

Genesis 06 - Nephilim; Corruption of the Earth; Command to Build the Ark; God Instructs Noah

I. Prologue: Primeval history (Gen 1:1–11:9)

- (3) The terrible progress of sin (Gen 4:1–11:9)
 - (B) The flood (Gen 6:1–9:29)
 - (a) Events prior to the flood (6:1-22)
 - (i) Depravity of man (6:1-7)
 - (ii) Righteousness of Noah (6:8-12)
 - (iii) Building of the ark (6:13-22)

Genesis 6

- (B) The flood (Gen 6:1–9:29)
 - (a) Events prior to the flood (6:1-22)
 - (i) Depravity of man (6:1-7)

1 Now it came about, when mankind began to multiply on the face of the land, and daughters were born to them,

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1 Now after the population of human beings had increased throughout the earth, and daughters had been born to them,

1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

— “Now it came about” - links this passage with the genealogy of Adam in Gen 5. Gen 5 focused on Adam’s sons; this passage focuses on Adam’s daughters.

— Since there was no prohibition against inter-marriage at this time, many sons and daughters of Adam and of his sons supplied a sufficient pool for the multiplication of humanity

— “...mankind” - *ha-adam*, generic word for mankind in general, including men and women, in both Seth’s and Cain’s lines

— It’s important to understand that both men and women, from both the Seth and Cain lines, were multiplying the human race. There is no distinction between Sethites and Cainites.

- This is a grammatical argument against the Sethite interpretation of this passage
- It's also interesting to note that descendants of both lines (Seth and Cain) died in the Flood. The Flood was a judgment on mankind in general, not only on the line of Cain.
- "...began to multiply" - a population explosion; Dr. Henry Morris calculates that based on the long lifespans of people during this time, that the world's population could've easily risen to at least 7 billion people.
- "...face of the land" - earth
- "...daughters were born to them" - refers back to Gen 5, which repeats for each son and grandson of Adam in Seth's and Cain's lines, that they begat sons and daughters
- "daughters" - is not limited to the line of Cain
- It's also important to note that there were many more lines than just Seth's line and Cain's line by this time, well over 1,000 years from Adam. Adam and Eve had other sons and daughters (unknown number, 5:4); only the Messiah's line is recorded in Scripture.

This was a satanic attempt to corrupt the Seed of the Woman by having some of his angels take on human form and intermarry with human women to try to corrupt the seed so that the Messiah could not come. There is a parallel here with Gen 3:6, where in the case of Eve: The woman saw that the tree was good for food, and...she took. With the three words *saw, good, and took*; she violated a barrier between God and man. Now 6:2 states that these angels *saw* the daughters of men that they were *fair* and they *took*... Here again, the same three words are used: *saw, good, and took*, and they violated the barrier between angels and men.

2 that the **sons of God** saw that the **daughters of mankind** were **beautiful**; and they **took wives for themselves, whomever they chose**.

2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

2 some divine beings noticed how attractive human women were, so they took wives for themselves from a selection that pleased them.

2 That the Sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

- "...sons of God" - *B'nai HaElohim*, direct creations of God; angels; the term is only used to describe angels, both good and bad, in Scripture; it is never used to refer to believers.

— OT (Job 1:6; 2:1; 38:7); NT (Luke 3:38; 20:36); Book of Enoch; Deut 32:8 [LXX]; Josephus; Dead Sea Scrolls of Qumran; Targum Pseudo-Jonathan; Midrashim; Philo

— "man" in v1 refers to all people; "Sons of God" in v2 refers to angels

- "...daughters of mankind" - *bnot ha-adam*, "Daughters of Adam"; womenkind

- Daughters of Adam, not just daughters of Cain. Adam had many daughters (5:4), thus this includes women/females from both the Sethite and Cainite lines, and all the other “unnamed” lines
- The Sethite view interprets these as “ungodly women” but there is no exegetical evidence or justification to do so
- “...beautiful” - they looked good; they aroused a sinful sexual attraction in the “sons of God” (fallen angels)
- “...took wives for themselves, whomever they chose” - the text limits the relationship one way: the sons of God marry the daughters of men. Nothing is mentioned about “the daughters of God” marrying the “sons of men,”
- This reciprocal relationship would be expected if the terms simply meant that godly men were marrying ungodly women. Why would godly men marry ungodly women? Doesn’t sound like the girls had much choice in the matter.
- The one-way use of the terminology implies that this intermarriage was not strictly within a human sphere. The only logical explanation is that something other than natural marriage between men and women was occurring.
- “took” - *laqach*, commonly used for marriage transactions (Gen 4:19; 11:29; 12:19; 20:2-3; 25:1; 36:2; 36:6)

Those who reject the angelic view of this passage often cite Matt 22:30, which, they claim teaches that angels are sexless. When Jesus was speaking about marrying and giving in marriage, He was not speaking of angels in general, but specifically of angels in heaven: Good or holy angels in heaven neither marry nor are given in marriage. However, Genesis is speaking of fallen angels on earth. Moreover, in this same passage in Matthew, Jesus made the same point about humans in heaven not marrying or being given in marriage.

Therefore, in heaven, humans will not marry or be given in marriage. But here on earth, humans do marry and are given in marriage. Therefore, in heaven, humans do not marry and give in marriage, just as it is with angels in heaven.

One thing is clear: Angels do not procreate after their kind; they do not give birth to other angels as such. However, on earth, they are able to produce something that is superhuman. In addition, when angels become visible, they always appear in Scripture as young men and more often are mistaken for young men (Gen 18:1—19:22; Mark 16:5-7; Luke 24:4-7; Acts 1:10, 1:11).

3 Then the LORD said, “My Spirit **will not remain with man forever**, because he is also flesh; nevertheless his days shall be **120 years**.”

3 Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.”

