destroy all flesh (in which is the breath of life) from under the heavens. Everything which is in the earth will die. But I will establish My covenant [= contract, treaty] with you. And you will come into the ark, you and your sons and your wife and your sons' wives with you. And you will bring into the ark two of every kind, of every living thing of all flesh, to keep them alive with you. They will be male and female. Two of every kind will come to you to keep them alive; of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after its kind. And take for yourself all food that is eaten, and you will gather for yourself. And it will be for food, for you and for them [the animals].”

And Noah's response was:

Gen 6:22 Noah did so, according to all that God commanded him, so he did.

Noah puts his faith into action. God told him to build the ark according to the specifications, and that is what Noah does. It has never flooded before, and Noah may not have any sons when God speaks to him, but Noah starts building the ark, 120 years before the flood.

The application here is quite simple, but many Christians do not get it. You must have accurate information from God toward which to direct your faith. When you have accurate information from God, you must exercise faith toward that information. This accurate information has but one source: the Bible. If God is speaking to you via dreams, personal appearances, email or phone, you have a genuine mental problem. God speaks to us through His Word.

This passage is parallel to the spiritual life. Noah has knowledge and information; and he acts upon this knowledge and information with faith. God tells him what to do and he does it. The spiritual life has been dramatically distorted in our era. The primary way it is distorted is, there is very little teaching of the Bible in church and even less teaching of mechanics from the Bible (with the exception of a small number of churches). Every person has faith—believers and unbelievers alike. The key is what you place your faith in.

Let me offer up a political illustration which is pertinent to these times: there are many people who support a government-run (managed, regulated) healthcare system in the United States and they believe that this system will be affordable, fair and reasonably efficient. The people who believe this—and they make up a significant portion of the population of the United States—have a tremendous faith in government. In their eyes, right now, healthcare is *broken* but if government steps in, it will become fair, organized, affordable, and fixed. This opinion requires great faith, and such people are adamant, committed and passionate about their faith in the innate goodness and organizational skills of our government. Their faith is almost impossible to puncture with examples to the contrary and many of them cannot be dissuaded with any sort of argument.

We have another illustration from today, and that is those who believe there is global warming going on today, that it is a long-term trend, that mankind is causing it (or is a significant contributing factor), and that by changing out the light bulbs in our houses and driving smaller, more fuel efficient cars (or even by abandoning the use of cars), that we can fix this problem. Even our president, who believes in man-made global warming, proclaimed that his election marked the day that the seas would stop rising (and I believe that he is sincere in his belief). Of course, government is seen by many of these adherents as the key to solving the global warming problem, and that the more that government collects by way of penalties and the more that government controls by way of regulation, the more likely that government will be able to avert the disaster which is global warming (and thus government will keep those seas from rising). This requires great faith to believe in man-caused global warming, and the faith of such people is also strong and passionate.

In fact, as a side-note, adherence to these principles is more important than one's actions (which is not unlike Christianity). I have had arguments with 2 people I know, and am pretty sure that I lead a more carbon-neutral of environmentally-friendly life than they do. However, since I do not adhere to the global warming religion, this causes them great consternation. This has the interesting parallel to Christianity insofar as, faith in Jesus Christ is foremost. Whether or not you lead a *good, Christian life*, is a secondary issue. You might become more overtly moral each and every day; however, if you do not believe in Jesus Christ, you are not saved. To the global warming enthusiast, faith in man-made global warming and having he desire for government to step in to make everything better is often seen as more important than one's lifestyle. Therefore, people with a greater carbon footprint than I have are disconcerted by my lack of faith (in imminent disaster brought on by global warming).

My point here is not to disparage government-run healthcare or man-caused global warming, but to illustrate that all men, whether believers or unbelievers, have great faith. You may have to probe an individual, but you will eventually discover a basic and generally unshakeable core of faith. Even agnostics have basic tenets of faith, which can be found if they are questioned carefully enough.

The purpose of the Word of God is so that we have an object for our faith. The object is not nebulous, but very well-defined. To begin with, we place our faith in Jesus Christ, our Savior, because He took the penalty for our sins when on the cross. As we study the Bible (and, ideally speaking, this is not self-study, but as guided by a

pastor-teacher), we find more and more reasons to believe in Jesus Christ. We are only 6 chapters into the first book of the Bible, and we have examined several times where God the Holy Spirit has revealed in the Bible shadow images of Jesus to come. This is unique to religious literature. This is unique to all literature.

