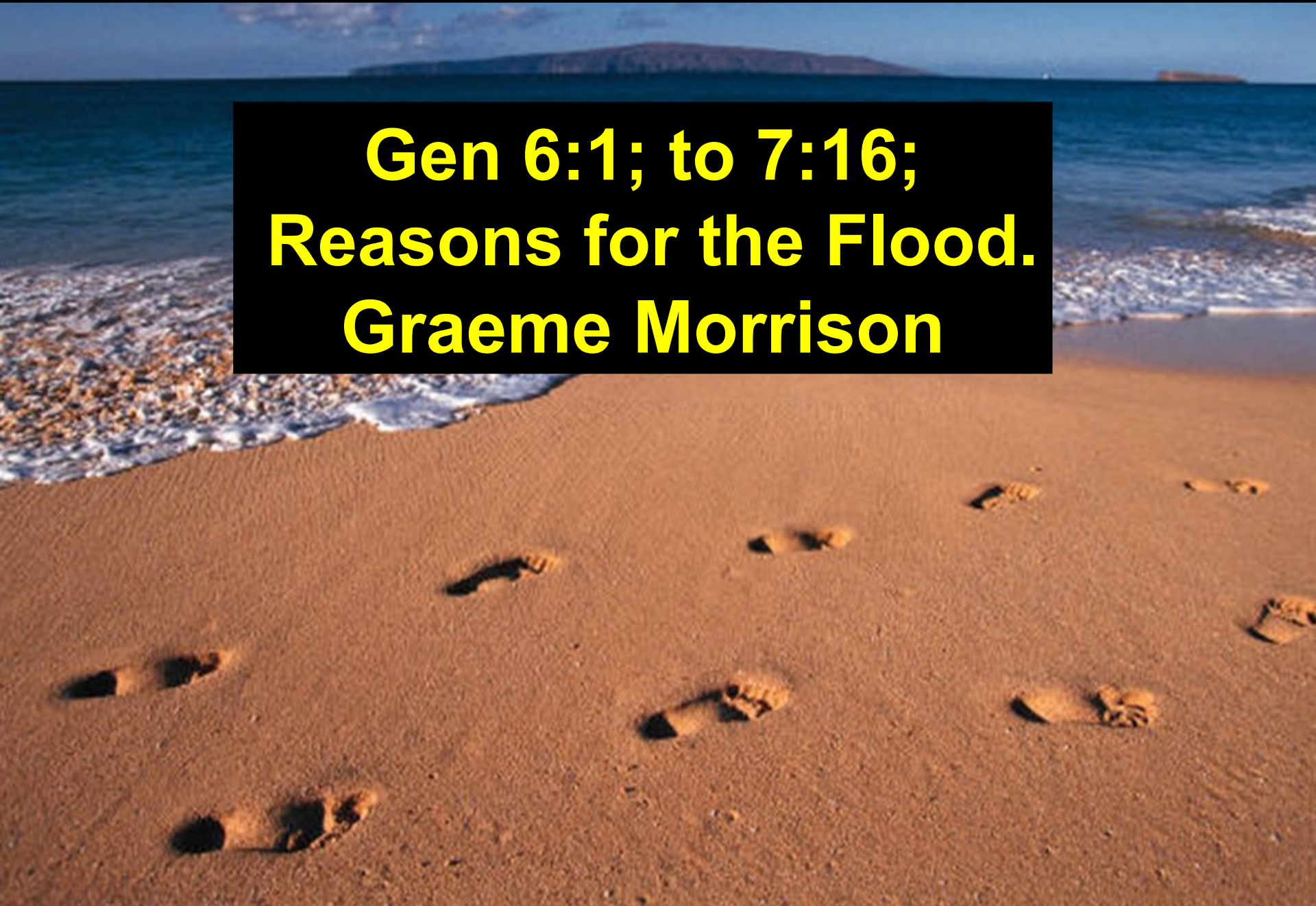


Patriarchal Age- before the flood.

**Gen 6:1; to 7:16;
Reasons for the Flood.
Graeme Morrison**



Patriarchal Age- before the flood.

Cause for the flood Gen 6

During the flood Gen 7

Just after the flood Gen 8



THE PATRIARCHAL AGE

**CREATION
GARDEN of EDEN
SACRIFICE FOR
*SIN***

**WICKEDNESS
THE FLOOD**

ABRAHAM & ISAAC

**JACOB & JOSEPH
JOSEPH IN EGYPT
MOSES BIRTH
MOSES FREES
ISRAEL**

God Spoke To the Fathers



Gen 6:1; “When the human population began to grow rapidly on the earth.”

THE FLOOD.

Causes of the Flood.

The Ungodly Multiply. (Gen 6:1-4;)

Continuity of Sin and God’s Judgment. (Gen 6:5-8;)

Provisions for the Flood.

The Righteous Rescued. (Gen 6:9- 13;)

God’s Plan for Rescue. (Gen 6:14- 22;)

The Flood.

The Entrance into the Ark. (Gen 7:1-10;)

The Earth is Flooded (Gen 7:11- 24;)

The Flood Recedes (Gen 8:1- 19;)

Results of the Flood.

Noah Worships God. (Gen 8:20 -22;)

God's Covenant with Noah. (Gen 9:1- 17;)

After the Flood:- The Sin of the Godly Line.

Sons of Noah (Gen 9:18- 19;)

Ham's sin and the curse on Canaan. (Gen 9:20- 27;)

Noah's Death (Gen 9:28- 29;)



Gen 6:1; “When the human population began to grow rapidly on the earth,”

WICKEDNESS soon began to fill the earth.

As the population grew,
wickedness rapidly spread.

Men and woman ignored God and His guidance
and decided that they knew best.

The Devil was dominating the lives
of practically all the people.’ Genesis 6:1-6;

JUSTICE, LOVE AND MERCY
soon disappeared.

From ruler to peasant the people
became so corrupt that even their thoughts and
imaginations were dominated by sin and violence.

Gen 6:2; “that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”

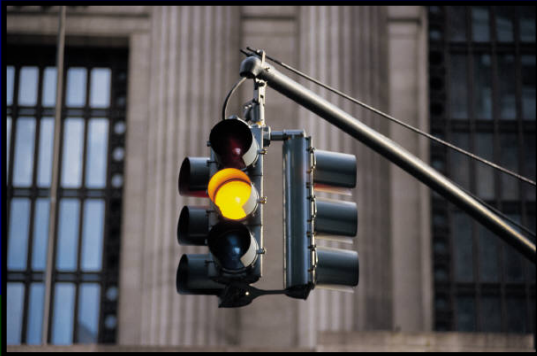
Cain’s descendents followed the ways of men.
(Genesis 4:19-24;)

Seth’s descendents followed the ways of God
(Genesis 4:26;)

This text has had many problems over the years
Because of the use of the term “sons of God.”
Much speculation and argument has arisen.

Who were these sons of God who took wives.
Who were the daughters of men whom
they married? Who were the Nephilim?
Were they the offspring of these sons of God?

Gen 6:2; "that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose."



Caution!

What Version Are You Reading?

Genesis 6:1-4;

When mankind had spread all over the world, and girls were being born, some of the heavenly beings saw that these girls were beautiful, so they **took** the ones they liked. 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." **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. *Today's English Version*

Took in Gen 34:2; describes an act of rape?

Human and heavenly is an interpretation not what the text says

Gen 6:2; "that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose."



Caution!

What Version Are You Reading?

Genesis 6:1-4;

"And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them that **the sons of God** saw that the **daughters of men** were beautiful; and they took wives for themselves, whomever they chose. **American Standard**

And the Lord said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years."

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. Those were the mighty men who were of old, men of renown. **New King James**

Gen 6:2; “that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”

“The present section of Genesis has been the **subject of debate for centuries**, many scholars considering it to be **one of the most difficult passages to interpret** in the Pentateuch.”

“At the **centre of the discussion is the identity of the sons of God and the daughters of men.**”

“Many of the **early church fathers** interpreted the **sons of God to be angels**, probably because of **certain manuscripts of the Septuagint.**”

“But this view was met with resistance from rabbinical circles, for their position was more commonly that the sons of God were human judges. **In fact, there was a curse pronounced on anyone taking the angel view (Genesis Rabba 26.5.)**”

“Later, in the medieval period and especially in the Roman church, there was a preference for the interpretation that the sons of God were Cainites, and the daughters of men, Sethites.”

“Now, in the modern period, critical scholarship is more apt to interpret the sons of God as lesser gods in the heavenly pantheon, taking the passage as a remnant of a Canaanite myth,”
(Allen Ross, Creation and Blessing, Baker, 1988, p. 178)

We will look at each of these views and try to evaluate their strengths and weaknesses.

Sons of God



Gen 6:2; “that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”

We will examine **five different answers** to this question as to **the identity of the sons of God**.

1) Fallen Angels And Humans.

There are those who believe these **sons of God** were **divine beings** or **fallen angels** who, for some reason, **co-habited with humans**.

Their offspring produced giants who practiced gross sin in the world. This caused God to send the Flood to destroy all of humanity except for Noah and his family.

Therefore, **with this view** we have a material distinction between **supernatural beings (the sons of God)** and **human beings (the daughters of men)**.

1) Fallen Angels And Humans. (response)

Many interpreters see **the sons of God as angels** who had fallen from their heavenly estate.

They were enticed by the women on the earth, cohabited with them, and produced offspring (half-human, half-angels).

This offspring, **the Nephilim**, corrupted the earth, causing God to send a Flood to wipe everyone out **except Noah's family-those who had not been tainted by the angelic sin.**

The view that the sons of God were angels is very ancient. In the first century A.D., **Flavius Josephus** in his Antiquities of the Jews (1:3:1) held the position that angels co-habited with women.

Later authors such as **Philo of Alexandria** (early first Century A.D.) also held this position as did many rabbinical authorities. **The Genesis Apocryphon**, among the Dead Sea Scrolls, **states this angelic interpretation.**

1) Fallen Angels And Humans. (response)

Furthermore, many Christian interpreters also took this position. These include: Justin, Clement of Alexandria, Tertullian, Cyprian, and Ambrose.

The angelic view fell into disrepute among Christian interpreters from the fourth to the eighteenth century.

Augustine's rejection of the angel interpretation (De Civitate Dei 15, written between A.D. 413-426, had enormous influence.

Those who rejected the supernatural angelic reading did so because of theological objections that arose to angels cohabiting with humans.

1) Fallen Angels And Humans. (response)

Different Groups Embracing It. In recent times the angelic view has been embraced by those who believe the Genesis account is mythical, as well as Bible-believing scholars who reject the mythological view of Genesis.

Each group holds this view for different reasons.

The liberal scholars, who reject the historicity of the Bible
In many of its parts, feel the angelic interpretation in Genesis 6 is **an example of the myths** that **were common** among people at that time.

The Bible-believers who hold to the angelic view do so because they feel it best fits all the evidence of Scripture.

They strongly reject the idea that any part of Scripture is mythological.

Furthermore many of them believe that the later myths that arose concerning angels and women producing monstrous offspring may have been derived from the actual occurrence as recorded in Genesis.