3 So the LORD said, "My Spirit won't remain with human beings forever, because they're truly mortal. Their lifespan will be 120 years."

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

— "...will not remain with man forever" - *olam*, means that God will not allow the race to continue forever in such a sin as described in 6:2. There will be a limit.

— "strive" - *yadon*, striving in the sense of restraining sin; the Spirit was striving in the sense of restraining sin through the preaching of Enoch and Noah

— In the midst of unspeakable evil and sin, God's Spirit is still active, striving (contending) with man, convicting man, trying to get mankind to change his thinking (repent)

— God's Spirit is doing the same thing today (Cf. John 16:7-11)

— "...120 years" - the amount of time God withheld His justice from sinful man and allowed His Spirit to work on the heart of man

— the time until the Flood (1 Peter 3:20); man was given this length of time as an opportunity to respond to the warning of God's Spirit and Noah's preaching (1 Peter 3:20; 2 Peter 2:5; Jude 14)

— Before God sends judgment, He first sends grace:

- Methuselah ("when he dies, it shall be sent") lived 969 years, the only living person in history. He was a prophecy of the Flood that gave mankind almost a millenia to repent. The year he died, the Flood came.
- God gave the Canaanites 400 years to repent while Israel was in Egypt (Gen 15:16)
- 1 Tim 2:4: who wants all people to be saved and to come to the knowledge of the truth.
- 1 Peter 3:9: The Lord is not slow about His promise, as some count slowness, but is patient toward you, not willing for any to perish, but for all to come to repentance.
- Ezek 18:23: Do I take any pleasure in the death of the wicked," declares the Lord GOD, "rather than that he would turn from his ways and live?

4 The **Nephilim** were on the earth **in those days, and also afterward**, when the **sons of God came in to** the daughters of mankind, and they bore children to them. Those were the mighty men who **were of old**, men of renown.

4 The Nephilim were 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.

4 The Nephilim were on the earth at that time (and also immediately afterward), when those divine beings were having sexual relations with those human women, who gave birth to children for them. These children became the heroes and legendary figures of ancient times.

4 There were Nephilim in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

— The result of the intermarriage between fallen angels and human daughters...

— "...Nephilim" - - "...Nephilim" - comes from the root "nephal" (verb), which means "to fall"; Nephilim (noun form) comes from same root word, plural ("im"), meaning "fallen ones"

— Some translations use the term "giants," but that is not from the Hebrew (it comes from the LXX, which translates it as "gigantes," the source of the English word "giants.")

— "...in those days" - we don't know when the Nephilim began, other than this general statement that puts it sometime during the 120 years before the Flood (6:3)

— "...and also afterward" - this short phrase (along with Num 13:33) has been interpreted by many today to mean that there was a second incursion of Nephilim after the Flood

— They reason that the Flood wiped out the first incursion of Nephilim, but there was a smaller, more limited incursion of Nephilim after the Flood known as the Canaanites, which God instructed Joshua to completely wipe out (Cf. Num 13:32-33). Since Israel failed to completely wipe out the Canaanites according to God's instruction, David later had to finish the job.

— Then those who believe in a "second eruption" of Nephilim also believe that the Nephilim will return during the end times (because of Jesus' statement that "as it was in the days of Noah so shall it be again")

— However, the evidence used to support a "second eruption" is tenuous at best (see notes on Num 13:32-33)

— But this phrase does not give a specific point in time...we have to ask "after what"? Those that argue for post-Flood Nephilim assume that this means "after the Flood" but that is reading into the text.

— This pre-Flood world of Nephilim went on for 120 years (6:3). This is a long period of time, and "afterward" likely simply refers to later during this 120 year pre-Flood time period.

— At this point in the narrative, the reader knows nothing about the Flood. It wasn't predicted beforehand, there were no prophecies of it in Gen 1-5. To get "in those days" and "also afterward" to mean before and after the Flood, you have to read the Flood into the text, which has yet to even be revealed or hinted at.

— The phrases "in those days" and "also afterward" is explained in v3: God allowed this intermarriage and corruption of the human gene pool to go on for 120 years. When the text says before and after, it's referencing some event within that 120 year timeframe.

— We need to understand Satan's strategy here, which is to corrupt the human gene pool to the point that there were no remaining humans alive who were not descendants of these

"sons of God" (demons). If he were successful, the Messiah could not be born.

- This phrase doesn't have to mean "after the Flood" because the Flood is nowhere mentioned in this verse. The verse doesn't note when this atrocity began, and doesn't indicate when it ended, outside of the Flood.
- If Nephilim survived the Flood, then God's purpose for sending the Flood and wiping out all mankind and animals, His entire creation minus 8 people and some animals, was all for naught. His purpose was not achieved.
- "...sons of God" - angels (see notes, v2) (Cf. Job 1:6; 2:1; 38:7)
- We know from Rev 12:4 that when Satan was ejected from heaven, one-third of the angels were ejected with him. It appears that a subset of these one-third of all angels had sexual relations with human women, who then gave birth to Nephilim.
- "...came in to" - had sexual relations with
- After the Fall, sexual immorality increased and spread, far away from God's standard (Cf. 4:19; 4:23a) until it culminated in demons taking on the form of a man and intermarrying and having sexual relations with human women
- This shows the depths to which the human race fell away from God's standard for human sexuality
- If you want to find a parallel between the time before the Flood and today, this is where you'll find it...in the fact that then, as today, the societal standard for sexuality is rapidly moving away from God's standard into all forms of sexual deviancy, strangeness, and weirdness

Num 13:32-33:

32 So they gave out to the sons of Israel a **bad report** of the land which they had **spied** out, saying, "The land through which we have gone, in **spying** it out, is **a land that devours its inhabitants**; and all the people whom we saw in it are men of *great size*.

