

Genesis: The Book of Beginnings

Focus	Four Great Events								Four Great Persons				
Divisions	1	2	3	4	5	9	10	11	12	25:19	27	37:2b	50
	Creation		Fall		Flood		Nations (Babel)		Abraham	Isaac	Jacob	Joseph	
Topics	Primeval History of Humanity								Patriarchal History of Israel				
	Beginning of the Human Race								Beginning of the Hebrew Race				
Locations	East (Eden to Ur)								West (Canaan to Egypt)				
Time	2,000 + years (20% of Genesis)								About 286 years (80% of Genesis)				

Author: Moses
Date written: after 1445 BC
Theme: Israel's Origin & Early Years

Purposes: 1) to present the beginning of everything but God
 2) to record God's choice of Israel & His covenant plan for the nation
 3) to show how the sin of man is met by the redemption of God

Genesis 3 – The Fall

v1-7 The Account

The Application: How Temptation Works (see James 1:13-15)

v8-21 The Consequences

v8-13 - The Investigation

v14-19 The Indictment

v14-15 – Curse pronounced on the Serpent
/ The Devil (Rev 12:9; 2Cor 11:3; 1Tim 2:14)

v16 – Curse pronounced on the Woman

v17-19 – Curse pronounced on Adam

v20-24 The Aftermath

(possession) (breath)

Genesis 4 – Cain and Abel

v1-15 Cain Murders Abel

- The Account (v1-8)
- The Investigation (v9)
- The Indictment (v10-15)

v16-24 Cain's Descendants

Cain + his wife → Enoch → Irad → Methushael → Lamech
(dedicated) (fleet) (Smitten by God)
(who is of God) (powerful)

Lamech + Adah (ornament) → Jabal (stream of water) & Jubal (stream)
father of those who dwell in tents & have livestock father of all those who play the lyre and pipe

Lamech + Zillah (shade) → Tubal-Cain (Thou will be brought of Cain),
Forger of all bronze & iron implements & Naamah (loveliness)

v25-26 Abel's Replacement

Adam + Eve → Seth (compensation)
→ Enosh (man) “Then men began to call on the name of the LORD”

Genesis 5 – The Generations of Adam

v1-5 Adam, 930 years & he died
(red) 130+800, had sons & daughters

v6-8 Seth, 912 years, & he died
(compensation) 105+807,
had sons & daughters

v9-11 Enosh, 905 years, & he died
(mortal man), 90+815,
had sons & daughters

v12-14 Kenan, 910 years, & he died
(possession), 70+840,
had sons & daughters

v15-17 Mahalel, 895 years, & he died
(praise of God), 65+830,
had sons & daughters

v18-20 Jared, 962 years, & he died
(descent), 162+800,
had sons & daughters

v21-24 Enoch, 365 years, & he was not,
(dedicated), 65+300,
for God took him (s. Jude 14-15)
had sons & daughters

v25-27 Methuselah, 969 years, & he died (man of the
dart/when he dies, there shall be an emission), 187+782,
had sons & daughters

v28-31 Lamech, 777 years, & he died
(powerful), 182+595,
had sons & daughters

v32 Noah was 500 years old,
(rest), 500+100+350=950, and he died
(Gen 9:28-29)
& he became the father of Shem, Ham & Japheth
(name) (hot) (opened)

Genesis 6-9 The Worldwide Flood

6:1-8 The Wickedness of Men

The Date (v1): when men began to multiply & daughters were born to them

The Deed (v2): the sons of God saw that the daughters of men were beautiful & they took wives for themselves whomever they chose.

The Denouncement (v3): the LORD said, "My Spirit shall not **strive** (mg. **Or rule in; some ancient versions read abide in**) with men forever; because he also is flesh; nevertheless his days shall be 120 years.

The Depravity (v4-5a): **The Nephilim** were on the earth in those days, & also afterward (s. Num 13:33), when the sons of God came in to the daughters of men, & they bore *children* to them. Those were **the mighty men** (*Gibborim*) who were of old, men of renown (men of name).

Sons of God, **B nê hæ'elohîm**, occurs only in Job 1:6; 2:1; 38:7; Psalm 29:1; 89:6; Jude 6-7; 2Peter 2:4

The Extent (v5b): every intent of the thoughts of his heart was only evil continually

The Sorrow (v6): The Lord was sorry & grieved in His heart

The Judgment (v7): I will blot out man, animals, creeping things & birds

The Exception (v8): Noah found favor

6:9-9:29 The Generations of Noah

6:9-10 The Righteousness of Noah

6:11-12 The Corruption of the Earth

6:13 The Judgment on the Earth

6:14-22 Noah Instructed to Build an Ark

7:1-5 The Last Seven Days

7:6-12 The Day the Flood Came

7:12-24 The Worldwide Flood

8:1-12 The Waters Subside

8:13-19 The Command to Leave the Ark

8:20-22 The Noahic Covenant

9:1-7 New Instructions Given

The Seven Precepts of Noah (compare Acts 15:19-20)

1. abstinence from blood

2. murder punishable by death

3. the civil authority

4. abstinence from blasphemy

5. abstinence from incest & unchastity

6. abstinence from theft

7. abstinence from idolatry

9:8-17 The Sign of the Noahic Covenant

9:18-19 The Survivors Named









9:20-27 The Curse on Canaan

9:28-29 Noah died

The Wickedness of Man (Gen 6:1-8)

Genesis 6:1-4 – Conditions on the Earth Before the Flood

6:1 Now it came about, when  men began to multiply on the face of the land, and daughters were born to them,

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

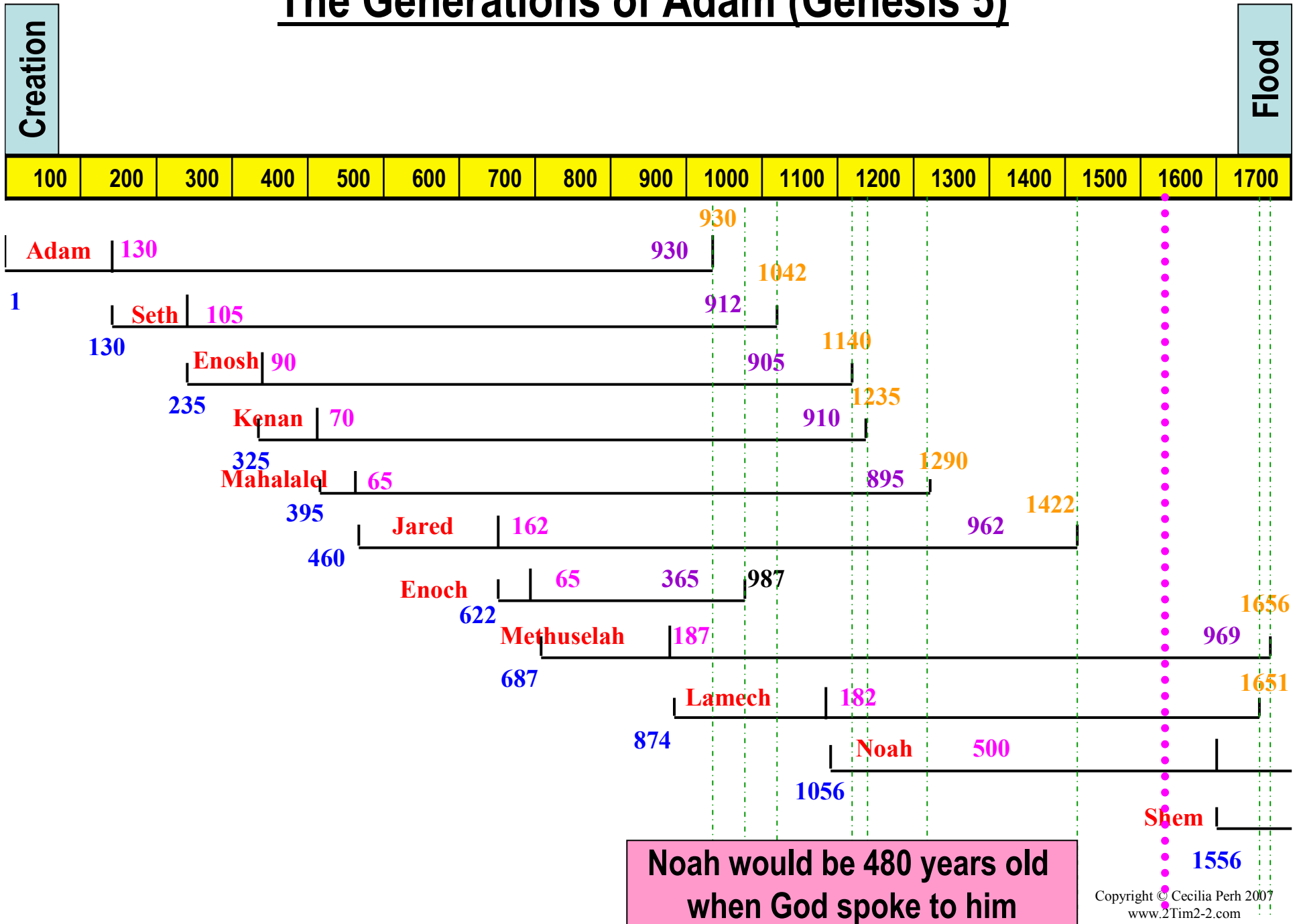
The Wickedness of Man (Gen 6:1-8)

6:3 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."