1) Fallen Angels And Humans. (response)

Response Though the angelic interpretation of Genesis 6 was an ancient view, it was not the only view in antiquity.

Wayne Grudem explains:-

This understanding of Genesis 6 [the angel view] is frequent in extra-Biblical literature, being attested in at least the following nine texts: Josephus, Ant. 1:73; Philo, On the Giants 6; Q. Gen. 1:92; CD 2:18; 1 Enoch 6:2,6; 106. 13-14; Jubilees 5:1; 10:1-6; 2 Baruch 56:12-15.

However, it is often not appreciated that such an interpretation of Genesis 6 is far from uniform in Jewish tradition. The following list shows **nine other texts where non-angelic interpretations are held:** While Philo himself calls these 'sons of God' angels in one place, he **later called them 'good and excellent men'** Q. Gen. 1.92).

Moreover **the Targums and the Rabbinic literature are unanimous in viewing the 'sons of God' as human beings.**

Targum Onkelos on Genesis 6:2 and 4 reads 'sons of princes' (or great men, and Targum Pseudo-Jonathan has the same.

Targum Neofiti has 'sons of the Judges' in both verses.

1) Fallen Angels And Humans. (response)

Tosefta, Sotah 3: 9a interprets **'sons of God'** as men of the generation of the flood. In the Midrash Rabbah, they are understood as **'sons of judges'** and as **leaders** (Gen. R. 26.5 on Gn. 6:2, quoting Rabbi Simeon Ben Yohai, c. AD 140), or as the generation of men at the time of the flood. Symmachus translates Genesis 6:2 as **'the sons of the rulers.'**

the citations from Philo and the Targums are certainly not irrelevant for New Testament exegesis-indeed, the **Rabbinic material generally represents a stream of Jewish tradition** which is certainly relevant as a background for New Testament studies.

The citations in this second group are diverse and frequent enough to give strong indication of **the existence of a 'non-angelic' view of the 'sons of God'** in Judaism, especially more **orthodox Judaism**, before or during the time of the New Testament (Wayne Grudem, 1 Peter, Tyndale New Testament Commentaries, IVP, 1988, pp 211,212).

Therefore **the angel view was not the only position held in the ancient world.**

1) Fallen Angels And Humans. (response)

2) What about the Septuagint. There is also the testimony From another ancient source. The Septuagint, the Greek translation of the Hebrew Old Testament begun around 250 B.C., gives some support to the angelic view. **Some of the manuscripts containing Genesis 6:2; read angels of God rather than sons of God.**

Response Only one manuscript (Codex Alexandrinus) reads angels of God.

The critical editions of the Septuagint (as well as two other ancient Greek translations) read sons of God not angels of God in Genesis 6:2,4;

Therefore one cannot appeal to the Septuagint to support the idea of angels.

1) Fallen Angels And Humans. (response)

3. Obvious Reading As far as the biblical evidence is concerned, the interpretation of the sons of God meaning angels **is the natural reading of the text.** There is a direct antithesis between sons of God and daughters of men. **This argues for understanding the sons of God as non-human.**

Response The view is not as obvious as some believe.

Why didn't Moses say angels if he meant angels?

There are **fifteen** references to angels in the Pentateuch and **each time it refers to angels it calls them angels -never the sons of God.**

The only exception is **Genesis 3:24**; when he calls them cherubim. **Calling them angels here is anything but obvious.**

On the contrary, the angel view would seem More inconsistent in this context of Genesis where angels are never specifically mentioned.

1) Fallen Angels And Humans. (response)

3. Obvious Reading As far as the biblical evidence is concerned, the interpretation of the sons of God meaning angels **is the natural reading of the text.** There is a direct antithesis between sons of God and daughters of men. **This argues for understanding the sons of God as non-human.**

Response:- Up to this point in the Genesis narrative there has been no mention made of angels, fallen or un-fallen.

Furthermore, the cause of the flood will be said to be due to the wickedness of men. There will be no mention of the actions of angels in bringing this judgment.

1) Fallen Angels And Humans. (response)

The Phrase Does Mean Humans.

The Old Testament does contain references to the sons of God as being human beings.

In **Hosea 2:1**; we find the following description of the sons of Israel: **You are the sons of the living God**. Here the phrase **sons of God** definitely refers to humans, not angels.

Deuteronomy 14:1; reads **You are the sons of the Lord your God**. Again another reference of the sons of God to humans. God also calls Israel His son.

When **Israel** was a youth
I loved him and out of Egypt **I called My son**. (**Hosea 11:1**;) **Isaiah 43:6**; The Lord, speaking of Israel says to the north,
Bring My sons from afar.

1) Fallen Angels And Humans. (response)

The Phrase Does Mean Humans.

The same idea, of **God as the Father and Israel as His son**, is found in Deuteronomy 32:5-6; They have acted corruptly toward Him, **They are not His sons**, because of their defect; But are a perverse and crooked generation.”

Do you thus repay the LORD, O foolish and unwise people?
Is not He your Father who has bought you?
He has **made you and established you.**

A similar phrase is found in **Psalms 82:6**; which reads, I said,
You are gods, and all of you are sons of the Most High.

Gen 6:2; “that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”

2) Godly Line Of Seth And The Ungodly Line of Cain.

Another interpretation identifies
the sons of God with the godly line of Seth
who intermarriage promiscuously
with the ungodly line of Cain and anyone else.

The previous two chapters which form the context of
these verses are taken up in detailing a contrast
between the two lines of Cain and Seth.

These two groups were human beings
the difference between them was theological.

Gen 6:2; “that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”

**One group was righteous
while the other was unrighteous.**

When the righteous line married the unrighteous line, **the result was an unrighteous offspring bringing out the worst in both groups.**

Genesis 4:26; says that after Seth began his line "men began to call upon the name of the Lord."

This is said to **reflect the spiritual relationship that would lead to them to being described in chapter 6 as “sons of God.”**

**Warnings against marriage between believers and unbelievers is a common theme in Genesis.
(24:3 4; 27:46; 28:1 3;)**

Gen 6:2; "that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose."

This is seen in Isaac and Jacob who take great care to choose for themselves godly wives in contrast to Ishmael and Esau who take for themselves wives outside of the covenant community.

In addition to the passages in Job where the **Beni-haElohim** does indeed seem to refer to angels:-

We find the use of **Beni El ("sons of God")** in **Hosea 1:10**; where we read that, in the place where it is said to them, "You are not My people," It will be said to them, **"You are the sons of the living God (Beni El- hai)."**

Gen 6:2; “that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”

Some would say the **main problem** with this interpretation is that there is **no specific mention made of the line of Seth or the line of Cain.**

We are forced to take the reference to **“daughters of men”** and to **make it refer only to those daughters of Cain** when the term itself **begs a more general understanding.**

The **other interpretations** have the **advantage** of being able to **take this term at face value.**

Gen 6:2; “that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”

3) Ancient Rulers And Commoners

A third interpretation holds **the sons of God** were **sons of great ones** who were **rulers** at that time.
The daughters of men were mere commoners.

The union **between the two** caused a race of people who were in rebellion against God -
hence the reason for the Flood.

**This view holds
a social difference between the two groups.**

Gen 6:2; “that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”

Along these lines, **Meredith Kline suggested** that the “**sons of God**” was a designation **similar** to that which was used **among the Sumerians** to refer to **their kings** who were **considered to have been divine**.

These kings **rose up** in the tradition of Cain and Lamech, **rejecting the authority of God** and **proclaiming their own deification** as well as that of their ensuing dynasty.

Each of these various **kings** established his own city-state from which **he reigned with absolute authority**, **forcibly taking whatever woman might suit his fancy** since **he would consider them to be his property**.

Gen 6:2; “that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”

This sort of action is reflected in **the Gilgamesh Epic** where the people of the city **complain** of how **the mighty king Gilgamesh has ravished their wives and daughters.**

“Gilgamesh watches the flocks of Uruk himself as if he were a loose bull, nose up in open field. No one else could come close to fighting like that.”

“His clan is roused by howling dreams And with them all he goes howling through sanctuaries. But would he ever let his child come to see him ravish others?”

"Is this shepherd of Uruk's flocks, our strength, our light, our reason, who hoards the girls of other men for his own purpose?" (Tablet 1). Meredith G. Kline, "Divine Kingship and Genesis 6:1-4," Westminster Theological Journal 24 (1962).

Gen 6:2; “that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”

This **interpretation** sees **the actions of these tyrants** as **following the temptation** offered by Satan in the garden when he had told Eve, **“You shall be as Elohim - as gods.”**

In their actions, **these men take** for themselves the **prerogatives of God** as they **elevate themselves** to the position of the divine and **take for themselves whatever wives suit their fancy.**

Gen 6:2; “that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”

4) Humans who were demon-possessed with human women. This interpretation identifies the sons of God with humans who were possessed by demons.

These demon-possessed men married godly women and the result was a race of people in rebellion against God.

Their offspring was not half-human, half angelic, yet they were antagonistic to God.

Contrary to the angelic view, this position holds that we are dealing entirely with humans, not angels.

Gen 6:2; “that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”

5) Men And Women In General.

There is a minority view that **sees the distinction between the sons of God and the daughters of men as one simply between men and women.**

Those holding this view do not see Genesis 6:1-4; as a prologue to the Flood but rather as an Epilogue to chapter 5 which talks about the history of ten great men.

The sons of God simply refer to men, and the daughters of men refer to women. Men married women as the Bible commanded.

Therefore, there is nothing sinister in this account.

Three of the views are summarized in this chart:-

Angels	Descendants of Seth	Kings and Rulers
<ul style="list-style-type: none">• Septuagint supports this interpretation<ul style="list-style-type: none">• Sons of God are angels in Job• Angels in heaven do not marry, but these angels were not in heaven• The resulting offspring produced giants<ul style="list-style-type: none">• Supported in Apocryphal book of Enoch as well as Jude 6.• Nephilim are giants elsewhere in the Old Testament	<ul style="list-style-type: none">• Preceding chapters set forth contrast of two lines• Men began to call on the name of the Lord• It is mankind that is punished in the flood• Son ship is a common theme in the Old Testament• Marriage of godly seed to ungodly people is a common theme in Genesis	<ul style="list-style-type: none">• Aramaic lends itself to this interpretation• Elohim refers to human judges in Ex 21:6; 22:8-9 and in Psalm 82:1, 6<ul style="list-style-type: none">• Similar use in Babylonian texts• Kings often referred to as Elohim in east<ul style="list-style-type: none">• Actions paralleled in Lamech• Nephilim refer to fallen ones

Gen 6:2; “that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.”

All of these positions have their supporters among Bible believers.

If the sons of God were angels why there is no record of them being **punished** as they would obviously be **the aggressors** taking advantage of the human female population

If the sons of God were angels why does God punish **the human population** for what was obviously something for which they were not to blame.

God would seem to be seen as **unjust in punishing humans without also punishing the angels.**

It makes more sense in the context if the human population were the ones that were **doing the wrong** then **God would have every right in punishing them**

Why are they called sons of God and daughters of men?

This summary description refers back to their origin. Though both were created in the image of God, each came initially from a difference source.

Adam was directly created by God from the lifeless dust of the earth. Eve, however, was created from the living body of Adam.