33 There also we saw the **Nephilim** (the sons of Anak are part of the **Nephilim**); and we became **like grasshoppers** in our own sight, and so we were in their sight."

Sons of God 01 Gen 6:1-4 - Alternative Views, Satan's Strategy

Sons of God 02 Gen 6:1-4 - Angel View

Sons of God 03 Gen 6:1-4 - Angel View, NT Confirmations

Sons of God 04 Gen 6:1-4 - Objections to Angel View; Post-Flood Nephilim

Sons of God 05 Gen 6:1-4 - Post-Flood Nephilim

Sons of God 06 Gen 6:1-4 - Why No Nephilim Today?

New Testament Confirmations

Jude 6-7:

6 And angels who did not keep their own domain but abandoned their **proper dwelling place**, these He has kept in eternal restraints under darkness for the judgment of the great day,

- "...proper dwelling place" - *oiketerion*, habitation; used only 2x (Jude 6; 2 Cor 5:2)

7 just as Sodom and Gomorrah and the cities around them, since they in the same way as these *angels* indulged in sexual perversion and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.

2 Cor 5:2: For indeed, in this *tent* we groan, longing to be clothed with our dwelling from heaven,

2 Peter 2:4-5:

4 For if God did not spare angels when they sinned, but cast them into **hell** and committed them to pits of darkness, held for judgment;

• "...hell" - *Tartarus*, Greek term for the "dark abode of woe"; pit of darkness in the unseen world

5 and did not spare the ancient world, but protected Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly;

GOOD ANGELS & EVIL ANGELS



These incarcerated demons will be freed again to torture mankind during the 5th Trumpet judgment during the Tribulation (Cf. Rev 9:1:12)

There is no need for Satan to deploy this same strategy again because the Messiah has already been born. The intent of the strategy was to prevent the Messiah from being born, and it failed, so there's no purpose to deploy this strategy again.

The strategy of Satan today is not to corrupt the human gene pool so the Messiah could not be born. His strategy today is to wipe out the nation of Israel, even man, woman, and child of Jewish descent. He wants to do this because the Bible makes it very clear that it is a converted nation of Israel who will call Jesus back to earth to rescue them, which is the prerequisite condition for His Second Coming (Cf. Matt 23:37-39).

Rev 12 lays out Satan's past, failed strategy as well as his current strategy. Verses 1-5 show his past strategy, while v6-17 lay out his present and future strategies.

"Angel" View

- Church Fathers: Philo of Alexandria • Justin Martyr • Irenaeus • Athenagoras • Tertullian • Lactantius • Amrose • Julian

- Modern Scholarship: G.H. Pember • M.R. DeHaan • C.H. McIntosh • F. Delitzsch • A.C. Gaebelein • A.W. Pink • Donald Barnhouse • Henry Morris • Merril F. Unger • Arnold Fruchtenbaum • Hal Lindsey • Chuck Smith • John MacArthur • Henry Morris • Robert Lightner • James Boice • Charles Ryrie • D. Edmond Hiebert • Robert Morey
- Ancient Legends: Sumer • Persia • Assyria • Greece • Egypt • India • Incas • Bolivia • Mayan • South Sea Islands • Gilgamesh • American Indians

Sethite View

- "Sons of God" ~ Sethite Leadership?
- "Daughters of Adam" ~ Daughters of Cain?
- Sin = failure to maintain separation?
- Nephilim = ?

5th Century Origin

Celsus and Julian the Apostate used the traditional belief to attack Christianity; Julius Africanus resorted to the Sethite theory as more comfortable ground. Then, Cyril of Alexandria used it to repudiate the orthodox position. Augustine embraced the Sethite theory and this view prevailed into the Middle Ages and is still commonly taught today.

Problems with the Sethite View (Summary)

1. Text Itself - substantial liberties must be taken with the literal text to propose the "Sethite" view.

The term translated "the Sons of God" is, in the Hebrew, *B'nai HaElohim*, "Sons of Elohim," which is a term *consistently* used in the OT for *angels*, and it is *never* used of believers in the OT. It was so understood by the ancient rabbinical sources, by the LXX translators in the 3rd century before Christ, and by the early church fathers. Attempts to apply this term to "godly leadership" is without Scriptural foundation.

The "Sons of Seth and daughters of Cain" interpretation strains and obscures the intended grammatical antithesis between the *Sons of God* and the *daughters of Adam*. Attempting to impute any other view to the text flies in the face of the earlier centuries of understanding of the Hebrew text among both rabbinical and early church scholarship. The lexicographical antithesis clearly intends to establish a contrast between the "angels" and the women of the Earth.

If the text was intended to contrast the "sons of Seth and the daughters of Cain," why didn't it say so? Seth was not God, and Cain was not Adam. (Why not the "sons of Cain" and the "daughters of Seth?" There is no basis for restricting the

text to either subset of Adam's descendants. Further, there exists no mention of *daughters of Elohim*.)

And how does the "Sethite" interpretation contribute to the ostensible cause for the Flood, which is the primary thrust of the text? The entire view is contrived on a series of assumptions without Scriptural support.

The Biblical term "Sons of Elohim" (that is, of the Creator Himself), is confined to the direct creation by the divine hand and not to those born to those of their own order. In Luke's genealogy of Jesus, only Adam is called a "son of God." The entire Biblical drama deals with the tragedy that humankind is a fallen race, with Adam's initial immortality forfeited. Christ uniquely gives them that receive Him the power to become the sons of God (John 1:11-12). Being born again of the Spirit of God, as an entirely new creation (2 Cor 5:17), at their resurrection they alone will be clothed with a building of God (2 Cor 5:1-4) and in every respect equal to the angels (Luke 20:36). The very term *oiketerion*, alluding to the heavenly body with which the believer longs to be clothed, is the precise term used for the heavenly bodies from which the fallen angels had disrobed.