Then, we learn to build upon Christ. We learn to name our sins to God; we learn that the most important thing to do in our lives is to **grow in grace and in the knowledge of our Lord Jesus Christ**. We learn why we are here—to resolve the Angelic Conflict. After salvation, the key to all of this is the knowledge of the Word of God. Faith must have an object, and God wants that object to be truth. Again, we all have faith and we all exercise faith every single day of our lives. Faith is either going to be directed toward that which is true or that which is false; and Bible doctrine is the truth God wants us to place our faith in.

Noah has something toward which he can exercise his faith—the words of this chapter. God has laid out for him what he needs to do, and Noah will do it. You may think, “Well, God is not telling me to build an ark. I don’t even know if I should make a left or a right turn up ahead.” From a personal standpoint, I can tell you that there have been very few times in my life where I have been flummoxed about what to do (or what not to do). However, for many believers, divine guidance is a mystery. I will cover this topic sometime in the next 20 or 30 lessons, but until then, the key is knowledge of Bible doctrine. The more you know the Word of God, the easier it is to discern the will of God. Divine guidance becomes as natural as walking, and requires about as much thought.

I have made reference to Heb. 11 in a previous lesson; it is, in part, about faith. However, the key is not simply having faith in *something* but having faith in the Word of God. **Now faith is the assurance [= the title deed] of things confidently expected, the conviction of things not [yet] seen. For by [means of] faith, Old Testament saints received their commendation [eternal recognition]. By faith we understand that the universe was created by the Word of God, so that [we know and believe that] what is seen was not made out of things that are visible (Heb. 11:1–3).**

Here, we have the importance of faith, but not simply faith in random things. The faith which is the basis for the eternal recognition of saints in the Old Testament, is the same faith which we possess when we believe that God made what we can see from what we cannot see. A Socratic approach might be: “Can you see me? Can you see the things around you? Do you believe that these things are real? Are you able to see molecules? Even though you cannot see molecules, do you believe that everything around you is made up of molecules?” We have faith in this. We believe this to be true. Even on the human level, we believe that the things which we see are made up from things that we do not see. Just as a scientist would get nowhere in the scientific community if he did not believe in molecular structure, so the believer and the Word of God—we will get nowhere spiritually without knowing and trusting in the Word of God.

Speaking of science and faith, a false dichotomy has been set up during our time, where there is religion on one side and science on the other; faith on one side and knowledge on the other. These things are presented as antithetical or warring concepts. The great scientists throughout the ages have believed in God—including those from the 20th century. Many scientists have been brought to faith in God through their own scientific discipline. The illustration I have used more than one in this study is our genetic code. In almost every cell of our body, we carry around the unique building plans for our body. Our bodies are amazing enough as it is, but for the cells of our bodies to carry in them the plans of how to build you and me is quite powerful a concept. Scientists in every discipline of science are brought to their knees by the complexity and beauty of whatever it is that they are studying. No matter what the discipline, science always discovers laws, design, great complexity and beauty.

Faith and knowledge are another false dichotomy. We have 3 systems of perception: faith, empiricism and rationalism, and they all act together, not as 3 discrete concepts but as an integral process. That is, no one spends much time thinking, *for this idea, I am operating on 90% faith, 9% empiricism and 1% rationalism*, even though this may be the mixture such a person is using.

This helps to explain why some people cannot be argued out of their views. You may be presenting what you believe to be true with very logical and rational arguments based upon clear and undisputable empirical evidence,

but if another person's views are based primarily on faith (which can include one's value system—their sense of right and wrong), then your arguments will be unable to pierce their faith.

I know conservative Hispanics who are absolutely frustrated with their liberal brothers. They can go down a list of important political issues which many Hispanics adhere to (e.g., the primacy of family, the values of hard work and self-reliance, the importance of life), and many conservative and liberal Hispanics believe in these things with similar fervor due to their Catholic upbringing. However, when the conservative Hispanic explains, "And these values are more in line with the Republican party" the liberal Hispanic will still vote Democratic (and in larger numbers) because he has an innate faith in the Democratic party, even though this party often works against the family unit, supports the killing of fetuses as after-the-fact birth control, and promotes programs which lure people away from working hard and being self-reliant (and encourages them to rely on the government). It makes some conservative Hispanics want to rip out their own hair in frustration, because a majority of their brothers and sisters vote for people who represents issues and interests opposite their own.