Therefore each descriptive term emphasizes their origin. Men are sons of God because this is where they have their origin. Women are daughters of man because their origin sprang from a man.

**Why are they called sons of God
and daughters of men?**

**Therefore the sons of God choosing wives of the
daughters of man is not necessarily a horrible act.**

**This was the normal marrying and giving in marriage
that Jesus spoke of that was going
on before the Flood. (Matthew 24:38-39;)**

**Any of these five views are biblically possible
with regard to the identity of the sons of God
and the daughters of men.**

**Each of these views are held by
good Bible-believing interpreters.**

**Therefore, whatever conclusion one arrives
at with respect to the identity of the sons of God
and the daughters of men,
it must be held with some hesitation.**

Why are they called sons of God and daughters of men?

CONCLUSION

Victor Hamilton writes:- Suffice it to say, it is **impossible** to be dogmatic about the **identification of sons of God** here.

The best one can do is consider the options. While it may not be comforting to the reader, perhaps it is best to say that the evidence is **ambiguous** and therefore defies clear-cut identifications and solutions. (Hamilton, *ibid.*, p. 265).

Gordon Wenham notes:- Given the variety of ways in which the **sons of the gods** has been understood, it is hard to know which sense is correct-angelic, royal or traditional Sethite (Gordon Wenham, *Genesis 1-15*, Word, 1987, p. 140).

Kenneth Matthews agrees:- Although **we commend the Sethites as the sons of God**, no view escapes troubling criticism. The mysterious **identity of the sons of God** continues to humble the expositor. (Matthews, *ibid.*, p. 332).

God's Spirit in Man.



Hubble Space Telescope – The “Eye of God”

Gen 6:3; "Then Yahweh said, My Spirit must not forever be disgraced in man, wholly evil as he is. I will give him 120 years to mend his ways."

Some manuscripts say,

"My Spirit shall not abide in man forever..."

My Spirit must not forever be disgraced in man,

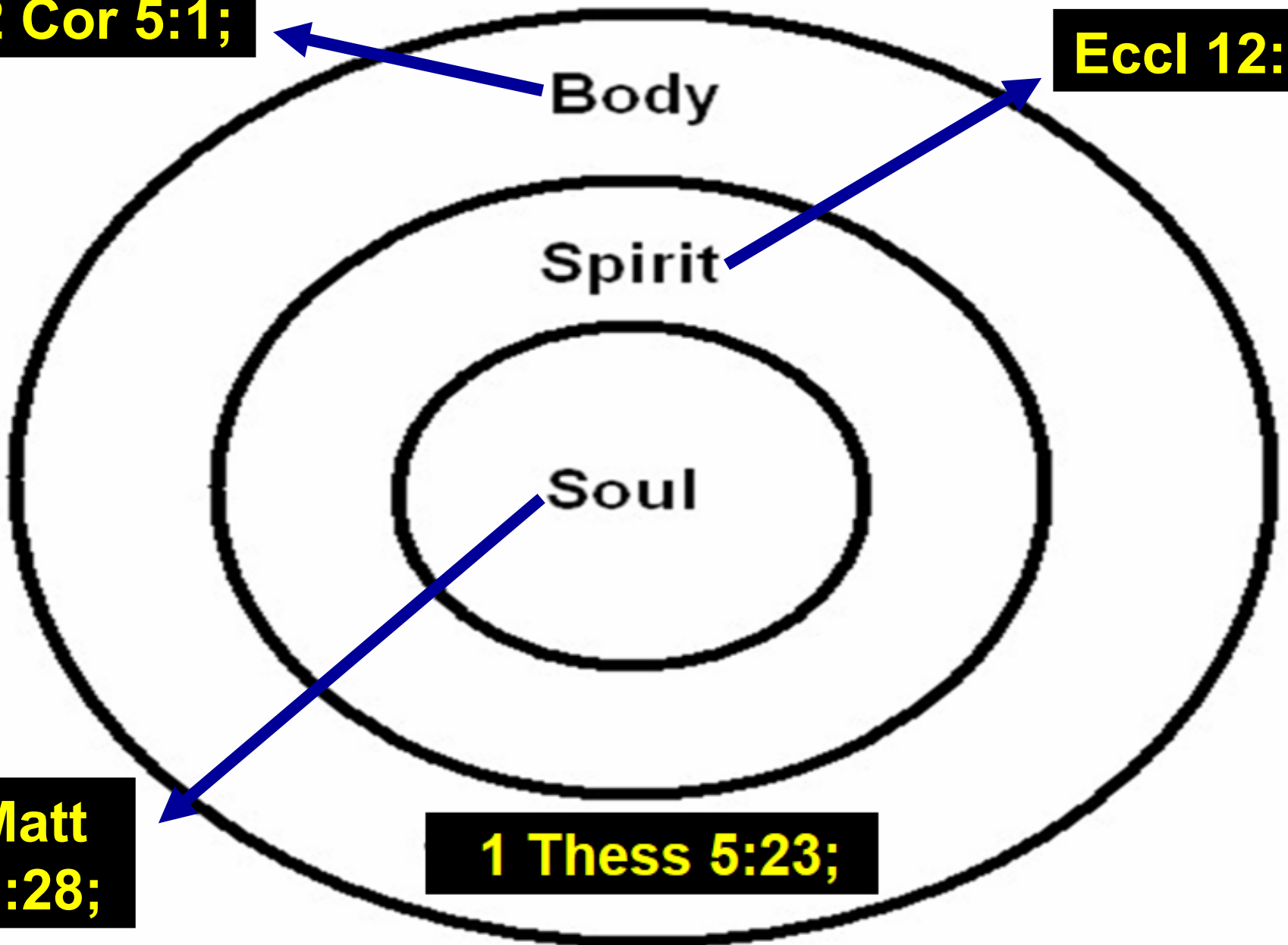
The Hebrew word can mean **"be sheathed in man..."**

**This spirit may be man's individual spirit
given him by God (Zechariah 12:1;)
or the Holy Spirit contending with man
as some versions say.**

MAN A TRI-PART BEING.

2 Cor 5:1;

Ecc1 12:7;



Matt
10:28;

1 Thess 5:23;

Man is a tri-part being. 1 Thessalonians 5:23; Genesis 2:7; 3:19;
2 Corinthians 4:16; Hebrews 12:9; Ecclesiastes 12:7; Matt 10:28;

(1) He **has a body.** (A vehicle while on earth.)

(2) **He has a spirit.** (given by God will go back to God.)

(3) He **has (and is) a soul.** (The real you.)

Concerning the difference between **"body," "spirit," "soul,"**
we shall only make the following observations here:

"Body" (soma) is almost a self-explanatory term.

It is the **"outward man"** (2 Cor 4:16;),
the **fleshly, material part** of our being,
that which we need to eat, drink and move around.

"Spirit" (pneuma) is the **life-principle** in man. Eccl 12:7;
It is the divine breath that gives him life. It is the **"inward
man"** recognises spiritual things and will go back to God

"Soul" (psuche) refers to **our personal identity.** It includes
all those things that make us a particular person, our life,
our mind, our affections, our will, emotions, our whole self.

Gen 6:3; “Then Jehovah said, My Spirit will not contend with man forever, wholly evil as he is. I will give him 120 years to mend his ways.”

What kind of contending, striving, does this describe? It is the striving that takes place when the Spirit of God convicts mankind.

Jesus speaks in John 16:7-8; of the Helper that would come to convict the world concerning sin, and righteousness, and judgment.

What we find in the Genesis account is that there was a similar convicting ministry of the Holy Spirit in the Old Testament era, though the power of the cross had not unleashed that ministry to the extent we see today.

Gen 6:3; “Then Jehovah said, My Spirit must not forever be disgraced in man, wholly evil as he is. I will give him 120 years to mend his ways.”

“I will give him 120 years to mend his ways.”

Some have seen this as a **lowering of man's longevity** and that, **as a rule**, mankind would **no longer enjoy the very long lives** that were reflected in the ten generations listed in Genesis 5.

We see later

Moses for example was an old man and died at 120.

One problem with this view is that **we continue to see people living in excess of 120 years after the flood**, though it is true that the average life span is greatly reduced.



حِرَاسَةُ الْأَرْضِ الْمُقَدَّسَةِ
الَّذِي يَدَارُ الْقُدْسَ
جَبَل نَبِيو - صِيَاغَا
مَقَام النَبِيِّ مُوسَى
وَقَف مَسِيحِي

FRANCISCAN CUSTODY OF THE HOLY LAND
MOUNT NEBO SIYAGHA
MEMORIAL OF MOSES
CHRISTIAN HOLY PLACE



Gen 6:3; “Then Jehovah said, My Spirit must not forever be disgraced in man, wholly evil as he is. I will give him 120 years to mend his ways.”

Another view is to see this as **a prophecy of the coming judgment upon mankind.**

It would be **120 years from this point that the judgment of the flood would take place.**

In keeping with this view, we read in **1 Peter 3:20;** how “the patience of **God kept waiting** in the days of Noah.”

ADAM - 930 YEARS

SETH - 912 YEARS

ENOSH - 905 YEARS

CAINAN - 910 YEARS

MAHALALEL - 895 YEARS

JARED - 962 YEARS

ENOCK - 365 YEARS

METHUSELAH - 969 YEARS

LAMECH - 777 YEARS

NOAH - 950 YEARS

SHEM - 600 YEARS

Gen 6:3; “Then Jehovah said, My Spirit must not forever be disgraced in man, wholly evil as he is. I will give him 120 years to mend his ways.”

How could they live so long?

There have been **several theories** about
How these **early people lived such long lives.**

The **vapour canopy** might have protected them
from radiation from space such as ultraviolet,
x-rays and other cosmic radiation.

The **purity of the genetic code** and **absence of
damage** to it caused by diseases and
accumulated mutations might have been a factor.

But the main reason their lives got shorter
after the Flood was because **God chose** to
allow incrementally decrease their longevity.

Nephilim “fallen ones.” (earth-born) “giants.”



**Ancient Giant Axes found in Iraq.
Now in the Baghdad Museum**

Gen 6:4; “The Nephilim were on the earth in those days- and also afterward- when the sons of God went in to the daughters of humans, who bore children to them.

These were the heroes that were of old, warriors of renown.”

