

11/7/04

## Genesis 6

In chapter four we have the genealogy of the godless, the line of Cain.

And in chapter five we have the genealogy of the godly, the line of Seth.

-The former seeking achievement, pleasure and power.

-The latter seeking the name of the Lord.

We know that biblical genealogies do not include all descendants, but if chapter 5 is complete regarding the years, according to Usher's Chronology, the following is true.

-Noah was born in the 1056 year from Adam

-He was 500 years old. Gen. 5:32

-So it has been 1556 years of man's existence

-And God was going to bring the flood in the 600th birthday of Noah. Gen. 7:11

### 6:1-4 The Marriages of the day.

**6:1-2** The angelic and human activity on earth.

- 1) The passage is much disputed as to who are the sons of God.

\* The context places this with chapter five, when there was a population explosion occurring.

- 2) Some believe that it refers to the godly seed of Seth who intermarried with the seed of Cain.
  - a) Hos. 1:10; Ps. 73:15; 80:17; Deut. 32:5; Jn. 1:12; Rom. 8:14
  - b) Be not unequally yoked.... 2Cor. 6:14
- 3) Other believe it refers to superior kings and rulers.
- 4) Still others believe it refers to angels.
  - a) From the historical perspective.
    - 1)) This is the oldest view and that of most modern commentators.
    - 2)) This view is assumed in the earliest Jewish exegesis, the Dead Sea Scrolls, etc.
    - 3)) The earliest Christian writers believed and taught this interpretation, Justin, Irenaeus, Clement of Alexandria, Tertullian, Origen.
  - b) From the contextual perspective.
    - 1)) The word for "man" has the article indicating mankind in general.
    - 2)) The daughters also refer to normal women born, recorded in chapter five.

- 3)) The phrase “sons of God” for man is unlikely, not ever found in Scripture.
- c) From the biblical perspective.
- 1)) The phrase is only found for angels. Job. 1:6; 2:1; 38:7,
  - 2)) Angelic theophany Ps. 29:1; 89:7; Dan. 3:25
  - 3)) Jude identifies the angels who kept not their first estate with sexual sin as Sodom and Gomorrah. Jude 1:6-7
  - 4)) Peter says they are so vile God incarcerated them with chains in Tartarus. 2Pet. 2:4-5
  - 5)) Some object because Jesus said, “Angels neither marry nor given in marriage in heaven.” Matt. 22:30
  - 6)) But that is in heaven and it doesn't say that angels are sexless, for every time they appear they are males.
  - 7)) Polygamy was already being practiced, Gen. 4:19
- 5) The sin is a parallel to that of the Garden, that which was forbidden. Gen. 3:6
- a) The sons of God saw the daughters of men, that they were beautiful, as Eve the fruit.  
\* The lust of the eye and flesh.

- b) The sons of God took wives for themselves of all whom they chose, as Eve.  
\* The pride of life.
  - c) The text does not imply any forcing of the woman but a consent of the will by both their fathers and the woman regarding the union of marriages.
- 6:3** The divine verdict on the activity of the earth.
- 1) God's Spirit strives with man to turn him
  - 2) God's Spirit won't always strive with man forever.
    - a) The word strife “diyn” means to contend or plead.
    - b) Some have pointed to cognates to mean “abide”.
    - c) Both implying the end of God's spirit with man, death and judgment.
      - a) There is a parallel as God expelled man from the Garden, lest he eat and live forever. Gen. 3:22
      - b) The context here is perhaps an indication of man attempting to live forever through this angelic-man co-habitation?
      - c) Man is flesh, a physical body that is temporal.
      - d) Flesh is used as corrupt humanity, fallen, sinful in verse twelve.

\* God's longsuffering. Amos 4:6-10,  
Rom. 8:6-8; 2Pet. 3:9

- d) God's Spirit is the life-giving, source of man, not his engineering of genetics to live eternally or be god-like. Gen. 2:7; Ezk. 37:14
- 3) God therefore set a time period for judgment for the destruction of the human race, 120 years.
- a) Some believe this refers to the limiting of age but there are those who lived more than 120 after the flood, so it would be a contradiction.
- b) Abraham live 175 years, Isaac 180, Jacob 147.
- c) Aaron 123. Num. 33:39