Two Possibilities

1. It refers to the number of years before the flood came. (1 Peter 3:19b-20 - the spirits *now* in prison, 20 who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through *the* water.)
2. It refers to the number of years man will be able to live up to, i.e., a maximum of 120 years before man dies.

The Generations of Adam (Genesis 5)



The Wick

Numbers 13:33 - "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."

6:4 **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.** Hasshem

gibbowr or gibbor, 158x, adj 1) strong, mighty
2) strong man, brave man, mighty man

n@phiyl or n@phil, 3x,
giants, the Nephilim

The Gibborim are clearly the offspring of the sons of God and the daughters of men.

The sons of Anak were a race of giants living in Canaan. From this verse, we know that the Nephilim must be of human origin and since they are living in Canaan *after the Flood*, they must also be descendants of Canaan, the son of Ham (see Genesis 10:6-18)

Adam Clarke on Genesis 6:4

- **The same became mighty men - men of renown - גברים** gibborim, which we render mighty men, signifies properly conquerors, heroes, from גבר gabar, “he prevailed, was victorious.” and אנשי השם anshey hashshem, “men of the name,” αυθρωποσοςμασος, Septuagint; the same as we render men of renown, *renominati*, twice named, as the word implies, having one name which they derived from their fathers, and another which they acquired by their daring exploits and enterprises.
- It may be necessary to remark here that our translators have rendered seven different Hebrew words by the one term giants, viz., nephilim, gibborim, enachim, rephaim, emim, and zamzummim; by which appellatives are probably meant in general persons of great knowledge, piety, courage, wickedness, etc., and not men of enormous stature, as is generally conjectured.

<http://www.biblebb.com/files/macqa/70-20-3.htm>

- **Question:** In Genesis 6, if the Nephilim giants didn't survive the flood, how come when Caleb and Joshua and the spies went to Canaan, they found the Nephilim giants there?
- **Answer:** ...It's helpful to me, however, to know that most of the views that are different than the one that I hold have come later in history, that the earliest views of Genesis 6 that we can find (even among rabbis, to say nothing of early church fathers) viewed the "sons of God" as angels. So, by taking, as we did when I went through that, the "sons of God" as fallen angels-demons-who come down and possess men, who then take wives and really desire demon involvement, and have children-that's to show the depth of the fallenness of man: he engages himself with demons willingly.
- ... But, it says that at that time there were "giants on the earth in those days" and it uses the word "**Nephilim.**" The term is **from a Hebrew verb "to fall" and it has to do with powerful beings that crush somebody. This is not a race of people; this is just some powerful people, some powerful men who fell on others in the sense of overpowering them...**

<http://www.biblebb.com/files/macqa/70-20-3.htm>

- They were already on the earth when children born of these unions of demonically possessed people came out. They were "mighty men." It says, "The products of those unions were mighty men and men of renown." There were in ancient times mighty men and men of renown born to those unions. But, there also were these Nephilim, these powerful, powerful conquerors. The idea is that they are threats and dangerous... It just describes them because we want to know something about the pre-flood society.
- ... Later on, when the spies went into the land and they came back to report what they had seen, they simply said, "There are Nephilim there." They didn't mean that they were the children of Nephilim, as if they were a race. "Nephilim," because of its usage here,... a word that they all knew was in the scripture and ... that it referred to giants. And so when they came back and wanted to report that essentially the Canaanites were unconquerable, they simply said, "They're Nephilim." **They just took that word in its generic sense - in its general meaning - rather than having it refer to some race.** They couldn't have been children of Nephilim; Nephilim was not a race, it wasn't a tribe, and it couldn't have had any children that lasted until that time,... because the flood drowned everybody but eight people.
- So, it's just a term that has to do with warriors - powerful, deadly, fearful kind of men. In Joshua and Caleb's day, the spies who didn't believe they could conquer Canaan wanted to make their point as strongly as they could and so they said, "They're like the giants, like the Nephilim... in Genesis, chapter 6.

Who are the Sons of God?

* The Sons of God, *bene ha'elohim*, appear only in Genesis 6:2, 4; Job 1:6; 2:1 and are clearly angels as also in the related expressions: *bene elohim* in Job 38:7, *bene elim* in Psalm 29:1 & *bibne elim* in Psalm 89:6.

Job 1:6 - Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

Job 2:1 - Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.

Job 38:4-7 - ⁴ “Where were you when I laid the foundation of the earth?

Tell Me, if you have understanding,

⁵ Who set its measurements, since you know?

Or who stretched the line on it?

⁶ “On what were its bases sunk?

Or who laid its cornerstone,

⁷ When the morning stars sang together,

And all the sons of God shouted for joy?

Psalm 29:1 - Ascribe to the LORD, O sons of the mighty,
Ascribe to the LORD glory and strength.

Psalm 89:6 - For who in the skies is comparable to the LORD?
Who among the sons of the mighty is like the LORD,

- **Genesis 18:22** - Then **the men** turned away from there and went toward Sodom, while Abraham was still standing before the LORD.
- **Genesis 19:1,4-5** - ¹ Now **the two angels** came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw *them*, he rose to meet them and bowed down *with his face* to the ground... ⁴ Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter; ⁵ and they called to Lot and said to him, "Where are **the men** who came to you tonight? Bring them out to us that we may have relations with them."

James Crighton, ISBE

1. **"Sons of God" is interpreted as referring to men,**
 - a) **to sons of the nobles, who married daughters of the common people**
 - cannot be the meaning of *'elohim* here,
 - for when *'adham*, "men" is used to denote the lower classes, it is contrasted with *'ish*, as in Psalms 49:2.
 - When contrasted with *'elohim*, it signifies the human race.
 - **view rejected by most scholars today**
 - b) **to the pious race descended from Seth, and "the daughters of men" are the daughters of worldly men** – **view rejected by most scholars today**
2. **"Sons of God" refer to supernatural beings.**

The passage... was to account for the rise of the giant race of antiquity by the union of demigods with human wives. This interpretation accords with Enoch chapters 6-7, etc., & with Jude 1:6, where the unnatural sin of the men of Sodom who went after "strange flesh" is compared with that of the angels (compare 2 Peter 2:4)

“The Sons of God” in Genesis 6

Position	Angelic Creatures	Apostate Sethites	Ambitious Despots
Persons	Fallen angels cohabit with beautiful women	Ungodly Sethites marry depraved Cainites	Despotic chieftains marry plurality of wives
Perversion	Perversion of human race by intrusion of angels	Pollution of godly line by mixed marriage	Polygamy of Cainite princes to expand dominion
Progeny	Monstrous giants / Gibborim	Wicked tyrants	Dynastic rulers
Proofs	<ul style="list-style-type: none"> * The reference to angels as “sons of God” * The New Testament references to the angelic sin of Genesis 6 in 2 Peter 2:4-5 and Jude 6-7 * The antiquity of this view * The satisfactory explanation that some angels are bound and some are not 	<ul style="list-style-type: none"> * The emphasis on men in the context * The basis for human sin as the cause of the flood * The thematic development of Genesis 4 and 5 * The aversion in Genesis and elsewhere to intermarriage between the godly and the ungodly 	<ul style="list-style-type: none"> * The antiquity of this interpretation * The biblical usage of “god” for rulers and judges * The reference in the context to the development of wicked dynasties * The Near Eastern practice of calling kings “sons of God” * The reference in ancient accounts to the origin of kingship just prior to the Flood
Problems	<ul style="list-style-type: none"> * The psychological and physiological impossibilities of angelic marriages (Matthew 22:30; Mark 12:25; Luke 20:35) * The likelihood that “sons of men” refer to men since it is used elsewhere of men • Adapted from “Charts of Christian Theology & Doctrine” by H. Wayne House 	<ul style="list-style-type: none"> * The textual difficulty in making “men” in Genesis 6:1 different from “men” in verse 2. * The absence of exact terms “sons of God” for believers in the Old Testament * Failure to explain the origin of the giants and mighty men through simply religiously mixed marriages 	<ul style="list-style-type: none"> * The lack of evidence that such a system was established in the line of Cain * The lack of evidence that “sons of God” was borrowed from contemporary literature * The fact that no writer of Scripture ever considered kings to be deities

