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**The Great Evil Of Noah's Day**  
**Gen. 5:28-6:8**

Every one is familiar with the person of Noah, be they young or old, be they believers in Jesus, religious or pagan.

His story seems so far-fetched to some and to others it is the accurate record of God's judgment on an evil world.

Noah stood alone in the midst of an evil generation as a man of faith, who would not bend to the wind of the day. But instead he became the instrument of God to warn of the judgment to come.

So we want to look at Noah from the world that he lived in by looking at three recorded facts.

- I. The proximity of Adam to the days of Noah. Gen. 5:28-32
- II. The perversity of marriages in the days of Noah. Gen. 6:1-4
- III. The propensity of evil in the days of Noah. Gen. 6:5-8

**I. The proximity of Adam to the days of Noah.**  
**Gen. 5:28-32**

- A. The generation of Noah's Father was the ninth generation from Adam. Vs. 28-29
  - 1. The name of Noah's father was Lamech, which means powerful or conquer.
  - 2. He begot Noah at the ripe old age of eight-hundred-eighty-two years old. Vs. 28
  - 3. He gave his son the name Noah which means "rest" or "comfort". Vs. 29
    - a. The meaning is to the comfort regarding the work and toil of man's hands due to the curse. Gen. 5:29
    - b. The name of Noah was prophetic of the coming judgment.
    - c. The consequences of the fall were still fresh in the minds of man though it had been 1056 years past. Gen. 5:28
  - 4. Noah was a descendant of the line of Seth, who began to call on the name of the Lord Yahweh. Gen. 4:26
  - 5. Noah's Great Grandfather was Enoch, he walked with God and was translated from the earth, escaping death. Gen. 5:24
  - 6. Noah's Grandfather was Methuselah, whose name means "when he dies the end will come", he was the longest living person, 969 years. Gen. 5:27

**B. Noah's generation was the tenth from Adam. Vs. 30-32**

1. Lamech after he begot Noah, lived five hundred and ninety-five years, and had sons and daughters. Vs. 30
  - a. The birth of many other sons and daughter are not given by names but merely mentioned for the record. Vs. 4, 7, 10, 13, 16, 19, 22, 26, 30
  - b. But the years are meticulously given and recorded, there seems no reason to believe there are gaps in the genealogy of chapter five.
2. All the days of Lamech were 777 years; and he died. Vs. 31
3. Noah fathered three sons, Shem, Ham and Japheth at the ripe old age of 500. Gen. 5:32  
\* So it has been 1556 years of man's existence
4. Noah lived nine-hundred and fifty years. Gen. 9:29

### **Illustration**

The close proximity of Noah to Adam's death may seem a bit long until you put it in relationship to their life spans.

1. The average life span of all ten generations recorded in Genesis five is 857 years.
2. If you divide the 126 years of gap between Noah and Adam's death into the average age of 857 years, you get the ratio of 6.8 in proportion to total 857 years.

3. Now if we take 70 years to be the average age of a man today and divide the ratio of 6.8 into 70 we come up with 10.2 years.
4. So to get an accurate concept of the time separation between Noah and Adam, it would be as if your Grandfather had died 10.2 years before your birth, yet your father had known him a good forty to forty-five years to communicate all he knew about him!

### **Application**

1. If in fact there are also no gaps in the Genesis record after the flood then it gives to us what most believe, a period of 2,000 years between Adam and Abraham.
  - a. Even though Noah was born in 1056 B.C., one-hundred and twenty-six years after Adam's death in 930 B.C., and fourteen years before the death of Seth in 1042 B.C., not the close related connection.
  - b. Enoch lived 308 years as a contemporary with Adam.
  - b. Methuselah lived 243 years as a contemporary with Adam.
  - c. Lamech, Noah's father lived fifty-six years as a contemporary with Adam.
  - d. Eight of the ten generation were alive at his birth with the exception of Adam and Seth's.
2. Noah had first hand knowledge of Creation, the fall, the murder of Abel and the taking of Enoch by God, without ever seeing death.

- a. If that is so, then Terah the father of Abraham was born 222 years after the flood. Gen. 11:10-24
- b. Noah lived 350 years after the flood. Gen. 9:28
- c. Noah and Terah would of been contemporaries for 128 years.
- d. Terah begot Abram at one-hundred and thirty years not 70 as it seems to imply. Gen. 11:26
- e. For Terah died at 205 years of age and Abram left Haran at 75 years of age, if you subtract them you get 130 years.
- f. The age of Terah at Abram's birth, which is 352 years after the flood, showing us that Noah died two years before Abram was born. Gen. 11:32, 12:4
- g. **If you do not correct** the age of Terah for the birth of Abram, then you would come up with Noah living 58 years as a contemporary of Abram.