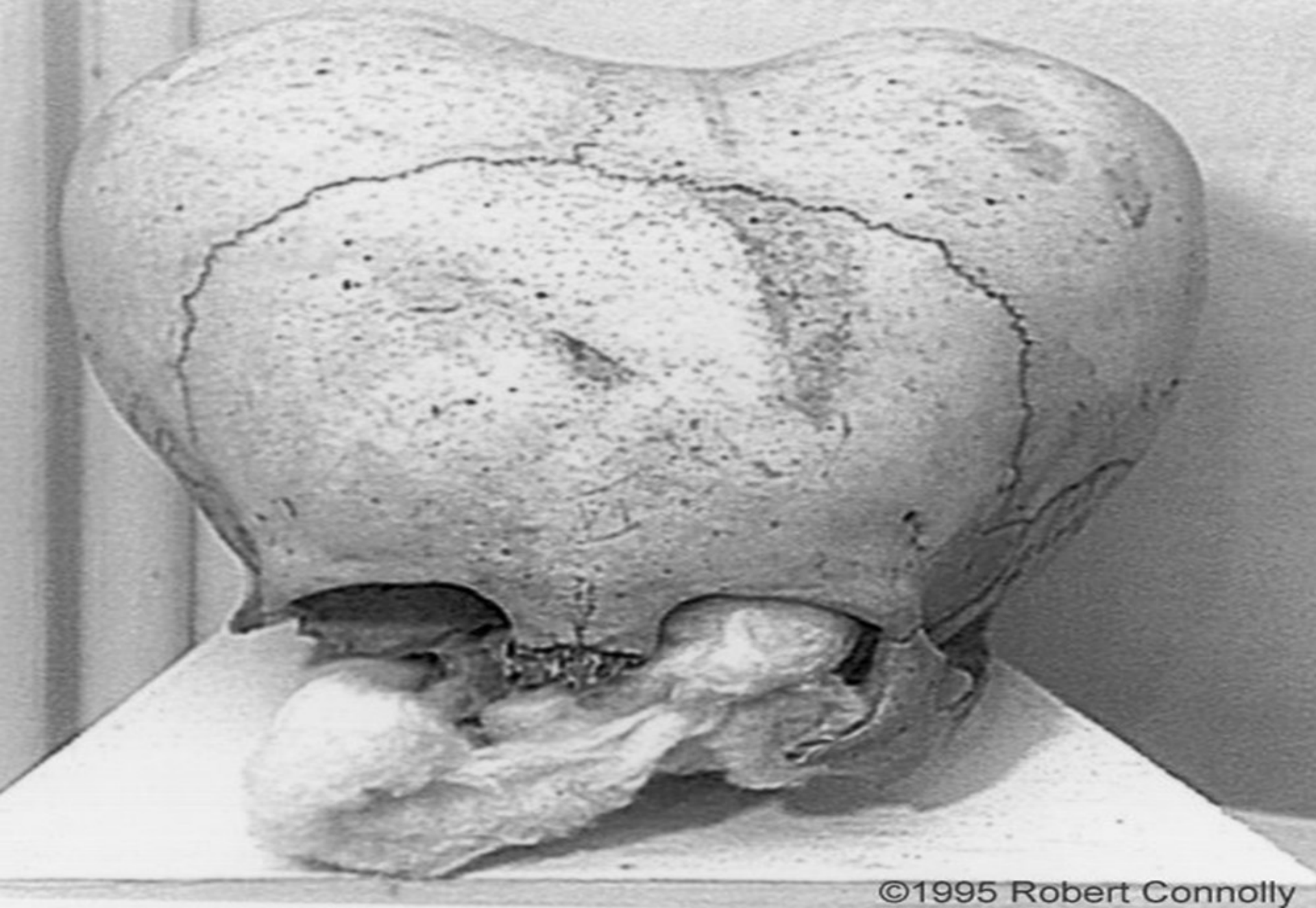
Nephilim is a plural word that means “**fallen ones.**”

The **Greek translation** of the Old Testament translated the word as **gigantes (earth-born)**. The word “**giants**” comes from the Greek word **gigantes**.

They were truly giants, but that is a **secondary meaning** of the word. (Num 13:22, 28, 33; Deut 2:10-11;)

I could find **no scriptural evidence** that **Goliath**, the Philistine champion, **was from the Nephilim**. (Num 13:33;)

But he might have had **Anakim** (descended from Anak) or **Rephaim** (descended from Rapha) in his ancestry, **both races of giants had descended from the Nephilim**.



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Giant Skull.

GIANT ARCHAEOLOGICAL FIND IN GREECE. - (false.)



Gen 6:4; “The Nephilim were on the earth in those days- and also afterward- when the sons of God went in to the daughters of humans, who bore children to them.

These were the heroes that were of old, warriors of renown.”

In every age there are those who **set out to undermine Christianity** and one of the more **clever ways** people do that is to **falsify proof** for some **bible statements** and then **laugh at Christians** who use their “**proof**” to prove their Christianity

In this case they have falsified these “archaeological” finds

Yet these pictures **although false (a hoax)** do give us an idea of **the size that biblical Giants would have been.**

In our life time there have been **men** who have grown to **9 feet tall.**

**GIANT
ARCHAEOLOGICAL
FIND IN GREECE. -
(false.)**



**We have to be careful with some claims of “proof”
but these false claims do not change the fact
that the bible is true with history lessons
that are applicable both then and today
and it is not just a spiritual book.**

Gen 6:4; “The Nephilim were on the earth in those days- and also afterward- when the sons of God went in to the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown.”

“Before Israel crossed the Jordan into the land of Canaan, they defeated **Og, king of Bashan,** who was one of the **last of the Rephaim** (descendants of Rapha), **a race of giants descended from the Nephilim.”**

“His iron bedstead was thirteen feet long and six feet wide.” (Deuteronomy 3:11;)

Og, King of Bashan.



Gen 6:4; “The Nephilim were on the earth in those days- and also afterward- when the sons of God went in to the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown.”

“Now it came about after this, that war broke out at Gezer with the Philistines; then Sibbecai the Hushathite killed Sippai, **one of the descendants of the giants {Rephaim}**, and they were subdued.”

“And there was war with the Philistines again, and Elhanan the son of Jair killed **Lahmi the brother of Goliath the Gittite**, the shaft of whose spear was like a weaver's beam.”

“And again there was war at Gath, where there was a man of great stature who had **twenty-four fingers and toes**, six fingers on each hand and six toes on each foot; and **he also was descended from the giants {Rephaim}**.” 1 Chronicles 20:4-6;

Gen 6:4; "The Nephilim were on the earth in those days- and also afterward- when the sons of God went in to the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown."

Heroes of Old, Men of Renown.

This reference to Giants is possibly the origin of many of the myths of the Greeks and Romans and other ancient peoples.

The idea that fallen angels or demons became the gods whom the pagans worshipped in their idols. (1 Corinthians 10:20;)

They believed the gods came down, had sexual relations with human women and had children by them. These were the half-god half-human heroes and men of renown like Hercules, for instance.



Gen 6:5-6; “Now the Lord observed the extent of the people's wickedness, and he saw that all their thoughts were consistently and totally evil. So the Lord was sorry he had ever made them. It broke his heart.”

See 6:11-14; **Immorality (corruption) and violence seem to be the two major reasons for the Flood.**



This skull shows evidence of ancient cannibalism.

Conditions in our own time are probably similar to those in the time just before the Flood.

Gen 6:5-6; “Now the Lord observed the extent of the people's wickedness, and he saw that all their thoughts were consistently and totally evil. So the Lord was sorry he had ever made them. It broke his heart.”

**God was sorry that He had made man
God determined to destroy man.**

**The earth was filled with violence
All flesh had corrupted their way.**

**IF THE PASSAGE HAD BEEN SPEAKING OF
ANGELIC BEINGS, GOD WOULD NOT JUST HAVE
BLAMED THE HUMAN RACE FOR BEING EVIL.**

Gen 6:5-6; “Now the Lord observed the extent of the people's wickedness, and he saw that all their thoughts were consistently and totally evil. So the Lord was sorry he had ever made them. It broke his heart.”

The culmination of the mighty age of mighty men and of men of renown is described here in terms of great wickedness.

This is in contrast to the way in which man had originally been created.

The Way Man had been Created	The Way Man had now Become
Man was created to glorify God.	Man turned away from God and rebelled against his Creator.
Man was to multiply and fill the earth.	The earth was filled with wickedness.
Let Us make man in Our image.	I will destroy man whom I have created.



Gen 6:5-6; “Now the Lord observed the extent of the people's wickedness, and he saw that all their thoughts were consistently and totally evil. So the Lord was sorry he had ever made them. It broke his heart.”

Did God really change His mind?

The Repentance of God: And the LORD was sorry that He had made man on the earth, and He was grieved in His heart (6:6;)

It seems that the animals, who had at first all been vegans, now had become violent and many had probably become carnivorous. God's grief extended to the animals as well as to man.

He was sorry he had made ALL of them.

This is a figure of speech called anthropomorphism, in which God is described as thinking and acting like a man is used in this story to accommodate our understanding.

God does not change His mind. (Numbers 23:19;)



Gen 6:5-6; “Now the Lord observed the extent of the people's wickedness, and he saw that all their thoughts were consistently and totally evil. So the Lord was sorry he had ever made them. It broke his heart.”

When we read of God's sorrow and God's grief, we cannot help but to wonder how we are to understand this in light of what the Bible teaches us of God's foreknowledge and sovereignty.

How can God be sorry that He had made man when He knew all along what would be the result of that creation?

On the one hand, we understand that this **description of God** contains a degree of **anthropomorphic language**.

In other words, God is being ascribed with human-like characteristics and we should take care not to read human-like failings in that description.

Gen 6:5-6; “Now the Lord observed the extent of the people's wickedness, and he saw that all their thoughts were consistently and totally evil. So the Lord was sorry he had ever made them. It broke his heart.”

On the other hand, we should not go to the opposite extreme of de-personalizing God to the point that He is seen as uncaring or unfeeling.

God is the Creator of emotion and this suggests that God Himself possesses the strongest possible emotion.

It is not an emotion without control and it is not an emotion that lends itself to sinful actions, but we should not water down the Scriptural references to God's sorrow, His grief or His joy.



Noah Finds Favour with God

Gen 6:8; “But Noah found **favour** with the Lord.”

This is the **first use** of the Hebrew word **chen**.
It is rendered in the Septuagint by the Greek **charis**,
the word we normally translate as “**grace**.”

**Noah was the recipient of grace
in the eyes of the Lord. As such,
he is the perfect example of the Christian today.**

**Noah is the perfect picture of salvation by grace.
He must have been a sinner just as all men are.**

**But he also must have prayed to God
and offered the prescribed sacrifices
that allowed God to forgive his sins.**

**No one else in the entire world at that time seems
to have had this kind of relationship with God.**

Gen 6:9; “This is the history of Noah and his family. Noah was a righteous man, the only blameless man living on earth at the time. He consistently followed God's will and enjoyed a close relationship with him.”

**We have already seen the generations
of the heavens and earth. (2:4;)
and the book of the generations of Adam. (5:1;)**

**We now come to the third section
of the book of Genesis.
It is the records of the generations of Noah.**

It will consist of the story of Noah and his sons.

**THE FLOOD was the means that God devised
to cleanse the earth of all wicked people
and to give mankind another opportunity
to serve Him in righteousness. Genesis 6:7-8;**

This is the Story of Noah.

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

**“Now the earth was corrupt in God's sight
and was full of violence.”**

**“God saw how corrupt the earth had become,
for all the people on earth
had corrupted their ways.” Gen 9-12;**

Gen 6:9-10; “This is the history of Noah and his family. Noah was a righteous man, the only blameless man living on earth at the time. He consistently followed God's will and enjoyed a close relationship with him.
10. Noah had three sons: Shem, Ham, and Japheth..”

God warned Noah to prepare for a flood.

**God told Noah He would destroy
all flesh from the earth.**

**This destruction would come about
by means of a flood**

**God made a covenant with Noah
and instructed him to build an ark.**

GENESIS 6:1; - 8:22;

There is a contrast seen in the ebb and flow of the three chapters that make up the flood narrative.