Here is an excerpt from first century Jewish historian Flavius Josephus (AD 37-95?) work, “The Antiquities of the Jews”, (p. 32; bk. 1, ch. 3, p. 72-74, translated by William Whitson):

- Now this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue, for seven generations; but in process of time they were perverted, and forsook the practices of their forefathers, and did neither pay those honors to God which were appointed to them, nor had they any concern to do justice towards men. **But for what degree of zeal they had formerly shown for virtue,** they now showed by their actions a double degree of wickedness; whereby they made God to be their enemy, for many angels* of God accompanied with women and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians called giants. **But Noah was very uneasy at what they did; and, being displeased at their conduct, persuaded them to change their dispositions and their acts for the better;** but, seeing that they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land.

- * *This notion, that the fallen angels were, in some sense the fathers of the old giants, was the constant opinion of antiquity.*

Another well-known first century Jewish writer, Philo of Alexandria (20? BC – AD 50?), shared Josephus' views on this topic. In his work "On the Giants", (p. 152, translated by C.D. Yonge), Philo wrote:

- “And when the angels of God saw the daughters of men that they were beautiful, they took unto themselves wives of all them whom they chose.” **Those beings, whom other philosophers call demons, Moses usually calls angels.”**

The Book of Enoch (also called I Enoch) is a collection of pseudepigraphic writings by various authors which dates from second century B.C to the first century A.D. This book was well-known by the early church and Jude quoted Enoch 1:9 (see Jude 14-15). This work, which survived to our day against great odds, **deals extensively with the fall of the angels**. It was viewed favorably by some early “Christian” writers also (Irenaeus, c. AD 120-202?, Clement of Alexandria, AD 150?-215?, and others). However, it was never universally accepted as inspired Scripture. **This passage** is taken from the Book of Enoch which **records the sin of angels** (from “The Apocrypha and Pseudepigrapha of the Old Testament”, translated by R.H. Charles):

1 ENOCH 6

1 And it came to pass when the children of men had multiplied that in those days were born unto 2 them beautiful and comely daughters. And **the angels, the children of the heaven**, saw and lusted after them, and said to one another: **‘Come, let us choose us wives from among the children of men 3 and beget us children.’** And **Semjaza, who was their leader**, said unto them: ‘I fear ye will not 4 indeed agree to do this deed, and I alone shall have to pay the penalty of a **great sin.**’ And **they all** answered him and said: ‘Let us all swear an oath, and all bind ourselves by mutual imprecations 5 not to abandon this plan but to do this **thing.**’ Then swore they all together and bound themselves 6 by mutual imprecations upon it. **And they were in all two hundred**; who descended in the days of Jared on the summit of Mount Hermon.”

A similar passage is also found in the pseudepigraphic Book of Jubilees (written in the mid second century BC), taken from “The Apocrypha and Pseudepigrapha of the Old Testament”, translated by R.H. Charles:

JUBILEES 5

1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that **the angels of God** saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they 2 chose, and they bare unto them sons and they were giants. And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth - all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men 3 (was) thus evil continually.

The Genesis Apocryphon, one of the fragmented texts uncovered among the Dead Sea Scrolls, also **contains references to the angels interbreeding with women**. In this text, a conversation between Lamech, the father of Noah, and his wife Bathenosh is detailed.

- Lamech questions his wife because he thinks that the conception of Noah was due to either an angel or one of their offspring, a nephilim.

Many early Christian writers accepted the story told in Enoch as fact. **Justin Martyr**, who lived from AD 110?-165, had this to say in chapter 5 of his Second Apology, entitled “**How the Angels Transgressed**”, p. 363, vol. 1, “The Ante-Nicene Fathers”:

God, when He had made the whole world, and subjected things earthly to man, and arranged the heavenly elements for the increase of fruits and rotation of the seasons, and appointed this divine law - for these things also He evidently made for man - committed the care of men and of all things under heaven to angels whom He appointed over them. **But the angels transgressed this appointment, and were captivated by love of women, and begat children who are those that are called demons;** and besides, they afterwards subdued the human race to themselves, partly by magical writings, and partly by fears and punishments they occasioned, and partly by teaching them to offer sacrifices, and incense, and libations, of which things they stood in need after they enslaved by lustful passions; and among men they sowed murders, wars, adulteries, intemperate needs, and all wickedness.

A paragraph from Chapter 3, “**The Worship of Demons**”, from “**The Instructions of Commodianus**”, a **North-African bishop** who lived about AD 240, p. 435, vol. 4, “**The Ante-Nicene Fathers**”:

When Almighty God, to beautify the nature of the world, willed that that earth should be visited by **angels**, when they were sent down they despised His laws. Such was the beauty of women, that it turned them aside; so that, being contaminated, they could not return to heaven. Rebels from God, they uttered words against Him. **Then the Highest uttered His judgment against them**; and from their seed giants are said to have been born. By them arts were made known in the earth, and they taught the dyeing of wool, and everything which is done; and to them, when they died, men erected images. But the Almighty, because they were of an evil seed, did not approve that, when dead, they should be brought back from death. Whence wandering they now subvert many bodies, and it is such as these especially that ye this day worship and pray to as gods.

Conclusion

- The idea that giants were the offspring of the fallen host and human females was **not unique to Judaism**. This understanding was likely behind **the Greek, Roman, and Egyptian mythologies, as well as those of India and the Near East**. **All these beliefs resulted not as mere inventions of fertile human imagination, but as a corruption of antediluvian truths which were distorted as their origin was forgotten over time.**
- Take, for example, **the legend of the Titans**.
- In **Greek mythology**, the Titans were a family of giant gods who were the offspring of Uranus (heaven) and Gaea (earth). The most famous of the Titans was Cronus, who killed his father. Cronus later led the Titans in their losing war against Zeus and the Olympian gods. **After their defeat, the Titans were imprisoned in a section of the underworld called Tartarus.**

Their Sin

6 And

aggelos, 186x, a messenger, envoy, one who is sent, an angel

arche, 58x, beginning, origin, the first place, principality, rule

2nd OT Example of Judgment: Sinning Angels

angels who did not keep their own domain,

aor act ptc, tereo, 75x, to guard; metaph. to keep, one in the state in which he is



but

aor act ptc, apoleipo, 6x, to leave behind, to desert or forsake

idios, 113x, one's own, distinct

oiketerion, 2x, a dwelling place, habitation; in 2Cor 5:2, of the body as a dwelling place for the spirit

abandoned their proper abode,

desmon, 20x, a band or bond

perf act ind, tereo, to guard

He has kept in eternal bonds

aidios, 2x, everlasting

Their Judgment

under darkness

zophos, 4x, darkness, blackness, used of the darkness of the nether world

When?

1) the day Lucifer rebelled & fell
(Isaiah 14:12-15; Ezekiel 28:11-19)

or

2) in the days of Noah before flood
(Genesis 6) – other angels

for the judgment of the great day.

krisis, 48x, judgment, damnatory judgment, condemnation & punishment

What was the Sin of the Sons of God?

Jude 6 – And **angels who** did not keep **their** own domain, but abandoned **their** proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.

Jude 7 – **Just as Sodom and Gomorrah and the cities around them,** since **they** **in the same way as these** indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire.

What was the sin of Sodom & Gomorrah?