*The proximity of Noah to Adam was relatively close!*

## II. The perversity of the marriages in the days of Noah. Gen. 6:1-4

- A. The angelic and the human activity on the earth. Vs. 1-2

- 1. The human multiplication was great. Vs. 1
  - a. The context places this section with chapter five, when there was a population explosion occurring.
  - b. The word man has the article indicating mankind in general.
  - c. The daughters also refer to normal women born to men, recorded in chapter five.
    - 1) According the mandate of God to Adam to be fruitful and multiply. Gen. 1:28
    - 2) According to God's design of procreation between male and female. Gen. 4:1
- 2. The angelic involvement was genetic tampering. Vs. 2
  - a. The sons of God saw the daughters of men, that they were beautiful. Vs. 2a-b
    - \* There are four basic interpretations held as to who are the sons of God.
      - 1) Some believe that it refers to the godly seed of Seth who intermarried with the seed of Cain.
        - \* Be not unequally yoked.... 2Cor. 6:14
      - 2) Other believe it refers to superior kings and rulers.

- 3) Then there are those who believe this is demon possession.
- 4) Still others believe it refers to angels.
- b. The biblical evidence of the Old Testament for the phrase “sons of God” is important.
  - 1) The phrase is never used for man in the entire Old Testament, it is only used for angels. Job. 1:6, 2:1, 38:7, Ps. 29:1, 89:6, Dan. 3:25
  - 2) Though there are text identifying the believer as children of God but not the phrase used in our text. Deut. 32:5, Ps. 73:15, 80:17, Hos. 1:10,
  - 4) The New Testament does use the phrase for those born-again. Matt. 5:9, Jn. 1:12, Rom. 8:14, Gal. 4:6
  - 5) The LXX translates the passage as angels.
- b. The sons of God took wives for themselves of all whom they chose. Vs. 2c
  - 1) The simple and most obvious understanding is that these angels beings entered into marriage covenants.
  - 2) This was a corruption of the marriage institution God had made for man. Gen. 2:24-25

- 3) The sin is 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) Every appearance of angels in the Bible is in the male gender. Gen. 18:8
  - 4) 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.
- B.** The divine verdict on the angelic activity on the earth. Vs. 3
- 1. God declared that His Spirit would not strive with man forever. Vs. 3a-b
    - a. The words are those of Yahweh, the covenant God.
    - b. The word strife “diyn” means to contend or plead.
    - c. Some have pointed to cognates to mean “abide”.

- d. Both implying the end of God's spirit with man to turn him from his sin, death and judgment.
  - 1) There is a parallel as God expelled man from the Garden, lest he eat and live forever. Gen. 3:22
  - 2) The context here is perhaps an indication of man attempting to live forever through this angelic-man co-habitation?
  - 3) It is difficult for some to except the possibility of angels entering marriage relations with earthly women but is not the Anti-christ going to be the incarnation of Satan?
- 2. God declared that man is flesh, with a physical body that is temporal. Vs. 3c
  - a. Flesh is used as corrupt humanity, fallen, sinful in verse twelve.
    - \* "For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God." Rom. 8:6-8
  - b. God's Spirit is the life-giving source, not man's engineering of genetics to live eternally or be god-like. Gen. 2:7

- 3. God therefore declared a set a time period for judgment for the destruction of the human race, 120 years. Vs. 3d
  - 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 and Aaron 123.
- C. The divine description of the angelic activity with the daughters of men. Vs. 4
  - 1. The inhabitants were said to be giants on the earth in those days, and also afterward. Vs. 4a-b
    - a. The word giants "nephelims" comes from "nephel", to fall, cast down.
    - b. The general concenses is that it is referring to vicious people, attackers, warriors.
    - c. These giants were present "in those days" and "afterwards", meaning pre-flood, indicating the period these angels "sons of God" came into the daughters of men and bore children, not after the flood but during the 120 years of grace remaining till the flood.
      - \* These giants were the result of these marriages!
    - d. The Scriptures tell us that a third of the angels are fallen angels. Rev. 12:4

2. The indicated sin is when the sons of God came in to the daughters of men and they bore children to them. Vs. 4c
  - a. The phrase “came in to” is a euphemism for sexual intercourse.
  - b. The outcome was children from both parents.
    - 1) We know that they are Satan’s ministers who can transform themselves into ministers of righteousness, whose end will be according to their works. 2Cor. 11:15
    - 2) The believer does not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.” Eph. 6:12  
\* The unbeliever does not believe in God, Satan, etc.
3. The identity of the individuals was that they were the mighty men who were of old, men of renown. Vs. 4d-e
  - a. Men of renown, refers to a reputable name.  
\* Luther translated it tyrants.
  - b. The context is angelic co-mingling with human women with the line of Cain, not Seth.