This leads us to the fact that, these systems of perception (faith, empiricism, and rationalism) can be in opposition to one another at times. One of the debates of this era in the United States is a universal healthcare system run by the government. There are people who have tremendous faith in our government, despite all empirical evidence to the contrary. They believe that a healthcare system run (regulated, overseen) by our government will be more fair, more easily obtainable, and less expensive than our present system. It does not matter that our government is a bloated, unfeeling bureaucracy about to go broke from all of the previous bureaucracies already put into place; many such people cannot have their faith in government's goodness shaken. Their faith is too strong. So, there are areas in the thinking of many people where their faith may be in opposition to logic and empiricism, but their faith is simply much stronger. That is, they can actually recognize from empiricism the ineptitude of government and yet still have faith that government can solve the fundamental problems of life.

On occasion, these systems of perception can act in tandem as well. Your faith can be changed by something you see or by a debate that you hear; and your faith may be override an argument you previously accepted because it becomes clear that the argument is faulty.

All that we *know* is based upon faith, empiricism and rationalism. For most people, *faith* makes up 70–95% of their thinking, and rationalism and empiricism takes up what remains. God chose faith to be the way by which He would reach us, because faith, of the 3 systems of perception, is non-meritorious and the most abundant. Faith is the key to our salvation, because it is a non-meritorious act to believe in Jesus Christ. God continues with this theme in our spiritual lives.

Where we first began to learn by faith was from Mom and Dad. The day we began to ask a million questions, and what our parents said that day (or during that week) were imprinted deeply onto our souls. And everything the parent does and says after that continues to be printed onto our souls—and it is by faith that this information is printed onto our little souls. They said it, and we believed it. The values and thinking of our parents is perhaps the most fundamental foundation of our entire system of thinking. They said something, and we believed it. This does not mean that we cannot change these fundamental values, but they are very hard to change. Again, it is why the most logical arguments based upon clear empirical evidence will not change the minds of some people.

This is why some people believe that Franklin Delano Roosevelt brought us out of the Great Depression and why a small number of people believe that FDR exacerbated the Great Depression—it is what they were taught from a very early age.

The key is not the system of perception used, but the direction of our faith. Is our faith in man or is it in God? Is our faith in the spiritual life or is it in a government system? Is our faith in the Bible or is it in the works of man which contradict the Bible? We all have an abundance of faith; the direction of the faith is what is key.

By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts And through his faith, though he died, he still speaks (Heb. 11:4). Abel had to have more than just faith; his faith had to be in an acceptable sacrifice. Both Cain and

Abel had faith; but Abel's faith still stands as a testimony today, as he offered up the sacrifice of an innocent animal, which represents the death of Jesus Christ on the cross.

We have a great example of this here in the state of Texas. Running for governor, we have a TEA party candidate, and she expressed her faith the other day. When asked if she believed that the United States government was somehow involved with the 9/11 tragedy, she did not unequivocally say, *no*; she said that all of the facts were not out there yet, that the American people did not know enough, and that she had not made a determination yet. The fact that she has faith that it is *possible* that the United States government somehow timed explosions to occur in some Twin Tower buildings to coincide with a terrorist attack will cost her the election. Even though this faith is exercised only to believe that something is possible and even though this may not affect her function as a governor, she will not be elected because of where she has placed her faith. It is not the faith or lack of faith which is the issue; it is *where* or *in what* her faith is placed.

By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. And without faith it is impossible to please him, for whoever would draw near to God must believe that He exists and that He rewards those who seek Him (Heb. 11:4–7). Again, there is more to *faith* than just *faith*. You have to *believe* that God exists and that He rewards those who seek Him. We all have faith and there is no merit in the act of faith by itself; the merit is in *where* we place our faith.

By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith (Heb. 11:4–7). Noah's faith was not in random things; he did not take a little of this religion, a little of that philosophy, and put his trust in some kind of eclectic collection of doctrines. He believed in Jehovah Elohim and he believed Jehovah Elohim. Because of what Noah believed in, he acted; and his acting upon his faith is what earns him eternal commendation. *What* he placed his faith in was also the deliverance of his family. Your life, your well-being and the preservation and prosperity of your family all depends upon *what* you place your faith in.

There are times when our faith will cause us to *stand back and watch the deliverance of the Lord*; and there are times when our faith is going to motivate us into some form of action. Divine guidance is what helps us to determine whether we should act or whether we should simply sit still and let God act.