The attempt to apply the term "Sons of Elohim" in a broader sense has no textual basis and obscures the precision of its denotative usage. This proves to be an assumption which is antagonistic to the uniform Biblical usage of the term.

2. The Daughters of Cain - the "Daughters of Adam" also does not denote a restriction to the descendants of Cain, but rather the whole human race is clearly intended.

These daughters were the daughters born to the men with which this very sentence opens: Gen 6:1-2: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

It is clear from the text that these daughters were not limited a particular family or subset, but were, indeed, from (all) the *Benoth Adam*, "the daughters of Adam." There is no apparent exclusion of the daughters of Seth. Or were they so without charms in contrast with the daughters of Cain? All of Adam's female descendants seem to have been involved. (And what about the "sons of Adam?" Where do they, using this contrived dichotomy, fit in?)

Furthermore, the line of Cain was not necessarily known for its ungodliness. From a study of the naming of Cain's children, many of which included the name of God (4:18), it is not clear that they were all necessarily unfaithful.

3. Inferred Lines of Separation - the concept of separate "lines" itself is suspect and contrary to Scripture (11:6). National and racial distinctions were plainly the result of the subsequent intervention of God in Gen 11, five chapters later. There is no intimation that the lines of Seth and Cain kept themselves separate nor were even instructed to. The injunction to remain separate was given much later. Gen 6:12 confirms that all flesh had corrupted His way upon the earth.
4. Inferred Godliness of Sethites - there is no evidence, stated or implied, that the line of Seth was godly. Only one person was translated from the judgment to come (Enoch) and only eight were given the protection of the ark. No one beyond Noah's immediate family was accounted worthy to be saved. In fact, the text implies that these were distinct from all others. (There is no evidence that the wives of Noah's sons were from the line of Seth.) Even so, Gaebelein observes, "The designation 'Sons of God' is never applied in the OT to believers," whose sonship is "distinctly a NT revelation."

The "Sons of Elohim" saw the daughters of men that they were fair and took them wives of all that they chose. It appears that the women had little say in the matter. The domineering implication hardly suggests a godly approach to the union. Even the mention that they saw that they were attractive seems out of place if only normal biology was involved. (And were the daughters of Seth so unattractive?) It should also be pointed out that the son of Seth himself was Enosh, and there is textual evidence that, rather than a reputation for piety, he seems to have initiated the profaning of the name of God.

If the lines of Seth were so faithful, why did they perish in the flood?

5. Unnatural Offspring - the most fatal flaw in the specious "Sethite" view is the emergence of the Nephilim as a result of the unions (bending the translation to "giants" does not resolve the difficulties). It is the offspring of these peculiar unions in Gen 6:4 which seems to be cited as a primary cause for the Flood.

Procreation by parents of differing religious views do not produce unnatural offspring. Believers marrying unbelievers may produce "monsters," but hardly superhuman, or unnatural, children! It was this unnatural procreation and the resulting abnormal creatures that were designated as a principal reason for the judgment of the Flood.

The very absence of any such adulteration of the human genealogy in Noah's case is also documented in Gen 6:9: Noah's family tree was distinctively unblemished.

The term used, *tamiym*, is used for *physical* blemishes (Ex 12:5,29; Lev 1:3,10; 3:1,6; 4:3,23; 5:15,18,25; 22:19,21; 23:12; Num 6:14; et al). Over 60 references, usually referring to the freedom from physical blemishes of offerings.

Why were the offspring uniquely designated "mighty" and "men of reknown?" This description characterizing the children is not accounted for if the fathers were

merely men, even if godly.

A further difficulty seems to be that the offspring were only *men*; no “women of reknown” are mentioned (was there a chromosome deficiency among the Sethites? Were there *only* “Y” chromosomes available in this line?).

6. New Testament Confirmations – “In the mouths of two or three witnesses every word shall be established.” In Biblical matters, it is essential to always compare Scripture with Scripture. The NT confirmations in Jude and 2 Peter are impossible to ignore. Peter’s comments even establishes the time of the fall of these angels to the days of the Flood of Noah.

Even Peter’s vocabulary is provocative. Peter uses the term *Tartarus*, here translated “hell.” This is the only place that this Greek term appears in the Bible. *Tartarus* is a Greek term for “dark abode of woe”; “the pit of darkness in the unseen world.” As used in Homer’s Iliad, it is “...as far beneath hades as the earth is below heaven.” In Greek mythology, some of the demigods, *Chronos* and the rebel Titans, were said to have rebelled against their father, *Uranus*, and after a prolonged contest they were defeated by *Zeus* and were condemned into *Tartarus*.

The Epistle of Jude also alludes to the strange episodes when these “alien” creatures intruded themselves into the human reproductive process: The allusions to “going after strange flesh,” keeping “not their first estate,” having “left their own habitation,” and “giving themselves over to fornication,” seem to clearly fit the alien intrusions of Gen 6. (The term for habitation refers to their heavenly bodies from which they had disrobed.)

These allusions from the NT would seem to be fatal to the “Sethite” alternative in interpreting Gen 6. If the intercourse between the “sons of God” and the “daughters of men” were merely marriage between Sethites and Cainites, it seems impossible to explain these passages, and the reason why some fallen angels are imprisoned and others are free to roam the heavenlies.