- \* Their reputation was known throughout the earth.
- c. The phrase “nephalims” appears for the giants, the descendants 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

### Illustration

The Effects Of Sexual Promiscuity On A Nation, promoting sex without marriage not only brings destruction to the persons involved but also to the society. As the saying goes, “History repeats itself.” An anthropologist, J. D. Unwin, conducted a study on eighty-eight civilizations that have come and gone in world history. In every one of these eighty-eight civilizations, the morals and strict sexual conduct started off the same, but then things became lax giving the people more and more freedom to express sexual desires whenever they pleased. That freedom began the destruction of the civilization. First came venereal disease, then breaking up of homes. Children were brought up in unstable environments and patterned their behavior after their parents’ behavior, making each succeeding generation more degenerate than the last. Thus those civilizations eventually were destroyed. (McDowell: Why Wait -pp. 261-62)  
\* A study of 5,000 civilizations revealed that 50 were characterized as sexually free and confusing

the sex roles without distinction or boundaries bringing about the decay and death of all 50 civilizations. (*Dobson, Sept. 10*)

### **Application**

1. There are those who object to the interpretation of the sons of God to be angels.
  - 1) They point to the words of Jesus as their proof text, “Angels neither marry nor given in marriage in heaven.” Matt. 22:30
  - 2) But the context is the resurrection and comparison to the angels that are in heaven.
  - 3) The text is not teaching that angels are sexless, for every time they appear they are males, even as the men of Sodom wanted to know the angels sexually. Gen. 18:8
  - 4) Polygamy is not the sin here, for it was already being practiced, Gen. 4:19
2. The New Testament provides for us strong confirmation for the interpretation of angels.
  - a. The phrase “sons of God” is found for man, those who are born of God’s Spirit but never for angels.
  - b. Peter tells us that certain angels were so vile that God incarcerated them with chains in Tartarus, never to be released until judgment and ties them to the day of Noah. 2Pet. 2:4-5
  - c. Jude identifies certain angels who kept not their first estate with sexual sin as Sodom and Gomorrah. Jude 1:6-7
    - 1) No angel can be saved, only man!

- 2) If we did not have these two texts, I would not give it a thought but we really are bound to the New Testament interpretation!
3. The historical perspective of interpretation is insightful and of great value.
  - a. This is the oldest view and that of most modern commentators.
  - b. This view is assumed in the earliest Jewish exegesis, the Dead Sea Scrolls, etc.
  - c. The earliest Christian writers believed and taught this interpretation, Justin, Irenaeus, Clement of Alexandria, Tertullian, Origen.
4. The modern technology of genetic engineering is very dangerous field in that it’s purpose is to obtain as close to perfect, beautiful and genius children.
  - a. No one knows the absolute outcome with certainty of selective engineering or cloning.
  - b. The liabilities for law-suits is one big can of worms.
  - c. The victims are the children they are producing, if they are unwanted, rejected or merely paraded like some kind of trophy.
  - d. “Also I gave you cleanness of teeth in all your cities. And lack of bread in all your places; Yet you have not returned to Me,” Says the LORD. I also withheld rain from you, When there were still three months to the harvest. I made it rain on one city, I withheld rain from another city. One part

was rained upon, And where it did not rain the part withered. So two or three cities wandered to another city to drink water, But they were not satisfied; Yet you have not returned to Me," Says the LORD." Amos 4:6-8

\* "Therefore thus will I do to you, O Israel; Because I will do this to you, Prepare to meet your God, O Israel!" Vs. 12

*The perversity of the marriages in the days of Noah was angelic!*

### III. The propensity of evil in the days of Noah. Gen. 6:5-8

#### A. The divine knowledge of man's evil. Vs. 5

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 everything out of nothing, from a chaotic disorder into harmonious

order and life but now it had gone back to chaos and disorder by the hands of man.

2. The Lord saw 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!
    - 4) This is the depraved nature of man with incredible potential for evil. Jer. 17:9, Matt. 15:18-19
  - b. The extent of the depravity of man is very explicit and it never changes, for they love darkness rather than light. Jn. 3:19
    - 1) There is none righteous, no, not one. None that seek God. Rom. 3:10-11
    - 2) That is not to say that man has no capacity to do good, but not for salvation.