Chapter Outline		Charts, Maps and Short Doctrines
Forward	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
Introduction	Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

CHAPTER 3.

CONCERNING THE FLOOD; AND AFTER WHAT MANNER NOAH WAS SAVED IN AN ARK, WITH HIS KINDRED, AND AFTERWARDS DWELT IN THE PLAIN OF SHINAR,

1. NOW this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue, for seven generations; but in process of time they were perverted, and forsook the practices of their forefathers; and did neither pay those honors to God which were appointed them, nor had they any concern to do justice towards men. But for what degree of zeal they had formerly shown for virtue, they now showed by their actions a double degree of wickedness, whereby they made God to be their enemy. For many angels (11) of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants. But Noah was very uneasy at what they did; and being displeased at their conduct, persuaded them to change their dispositions and their acts for the better: but seeing they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land.

2. Now God loved this man for his righteousness: yet he not only condemned those other men for their wickedness, but determined to destroy the whole race of mankind, and to make another race that should be pure from wickedness; and cutting short their lives, and making their years not so many as they formerly lived, but one hundred and twenty only, (12) he turned the dry land into sea; and thus were all these men destroyed: but Noah alone was saved; for God suggested to him the following contrivance and way of escape : - That he should make an ark of four stories high, three hundred cubits (13) long, fifty cubits broad, and thirty cubits high. Accordingly he entered into that ark, and his wife, and sons, and their wives, and put into it not only other provisions, to support their wants there, but also sent in with the rest all sorts of living creatures, the male and his female, for the preservation of their kinds; and others of them by sevens. Now this ark had firm walls, and a roof, and was braced with cross beams, so that it could not be any way drowned or overborne by the violence of the water. And thus was Noah, with his family, preserved. Now he was the tenth from Adam, as being the son of Lamech, whose father was Mathusela; he was the son of Enoch, the son of Jared; and Jared was the son of Malaleel, who, with many of his sisters, were the children of Cainan, the son of Enos. Now Enos was the son of Seth, the son of Adam.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed April 13, 2012. Josephus *Antiquities of the Jews*; Book 1, Chapter 3.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Edersheim Summarizes Genesis 6

The Universal Corruption of Man - Preparation for the Flood. (GENESIS 6)

IT is a remarkable circumstance that all nations should have preserved in their traditions notices of the extraordinary length to which human life was at the first protracted. We can understand that knowledge of such a fact would be most readily handed down. But we should remember, that before the "flood" the conditions of vigor, constitution, climate, soil, and nourishment were quite different from those on which the present duration of life depends. A comparison between the two is therefore impossible, for the best of all reasons, that we have not sufficient knowledge of the primitive state of matters. But this we can clearly see, that such long continuance of life was absolutely necessary, if the earth was to be rapidly peopled, knowledge to advance, and, above all, the worship of God and faith in that promise about a Deliverer which He had revealed, to be continued. As it was, each generation could hand down to remote posterity what it had learned during the centuries of its continuance. Thus Adam was alive to tell the story of Paradise and the fall, and to repeat the word of promise,

Edersheim Summarizes Genesis 6

which he had heard from the very mouth of the Lord, when Lamech was born; and though none of the earlier "fathers" could have lived to see the commencement of building the ark, which took place in the year 1536 from the creation, yet Lamech died only five years before "the flood," and his father Methuselah - the longest-lived man - in the very year of the deluge. If we try to realize how much information even in our own days, when intercourse, civilization, and the means of knowledge have so far advanced, can be gained from personal intercourse with the chief actors in great events, we shall understand the importance of man's longevity in the early ages of our race.

But, on the other hand, it was possible to pervert this long duration of life to equally evil purposes. The rare occurrence, during so many centuries, of death with its terrors would tend still more to blunt the conscience; the long association of evil men would foster the progress of corruption and evil; and the apparently indefinite delay of either judgment or deliverance would strengthen the bold unbelief of scoffers. That such was the case appears from the substance of Lamech's prophecy; from the description of the state of the earth in the time of Noah, and the unbelief of his contemporaries; and from the comparison by our Lord (Matthew 24:37- 39; Luke 17:26) between "the days of Noe" and those of "the coming of the Son of man," when, according to St. Peter (2 Peter 3:3, 4), there shall be "scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation."