Immorality, Homosexuality, wanting to have relations with angels (Gen 19:5)

What was the sin of these angels?

did not keep their own domain but abandoned their proper abode (Jude 6)
= cohabitating with human women to produce “mighty men” who were famous for their mighty deeds (Gen 6:4)

What Is the Judgment of the Angels who Sinned?

kept in eternal bonds under darkness for the judgment of the great day (Jude 6)

In his second epistle, **the apostle Peter uses part of this Greek myth to explain the fate of some of the fallen angels**. He states that for their sins, these angels had been tartarosas, which “The NKJV Greek English Interlinear New Testament” translates literally as “confining them to Tartarus”.

2 Peter 2:4

- For if God did not spare the angels who sinned, but cast them down to hell [tartarosas] and delivered them into chains of darkness, to be reserved for judgment; (NKJV)
- **This is the same Tartarus where Greek mythology says the Titans were imprisoned.** It’s unlikely that Peter would have used such an analogy if this pagan legend wasn’t based on at least some truth which his readers would have knowledge of. The idea that evil angels mated with human women and had offspring (the gibborim, “mighty men”) may appear far-fetched to us in this modern era, but it seemed to have been widely accepted as fact in the ancient world.

What Is the Judgment of the Angels who Sinned?

kept in eternal bonds under darkness for the judgment of the great day (Jude 6)

2 Peter 2:4

For if God did not spare angels when they sinned,

but

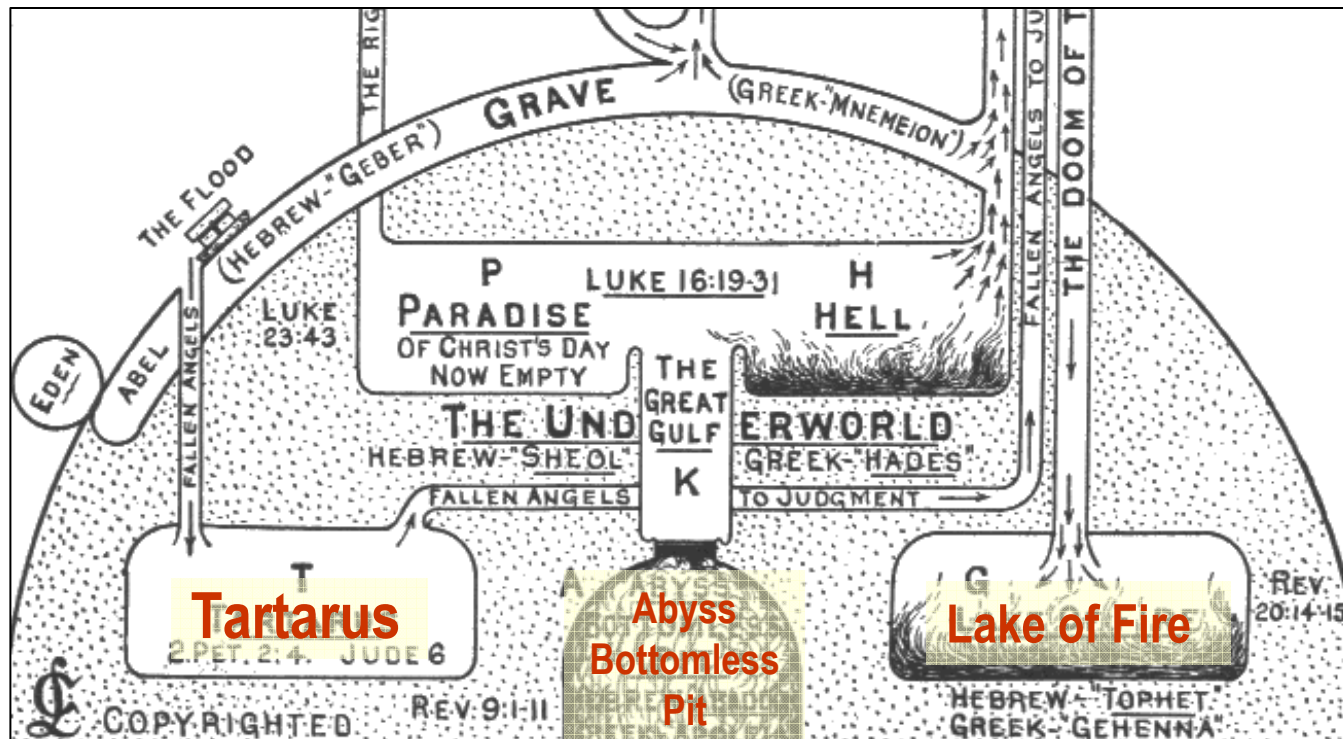
cast them into hell

and

committed them to pits of darkness,

reserved for judgment;

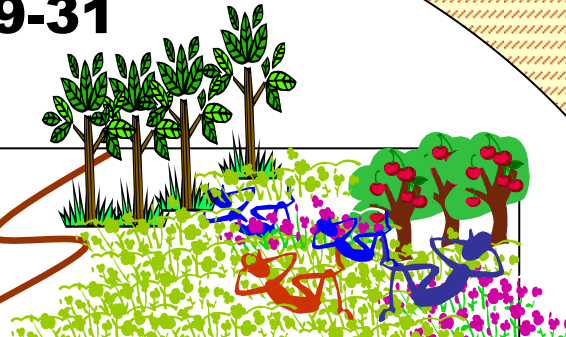
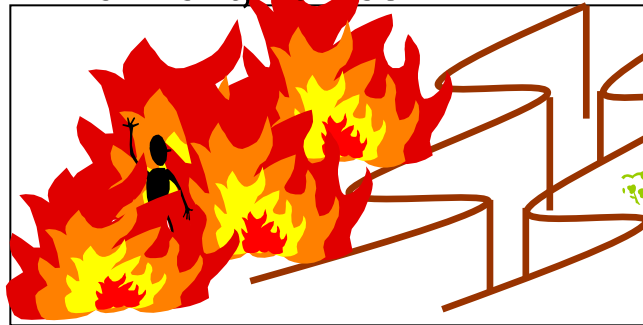
or act ptc, tartaroo, 1x, 1) the name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to Gehenna of the Jews 2) to thrust down to Tartarus, to hold captive in Tartarus / occurs in Enoch 20:2 as the place of punishment of the fallen angels



Sheol or Hades = the Grave, the Place of the Dead
(Ps 16:10; Ac 2:27)

Luke 16:19-31

Hot Part of Hades
Torment, flames



Paradise (Luke 23:43)
Cool Part of Hades
Comfort

Tartarus
(2Pet 2:4; Jude 6)