The Stratagems of Satan

- Cain murders Abel (Gen 4)
 - Satan was involved in Cain’s thoughts, reasoning that since Abel’s sacrifice was accepted and Cain’s was rejected, that the messianic line would come through Abel (1 John 3:12)
- Corruption of Adam’s line (Gen 6)
- Abraham’s seed (Gen 12; 20)
- Famine (Gen 50)
- Destruction of male line (Ex 1)

- The new Egyptian Pharaoh drowning newborn Hebrew children in the Nile River, another Satanic attempt to thwart the genealogy of the Messiah
- Pharaoh's pursuit (Ex 14)
- The populating of Canaan (Gen 12:6)
- Against David's line (2 Sam 7)

Attacks on David's Line

- Jehoram kills his brothers (2 Chr 21)
- Arabians slew all (but Ahaziah)
- Athaliah kills all (but Joash) (2 Chr 22)
 - The closest Satan ever came to pulling off his plans...
 - A wicked queen, Athaliah, assumed the thrown and immediately ordered all the offspring of Judah murdered (Gen 49:10)
 - If it wasn't for Jehoiada the priest hiding baby Joash in the temple for six years, until Athaliah left the scene, Satan would've been victorious
 - At that point, there were no members of the Davidic lineage left on earth except for baby Joash
- Hezekiah assaulted, etc. (Is 36; 38)
- Haman's attempts (Esther 3)
 - Haman develops a plot to exterminate the Jewish nation
 - The plan was foiled by Esther and Mordecai, and a lot of intervention by God Himself

New Testament Strategems

- Joseph's fears (Matt 1)
- Herod's attempts (Matt 2)
 - Satan was involved in Herod's thoughts, motivating him to murder these children in order to prevent the birth of Christ (Rev 12:4)
- At Nazareth (Luke 4)
- 2 storms on the Sea (Mark 4; Luke 8)
- The Cross
- Summary: Rev 12...and he's not through...

5 Then the LORD saw that the wickedness of mankind was great on the earth, and that **every** intent of the thoughts of their hearts was only evil **continually**.

5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

5 The LORD saw that human evil was growing more and more throughout the earth, with every inclination of people's thoughts becoming only evil on a continuous basis.

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

- "...every...continually" - shows that human depravity had reached a point that it had never reached before. This has to do with the deliberate and cognitive plans to do evil all the time. This shows the failure of conscience to restrain sin.

— In order to fully understand this, we need to understand what the doctrine of Total Depravity is, and is not. See Total Depravity.

- Why was mankind so bad at this point in time? What caused mankind to fall to such a low level of evil, to the point that God was sorry (v6) that He created mankind and was contemplating judgment to wipe man from the face of the earth? The answer is in v1-4.

— It has to do with the experiment that Satan was running at this point in history to alter the genetics/DNA of the human race so severely that a Messiah who must be 100% man and 100% God at the same time would be impossible.

— It was the demonically-charged full court press against mankind that pushed man to stoop to this level of evil. It was this level of wickedness that God had to put a stop to.

6 So the LORD was **sorry** that He had made mankind on the earth, and He was **grieved in His heart**.

6 The LORD was sorry that He had made man on the earth, and He was grieved in His heart.

6 Then the LORD regretted that he had made human beings on the earth, and he was deeply grieved about that.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

- "...sorry" - *nahòam*, in the *niphal* form describes, anthropologically, the love of God as having suffered heart-rending disappointment. Literally, it speaks of taking a deep breath in extreme pain.

— When "repentance" is used in reference to God, it refers to a change in God's actions resulting from a change in the objects of His actions (see note on 1 Sam 15:11,29)

— Sometimes God puts events into motion, and then when He sees the consequences of it (not God's actions, but man's actions), God expresses sorrow

— This happened here, as well as with Saul (1 Sam 15:11); God regretted making Saul king because he (Saul) turned back from following God and did not obey God's commands

— Because God is omniscient, He knew what was going to happen, but that doesn't minimize or marginalize in any way God's sorrow and emotion at the state of His creation at that point in time. Man had fully negated God's purpose in creation.

- "...grieved in His heart" - in contrast to the heart of man, described in v5

7 Then the LORD said, "I will **wipe out** mankind whom I have created from the face of the land; mankind, and animals as well, and crawling things, and the birds of the sky. For I am sorry that I have made them."

7 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."

7 So the LORD said, "I will annihilate these human beings whom I've created from the earth, including people, animals, crawling things, and flying creatures, because I'm grieving that I made them."

7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

- Things got so bad, and God was so sorrowful at the state of sin/evil in the world that He resolved to wipe out mankind, including all of the animals. But before He does so, He manifests and demonstrates His grace through the family of Noah.

- "...wipe out" - "to totally erase" (Gen 7:4,23; Ex 32:32-33; 2 Kings 21:13; Ps 51:1)

— It means the complete removal of one thing from another; in this case, the complete removal of human beings from the face of the earth. The scope of the destruction will include human beings, animals and birds; fish are not mentioned, since the destruction will come by water.

— Anytime God destroys anything in the Bible, He always first manifests His grace first:

- Canaanites
- The residents of Sodom & Gomorrah
- The earth dwellers during the Tribulation period

— We can never develop a view of God that He is so gracious and merciful that He will never judge, but we can also not develop a view that God that He is so judgmental that He never manifests grace. With God, it's always both.

(ii) Righteousness of Noah (6:8-12)

8 But Noah **found favor** in the eyes of the LORD.

8 But Noah found favor in the eyes of the LORD.

8 However, the LORD was pleased with Noah.

8 But Noah found grace in the eyes of the LORD.

- God then moves from judgment to grace; the judgment of God is shown contemporaneously with His grace

- This is the first indication in Scripture that there was hope for the guilty sinner. The basis for this (at the time) was unknown, however it's clear that the Lord saw Noah as someone living up to His standards. Cf. Gen 15:6 (see note on Justification in the OT).
- "...found" - shows grace is not won and it is not earned; Noah simply *found* grace in God
- Other references to Noah outside Genesis: 1 Chr 1:4; Is 54:9; Ezek 14:14,20; Matt 24:37-39; Luke 3:36; 17:26; Heb 11:7; 1 Peter 3:20; 2 Peter 2:5.
- "...favor" - grace
- Why would Noah find grace in the eyes of the LORD? Because he needed it, he was a sinner just like us.