The corruption of mankind reached its highest point when even the difference between the Sethites and the Cainites became obliterated by intermarriages between the two parties, and that from sensual motives. We read that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."¹³ At that time the earth must have been in a great measure peopled,¹⁴ and its state is thus described, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

This means more than the total corruption of our nature, as we should now describe it, and refers to the universal prevalence of open, daring sin, and rebellion against God, brought about when the separation between the Sethites and the Cainites ceased. With the exception of Noah there was none in that generation "to call upon the name of Jehovah." "In those days there were 'giants' (in Hebrew: Nephilim) in the earth . . . the same were the mighty men (or heroes) which were of old, the men of renown."

Properly speaking, these Nephilim were "men of violence," or tyrants, as Luther renders it, the root of the word meaning, "to fall upon."¹⁵ In short, it was a period of violence, of might against right, of rapine, lust, and universal unbelief of the promise. With the virtual extinction of the Sethite faith and worship no further hope remained, and that generation required to be wholly swept away in judgment.

And yet, though not only the justice of God, but even His faithfulness to His gracious promise demanded this, the tender loving-kindness of Jehovah appears in such expressions as these: "It repented Jehovah that He had made man on the earth, and it grieved Him" - literally, "it pained into His heart." The one term, of course, explains the other. When we read that God repented, it is only our human way of speaking, for, as Calvin says, "nothing happens by accident, or that has not been foreseen." It brings before our minds "the sorrow of Divine love over the sins of man," in the words of Calvin, "that when the terrible sins of man offend God, it is not otherwise than as if His heart had been wounded by extreme sorrow." The consequence was, that God declared He would destroy "from the face of the earth both man and beast," - the latter, owing to the peculiar connection in which creation was placed with man, as being its lord, which involved it in the ruin and punishment that befell man. But long before that sentence was actually executed, God had declared, "My Spirit shall not always strive with man," - or rather, "dwell with man," "bear rule," or "preside," among them, - "for that he also is flesh," or, as some have rendered it, "since in his erring," or aberration, he has become wholly "carnal, sensual, devilish;" "yet his days shall be an hundred and twenty years;" that is, a further space of a hundred and twenty years would in mercy be granted them, before the final judgments should burst. It was during these hundred and twenty years that "the long-suffering of God waited," "while the ark was a preparing, wherein few, that is, eight souls, were saved by water."

For, to the universal corruption of that generation, there was one exception - Noah. It needs no more than

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simply to put together the notices of Noah, in the order in which Scripture places them: "But Noah found grace in the eyes of Jehovah;" and again: "Noah was a just man, and perfect" - as the Hebrew word implies, spiritually upright, genuine, inwardly entire and complete, one whose heart had a single aim - "in his generations," or among his contemporaries; and lastly, "Noah walked with God," - this expression being the same as in the case of Enoch. The mention of his finding grace in the eyes of Jehovah precedes that of his "justice," which describes his moral bearing towards God; while this justice was again the outcome of inward spiritual rectitude, or of what under the fuller light of the New Testament we would designate a heart renewed by the Holy Spirit. The whole was summed up and completed in an Enoch-like walk with God. The statement that Noah found grace is like the forth-bursting of the sun in a sky lowering for the storm. Three times the sacred text repeats it, that the earth was corrupt, adding that it was full of violence, just as if the watchful eye of the Lord, who "looked upon the earth," had been searching and trying the children of men, and was lingering in pity over it, before judgment was allowed to descend.

Nor was this all. Even so, "the long-suffering of God waited" for one hundred and twenty years, "while the ark was a preparing;" and during this time, especially, Noah must have acted as "a preacher of righteousness." The building of the ark commenced when Noah was four hundred and eighty years old; that is, before any of his three sons, Shem, Ham, and Japheth, had been born, - in fact, just twenty years before the birth of Shem. Thus the great faith of Noah appeared not only in building an ark in the midst of a scoffing and unbelieving generation, and that against all human probability of its ever being needed, and one hundred and twenty years before it was actually required, but in providing room for "his sons" and his "sons' wives," while as yet he himself was childless! Indeed, the more we try to realize the circumstances, the more grand appears the unshaken confidence of the patriarch. The words in which God announced His purpose were these: "The end of all flesh is come before Me," - that is, as some have explained it, the extreme limit of human depravity; - "for the earth is filled with violence through them," - that is, violence proceeding from them ("from before their faces"), - "and, behold, I will destroy them with the earth." Noah and his family were alone to be preserved, and that by means of an "ark," - an expression which only occurs once more in reference to the ark of bulrushes in which Moses was saved. (Exodus 2:3-5) Noah was to construct his ark of "gopher," most likely cypress wood, and to "pitch it within and without with pitch." The ark was to be three hundred cubits long, fifty broad, and thirty high; that is, reckoning the cubit at one foot and a half, four hundred and fifty feet long, seventy-five broad, and forty-five high.