**B. The divine sorrow over man's evil. Vs. 6**

1. The Lord was sorry that He had made man on the earth. Vs. 6a
  - a. The word sorry "nacham" means to change one's mind.
    - 1) The root word means to breath deeply displaying one's emotions, usually with sorrow with the idea of a change of attitude. Ex. 3:14, Judges 2:18, 1Sam. 15:11
    - 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
  - b. 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 He could not ignore the sin but had to judge it.
 

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

    - 1) Man was to enjoy the earth.
    - 2) Man corrupted himself and the earth.
2. The Lord was grieved in His heart. Vs. 6b

- 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 rage and bitter anguish.
    - 1) The word is used for God's feelings in only two other places but never out of control as man. Ps. 78:40, Is. 63:10
    - 2) It is used for 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.
- C. The divine sentence over man's evil. Vs. 7**
1. God pronounced judgment, "I will destroy man whom I have created "bara" from the face of the earth." Vs. 7a-b
    - a. The word destroy "machah" means to wipe out or blot out, obliterate.
    - b. The word is used for erasing name from the records. Ex. 17:14, 32:32-33
  2. Both man and beast, creeping things and birds of the air. Vs. 7c-d

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

3. For I am sorry I have made “asah” them. Vs. 7e
  - a. God always warns of coming judgment, as Noah, Egypt, Eli, Israel, Babylon and Jerusalem. Amos 3.7
  - b. God’s judgment is based on man’s wickedness and it will come.

**D.** The divine exception among man’s evil. Vs. 8

1. The statement is “But Noah”, which 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.
    - 1) Grace is something man does not deserve.
    - 2) Grace towards Noah was the foreshadowing of the Age of Grace to escape the wrath to come. Rom. 5:9, 1Thess. 5:9

- b. The phrase “To find favor” is an expression for prayer being heard by God. Gen. 18:3, Ex. 33:12, 13, 16, 17
- c. The man 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

**Illustration**

In Florida, an atheist became incensed over the preparation for Easter and Passover holidays and decided to contact the local ACLU about the discrimination inflicted on atheists by the constant celebrations afforded to Christians and Jews with all their holidays while the atheists had no holiday to celebrate.

The ACLU jumped on the opportunity to once again pick up the cause of the godless and assigned their sharpest attorneys to the case.

The case was brought before a wise judge who after listening to the long, passionate presentation of the ACLU lawyers, promptly banged his gavel and declared, “Case dismissed!”

The lead ACLU lawyer immediately stood and objected to the ruling and said, “Your honor, how can you possibly dismiss this case? Surely the

Christians have Christmas, Easter and many other observances. And the Jews--why in addition to Passover they have Yom Kippur and Hanukkah and yet my client and all other atheists have no such holiday!"

The judge leaned forward in his chair and simply said, "Obviously your client is too confused to know about, or for that matter, even celebrate the atheists' holiday!"

The ACLU lawyer pompously said "We are aware of no such holiday for atheists, just when might that be, your honor?"

The judge said "Well it comes every year on exactly the same date---April 1st!"

The fool says in his heart, "There is no God."  
Psalm 14:1, Psalm 53:1

### Application

**1.** The evil that goes on today is just as wicked as in the days of Noah, if not worse.

- a.** "But as the days of **Noah** were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that **Noah** entered the ark and did not know until the flood came and took them all away, so also will the

coming of the Son of Man be." Matt. 24:37-39

- b.** "Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even so will it be in the day when the Son of Man is revealed." Lk. 17:28-30

**2.** The sorrow in the heart of God is the same today as in the days of Noah and He is just as patient but He will bring judgment to all.

- \* "For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people; a preacher of righteousness, bringing in the flood on the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly; and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked." 2Pet. 2:4-7

**3.** The ones who are the exceptions to the coming judgment are those under grace like Noah.

- a.** "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

- b. Peter speaking of Jesus descending to Hades, “Who formerly were disobedient, when once the Divine longsuffering waited in the days of **Noah**, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.” 1Pet. 3:20
- c. The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not **willing** that any should perish but that all should come to repentance.” 2Pet. 3:9

*The propensity of evil in the days of Noah was continuously!*

### **Conclusion**

This was Noah in the world that he lived by these three recorded facts.

- I. The proximity of Adam to the days of Noah was relatively close!
- II. The perversity of marriages in the days of Noah was angelic!
- III. The propensity of evil in the days of Noah was continuous!