9 These are *the records of the generations of* Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.

9 These are *the records of* the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.

9 These are the family records of Noah: Noah was a righteous man. Blameless during his times, Noah communed with God.

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

- "These are *the records of* the generations of" - *toledoth* (see note on 5:1)

- "...righteous man" - *tzaddik*, righteous; implies justification; emphasizes Noah inwardly.

But Noah got drunk and uncovered himself before his son Ham (Cf. 9:21-22). How could he be called righteous? Because he had a righteousness that was not his own (alien righteousness, Phil 3:9).

- "...blameless" - *tamiym*, perfect, unblemished; same word used in Ex 12:5 to describe an "unblemished" Passover Lamb

- If you track every usage of this word in Moses' writings, particularly Exodus, it always refers to genetic purity (Ex 12:5; 29:1; Lev 1:3,10; 3:6,9; 4:3,23,28,32, et al)

- The word doesn't describe the lamb's moral character (nor Noah's), it describes the genetic purity of the lamb (and Noah). The Passover Lamb had to be unblemished because it's a portrait (type) of Christ, so there couldn't be any blemish or genetic defect in it.

- So instead of meaning that Noah was just a good guy, it refers to the purity of his gene pool. His direct descendants had not been corrupted by the "sons of God" having sexual relations with human women, creating the Nephilim.

- Just as God got around the satanic attack of Cain murdering Abel by the birth of Seth, He got around the satanic attack attempting to corrupt the gene pool by preserving genetic purity in the family of Noah.

- It's likely that Noah and his family (wife) were supernaturally protected from the demonic incursion that was prevalent in those days. This is why the messianic line can be traced

back through Noah.

- This is why the Bible is so careful to trace the genealogy of Noah, through Shem, then (Gen 5) eventually through Terah, then Abraham, Isaac, Jacob, Judah, and eventually to Jesus Christ. Satan's corruption of the gene pool was so widespread and profound that it was literally a miracle of God that Noah and his family remained pure.
- "...in his generation" - Noah's line had not yet been corrupted by Satan's gene pool scheme; Noah and his family were divinely protected from this genetic corruption, thus he is qualified as 100% pure genetically to create a line through which the Messiah will come.
- Noah had three sons (Shem, Ham, Japheth), and as we follow the genealogy in the OT, we learn that the messianic line came through Shem
- "...Noah walked with God" - the result of God's grace: Noah walked with God. Noah (like Adam & Eve before the Fall, or Enoch before he was raptured) had a personal relationship with God. He obeyed God's commands; same term used of Enoch (5:22-24; Cf. Heb 11:7).
- Noah is mentioned as one of three righteous (with Job and Daniel, Ezek 14:14,20). He is included in the genealogies of Abraham and Jesus (1 Chr 1:4; Luke 3:36).
- NT References: by Christ (Matt 24:37-39; Luke 17:26); Peter (1 Peter 3:20; 2 Peter 2:5); Paul (Heb 11:7)

10 And Noah fathered three sons: **Shem, Ham, and Japheth.**

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

10 Noah fathered three sons: Shem, Ham, and Japheth.

10 And Noah begat three sons, Shem, Ham, and Japheth.

- Noah received grace from God (v8) and as a result he had three sons (Cf. 5:32)

— God does not have grandchildren; a person cannot live off the faith of what their parents believed. Every single human being must be saved by their own personal faith and trust in Jesus Christ.

— However, a Christian's presence in a family brings God's grace upon that family. You don't have to look too hard in the Bible to see this (Cf. Acts 16:30-31; 1 Cor 7:14; Prov 22:6; 2 Tim 1:5; 3:15). God will bless a family on account of the fact that there is a believer in that family of unbelievers.

— The opposite is also true...if you have godlessness within a family, it can have a negative impact up to the third or fourth generation, but godliness in a family can impact thousands (Cf. Ex 20:5-6)

— Noah found grace from God, and that grace was passed down to his three sons: Shem, Ham, and Japheth

- It will be through Shem, the oldest son, who will continue on the messianic line from Noah (Cf. 9:26)

- In Gen 11, we will get another genealogy: In Gen 5 we got Adam to Noah; in Gen 11 we will get Shem through Terah (the father of Abraham)
- It is from Shem that we get the term "Semitic"

11 Now the **earth** was corrupt in the sight of God, and the **earth** was filled with violence.

11 Now the earth was corrupt in the sight of God, and the earth was filled with violence.

11 By this time, the earth had become ruined in God's opinion and filled with violence.

11 The earth also was corrupt before God, and the earth was filled with violence.

- "...earth" [2x; 6x in v11-13] - 'eres, typically refers to the entire earth (Cf. 1:1-2), however it can be used to refer to a local land region (i.e. "land" of Israel) if the context allows

— Proponents of a "local" (instead of global) Flood point is the use of 'eres in this passage, and how it can refer to a localized region, to argue that the flood was not global in nature, but localized to the area in and around Israel

— Since 'eres is not a technical word, it can mean a localized area or region as well as describing the entire earth. We have to choose which definition applies in each usage based on the context of the passage in which it is used.

— In Ex 9:24, clearly 'eres is used to describe a localized storm in the land of Egypt. The context is clearly local.

— However, there is nothing in Gen 6-9 that provides a shred of a clue that the Flood was confined to a local area or region and not global. There are exactly zero hints in the text that allow the reader to shrink Noah's Flood into a localized region.

— In the NT, Jesus analogizes His return to the days of Noah. His return will not be a localized event, it will be worldwide/global (Rev 1:7)

12 And God looked on the earth, and behold, it was **corrupt**; for **humanity** had **corrupted** its way upon the earth.