As the wording of the Hebrew text implies, there was all around the top, one cubit below the roof, an opening for light and for air (rendered in our version "window"), in which, it has been suggested, some translucent substance like our glass may have been inserted. Here there seems also to have been a regular "window," which is afterwards specially referred to (ch. 8:6). The door was to be in the side of the ark, which was arranged in three stories of rooms (literally "cells"), or the accommodation of all the animals in the ark, and the storage of food. For "of every living thing" Noah was to bring with him into the ark, - seven pairs, in the case of "clean beasts," and one pair of those that were not clean. Then, when the appointed time for it came, God would "bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven." But with Noah God would "establish" His "covenant," that is, carry out through him His purpose in the covenant of grace, which was to issue in the birth of the Redeemer. Accordingly, Noah, his wife - for here there is no trace of polygamy, - his sons, and his sons' wives were to go into the ark, and there to be kept alive during the general destruction of all around.

Thus far the directions of Scripture. Much needless ingenuity has been wasted on a calculation of the exact space in the ark, of its internal arrangements, and of the accommodation it contained for the different species of animals then existing. Such computations are essentially unreliable, as we can neither calculate the exact room in the ark, nor yet the exact number of species which required to be accommodated within its shelter. Scripture, which sets before us the history of God's kingdom, never gratifies such idle and foolish inquiries. But of this we may be quite sure, that the ark which God provided was literally and in every sense quite sufficient for the purposes for which it was intended, and that these purposes were fully secured. It may perhaps help us to realize this marvelous structure if we compare it to the biggest ship known - the Great Eastern, whose dimensions are six hundred and eighty feet in length, eighty-three in breadth, and fifty-eight in depth; or else

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if we describe it as nearly half the size of St. Paul's Cathedral in London. It should be borne in mind that the ark was designed not for navigation, but chiefly for storage. It had neither masts, rudder, nor sails, and was probably flat at the bottom, resembling a huge floating chest. To show how suitable its proportions were for storage, we may mention that a Dutchman, Peter Jansen, built in 1604 a ship on precisely the same proportions (not, of course, the same figures), which was found to hold one-third more lading than any other vessel of the same tonnage.

All other questions connected with the building of the ark may safely be dismissed as not deserving serious discussion. But the one great fact would stand out during that period: Noah preaching righteousness, warning of the judgment to come, and still exhibiting his faith in his practice by continuing to provide an ark of refuge. To sum up Noah's life of faith, Noah's preaching of faith, and Noah's work of faith in the words of Scripture: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Hebrews 11:7).

From <http://www.levendwater.org/books/v1bhot.pdf> accessed .

Chapter Outline

Charts, Maps and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 6

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The Co-Mingling of Humankind and Angels

And it is when man began to multiply on the face of the earth that daughters were born to them. And the sons of the Elohim saw the daughters of men, that they [are] pleasing, so they took wives for themselves from all that they chose.

And it came to pass, when men began to multiply on the surface of the earth that daughters were born to them. And the sons of God observed that the daughters of men were pleasing, so that they took wives as they chose from the women.

And Y^ehowah said, "My Spirit will not always contend [the Greek has *abide in*] in mankind forever, in that he [is] also flesh. Therefore, his days will be 120 years."

And Jehovah said, "My Spirit will not always contend with mankind forever, in that he is also flesh. Therefore, his days will be 120 years."

The Nephilim were on the earth in those days; and furthermore, after that, the sons of Elohim went into the daughters of man and they bore (children) to them. These [were] the mighty men who [were] from long ago, mortals of renown.

The Nephilim [giants] were on the earth back in those days; and after that, these sons of God went into the daughters of men and the women bore children to them. These children became the mighty men of long ago, who were mortals of renown.

Jehovah Elohim Repents that He Made Man

And Y^ehowah observed that great [was] the evil of mankind on the earth and [that] every category of his thinking [was] altogether evil continually. Consequently, Y^ehowah was sorry that He had made man on earth and He was grieved in His heart.

And Jehovah observed that the evil of mankind on the earth was great and that his every category of thinking was completely infused with evil continually. Consequently, Jehovah was sorry that he had made mankind on this earth and this grieved Him in His heart.