Abyss
Bottomless

Pit
Rev 9:1-11;
20:1-3

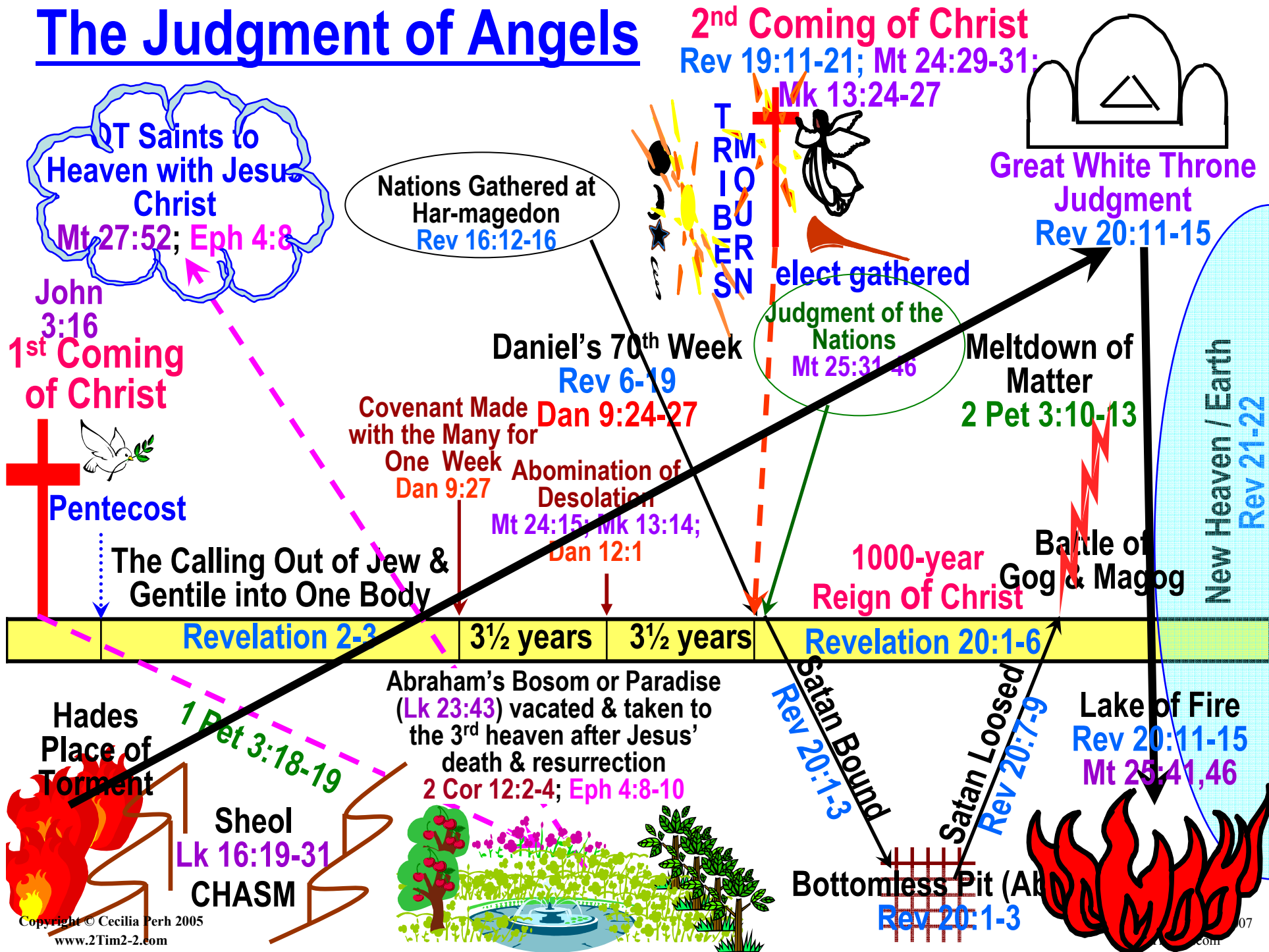
Lake of Fire





Rev 20:12-15

Gehenna (Mt 5:22,29,30; 10:28; 18:9;
23:15,33; Mk 9:43,45,47; Lk 12:5; Jam 3:6)

The Judgment of Angels



The Wickedness of Man (Gen 6:1-8)

6:5  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. 

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

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

Adam Clarke on Genesis 6:5

- **The wickedness of man was great** - What an awful character does God give of the inhabitants of the antediluvian world!
 - **1. They were flesh**, (Gen 6:3), wholly sensual, the desires of the mind overwhelmed and lost in the desires of the flesh, their souls no longer discerning their high destiny, but ever minding earthly things, so that they were sensualized, brutalized, and become flesh; incarnated so as not to retain God in their knowledge, & they lived, seeking their portion in this life.
 - **2. They were in a state of wickedness.** All was corrupt within, and all unrighteous without; neither the science nor practice of religion existed. Piety was gone, and every form of sound words had disappeared.
 - **3. This wickedness was great רבה rabbah, “was multiplied;” it was continually increasing and multiplying increase by increase**, so that the whole earth was corrupt before God, and was filled with violence, (Gen 6:11); profligacy among the lower, and cruelty and oppression among the higher classes, being only predominant.
 - **4. All the imaginations of their thoughts were evil** - the very first embryo of every idea, the figment of every thought, the very materials out of which perception, conception, and ideas were formed, were all evil; the fountain which produced them, with every thought, purpose, wish, desire, and motive, was incurably poisoned.

Adam Clarke on Genesis 6:5

- **5. All these were evil without any mixture of good** - the Spirit of God which strove with them was continually resisted, so that evil had its sovereign sway.
- **6. They were evil continually** - there was no interval of good, no moment allowed for serious reflection, no holy purpose, no righteous act. **What a finished picture of a fallen soul!** Such a picture as God alone, who searches the heart and tries the spirit, could possibly give.
- **7. To complete the whole, God represents himself as repenting because he had made them, and as grieved at the heart because of their iniquities!** Had not these been voluntary transgressions, crimes which they might have avoided, had they not grieved and quenched the Spirit of God, could he speak of them in the manner he does here?
- **8. So incensed is the most holy and the most merciful God, that he is determined to destroy the work of his hands:** And the Lord said, I will destroy man whom I have created; Gen 6:7. How great must the evil have been, and how provoking the transgressions, which obliged the most compassionate God, for the vindication of his own glory, to form this awful purpose! Fools make a mock at sin, but none except fools.

Kiel and Delitzsch on Genesis 6:6

The force of יָנַחַם, “it repented the Lord,” may be gathered from the explanatory יִתְעַצֵּב, “it grieved Him at His heart.” **This shows that the repentance of God does not presuppose any variableness in His nature of His purposes. In this sense God never repents of anything (1Sa 15:29),** “*quia nihil illi inopinatum vel non praevisum accidit*” (Calvin). The repentance of God is an anthropomorphic expression for the pain of the divine love at the sin of man, and signifies that “God is hurt no less by the atrocious sins of men than if they pierced His heart with mortal anguish” (Calvin). The destruction of all, “from man unto beast,” etc., is to be explained on the ground of the sovereignty of man upon the earth, the irrational creatures being created for him, and therefore involved in his fall. This destruction, however, was not to bring the human race to an end. “Noah found grace in the eyes of the Lord.” In these words mercy is seen in the midst of wrath, pledging the preservation and restoration of humanity.

The Wickedness of Man (Gen 6:1-8)

6:8 **But** **N**oah found favor in the eyes of the **LORD**.

Adam Clarke on Genesis 6:8

Noah found grace in the eyes of the Lord - Why?

Because he was, 1. A just man, אִישׁ צַדִּיק ish tsaddik, a man who gave to all their due; for this is the ideal meaning of the original word. 2. He was perfect in his generation - he was in all things a consistent character, never departing from the truth in principle or practice. 3. He walked with God - he was not only righteous in his conduct, but he was pious, and had continual communion with God. The same word is used here as before in the case of Enoch. See Gen 5:22.

Matthew Henry on Genesis 6:8-10

- We have here Noah distinguished from the rest of the world, and a peculiar mark of honour put upon him.
 - 1. When God was displeased with the rest of the world, he favoured Noah: *But Noah found grace in the eyes of the Lord, Gen 6:8. This vindicates God's justice in his displeasure against the world, and shows that he had strictly examined the character of every person in it before he pronounced it universally corrupt; for, there being one good man, he found him out, and smiled upon him. It also magnifies his grace towards Noah that he was made a vessel of God's mercy when all mankind besides had become the generation of his wrath: distinguishing favours bring under peculiarly strong obligations. Probably Noah did not find favour in the eyes of men; they hated and persecuted him, because both by his life and preaching he condemned the world. But he found grace in the eyes of the Lord, and this was honour and comfort enough. God made more account of Noah than of all the world besides, and this made him greater and more truly honourable than all the giants that were in those days, who became mighty men and men of renown.* Let this be the summit of our ambition, to *find grace in the eyes of the Lord*; herein let us labour, that, present or absent, we may be accepted of him, 2Co 5:9. Those are highly favoured whom God favours.

The Generations of Noah (Gen 6:9-9:29)

6:9 These are *the records* of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.

6:10 And Noah became the father of three sons: Shem, Ham, and Japheth.

Matthew Henry on Genesis 6:8-10

- 2. When the rest of the world was corrupt and wicked, Noah kept his integrity: These are the generations of Noah (this is the account we have to give of him), *Noah was a just man, Gen 6:9*. **This character of Noah comes in here either,**
- (1.) **As the reason of God's favour to him;** his singular piety qualified him for singular tokens of God's loving-kindness. Those that would find grace in the eyes of the Lord must be as Noah was and do as Noah did; God loves those that love him: or,
 - (2.) **As the effect of God's favour to him.** It was God's good-will to him that produced this good work in him. He was a very good man, but he was no better than the grace of God made him, 1Co 15:10. Now observe his character.
 - [1.] **He was a just man, that is, justified before God by faith in the promised seed;** for he was an *heir of the righteousness which is by faith, Heb 11:7*. he was sanctified, and had right principles and dispositions implanted in him; and he was righteous in his conversation, one that made conscience of rendering to all their due, to God his due and to men theirs. Note, None but a downright honest man can find favour with God. That conversation which will be pleasing to God must be governed by *simplicity and godly sincerity*, not by *fleshly wisdom, 2Co 1:12*. God has sometimes chosen the foolish things of the world, but he never chose the knavish things of it.