Genesis 6	Genesis 7	Genesis 8
God warns Noah	God delivers Noah	God remembers Noah
The ark is built	The ark is used to save Noah from the flood	The ark comes to rest in the mountains of Ararat
Noah building the ark	Noah in the ark	Noah coming out of the ark
The earth filled with violence	The earth filled with water	Noah to go out and replenish the earth
Preparation for the flood	Precipitation of the flood	Promise that there will be no more flood

GENESIS 6:1; - 8:22;

Still another way of viewing this passage would be to **see the chiastic parallel** of the **entire segment** that **begins and ends with the covenant being established.**

This **literary rise and fall** of the narrative places at the centre **a vision of God's grace and care in remembering His people and His covenant.**

The point is being made that **God remembers his covenant promise** and He moves to protect His people.

Covenant with Noah (6:18-20;)

Command to enter the ark (7:1-3;)

7 days waiting for the flood (7:4-10;)

The Lord shuts the door and it rains 40 days and nights (7:15-16;)

Waters increase until the mountains are covered (7:18-20;)

150 days waters prevail (7:21-24;)

God Remembers Noah (8:1;)

150 days waters abate (8:3;)

Waters decrease until the mountain become visible (8:4-5;)

At the end of 40 days Noah opens the window (8:6;)

Raven and dove sent out from the ark (8:7-9;)

7 days waiting for the dove (8:10-12;)

Covenant with all flesh (9:8-10;)

Noah "found grace in the eyes of the Lord." (Gen 6:8;)
God was gracious to Noah because of Noah's faith.
(Gen 6:9; cf. Eph 2:8;)
God's grace was obtained through Noah's obedient faith.
(Gen 6:22; 7:1, 5;)



Gen 6:9-10; “This is the history of Noah and his family. Noah was a righteous man, the only blameless man living on earth at the time. He consistently followed God's will and enjoyed a close relationship with him.

10. Noah had three sons: Shem, Ham, and Japheth..”

**Let us look a little closer at Noah,
the man who found favour in God's sight.**

Noah is the son of Lamech according to Genesis 5:28-29;

Noah is the Grand son of Methuselah. Genesis 5:25;

The Great grand father of Noah was Enoch Genesis 5:22-24;

Noah demonstrated great faith even
in an unbelieving world. Gen 6:5, 8-9;

Noah exhibited great faith by preaching

An unbelievable message. 2 Pet 2:5;

Noah displayed great faith by completing

An unbelievable task. Gen 6:14, 22;

Gen 6:9-10; “This is the history of Noah and his family. Noah was a righteous man, the only blameless man living on earth at the time. He consistently followed God's will and enjoyed a close relationship with him.
10. Noah had three sons: Shem, Ham, and Japheth..”

Noah's faith is seen in his:-

Character. Gen 6:9;

Conduct. Gen 6:9; (cf. 5:24;)

Family. Gen 6:18; (Heb 11:7;)

He was a **just man**.

He was **perfect in his generations**.

He **walked with God**.

Because of his faith,
Noah became:- "an heir of the righteousness
which is according to faith."
(Heb 11:7; Ezek 14:14, 20;)

"By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith."

Heb 11:7;

Gen 6:9-10; “This is the history of Noah and his family. Noah was a righteous man, the only blameless man living on earth at the time. He consistently followed God's will and enjoyed a close relationship with him.

10. Noah had three sons: Shem, Ham, and Japheth..”

Noah was a righteous man,
blameless in his time. (6:9;)

**Noah's life was characterized
by righteousness and blamelessness.**

These **two qualities** are somewhat **synonymous**.
The King James Version is a bit closer to the Hebrew
when it **translates this as “just” and “perfect.”**

The **second of these qualities** has the idea of **integrity**
and lends itself to **a wholeness of character**.

Our **English word “integrity”** comes from the **Latin integer**
and **describes that which is whole or complete**.

This idea finds a **similar**
concept in the Hebrew term used here.

Gen 6:9-10; “This is the history of Noah and his family. Noah was a righteous man, the only blameless man living on earth at the time. He consistently followed God's will and enjoyed a close relationship with him.

10. Noah had three sons: Shem, Ham, and Japheth..”

Noah lived in a day where men had turned away from God. He lived in a day that had seen the outgrowth of Cain's rebellion.

It was a day when **Lamech's song made the top ten in popular music.**

In such a day, **Noah had something about him that spoke of righteousness and wholeness.**

He was a man of integrity before God and before his fellow man.

Gen 6:9-10; “This is the history of Noah and his family. Noah was a righteous man, the only blameless man living on earth at the time. He consistently followed God's will and enjoyed a close relationship with him.

10. Noah had three sons: Shem, Ham, and Japheth..”

The Walk of Noah:- Noah walked with God. (6:9;)

In the **Genesis 5** we were told that **Enoch walked with God**. Now the same thing is said of Noah.

The relationship that had taken place with Enoch was reflected in this life of Enoch's great grandson, Noah. similar concept in the Hebrew term used here.

Gen 6:9-10; “This is the history of Noah and his family. Noah was a righteous man, the only blameless man living on earth at the time. He consistently followed God's will and enjoyed a close relationship with him.
10. Noah had three sons: Shem, Ham, and Japheth..”

There is a lesson here:-

It is that we are called to pass on our spiritual heritage to future generations.

If we are a believer, then we have entered into a covenant with our Creator.

It is a family covenant and we are to share that relationship with our descendants.

**Gen 6:10; “Noah had three sons:-
Shem, Ham and Japheth.**



Gen 6:10; “Noah had three sons: Shem, Ham, and Japheth.”

The three sons of Noah are introduced here, but they shall be the subject of a great deal of future study when we come to Genesis 10-11;

Shem is mentioned first. Perhaps this is because it is from Shem that will come the nation of Israel.

The mention of Noah’s three sons **begins a chiastic parallel** that makes up the flood narrative.

These **elements** can be **viewed as the rising and falling actions within the story.**

The **Chiastic Parallel elements** can be viewed as the **rising and falling actions** within the story.

Noah's Three Sons. (6:10;)

Covenant with Noah. (6:18;)

- Promise to destroy the earth with a flood.

Command to take food. (6:21;)

Noah and family enter the ark. (7:1;)

Flood of waters on the earth. (7:11 - 8:13;)

Noah and Family come out of ark. (8:14;)

Command not to eat blood. (9:14;)

Covenant with Noah. (9:8-17;)

- Promise not to destroy the earth with a flood.

Noah's Three Sons. (9:18;)

Gen 6:11-12; “Now the earth had become corrupt in God's sight, and it was filled with violence. God observed all this corruption in the world, and he saw violence and depravity everywhere.”

PROPHECY OF COMING JUDGMENT.

Genesis 6:5-7;

Yahweh is the designation for God.

The Lord is grieved in His heart.

**The wickedness of man
was great on the earth. (6:5;)**

**Every intent of the thoughts of his heart
was only evil continually. (6:5;)**

**And the LORD said, "I will blot out
man whom I have created from the face
of the land, from man to animals to
creeping things and to birds of the sky;
for I am sorry that I have made them."
(6:7;)**

Genesis 6:11-13;

Elohim is the designation for God.

The Creator moves to judge.

**The earth was corrupt
in the sight of God, and
the earth was filled with violence. (6:11;)**

**All flesh had corrupted their way
upon the earth (6:12;)**

**Then God said to Noah, "The end of all
flesh has come before Me; for the earth
is filled with violence because of them;
and behold, I am about to destroy them
with the earth. (6:13;)**

Gen 6:11-12; “Now the earth had become corrupt in God's sight, and it was filled with violence. God observed all this corruption in the world, and he saw violence and depravity everywhere.”

**What was true of the world of that day
can also be said of the world today.**

**Man's wickedness today
is also great upon the earth.**

**The world today is filled with violence.
In keeping with this likeness, Peter points out that
there is a continuing promise of coming judgment.**

Gen 6:11-12; “Now the earth had become corrupt in God's sight, and it was filled with violence. God observed all this corruption in the world, and he saw violence and depravity everywhere.”

PROPHECY OF COMING JUDGMENT.

2 Peter 3:3-7;

“Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.”

“For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, through which the world at that time was destroyed, being flooded with water.

But the present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

Gen 6:11-12; “Now the earth had become corrupt in God's sight, and it was filled with violence. God observed all this corruption in the world, and he saw violence and depravity everywhere.”

Peter speaks to the uniformitarian philosophy of his day and points out that a similar sort of unbelief was exhibited in the days before the flood.

**The world of that day was destroyed by water
and the world of the future
is being reserved for destruction by fire.**



“Destroy Them and the Earth.”

Gen 6:13; "So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth."

The **earth was to be destroyed** in the sense that it was **temporarily wiped clean of all life on land.**

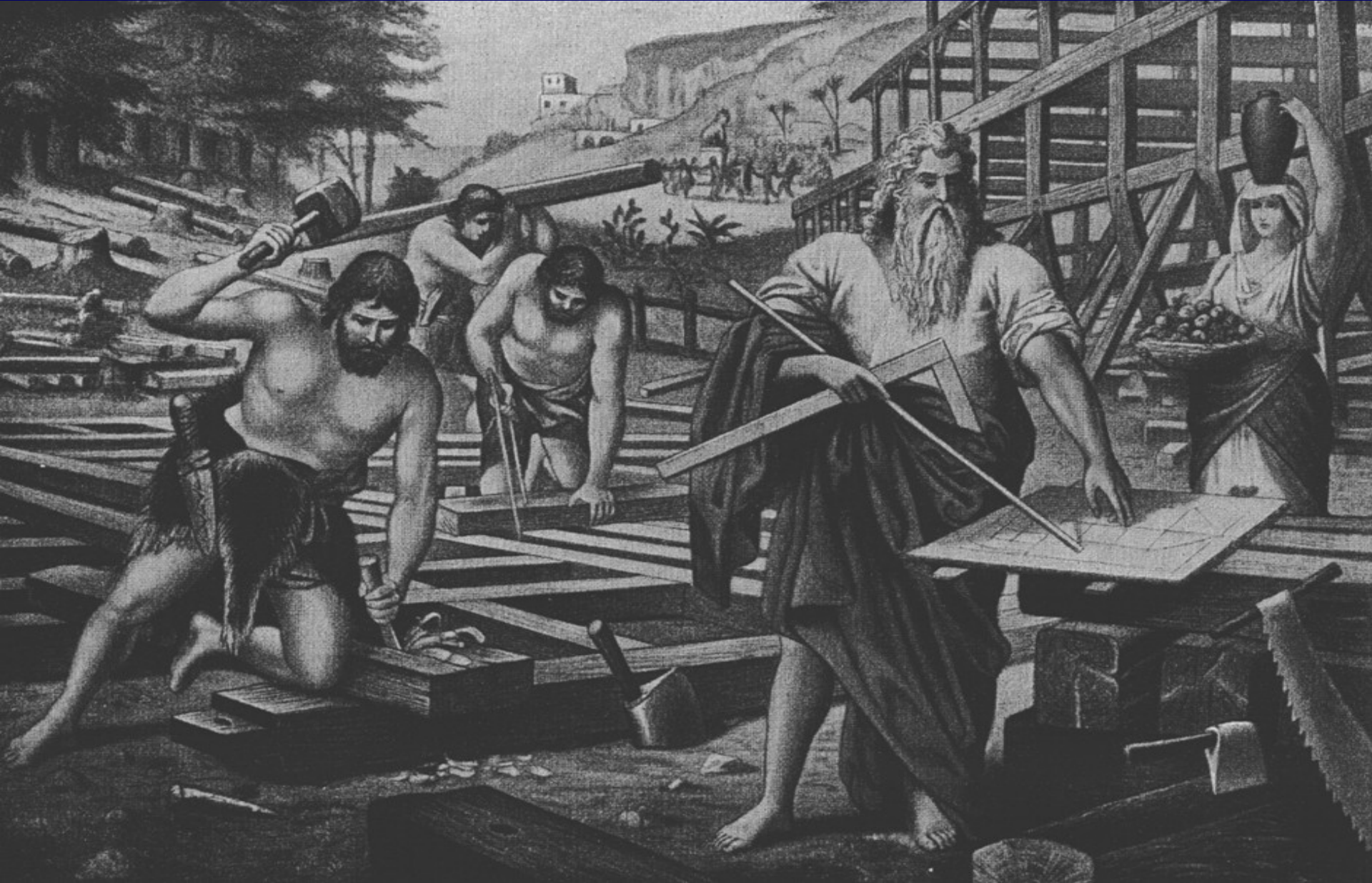
Destroyed never means removed from existence.