**6:4** The offspring of the angelic union.

- 1) The word "nephelims" comes from nephel, to fall, referring to vicious people, attackers, warriors, fallen angels. Ezk. 32:20-28; 32:21, 27
- 2) These giants were present "in those days" and "afterwards" the union of the "sons of God and the daughter of men", not after the flood, but during the 120 years of grace after!
- 3) The sexual union bore children to them, Men of renown, refers to a reputable name.
- a) Luther translated it tyrants

- b) The phrase appears for the giants, the descendents of Anak, but they are mere men of great stature, not any of the angelic-human being that survived the flood, the context is completely human. Num. 13:33

### **6:5-8 The wickedness of man.**

- 6:5** The divine knowledge of man's evil.
- 1) The Lord saw that the wickedness of man was great in the earth.
- a) He observed through the time of man's existence and was fully aware of the reality of evil going on.
- b) He observed and knew the extent of the evil.
- c) The contrast can not be missed as God saw that everything in creation was good and very good but now wickedness was great.
- d) The Creator brought into existence out of nothing everything seen and with life, from a chaotic disorder into harmonious order, now it had gone back to chaos and disorder on the earth by the hands of the creation of man.
- 2) That every intent of the thoughts of his heart was only evil continually.

- a) The phrase is indicating the imagination, the desire thought of the heart.
- 1)) The word intent “yester” has the idea of framing and molding as a potter does,
  - 2)) The word thoughts “machashabah” means device, plan or purpose.
  - 3)) The heart “lev” is the center of human personality, the seat of mind, intellect and will regarding evil, the very source!  
\* Jer. 17:9; Matt. 15:18-19
- c) The extent of the depravity of man is very explicit and it never changes, for they love darkness rather than light.  
Jn. 3:19  
\* There is none righteous, no, not one. None that seek God. Rom. 3:10-11
- d) That is not to say that man has no capacity to do good, but not for salvation.

**6:6** The divine sorrow over man’s evil.

- 1) The Lord was sorry that He had made man on the earth.
  - a) The word sorry “macham” means to change one’s mind.

- 1)) The root word means to breath deeply or console with the idea of a change of attitude.
  - 2)) God is consistent in His love that is an expression of His holiness and must act in accord to it and can not except sin or approve of it.  
Num. 23:19
- e) Therefore, it was man that changed from living under God’s word and provisions for fellowship to self-will and evil, God remained the same.
- 1)) He had made the earth for man.
  - 2)) Man was to enjoy the earth.
  - 3)) Man corrupted himself and the earth.
- 2) The Lord was grieved in His heart.
- a) The word grieved “atsab” means to be vex and displeased.
  - b) The word is said to be used to express the most intense form of human emotion, a mixture of rag and bitter anguish.
    - 1)) The word is used only two other places for God’s feelings. Ps. 78:40, Is. 63:10
    - 2)) Such as Dinah’s brother at her rape, David at Absalom’s death.
  - c) The idea is one of feeling pain over the life choices of man regarding evil.

\* The expression is supplemented by  
“in His heart”

d) God had already given the prophetic rest and relief from work and the toil in Noah which means rest from the disappointment of His creation.

\* As fire is unchanging, only the material that is subject to it determines the effect on it, so God.

**6:7** The divine sentence over man’s evil.

God pronounces judgment

1) I will destroy man whom I have created “bara” from the face of the earth.

a) The word destroy “machah” means to wipe out or blot out, obliterate.

b) The word is used for erasing name form the records. Ex. 17:14; 32:32-33

2) Both man and beast, creeping things and birds of the air.

\* The reversal of all He created. Gen. 1-2

3) For I am sorry I have made “asah” them.

God always warns of coming judgment

a) God always warns before judgment comes, Noah, Egypt, Eli, Israel, Babylon. Amos 3.7

b) God's judgment is based on man's wickedness

c) God’s judgment does come.

**6:8** The divine exception among man’s evil.

1) But Noah stands in sharp contrast to the proclamation of utter destruction.

a) He is the tinge of hope in a hopeless world to bring rest and comfort in the new world.

b) He is the expression of mercy in the midst of judgment.

2) Noah found grace in the eyes of the Lord.

a) This is the first time grace appears but not the first time to be imparted for Adam and Eve were recipients of it.

b) To find favor is an expression for prayer being heard by God. Gen. 18:3; Ex. 33:12, 13, 16, 17

c) Noah alone and his family would be saved.