12 God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.

12 God looked at the earth, observing how corrupt its population had become, because the entire human race had corrupted itself.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

- God's evaluation: rampant corruption

- "...corrupt...corrupted" - interpreted here as primarily genetically corrupt, due to the demonic incursion with human women (v1-4)

— Of course there was tremendous evil in the world at this time as well, so the use of corrupt/corrupted in this verse obviously points to the level of man's sin and depravity as well (v5,14)

- "...humanity" - shows the extent of Satan's success. Only four women were untainted by intermarriage: Noah's wife and the wives of his three sons.

(iii) Building of the ark (6:13-22)

13 Then God said to Noah, "The end of humanity has come before Me; for the earth is filled with violence because of people; and behold, I am about to destroy them with the earth.

13 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.

13 So God announced to Noah, "I've decided to destroy every living thing on earth, because it has become filled with violence due to them. Look! I'm about to annihilate them, along with the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

- "...God said to Noah" - in this section, where God converses with Noah, Noah is never quoted as to his response. In fact, there is no response from Noah in the entire Flood account, only after the Flood (9:25-27). There is no record of what Noah said to God, or what he said to anyone else.

- "...The end of all flesh has come before Me" - this is the beginning of the 120 years.

Within these 120 years, the ark was built, the necessary food gathered, and the animals collected.

- "...violence" - *hāmās*, violence proliferated very quickly in the ancient world (Cf. 4:8,23-24). The value of life had become cheapened to the point that if you hated someone so much, how much more is it to murder them

— This is the reason that God created human government after the Flood and instituted capital punishment (Cf. 9:6). God created human government and capital punishment to deter violence.

— Rev 9:20-21 describes the sins of the earth dwellers during the Tribulation, which they did not repent of, as God is reigning down judgment upon them: 3rd on this list is "murders"

- "...I am about to destroy them with the earth" - a short-term prophecy God gives about the complete destruction of the entire world, with the exception of Noah and his family, who found grace in the eyes of the Lord

— "destroy" - *shachat*, same word used to describe what man was doing to the earth (v12). Used in this context, it is because man is corrupting the earth; when God uses it in this context, it is because God is destroying the earth.

14 Make for yourself an **ark** of gopher wood; you shall make the ark with compartments, and **cover** it inside and out with pitch.

14 Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch.

14 So make for yourself an ark out of cedar, constructing compartments in it, and cover it inside and out with tar.

14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

- "...ark" - *teivah*, "a chest or coffer"; the word for the "ark" of the covenant is a different word: *aron*
- "...cover" - *kaphar*, here it means "pitch"; elsewhere: "atonement"

There are over 300 accounts of a global flood in pagan nations. One example is found in the Gilgamesh Epic. Note that most, if not all, of these pagan accounts of a global flood have been dated from the 1800s BC, well before the writing of Genesis (around 1446 BC). Thus, these pagan accounts cannot be said to have borrowed from the Bible.

Biblical vs. Babylonian Flood Account		
ITEM	GENESIS	GILGAMESH EPIC
Flood planned	God	Council
View of God	Monotheism	Polytheism
Revelation to a hero	God warned Noah	Ea warned Utnapishtim
Reason	Sin	Noise
Punishment	Ethics	Ambiguous, regretted
Salvation of hero	Included in God's plan	Done secretly
Lives saved	8	Reps of all living things
Boat	300x50x30 cubits-3 levels	120x120x120 cubits-7 levels
Duration	40 days, 40 nights	6 days, 6 nights
Landing	Mountains of Ararat	Mount Nisir
Birds	Raven, dove (3x)	Dove, swallow, raven
Sacrifice	Worship	Appeasement
Blessing	Covenant	Divinity, immortality

15 This is how you shall make it: the length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits.

15 This is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.

15 Make the ark like this: 300 cubits long, 50 cubits wide, and 30 cubits high.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

- If the Flood was localized, there is no reason to need an ark as big as God commanded Noah to build it. The only reason God commanded Noah to build an ark this large is because it would have to endure tremendous tumult

16 You shall make a **window** for the ark, and finish it to a cubit from the top; and put the **door** of the ark on the side; you shall make it with lower, second, and third decks.

16 You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks.

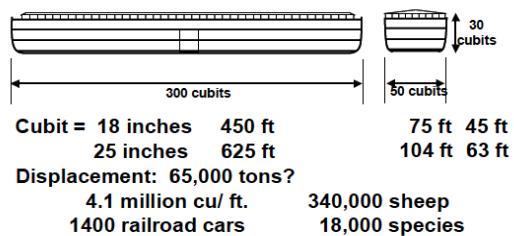
16 Make a roof for the ark, and finish the walls to within one cubit from the top. Place the entrance in the side of the ark, and build a lower, a middle, and an upper deck.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

- "...window" - *sohar*, best translated as a light or window. This was approximately eighteen inches in height and extended completely around the ark; it admitted light and air.

- "...door" - singular, there was only one door (John 10:7-9; Cf. Matt 7:13-14; John 14:6; Acts 4:12; Gal 2:21; 1 Tim 2:5)

— 1 Peter 3:20-21 talks about how the ark, in a certain sense, is a type of the cross



Titanic: 882ft, 46,000 tons

[25in cubit: 4.1 million cu ft (2.73 times larger)]

17 Now behold, I Myself am bringing the **flood** of water upon the earth, to destroy **all flesh** in which there is the breath of life, from under heaven; everything that is on the earth shall

perish.

17 Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish.

17 "For my part, I'm about to flood the earth with water and destroy every living thing that breathes. Everything on earth will die.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

- God reveals more details about the mode of destruction of the earth...