The **first law of Thermodynamics** teaches that energy cannot be destroyed.

The **law of the conservation of matter and energy** says matter may be changed to energy but nothing is destroyed in the sense of being **removed from existence.**

I'm sure that the crust of the earth was so transformed by the geological forces let loose in the Flood that it came forth from the Flood completely changed.

**Gen 6:14; “Make a boat from resinous wood and seal it with tar,
inside and out.
Then construct decks and stalls throughout its interior.”**



Gen 6:14; “Make a boat from resinous wood and seal it with tar, inside and out.
Then construct decks and stalls throughout its interior.”

The Dimensions of the Ark.

**The instructions of the building of the ark
are detailed and exact.**

**This is striking because at the end of the book of Exodus
we have another detailed set of building instructions.**

**In that case, it is the tabernacle
that is the subject of the instructions.**

**I believe we are meant to see these in parallel.
There is a sense in which the ark was to Noah
and his family what the tabernacle would be
to Moses and the children of Israel.**

Each was a picture of The Christ.



Gen 6:14; “Make a boat from resinous wood and seal it with tar, inside and out.
Then construct decks and stalls throughout its interior.”

Each had as its **focus**
salvation from the judgment of God.

In the case of the ark, it would be the vehicle
for saving Noah and his family from the flood.

In the case of the tabernacle, it was the vehicle
for covenant worship of those who
had passed through the “flood” of the Red Sea.



God Tells Noah His Plan.

Gen 6:14; “Make a boat from resinous wood and seal it with tar, inside and out.
Then construct decks and stalls throughout its interior.”

The Word “Ark.” The Hebrew word is **Tebah**.

This same word is used in Exodus 2:3-5;
to refer to **the ark that the mother of Moses used**
to hide her child. **Tebah** is thought to be
an Egyptian loan-word to describe a box.

There are four different “arks” mentioned in Scripture.

Noah’s ark - Tebah.

The coffin where the bones of Joseph were placed - **Aron.**

The ark into which the infant Moses was placed - **Tebah.**

The Ark of the covenant - **Aron.**

Each of these was **a symbol of judgment;**
each carried a reference to death.

But each was a place of peace and safety
in the midst of a hostile environment.

Gen 6:14; “Make a boat from resinous wood and seal it with tar, inside and out.
Then construct decks and stalls throughout its interior.”

The **ark** was to be made of **atsey-gopher**.
Our English text reads “**gopher wood**.”

Rather than a **translation**,
this is actually a **transliteration**.
The word gopher is a hapaxlegomena
it is **not used elsewhere** in the **Bible**.

This makes it difficult to determine
what type of wood it is.
It has been suggested that this is a textual error,
but there is no textual evidence for this.

It is more likely that this is either **an Akkadian**
or a Sumerian loan word.

Cypress wood is the best guess of the translators as to
What the gopher wood of some versions probably was.



Gen 6:14; “Make a boat from resinous wood and seal it with tar, inside and out. Then construct decks and stalls throughout its interior.”

Noah was also told to **cover** it inside and outside with pitch). This **literally** reads “**COVER** it within and without in **COVERING**.”

The word for “**cover**” is **kaphar**. It is the **same word** which **describes** the **act of atonement**.

Indeed, we still use the same **word** today when we speak of the **Jewish Festival of Yom Kippur**.

Bitumen or **asphalt**, the “**pitch**” Noah used to **waterproof** the **ark** was a **thick, gooey form** of **petroleum** also known as **tar**, found at the surface of the earth in pools.

It is **still used to patch leaky roofs**. There is still much **petroleum** and its **by products** in this area of the Middle East.



Gen 6:15-16; “This is how you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high. Make a roof for it and finish the ark to within 18 inches of the top. Put a door in the side of the ark and make lower, middle and upper decks.”

The **dimensions of the ark are given in cubits.**

A cubit was the distance
from a man's elbow to the tip of his fingers.
- generally about 18 inches. (45.72 Centimetres.)

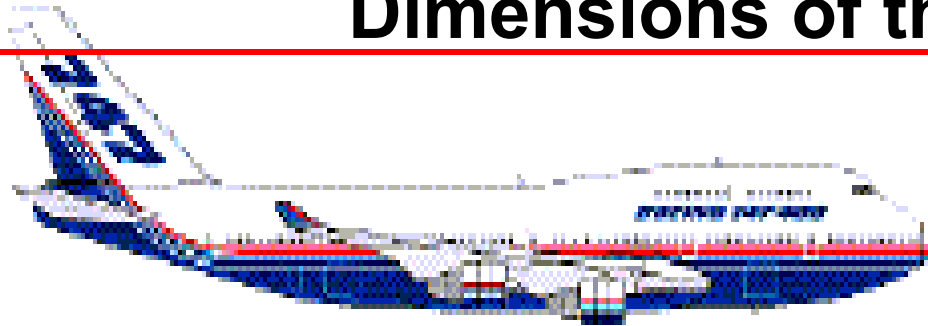
There was also a royal cubit that was a few inches longer (kings liked to be thought of as bigger than everyone else). Assuming the standard cubit, we are left with the following dimensions:-

	Cubits	Feet	Meters
<i>Length</i>	300	450	137.16
<i>Width</i>	50	75	22.86
<i>Height</i>	30	45	13.716

It has often been noted that **these**
are the dimensions of an ocean-going barge,
the size of which would have been
sufficient to carry a large selection of animals.

Dimensions of the Ark in red.

**Jumbo
747**



Gopher wood
Rooms inside
Pitched within and without with tar
Ventilation and light
One door
Lower, second, and third decks

Gen 6:15-16; “This is how you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high. Make a roof for it and finish the ark to within 18 inches of the top. Put a door in the side of the ark and make lower, middle and upper decks.”

The **18-inch opening** around the top under the roof overhang was for **ventilation** and **light**.

The **KJV** in v16 says a **Window** but the word should indicate a **roof** as in the **Revised Standard** and **NIV**.

The **door** in the side of the ark, unless it was watertight, was **probably at the second-story level** of the **ark**.

It was **probably a door, hinged at the bottom**, that when dropped to the ground **served as a ramp** for loading the ark. The animals could easily walk up the ramp to the second deck and enter the ark.

This single door has a functional as well as a symbolic use to signify the **One Way** into Salvation.

The One Door.



Gen 6:15-16; “This is how you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high. Make a roof for it and finish the ark to within 18 inches of the top. Put a door in the side of the ark and make lower, middle and upper decks.”

How Long Did It Take Noah To Build The Ark?

The text does not say how long it took Noah to build the ark. He was 500 years old when Shem, his second son was born (Genesis 5:32).

It was probably sometime after that that God told him to build the ark.

Noah was 600 years old when he entered the ark and the flood waters came. I would say at a guess it must have taken less than 100 years to build the ark.

The Rainbow was the Sign of the Covenant



Gen 6:18; “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.”

This was a new covenant that included some provisions of the original covenant with Adam.
The **Adamic Covenant** is given in Genesis 1:28-30;
the **Noahic Covenant** in Genesis 9:1-17;

This covenant was in force for Gentiles until Jesus died on the cross when His New Covenant, also called the New Testament, came into effect.

Gentiles were never under the Law of Moses. It was given to Jews only. (Deuteronomy 5:2-3;)

**Only Christians are under the New Covenant
Bought by the blood of the Jesus
accessed through our faith and baptism into Christ.**



The **New Christian Covenant** begins
with Peter's explanation
of **who was crucified and why.**

Acts 2:36-47; Rom 1:4-5;

http://www.graemebibleresources.com/04c_00_new_covenant_begins/

Gen 6:19-20; “Bring a pair of every kind of animal—a male and a female into the boat with you to keep them alive during the flood. Pairs of each kind of bird and each kind of animal, large and small alike, will come to you to be kept alive.”

God said the animals would come to Noah.
God sent the animals to Noah. He did not have to go out, round them up and bring them to the ark.

**TWO OF EVERY KIND OF ANIMAL
REFERS TO UNCLEAN ANIMALS** SEE Gen 7:2;

Sea creatures were probably not brought into the ark since they could survive the flood waters outside the ark. But pairs of the animals of the land and air, including the insects, spiders, etc., were brought in.

Noah had previously **stored provisions** for them in the ark just as God had told him to do.'



Gen 6:21-22; “And remember, take enough food for your family and for all the animals. So Noah did everything exactly as God had commanded.”

Noah, his family and the animals ate food for at least some of the time they were on the ark.

God could have slowed the metabolism of the animals, He could also have put them into hibernation or any kind of suspended animation.

We do not have enough information to be dogmatic about what happened



Gen 6:21-22; “And remember, take enough food for your family and for all the animals. So Noah did everything exactly as God had commanded.”

**Noah acted on his faith to build the great ark.
He had never seen rain or a flood.**

**If he had not done exactly what God told him to do,
neither he nor his family would have been saved.**

**All life on the dry land would have been drowned.
But, of course, God knew that he would obey
and that he would be saved, with his family
and the animals he took into the great ark.**

They all go into the ark and wait for God.



Gen 7:1-2; “Finally, the day came when the Lord said to Noah, “Go into the boat with all your family, for among all the people of the earth, I consider you alone to be righteous. Take along seven pairs of each animal that I have approved for eating and for sacrifice, and take one pair of each of the others.”