\* “Even though **Noah**, Daniel, and Job were in it, as I live," says the Lord GOD, “they would deliver neither son nor daughter; they would deliver only themselves by their righteousness.” Ezk. 14:20

2) He was found, not earned or deserved

### **6:9-10** The generation of Noah.

**6:9** Noah godly line of Noah.

1) The genealogy of Noah is recorded.

a) The word is “towle@th”, the generation or descendants of Noah.

- b) These provide a natural division for the book.
- 2) The godliness of Noah is related to his generation.
  - a) Noah was a just “tsaddiy” righteous man, he live the right way towards his fellowman.
  - b) Noah was perfect “tamiym”, entirely and wholeheartedly with the truth of God, blameless among his contemporaries, not sinless.
    - 1)) This is used for a blemish-free sacrifice. Lev. 1:3, 10
    - 2)) state of Job also. Job 1:1. 12:4
- 3) The constant commitment of is reminded.
  - a) Noah walked “halak”, means to proceed or traverse going forwards with God in fellowship.
  - b) Noah was in a daily agreement with the word, will and direction of God through obedience, even though it might not of made sense.
  - c) Noah a preacher of righteousness to the disobedient, like his grandfather Enoch who walked with God. Gen. 5:24; 2Pet. 2:5; Jude 14-15; 1Pet. 3:20
  - d) How? God’s grace!

**6:10** The sons of Noah.

- 1) And Noah begot three sons.

- a) Some think it difficult to believe that Noah only had three sons, when the genealogy of chapter five records greater numbers.
- b) Could there of been more than three sons, sure, but you can not teach from the absence of Scriptures.
- c) The specific number is three sons.
- 2) Shem, Ham, and Japheth.
  - a) From these the entire world was repopulated.
  - b) From them can every race, the genetic pool was in them.
  - c) Some have attempted to teach that one of the sons of Noah was black.
  - d) They translate the name Shem “dark”, Ham “black” and Japheth “fair”, which is a complete distortion.
  - e) The name Shem means “name or renown”, Ham means “warn or hot” and Japheth means “opened or enlarged”.

**6:11-12** The vileness of the earth before God.

**6:11** The declaration of the moral state of the earth.

- 1) The condition of the earth was corrupt “shachath” meaning decayed, perverted and ruined. Matt. 24:37-39

- 2) This condition was before God “Elohim” the Creator of everything.
- a) He had created everything as “good and very good”.
  - b) He now observed the earth filled with violence “chama”, cruelty, injustice and oppression by the violent and forceful hand of man, anarchy.
  - c) Modern technology has not civilized man but only made him more refined in his evil.
  - d) The first mention of sin brought expulsion from the Garden.
  - e) The second mention of sin brought destruction to life outside the Garden.
  - f) The third mention of sin is the violence of Lamech, killing a young man and boasting of it.
  - g) The ongoing mention is the sinful lifestyles of man which brought complete destruction of man, through envy, jealousy, hatred and greed.

**6:12** The confirmation of the moral state of the earth.

- 1) So God looked upon the earth, and indeed it was corrupt.
  - a) As He did over the creation and saw it was good, now it was corrupted by sin nature. Gen. 1:31, 6:5

- b) God look with inspection to behold the truth and reality.
- 2) The extent of corruption was that all flesh had corrupted their way on the earth.
  - a) The word all is all inclusive.
  - b) The word is also limited to the exception of Noah and his family.
  - c) The preacher Noah had no converts in the 120 years of mercy.
  - d) The word “earth” is mentioned 14 time in this chapter, 16 in the next and 12 in chapter eight and 12 in nine and chapter ten, a total of 54 times. God’s judgment upon the earth due to sinful man is the geological and fossil record.
  - e) We live over a cemetery of God’s judgment!

**6:13-21**      **The proclamation of judgment by God.**

**6:13**      The termination of God patience over the evil of man.

- 1) Noah had preached for 120 years with no converts!
- 2) The affront is against God “the end of all flesh has come up before Me”.
- 3) The earth was filled with violence through them, man.