A Complete Translation of Genesis 6

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then Y ^e howah said, "I will blot out mankind whom I have created from off the face of the earth—from man to beast and crawling things and the birds of the heavens—for I am sorry that I made them."	Then Jehovah said, "I will destroy mankind, whom I created, from off the face of this earth—including men, animals of all kinds, and the birds of the heavens—for I regret that I have made them."
Noah Found Grace in the Eyes of Jehovah	
But Noah discovered grace in the eyes of Y ^e howah.	But Noah discovered grace in the estimation of Jehovah.
These [are] the genealogies of Noah: Noah [was] a righteous man; he was complete in his time period; Noah walked with Elohim.	What follows is the historical account of Noah: Noah was a righteous man, [spiritually] complete during his time; Noah walked with God.
Noah sired three sons: Shem, Ham and Japheth.	Noah became the father of three sons: Shem, Ham and Japheth.
The Earth is Filled with Violence	
And the earth became corrupted in the sight of Elohim and the earth was [therefore] filled with violence [cruelty, and oppression]. And Elohim viewed [lit., sees] the earth and, observe, it was corrupted and all flesh had corrupted its way on the earth.	And the earth became corrupted before God and was therefore filled with violence, cruelty and oppression. And God examined the earth and He observed that it had been corrupted and that all flesh corrupted its way on the earth.
Then Elohim said to Noah, "The end of all flesh has come before Me, for the earth is filled [with] violence [cruelty and oppression] because of them. Therefore, observe Me destroying them with the earth."	Then God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence, cruelty and oppression because of them. Therefore, I will destroy them with the earth."
God Orders Noah to Build an Ark	
"Make for yourself an ark [made from] resinous woods. You will make nests [for] the ark and you will spread it from the inside and from the outside pitch. And this [is] how you will make it: the length of the ark [will be] 300 cubits; its width [will be] 50 cubits; and its height [will be] 30 cubits. You will construct an opening for the ark and you will complete it [the opening] 18" from above. Also, you will place a door in the side of the ark. [Finally] you will make it [the ark] [so that there is] a lower [level], a second [level] and a third [level]."	"You will make an ark using resinous wood. You will make nests in the ark and you will spread an asphalt pitch over the inside and the outside of the ark. The dimensions of the ark will be as follows: 450 feet long, 75 feet wide, and 45 feet high. You will construct an opening for the ark and complete it 18" from above. Also, you will set a door in the side of the ark. Finally, you will construct the ark so that it has a lower level, a second level and a third level."
The Cargo the Ark Will Carry	
"And I—observe Me—bringing the flood waters upon the earth to destroy all flesh in which [is] the breath of lives under the heavens. All that [is] on the earth [or, land] will perish. Therefore, I have established My covenant with you and you will enter into the ark—you and your sons and your wife and your sons' wives with you;...	"And you will see that I will bring flood waters upon this earth to destroy all flesh from under the heavens that breathes. All life on this earth will be destroyed. Therefore, I have established My covenant with you and you will enter into the ark, along with your sons, your wife and your sons' wives as well.

A Complete Translation of Genesis 6	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Also all [that is] living from all flesh; two from every animal [lit., <i>from all things, from everything</i>] you will bring into the ark with you to keep [them] alive—they will be male and female. From the birds, according to their species; from the mammals, according to their species; and from every creature [who crawls near to] the ground—two from each [category]—will come to you to keep [them] alive.	Furthermore, you will bring all living creatures into the ark with you to keep alive. Two from every animal group—male and female—you will bring into the ark. There will be two from each category of animal that will come to you—from every species of birds and flying mammals; from every species of domesticated and wild animals; and from every animal who scuttles along the ground—they will all come to you so that you might preserve their species.
And you, take in for yourself from every [kind] of food which is eaten and gather [it] to yourself [possibly, <i>and store (it)</i>], and it will be for food for you and for them.”	Also, appropriate every kind of food which is consumed and store it, and this will be food for you and the animals.”
Consequently, Noah did according to all that Elohim commanded him; so he completed his mission [lit., <i>so he did</i>].	Accordingly, Noah did all that God had commanded him to do; he completed all of the tasks put before him by God.

Chapter Outline		Charts, Maps and Short Doctrines	
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Introduction	Text	Addendum	
www.kukis.org		Exegetical Studies in Genesis	