Purpose of the flood. (Gen 6:5-7, 11-13, 17;)

The ark of safety. (Gen 6:14-22;)

Survivors of the flood. (Gen 7:7-10, 13-16; 1 Pet 3:20;)

The source of the flood waters. (Gen 7:11;)

The waters prevailed on the earth. (Gen 7:17-24;)

The duration of the flood. (Gen 7:12-8:14;)

Exiting the ark. (Gen 8:15-19;)

THE PATRIARCHAL AGE

**CREATION
GARDEN of EDEN
SACRIFICE FOR
SIN
WICKEDNESS
THE FLOOD**

ABRAHAM & ISAAC

**JACOB & JOSEPH
JOSEPH IN EGYPT
MOSES BIRTH
MOSES FREES
ISRAEL**

God Spoke To the Fathers





The purpose of the ark was to provide a way of escape for the destruction of the flood.

All flesh on the surface of the earth was to be destroyed. This was the only place of safety.

There is a striking parallel between God's salvation of Noah and his family with the salvation that is provided by Christ.

The Ark	Jesus Christ
All sinful flesh was to be destroyed in the flood.	All sinful mankind is under condemnation.
The only place of safety would be within the ark. (Genesis 7:23;)	The only place of safety is for those who are in Christ. (John 14:6;)
The ark was designed and planned by God. (Genesis 6:14-16;)	Our hope in Christ was designed by God before the world began. (Ephesians 1:4;)
Noah's part was to build the physical structure of the ark. (Genesis 6:22;)	Christ was born of a human mother. (Matthew 1:21;)
God made known to Noah this plan of salvation. (Genesis 6:13;)	God has made known to us His plan of eternal salvation. (Romans 16:25-26;)
Noah believed the Lord. (Hebrews 11:7;)	We must believe in Christ. (John 3:16;)
The ark had only one door. (Genesis 6:16;)	Christ is the only door to salvation. (John 10:9;)

Gen 7:1-2; “Finally, the day came when the Lord said to Noah, “Go into the boat with all your family, for among all the people of the earth, I consider you alone to be righteous. Take along seven pairs of each animal that I have approved for eating and for sacrifice, and take one pair of each of the others.”

This parallel is set forth in 1 Peter 3:20-21; where Peter speaks of the events of the flood and how it relates to the symbolism of baptism.

“Today, this is a picture of how immersion saves us through the blood of Christ and the raising of Jesus Christ from death. Immersion is not getting rid of body dirt. but because in being baptized we are turning to God and asking him to cleanse our hearts from sin.”

THE FLOOD was the means that God devised to cleanse the earth of all wicked people and to give mankind another opportunity to serve Him in righteousness. Genesis 6:7-8;

Gen 7:1-2; “Finally, the day came when the Lord said to Noah, “Go into the boat with all your family, for among all the people of the earth, I consider you alone to be righteous. Take along seven pairs of each animal that I have approved for eating and for sacrifice, and take one pair of each of the others.”

Peter tells us that the ark is a picture.

This is **not to deny the historical reality of the ark,**
but it also serves as **a picture and a type of Jesus Christ.**

There was a coming judgment in the same way
we face a coming judgment.

In Noah’s day, that judgment involved a flood.

The ark was the only way of salvation.

When the flood came, only those who were **inside**
were saved; all those on the outside would die.

The water was not only the means of salvation.

The water was the means of judgment.

All who were in the water drowned.

Gen 7:1-2; “Finally, the day came when the Lord said to Noah, “Go into the boat with all your family, for among all the people of the earth, I consider you alone to be righteous. Take along seven pairs of each animal that I have approved for eating and for sacrifice, and take one pair of each of the others.”

The **ark** was the **place of refuge**.

The **ark** went **through the water of judgment**.

The waters of the flood threw themselves upon the ark. **It received the judgment so that those within the ark could remain safe.**

In the same way Christ bore the brunt of God’s judgment so that those who are in Christ would remain safe.

In 1 Pet 3:21; We are told that
a part of this picture is seen in baptism.
It is not that getting wet saves you, but it is act of
obedience as part of the salvation that saves you.

The parallel between baptism and the flood.
Is that which saves some is the same
which results in the judgment of others.

In the case of the flood, the same water
that destroyed the earth raised up the ark
and took it to a place of safety.

This is alluded in this verse when
we read how baptism saves as an appeal
to God for a good conscience
through the resurrection of Jesus Christ.

How does baptism reflect judgment?

It is because baptism represents the death of Christ. His death is salvation to us, but that same death is condemnation to those who do not believe.

7:1. The LORD then said to Noah, "Go into the ark, you and your whole family, because I have found you righteous in this generation.

2. Take with you seven of every kind of clean animal, a male and its mate, and two of every kind of unclean animal, a male and its mate,

3. and also seven of every kind of bird, male and female, to keep their various kinds alive throughout the earth. 4. Seven days from now

I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made."

Clean and Unclean



Gen 7:3; “Then select seven pairs of every kind of bird. There must be a male and a female in each pair to ensure that every kind of living creature will survive the flood.”

Seven pairs. The **concept of clean animals** must have been given to man for **purposes of sacrifice** because **man was not permitted to eat animal flesh until after the Flood.** (Genesis 1:29-30; 9:2-4;)

Many people think that only two of each kind of animal went into the Ark.

Here we find seven (pairs) of every kind of bird, but in 6:20; the text has two (pairs) of every kind of bird.

The words clean or unclean could have been lost from the text or the reader was expected to understand this from the larger context.

Gen 7:3; “Then select seven pairs of every kind of bird. There must be a male and a female in each pair to ensure that every kind of living creature will survive the flood.”

Animals were divided into two separate categories.

There were the **clean animals** and the **unclean animals**. These designations are **further described** in the **book of Leviticus**, so the details are not needed in this passage

Clean Animals	Seven of each type taken onto the ark
Unclean Animals	Two of each type taken onto the ark

What was the reason for this unequal distribution?

The **clean animals** would serve for **both food** as well as **for sacrifices** after the flood.

Seven and Forty?



Gen 7:3; “Then select seven pairs of every kind of bird.
There must be a male and a female in each pair to ensure
that every kind of living creature will survive the flood.”

Seven pairs of clean animals, in **seven days** the
flood would come, the rain would last **forty days**,
these numbers, **seven and forty** are used often
in the scriptures, but **not always together** as here.

Can you think of other places in the Bible
where we find **these two numbers**?

Is there anything **special** about these numbers?
If so, what is it?



Noah has received **his instructions from God**. They are **detailed** and specify the dimensions, materials, plan for the hull with its door, the ventilation opening or window, the interior design with three decks and rooms on each deck.

He has been **told which animals** to take into the ark and to take food for himself, his family and all the animals.

He has been **told God's reason** for bringing **the Flood** and that **God's new covenant is now with Noah and his family**.

One of the remarkable features of the story of the flood is its objective character.

Noah's subjective feelings or emotions are not mentioned. We are simply told **That God commanded and that Noah obeyed.**

5. And Noah did all that the LORD commanded him.

**6. Noah was six hundred years old
when the floodwaters came on the earth.**

**7. And Noah and his sons and his wife
and his sons' wives entered the ark
to escape the waters of the flood.**

**8. Pairs of clean and unclean animals, of birds
and of all creatures that move along the ground,**

**9. male and female, came to Noah and
entered the ark, as God had commanded Noah.**

**10. Seven days later,
the flood came and covered the earth.**

Gen 7:10; “Seven days later, the flood came and covered the earth.”

Noah is told by the Lord to take his family and enter the ark where they are **to wait** for seven days. **It was not yet raining.**

They are to **move into the ark** while the **sun is shining** and while there is **nothing visible** on the horizon. **This is a test of faith.**

We can only imagine **the feelings** with which they must have wrestled. **They have spent a great deal of time and effort in constructing this giant barge.**

Gen 7:10; “Seven days later, the flood came and covered the earth.”

Their neighbours have not shared their faith or their resolve. **There has been mocking and disdain.**

Now they are told to **enter** the ark and to **wait**.

A day passes. Then two.

Day after day goes by and still nothing happens.

James 1:3; tells us that the **testing of your faith** produces patience, **resulting in a stronger faith.**

Just as the **exercise of the muscles** of your body produces **a stronger body**, so also the **exercising of your faith** results in a stronger faith.



Gen 7:11-12; “When Noah was 600 years old, on the seventeenth day of the second month, the underground waters burst forth on the earth, the rain fell in mighty torrents from the sky. The rain continued to fall for forty days and nights.”

It is evident from the **chronological formula** given that we are meant to understand this as **an actual historical event.**

But what is the nature of this event?

The phrase that NAS has translated “**floodgates of the sky**” is more properly “**windows of heaven**” as is found in the KJV.

This exact same term is found in Malachi 3:10; where the Lord is pictured as opening the windows of heaven to pour out blessings on His people. **This kind of usage is also seen in 2 Kings 7:2,19;**

Gen 7:11-12; “When Noah was 600 years old, on the seventeenth day of the second month, the underground waters burst forth on the earth, the rain fell in mighty torrents from the sky. The rain continued to fall for forty days and nights.”

The **idea of the windows of heaven being opened in order to bring destruction** is pictured in **Isaiah 24:18;**

In the same way, **"all the fountains of the great deep"** has its parallels such as **Deuteronomy 4:18;**
where we read of fish that are:-
"in the water below the earth."

Thus, **the picture** is that of the **sky** and the **ocean**
loosening their bonds
so that their waters fall upon the land

Gen 7:11-12; “When Noah was 600 years old, on the seventeenth day of the second month, the underground waters burst forth on the earth, the rain fell in mighty torrents from the sky. The rain continued to fall for forty days and nights.”

However, we must add that the **rain waters from the sky were not the only source of water.**

The Genesis account **lists two sources for the flood.**

The floodgates of the sky were opened: Points to the sky as a source for the waters of the flood. The fountains of the great deep burst open: Points to the oceans as a source of the water of the flood.

The **water** for the flood did not magically appear at the appointed time and **then disappear** after the event.

Gen 7:11-12; “When Noah was 600 years old, on the seventeenth day of the second month, the underground waters burst forth on the earth, the rain fell in mighty torrents from the sky. The rain continued to fall for forty days and nights.”

Our planet is mostly covered by water,
even today the oceans are very deep.

The **source of the water** for the flood is said
to have come both from above and from below.

This brings us to a **question. Was this a world-wide flood** or was it merely limited to the geographical
area of that part of the world?

Was it a universal flood or was it localized?

ARGUMENTS FOR A UNIVERSAL FLOOD.

Those who believe in a universal flood generally believe the Bible to describe the flood in such universal terms that we can only interpret it to mean the flood covered the entire planet.

1. The depth of the flood.

Genesis 7:19-20; says that **ALL** the high mountains which were under **ALL** the heavens were covered by the waters of the flood. **This double use of the word “all” emphasizes the universality of the event.**

Water flows downhill. The peak of Mount Ararat extends to an elevation of around 17,000 feet.

If only this one single peak was covered, then most of the world would also be covered.

ARGUMENTS FOR A UNIVERSAL FLOOD.

2. The duration of the flood.

When we calculate the chronology of the flood as given in the Genesis narrative, **we find the flood is said to have lasted 371 days, a little over a year.**

Local floods usually do not last this long.
Furthermore, we read of **divine intervention,**
not only in bringing the flood,

Also in removing the waters of the flood. This also suggests the necessity of a world wide flood.

ARGUMENTS FOR A UNIVERSAL FLOOD.

3. The need for the ark.

If the flood was to be merely confined to a certain isolated area, it would not have necessitated Noah spending all that time and effort in building the ark.