Matthew Henry on Genesis 6:8-10

- [2.] He was *perfect*, not with a sinless perfection, but a perfection of *sincerity*; and it is well for us that by virtue of the covenant of grace, upon the score of Christ's righteousness, sincerity is accepted as our gospel perfection.
- [3.] He *walked with God*, as Enoch had done before him. He was not only honest, but devout; he *walked*, that is, he acted with God, as one always under his eye. He lived a life of communion with God; it was his constant care to conform himself to the will of God, to please him, and to approve himself to him. Note, God looks down upon those with an eye of favour who sincerely look up to him with an eye of faith. But,
- [4.] That which crowns his character is that thus he was, and thus he did, *in his generation*, in that corrupt degenerate age in which his lot was cast. It is easy to be religious when religion is in fashion; but it is an evidence of strong faith and resolution to swim against a stream to heaven, and to appear for God when no one else appears for him: so Noah did, and it is upon record, to his immortal honour.

BREAK TIME

What Noah did during those 120 years?

Hebrews 11:7

- **By faith Noah, being warned *by God* about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.**

1 Peter 3:19a-20


- the spirits *now* in prison, 20 who once were disobedient, when the patience of God kept waiting **in the days of Noah, during the construction of the ark**, in which a few, that is, eight persons, were brought safely through *the* water.

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

The Generations of Noah (Gen 6:9-9:29)

6:11 Now the earth was corrupt in the sight of  God, and the earth was filled with violence.

6:12 And  God looked on the earth, and **behold**, it was corrupt; **for** all flesh had corrupted their way upon the earth.

Gill on Genesis 6:11-12

The earth also was corrupt before God,.... That is, the inhabitants of the earth were corrupt in their lives and conversations; they were corrupt both in principle and practice, and did abominable things; and those corruptions were, according to Jarchi, uncleanness and idolatry; they were corrupt in the worship of God, worshipping the creature more, or besides the Creator; and they were corrupt in their manners and behaviour to one another, being guilty of fornication and adultery, and other enormous crimes; of some against God, and of others against their neighbours; and these they committed openly and impudently, without any fear of God, or dread of his wrath and displeasure, and in contempt of him, his will and laws:

and the earth was filled with violence; with doing injury to the persons and properties of men; with oppression and cruelty, by tyrannical decrees and unrighteous judgments; or with rapines and robberies, as the Targums and Jarchi; and with rapes, as Aben Ezra adds: the account that Lucian (x) gives from tradition agrees with this; that the present race of men is not the first, they totally perished by a flood; and those men were very insolent and addicted to unjust actions; for they neither kept their oaths, nor were hospitable to strangers, nor gave ear to suppliants, for which reason they were destroyed.

(x) De Dea Syria.

Matthew Henry on Genesis 6:11-12

- The wickedness of that generation is here again spoken of, either as a foil to Noah's piety - he was just and perfect, when all the earth was corrupt; or as a further justification of God's resolution to destroy the world, which he was now about to communicate to his servant Noah.
 - 1. All kinds of sin was found among them, for it is said (Gen 6:11) that the earth was,
 - (1.) *Corrupt before God*, that is, in the matters of God's worship; either they had other gods before him, or they worshipped him by images, or they were corrupt and wicked in despite and contempt of God, daring him and defying him to his face.
 - (2.) *The earth was also filled with violence and injustice towards men.* There was no order nor regular government; no man was safe in the possession of that which he had the most clear and incontestable right to, no, not the most innocent life; there was nothing but murders, rapes, and rapine. Note, *Wickedness*, as it is the shame of human nature, so it is the ruin of human society. Take away conscience and the fear of God, and men become beasts and devils to one another, like the fishes of the sea, where the greater devour the less. Sin fills the earth with violence, and so turns the world into a wilderness, into a cock-pit.

Matthew Henry on Genesis 6:11-12

- 2. The proof and evidence of it were undeniable; for *God looked upon the earth*, and was himself an eye-witness of the corruption that was in it, of which before, Gen 6:5. The righteous Judge in all his judgments proceeds upon the infallible certainty of his own omniscience, Psa 33:13.
- 3. That which most aggravated the matter was the universal spreading of the contagion: *All flesh had corrupted his way*. It was not some particular nations or cities that were thus wicked but the whole world of mankind were so; there was none that did good, no, not one besides Noah. Note, When wickedness has become general and universal ruin is not far off; while there is a remnant of praying people in a nation, to empty the measure as it fills, judgments may be kept off a great while; but when all hands are at work to pull down the fences by sin, and none stand in the gap to make up the breach, what can be expected but an inundation of wrath?

John MacArthur on Genesis 6:13-22

<http://www.gty.org/resources.php?section=transcripts&aid=231780> (edited)

Noah, “The Life that Escapes Divine Judgment”

As verses 13-22 unfold for us this escape from divine judgment we learn some very profound and important truths. Repeatedly the bible says that **God the eternal and holy Creator and Sustainer of the universe acts in history in two ways**: one, He judges sinners, two, He rescues sinners from judgment. Essentially that’s the story of scripture; that’s the story of redemption and the story of history. Sinners are either judged or they are delivered from judgment and that is the dual theme of the bible, of biblical history, of the creation of man in Genesis to the destruction of man in Revelation.

There are just two kinds of people in the world, there are those who will be judged by God and there are those who will be rescued from judgment by God. The New Testament is filled with new promises and warnings and so is the Old Testament. Both the Old Testament and the New Testament tell about final judgment and the fact that God will rescue souls from judgment. Simply stated, the history of man is inextricably moving toward final judgment. And along the way, sinners, by God’s grace and purpose, are being rescued from that judgment.

John MacArthur on Genesis 6:13-22

<http://www.gty.org/resources.php?section=transcripts&aid=231780> (edited)

To understand what final judgment will be like, we are given this amazing judgment in Genesis 6-9, which describes **the flood**. Here you have **a worldwide cataclysmic judgment that wipes out all of humanity** and that is essentially the preview of the final judgment of history. In Matthew 24:37-39, and Luke 17:26-30, our Lord Himself the future judgment at His second coming as being like the judgment of the days of Noah, so does Peter in 2 Peter chapters 2 and 3.

About 1656 years into human history, the flood came and God destroyed the human race, drowning them all and that was the model for what He will do in the end, not by water but by fire.

2 Peter 3:7 - But the present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

We are now 4500 years plus past the flood and that judgment has not yet come but it will. The worldwide flood becomes the single greatest illustration of the coming judgment of God in the end which will in fact destroy the whole world. **The lesson of the flood then is that God will destroy all who rebel against Him even if it means the whole human race. But in that destruction He will save those who trust him even they are only eight.**

John MacArthur on Genesis 6:13-22




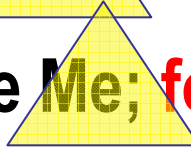
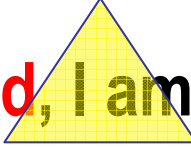
<http://www.gty.org/resources.php?section=transcripts&aid=231780> (edited)

So this is the pattern all through scripture. **God judges the ungodly but in the midst of judgment always discerns, distinguishes and rescues His own.** The story of the bible, of redemption and of human history is the story of judgment and mercy, wrath and grace, destruction and preservation.

By the time you come to the time of Noah, humanity was wicked through and through, so wicked that that God decided to destroy all humanity with the exception of Noah and his family. Thus He informed Noah, and through them, God preserved the human race so that His promise to Adam and Eve of the coming Redeemer could be fulfilled.

One interesting fact is that throughout this entire passage (chapters 6-9), Noah says nothing at all until chapter 9 and the only recorded words of Noah are a curse on his grandson Canaan. Why? Because this is all about God and about His sovereign purpose in judging mankind and saving Noah (a picture of the righteous remnant). Although Noah says nothing, he does everything God commands him to do – this is evidence of the righteousness which God granted to him and of the transformation of his heart which made him an obedient lover of God.

Noah's Ark (Gen 6:13-22)

6:13  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.

John MacArthur on Genesis 6:13-22

<http://www.gty.org/resources.php?section=transcripts&aid=231780> (edited)

God tells Noah about His holy outrage over mankind's wickedness and rebellion and violence and about the coming judgment. Having heard this from God, Noah's only response is to do exactly what God tells him to do. **The extent of the judgment is universal** because God said very clearly, "The end of all flesh has come before Me". That little phrase is a Hebraic way of saying something is determined. It's an idiom, "I have determined, I have made the decision; I have decided, I have set; I have fixed this purpose to execute the death penalty on the world."