- 4) The Creator would destroy them with the earth, for God made the earth for man.
- a) When the Bible speaks about judgment, it is very hard for man to understand God's judgment because so often he wants to fault God for His judgments.
  - b) Sometimes we as believers, if we are not walking right with God, we'll start faulting God.
  - c) You see, the only secure place is to walk with God with a pure heart, not perfect, because if I walk upright in heart, then whatever happens to me and whatever comes into my life is only out of God's love.
  - d) When I'm not walking right with God, when I know I'm compromising then I'm like that little boy that is always feeling guilty. I don't know if this is God's blessing or if God's trying to get my attention.
  - e) And so God has given us an avenue to be right with Him, it's a privilege. Be sensitive to His checking, and agree with Him, and walk right with Him.

**6:14** The general description of the ark.

- 1) Noah was to make an ark for himself.

- a) The word ark "tebah" is unique to Noah and used only one other time for Moses' basket or chest. Ex. 2:3, 5
  - b) They both were delivered from judgment, one from man's the other from God's.
- 2) The ark was to have rooms or nests for the animals.
  - 3) The ark was to be covered with pitched inside and outside.
    - a) The word pitch "kopher" is the same word for atonement. Lev. 17:11
    - b) This would make the wood water permeable.

**6:15-16** The specific descriptions of the ark.

- 1) The length was to be 450 feet, 18 inches per cubit. Vs. 15a-b  
\* There are longer and shorter cubit, from 17:6, 19.8, 20.65, 20.4.
- 2) The width 75 feet. Vs. 15c
- 3) The height 45 feet. Vs. 15d
- 4) The window 18 inches all around the top. Vs. 16a-b
- 5) The door was to be only one. Vs. 16c, Jn. 14:6
- 6) The ark was to be a three levels, each 15 feet high. Vs. 16d-e
- 7) The vessel was a flat-bottom ship to float not to navigate and would be able to tilt



just short of the 90 degrees and not turn over but rather resume floating.

**6:17** The personal responsibility of God for the flood.

- 1) God would be the agent of the flood, “And behold, I Myself am bringing floodwaters on the earth.”
  - a) The word for flood is used uniquely in reference to the flood in Noah’s day
  - b) This is also true in Greek word. Matt. 24:38-39; Lk. 17:27; 2Pet. 2:5
  - c) God had called forth the earth from the waters of the deep that covered the earth, now He would reverse it.
- 2) God would do so, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die.”
  - a) It was not a local flood as some have suggested.
  - b) There would be no need to build the ark, simply move.

**6:18** The promise of God to covenant with Noah.

- 1) God told Noah, “But I will establish My covenant with you.”
  - a) First mention of “covenant”  
“b@riyth” comes from the root word with the sense of cutting

b) This practice is seen in Scripture as an animal was cut in two and the men in covenant walked between the pieces and the blood would bind them to adhere the covenant. Gen. 15:10; Jer. 34:18

c) A faith covenant. Heb. 11:7

d) God will disclose it after the flood. Gen. 9

- 2) “And you shall go into the ark--you, your sons, your wife, and your sons' wives with you.
  - a) God commanded to enter the ark.
  - b) God specified who would enter the ark.

**6:19-20** The animals to be brought into the ark.

- 1) The general commanded to Noah, “And 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. Vs. 19
  - a) The total volume of ark was 1,400,000 cu. feet.
  - b) The equivalence of 522 standard equaling 125,000 sheep that would fit.
  - c) Authorities estimate there are 18,000 species living in the world today, allowing for extinct species 36,000.

- d) Doubling it for male and female would be 72,000 which would leave 1/5 of the volume for food, people, etc.
- 2) The specific command to Noah, “of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind will come to you to keep them alive.” Vs. 21
  - a) Notice after their kind, denying evolution.
  - b) Today there are about 4100 species of mammals and about 8600 of birds. (Vos:46)
  - c) God could have had many of these animals go into a hibernation, like bears?

**6:21** The provision of food to be brought into the ark were Noah’s responsibility.

- 1) God commanded Noah to gather food for he and his family, “And you shall take for yourself of all food that is eaten, and you shall gather it to yourself; and it shall be food for you.”
- 2) God equally commanded it for the animals, “And for them.”

**6:22** The personal obedience of Noah.

- 1) The obedience of Noah is stated, “Thus Noah did.”
- 2) The complete obedience of Noah is also stated, “According to all that God commanded him, so he did.”
  - a) Like it is stated about Moses. Ex. 39:32
  - b) To obey is better than.... 1Sam. 15:22