He could have moved to high ground.

Over against this point, **it could be argued that Noah's was a test of faith** and not a means of the last resort.

The question is whether **he would obey the Lord** to utilize the salvation provided for him **rather than seek other means to save himself.**

ARGUMENTS FOR A UNIVERSAL FLOOD.

4. The testimony of the Apostle Peter. (2 Peter 3:6-7;)

**“...the world at that time was destroyed,
Being flooded with water. But the present heavens
and earth by His word are being reserved for fire,
kept for the day of judgment
and destruction of ungodly men.”**

**Peter's words would seem to imply a total
destruction of the entire world as he compares
the destruction of the flood in Noah's day
with the future judgment and destruction.**

ARGUMENTS AGAINST A UNIVERSAL FLOOD.

There are scholars who hold to the inerrancy and authority of Scripture while at the same time admitting the possibility of the flood of Genesis being only local in nature.

1. HaAretz is "the land."

The Hebrew word translated "the world" throughout the flood narrative can be translated "the land."

"The **LAND** of Nod" (Genesis 4:16;)

"In the **LAND** of Shinar" (Genesis 10:10;)

"Out of that **LAND** went forth Asshur." (Gen 10:11;)

"Go forth from your **COUNTRY**, and from your relatives and from your father's house, to the **LAND** which I will show you..." (Genesis 12:1;) And in you all the families of the **EARTH** shall be blessed." (Genesis 12:3;)

ARGUMENTS AGAINST A UNIVERSAL FLOOD.

2. Universalist terms can be used in a limited sense. We need not go very far in the book of Genesis to prove this point. Note the following verses:-

The man called his wife's name Eve, because she was **the mother of ALL living**. (Genesis 3:20;)

Was Eve the mother of all life? Or merely the mother of all HUMAN life? The answer is that this **universal term** was being **used in a limited sense**.

"Of **EVERY living thing** of **ALL flesh**, you shall bring two of every kind into the ark..." (Genesis 6:19;)

Most people who advocate **a universal flood** do not take this command to **refer to ocean animals**. (no goldfish bowls on the ark.)

ARGUMENTS FOR A UNIVERSAL FLOOD.

3. Where did the water go?

**Mount Everest rises over 5 miles above sea level.
There are many other mountains in the world
which are over the 3 mile height.**

**For flood waters to cover the earth would mandate
that either the mountains were not there
(thus they would have to be VERY recent in origin)
or else that water came from some
supernatural source and then went away again.**

**It is also interesting to note that sediment deposits have been
found underneath the Sumerian ruins at Ur, at Fara and
at Kish. However, these flood deposits would seem to be
extremely local in nature and not significant enough
even to account for the Genesis account as a local flood.**

Summary of Arguments for a Universal / Local Flood

UNIVERSAL FLOOD	LOCAL FLOOD
The Biblical account says that the waters covered the whole earth.	The word <u>aretz</u> is often used to describe a local area.
The Biblical language goes out of its way to use language of totality.	The account is given from the viewpoint of the narrator is from his perspective the destruction is total.
The size of the ark indicates that this was no local flood.	The size of the ark is not related to the extent of the flood.
The purpose of the ark was punishment of world-wide sin. In a local flood some could have escaped.	God could have made certain all flesh was destroyed without flooding the entire globe.
There are world-wide traces of a flood.	The evidence is scattered and sometimes seemingly inconsistent.
The promise of no future floods (Gen 9:15;) is not true if this is only a local flood.	The promise is for no flood to "destroy all flesh."

Summary of Arguments for a Universal / Local Flood

As **various theories** are considered regarding the cause and extent of the flood, we must point out that **the Bible does not deny cause and effect.**

Indeed, it is because of the “**natural laws**” that **God** has **instituted** that **we have come to expect such causes and effects** in our world.

By contrast, we know that **God works in history** and that **He acts in the lives of men.**

Summary of Arguments for a Universal / Local Flood

On the other hand, we do not believe that cause and effect operate apart from and independently of **divine intervention**.

The **atheist states** that everything is explained only by the material universe and **he makes a leap of faith to deny that any spiritual force is at work in history.**

He is the Master Cause of all things and He intervenes in history, both through His divine power and also through the agency of cause and effect and those means that we normally think of as **“natural causes.”**

**I will give more evidence from other nations about a world wide flood in the next lesson
(Gen 07 16 The Flood)**

14. They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings.

15. Pairs of all creatures that have the breath of life in them came to Noah and entered the ark.

16. The animals going in were male and female of every living thing, as God had commanded Noah. Then the LORD shut him in.



Gen 7:16; “The animals going in were male and female of every living thing, as God had commanded Noah.”

Here again the distinction is made between wild animals and livestock.

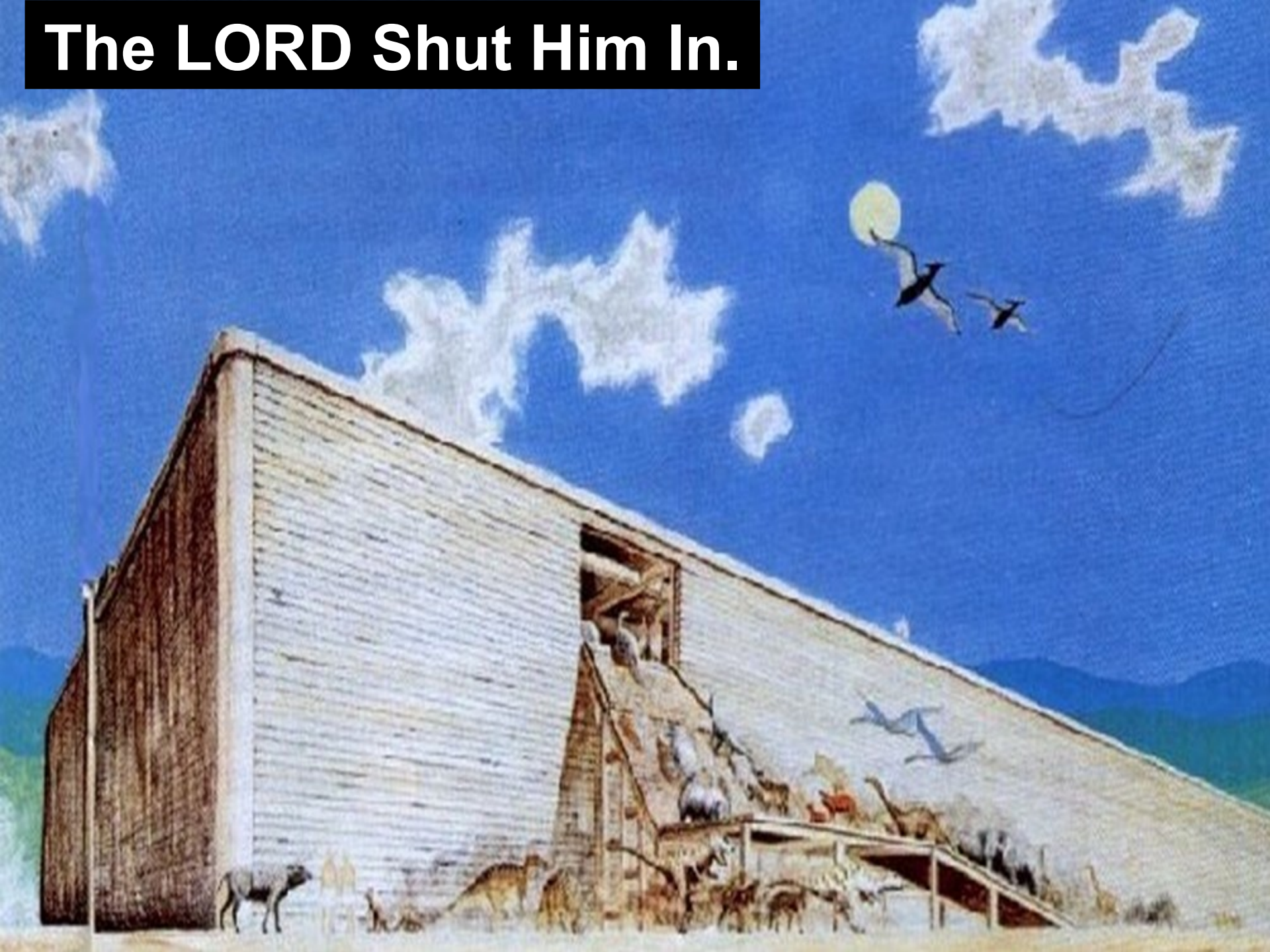
The bat is the only mammal that flies.

In the non-scientific classification of the Bible,

The bat is listed with the birds. (Leviticus 11:13-19;)

The expression, every thing with wings may have included the winged insects as well as birds and bats.

The LORD Shut Him In.



Gen 7:16; “The animals going in were male and female of every living thing, as God had commanded Noah
Then the LORD shut him in.”

**The great door of the ark was shut
from the outside by the LORD Himself.**

**Now everything is ready
for the Great Flood to begin.**

**We see the hand of the Lord
in the whole experience.**

**Many have tried to give a naturalistic
explanation of the Flood but there were
elements of the miraculous in the events.**

Application to Today?

7:16; “they entered the ark,
“and God closed it behind them”

Human choice is free, but not infinite

Our freedom to chose is finite!

2 Peter 2:5; Noah was a “preacher of righteousness”

We have **the freedom to chose**, but **We do not have the freedom not to chose**. Matthew 12:30;

Jesus- Matthew 24:37-39;

“As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. **That is how it will be at the coming of the Son of Man.**”

It was **not enough** to make a mental assent to the warning of the impending judgment.

It was **not even enough** to have constructed the ark and gathered the animals.

Noah and his family had to enter the ark in order to be saved from the flood.

In much the same way, it is only our entry into **Jesus Christ through faithful obedience to Him** that **we find salvation and deliverance from that which threatens to destroy.**

One of the questions that we are often asked is whether God will give people a second chance.

The answer is that He IS giving people both a second and a third and an entire multitude of opportunities to come to repentance.

“It is not that the Lord is slow or late in His promise of judgment. Rather, He is patient toward you, not wishing for any to perish but for all to come to repentance. (2 Peter 3:9;)

On the other hand, there comes a day
when the waiting is over and when judgment comes
and there are no further opportunities.

It is appointed for men to die once
and after this comes judgment. (Hebrews 9:27;)
Not the second opportunity.

In the same way, there came a day
when the Lord shut the door to the ark.

Those who were within were safe;
Those who had ignored the preaching of Noah
faced the onset of judgment.

EVERYONE ELSE HAD REJECTED Noah's warnings.
In rejecting these warnings
they were also rejecting God's love.

Therefore when God shut the door of the giant boat
no man could open it.

The flood rose to the tops of the mountains.
The day of God's mercy was gone!

The wickedness of the wicked had sealed
their own fate. Those who were not saved
could blame only themselves.

In this same way men are disregarding God's
warnings of today that He will destroy the earth
by fire. Genesis 7:16-20;



Gen 6:1; to 7:16; Reasons for the Flood.

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**Next in the series:-
Gen 7:17; to Gen 8:22; The Flood.**