How many people were there? Estimates range from 3 billion to 7 billion people on the earth after 1536 years. Remember, people lived to be 900 plus years and population growth was exponential (Gen 6:1 – "when men began to multiply").

A simple illustration: in 1850 world population was a billion people. By 1930 we had 2 billion people. 20 years later, we had 3 billion people by 1950 and today 6 billion. So in 150 years you go from 1 billion to 6 billion, that's exponential growth, and people weren't living 900 years then. Also note that there were no birth control devices in Noah's day.

Noah's Ark (Gen 6:13-22)

- 6:14 **"Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch.**
- 6:15 **"And this is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.**
- 6:16 **"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.**

John MacArthur on Genesis 6:13-22

<http://www.gty.org/resources.php?section=transcripts&aid=231780> (edited)

From the reason given in verse 13, we go to the rescue (v14-16). God tells Noah to start making an ark. He doesn't use the term for boat or ship. The word "ark", *tebah* in Hebrew, and means "a box". Noah was told to make a big box. Noah knew what a boat was and boats always have sloped sides and a curved bottom. But God told Noah to build a a big rectangular, wooden box or chest. The ark wasn't designed to sail or to be propelled. It was a cruise to nowhere, for there wasn't anywhere to go. It was only designed to float. There were no oars, no sails, no pilot, no captain, no steering wheel, no rudder, and no navigator. It was just a box.

Now this word "ark" is used only once in the Old Testament, in Exodus 2:3 where Moses was put into a "wicker basket" or wicker "ark" - a little box made out of reeds and covered it over with tar and pitch.

In both cases the arks were a refuge from death by drowning. Noah was to be a father of a new humanity and Moses was to be a father of a new nation as it were. Noah was to lead his people into a new world and Moses was to lead his people, Israel, into a new world. Two believers, two preachers, two leaders of a new people; each preserved from drowning by an ark. Noah was God's instrument to save humanity and Moses was God's instrument to save Israel.

John MacArthur on Genesis 6:13-22

<http://www.gty.org/resources.php?section=transcripts&aid=231780> (edited)

The Hebrew word for “ark of the covenant” is *aron* not *tebah*.

So this word “ark” is reserved for two remarkable water preservations of two very remarkable men who were delivered from drowning by God’s gracious provision so as to introduce a new day in a new world and to sustain the life of God’s people. The material used was gopher wood. Some people think it was some kind of cypress tree, others think it’s some kind of cedar pine; we don’t know what it was.

Not everyone has the skill to build a boat or a ship, but it’s a lot easier to build a box. By the way, nobody had built a ship that big. Noah was not a ship builder; he was only told to make a big box, 300 cubits long, 50 cubits wide and 30 cubits high. Then the Lord told Noah to make thousands of rooms on a series of decks – lower, second and third. Then he was to caulk it with pitch. “Pitch” in Hebrew, *kopher*, is related to the verb “smear” and has the same consonants as “atonement”, *kaphar*.

The size of the ark is in cubits. A Hebrew cubit is about 18 inches while the Egyptian cubit is a little over 20 inches. So this is 450 feet long, 75 feet wide and 45 feet high or over 600 feet long, over 100 feet wide and over 60 feet high.

John MacArthur on Genesis 6:13-22

<http://www.gty.org/resources.php?section=transcripts&aid=231780> (edited)

The ark was the largest floating vessel ever built until the 19th century. They couldn't build boats that big, until steel and iron became the material for building ships in the 19th century. In 1844 Isambard Kingdom Brunel built the Great Britain and it was 322 feet by 51 feet by 32 feet. In 1858 the largest ship ever built was launched by the P&O line, it was called the Hymaleah, 240 feet long and 35 feet wide. Later that year Brunel built a massive ship called the Great Eastern, 692 feet long, 83 feet wide and 30 feet high; it was 19,000 tons. It was five times the tonnage of any ship every built. So huge was that leap from normal sized ships that even 40 years after the Great Eastern was built there was no ship that even came close to its size.

They didn't build ships as big as the ark until the 19th century. The importance of that is that nobody would just decide to build something that big. It was unheard of. They were building little wooden boats and little wooden ships for the oceans of that time. Men learned how to build bigger and bigger ships as time went on. It's critical that if a ship is to be stable in the water it has to have a certain ratio and it's still the standard for large ships today. The ratios are from 6:1 to 8:1, length to width. That's provides the best stability. It's interesting to note that the ratio of the ark was 6:1

The 'Great Eastern' (1858)

The 'Great Eastern' was a giant steam ship designed by Isambard Kingdom Brunel. At the time of her launch in 1858 - and for decades after - she was the largest ship in the world. She was built at John Scott Russell's Thames Shipbuilding Yard in Millwall.





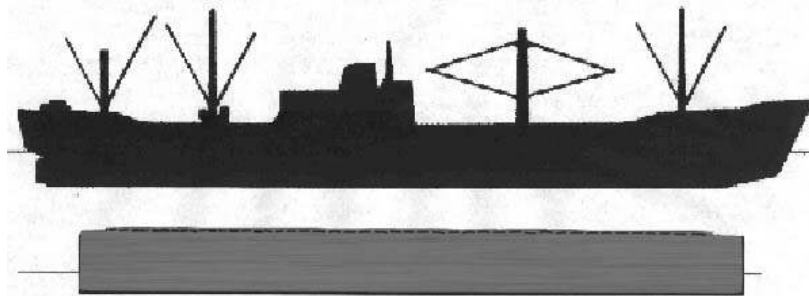
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Size of Noah's Ark

- The measurements provided in Genesis are in cubits rather than feet or meters. A cubit in the Old Testament is approximately 17.5 inches long. Another measurement to consider is the Egyptian Royal cubit which is 20.65 inches. As mentioned earlier, Moses is credited as being the author of Genesis. Since Moses was educated in Egypt we should consider the Egyptian cubit, as well as the Hebrew cubit. Hebrew common cubit = 17.5 in. Egyptian Royal cubit = 20.65 in.

Ark Measurements	Cubits	Hebrew Cubits to ft/m	Royal Cubits to ft/m
Length	300	437.5 ft (133.35 m)	516.25 ft (157.35 m)
Width (Beam)	50	72.9 ft (22.2 m)	86 ft (26.2 m)
Height	30	43.75 (13.3 m)	51.6 ft (15.7 m)



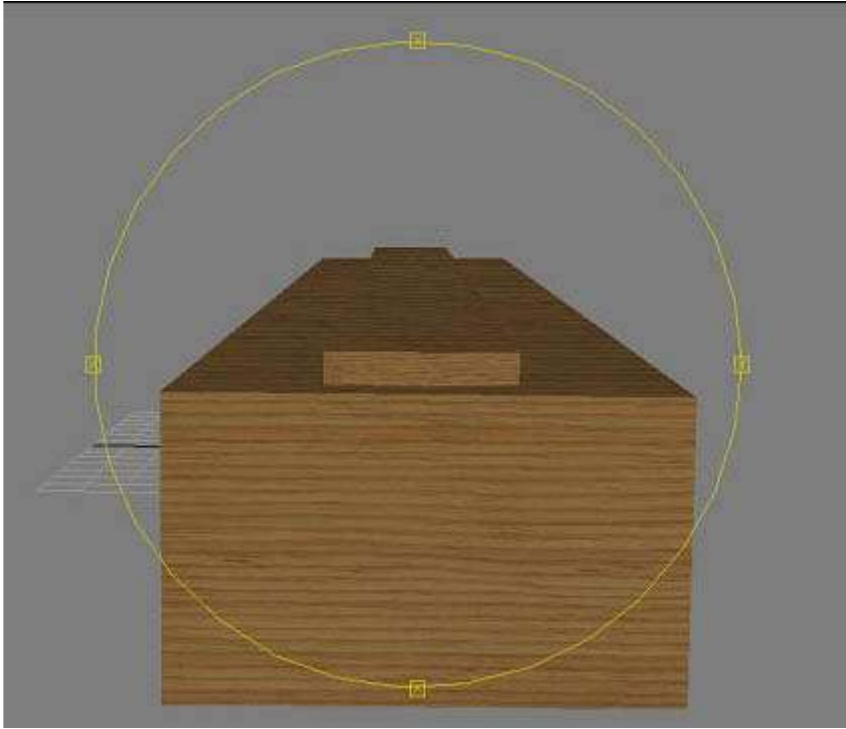
Comparison of Noah's Ark to Modern Cargo Ship - Image copyright Tom Pickett