- "...flood" - *mabul*, flood; unique to Noah's Flood; a different Hebrew word is used elsewhere in the OT to describe a flood. This is also true in the Greek NT, which uses *kataklusmos*, which is used solely of Noah's Flood (Matt 24:39; Luke 17:27; 1 Peter 2:5; 3:6).

— There had never been a flood of any kind before; in fact, there had never been rainfall upon the earth until that time. The goal was to destroy all air-breathing animals and mankind.

— The purpose of God's instruction to Noah to build the ark: because He will bring a flood of water upon the earth, to destroy all flesh. There is no room in this verse to get to a local flood.

18 But I will establish **My covenant** with you; and you shall enter the ark—you, your sons, your wife, and your sons' wives with you.

18 But I will establish My covenant with you; and you shall enter the ark—you and your sons and your wife, and your sons' wives with you.

18 However, I will establish my own covenant with you, and you are to enter the ark—you, your sons, your wife, and your sons' wives.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

- "...My covenant" - *berith*, first reference in Scripture and first reference to the covenant that God would make with Noah (Noahic Covenant)v

- God issues "tickets" for the people Noah will allow on the ark. A total of 8 people would enter the ark: Noah, his wife, his three sons and their wives (Cf. 1 Peter 3:20; 2 Peter 2:5)

- 1 Peter 3 tells us that Noah was a preacher of righteousness, and when you read verses earlier in this chapter, you find that he preached righteousness for 120 years

— We often determine if something is of God by whether or not it works. If a ministry is from God, it has to be successful. Success determines truth. That is the doctrine of pragmatism, if it works it must be of God. But the doctrine of pragmatism quickly collapses

when you actually see the amount of fruit that Noah's preaching bore: out of possibly 7 billion people, the only believers were seven others in his family after 120 years of ministry.

Noahic vs. Abrahamic & Mosaic Covenants			
Name	NOAHIC	ABRAHAMIC	MOSAIC
Human agent	Noah	Abraham	Moses
Scripture	Gen 8–9	Gen 12–17	Ex 19–40
Covenant (<i>Berith</i>)	Gen 9:9	Gen 15:18	Ex 19:5
Party	World, humanity	Israel, Hebrews	Israel, Hebrews
Israel	Pre-Israel	Post-Israel	Post-Israel

Noahic vs. Abrahamic & Mosaic Covenants			
Covenant	NOAHIC	ABRAHAMIC	MOSAIC
Conditional or unconditional	Unconditional	Unconditional	Conditional
Promises	No more flood judgment, enduring earth, capital punishment	Ownership of land, seed, and blessing	Enjoyment or possession of land, seed, and blessing
Sign	Rainbow	Circumcision	Sabbath
Purpose	Restrain & preserve	Redemptive	Redemptive
Directly binding today?	Yes	No	No

19 And of every living thing of all flesh, you shall bring two of every *kind* into the ark, to keep *them* alive with you; they shall be male and female.

19 And of every living thing of all flesh, you shall bring two of every *kind* into the ark, to keep *them* alive with you; they shall be male and female.

19 You are to bring two of every living thing into the ark so they may remain alive with you. They are to be male and female.

19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

- If the Flood was just local and not global, why did Noah need to put animals on the ark?

20 Of the birds according to their **kind**, and of the animals according to their kind, of every crawling thing of the ground according to its kind, **two of every kind will come to you** to keep *them* alive.

20 Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every *kind* will come to you to keep *them* alive.

20 From birds according to their species, from domestic animals according to their species, and from everything that crawls on the ground according to their species—two of everything will come to you so they may remain alive.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

- If the Flood was local, why would God put birds on the ark?

- One of the favorite arguments of Flood deniers is, How did Noah fit all of the animals on the ark?

— A book that researched this and concluded that indeed it was possible to fit every animal on the ark is *Noah's Ark: A Feasibility Study* by John Woodmoorape

- According to the biblical account, there were no sea creatures on the ark (6:20), no insects (7:22), and no plants (6:20)
- There were only "clean" animals on the ark (7:2; Lev 11; Deut 14)
- There was not one of every type of dog on the ark; there were only two dogs.
- The animals on the ark did not need to be fully grown.
- Many animals hibernate, meaning they may have slept the entire time of the Flood.

— He concludes that the ark (450 ft long x 75 ft wide x 45 feet high (3 stories)) likely held about 16,000 animals, but was *capable* of holding 125,000 animals

- "...kind" - the Hebrew word for "kind" is broader than the English word for "species."

Considering the maximum 75,000 species, the ark would have only been 60% full.

- "...two of every *kind*" - will be amended in 7:2 (one pair of unclean, seven pairs of clean animals)

- "...will come to you" - Noah did not have to go out and hunt and gather these animals; God would supernaturally bring them to Noah

21 As for you, take for yourself some of every food that is edible, and gather *it* to yourself; and it shall be food for you and them."

21 As for you, take for yourself some of all food which is edible, and gather *it* to yourself; and it shall be for food for you and for them."

21 For your part, take some of the edible food and store it away—these stores will be food for you and the animals."

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

- God considered every need that Noah and his family would have during their days on the ark

— At this point, as in Eden (Cf. 1:29-30), man was vegetarian (herbivore); man did not become carnivorous until after the Flood

22 So Noah did *these things*; according to everything that God had commanded him, so he did.

22 Thus Noah did; according to all that God had commanded him, so he did.

22 Noah did all of this, precisely as God had commanded.

22 Thus did Noah; according to all that God commanded him, so did he.

- To understand this verse, we need to understand how utterly absurd and insane the instructions of God that were given to Noah. Yet Noah did "everything" that God commanded.

— The earth had never seen rain before (Cf. 2:5-6; Heb 11:7); it is conceivable that Noah did not even understand the notion of a flood

— But Noah put aside his own human reasoning and understanding and simply followed everything that God told him to do. He had total trust in God, not his own wisdom and five senses.