<http://www.genesisfiles.com/Images/elfred3.jpg>

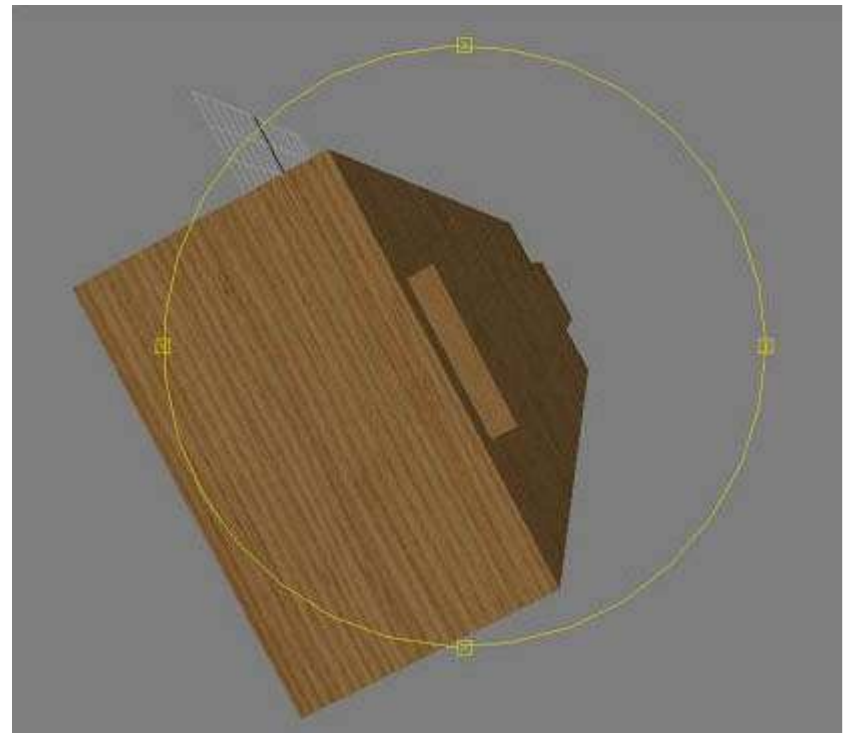
- The ark has the same cargo capacity of a modern cargo ship. The above figure shows a comparison with a 550 ft long cargo ship. The ark had a volume of 1.4 million cubic feet and a gross tonnage of 14,000 tons. This is the equivalent of 522 railroad box cars. **The ark could have carried over 125,000 sheep-sized animals.** Interestingly, there are less than 18,000 species of land animals alive today. Also, the average size of most animals is less than that of a sheep.

Stability

- A scale model of the ark was tested in a special tank at Scripps Institute of Oceanography at La Jolla, California. The tank was capable of generating giant waves with respect to the model boat, thus simulating severe sea conditions. The waves were much larger than would be experienced in the ocean. **The ark proved impossible to capsize. Due to the rectangular shape, it proved capable of righting itself, even to 90 degrees.** This is unheard of on an ocean-going vessel. Most vessels will develop severe stability problems at more than a 60 degree list. **The Ratio of the ark is 30 x 5 x 3. It turns out that this design is a perfect design to prevent capsizing in rough seas.**



Zero Degree Roll



Sixty Degree Roll

<http://www.genesisfiles.com/Images/elfred3.jpg>

- One of the ongoing debates on Noah's Ark is whether the ark was the rectangular design indicated in scripture or a more traditional canoe design. There are still a number of unanswered questions concerning a rectangular "box" design for the ark. The primary concern with this design is **longitudinal stability**. This problem is associated with the ark's length. Analysis of an all-wood design indicates that the vessel would break apart under heavy sea conditions due to longitudinal forces acting upon it. Further analysis needs to be done on this design. It is entirely possible that the antediluvians had developed methods of construction which we are unfamiliar with. Also, the general shape of the ark could appear to be rectangular, yet curved in areas to relieve stress. Just as the design of modern ships has significantly changed in recent years, the construction of Noah's Ark could turn out to be radically different by our design standards.

John MacArthur on Genesis 6:13-22

<http://www.gty.org/resources.php?section=transcripts&aid=231780> (edited)

The ark was sufficiently large enough to carry two of every species of air breathing animal in the world. Even with food for Noah and family and all the animals, Dr Kurt Wise, a creationist, says that there is still about 40% empty space left. Who is that for? Most likely, Noah also prepared for any who would join him and his family in the ark.

The building of the ark is wonderful evidence of the inspired nature of Scripture. If Moses had invented the flood story, they never would have imagined or designed a ship that could never have been conceived by anybody in the ancient world. There's a Babylonian flood story and the ship in their flood legend is a little square, a cube which would be a disaster in any kind of rough water. They never could have designed this from any experience they had. But God told Noah to build a barge essentially. A flat bottom barge with no rudder; the Lord would be the rudder. And everybody in the family was going on a cruise with no ports, and which would last 371 days!

John MacArthur on Genesis 6:13-22

<http://www.gty.org/resources.php?section=transcripts&aid=231780> (edited)

Then God told him to make a window (verse 16) which was for ventilation. The word *tsohar* is difficult to define and seems connected with some ancient sources meaning “light”. Others have chosen to translate it as “window” or better “an opening”, rather a skylight. Then God said, “You finish it to a cubic from the top” which seems to imply “an opening” of 18 or 20 inches from the top interrupted only by the posts that were holding up the roof - literally ventilation all the way around the ark is probably the best way to understand it. It was under the overhang and could be covered with some material during the rain. And that material could then be rolled up or removed when the rain had stopped.

Then Noah was told to make a door. Many people have seen this as an analogous to the Lord Jesus Christ who is the door. But the real analogy is not with the door but the ark, i.e., that Christ is the Ark of safety from the Judgment of God. It's true Christ is also the only door to God. But anyway, one door is easily closed and secured so as to minimize any possible leakage. They only needed one door and once they shut it, it's shut for the duration of the stay in the ark because no one was going to get off the ship.

Noah's Ark (Gen 6:13-22)

6:17 "And **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.

H3999 מַבּוּל mabbuwl {mab-bool'} א AV - flood 13; 13 א 1) flood, deluge. 1a) Noah's flood that submerged the entire planet earth under water for about a year ++++ Some think Noah's flood was only local. However the description of it found in Gen. 6 through 8 makes this patently absurd. If it was local, Noah had 120 years to migrate out of the area to safe ground! Why waste all that effort building a ship? With the possible exception of Ps. 29:10, this word always refers to Noah's flood.

John MacArthur on Genesis 6:13-22

<http://www.gty.org/resources.php?section=transcripts&aid=231780> (edited)

The reason, the rescue, now God tells Noah about the means of judgment by which He would destroy the whole world. The word “flood”, *mabbuwl*, is a technical term used only in Genesis 6-9 to describe this massive, worldwide deluge. It refers exclusively to the Genesis flood. It is only used one other time in a reference back to this event, **Psalm 29:10, “The Lord sat as King at the flood.”** This is the flood of all floods, such a flood that the word cannot even be applied to any other kind of water disaster.

Some proofs that it was a universal flood

1. It speaks of the death of humanity (Gen 7:22-23)
2. It was worldwide (Gen 7:24)
3. The depth of the flood – the flood waters was at least above Mt. Ararat which is 17,000 feet high.
4. The duration of the flood - it lasted a total of 371 days.
5. The geology of the flood - all of over the globe and you find evidences of the flood.
6. The theology of the flood – 1 Peter 3:20 in which only 8 were saved.
7. The eschatology of the flood. Jesus said that when the Son of Man comes, it'll be like the flood when all the ungodly were destroyed.

Noah's Ark (Gen 6:13-22)

6:18 "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.

6:19 "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.

Noah's Ark (Gen 6:13-22)

6:20 "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 shall come to you to keep them alive.

6:21 "And 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."

6:22 **Thus** **N**oah did; according to all that **God** had commanded him, **so** he did.

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In verses 18-21, God gives Noah a promise, “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.” God knows exactly who is to be judged and who is rescued from judgment. Who then are the ones rescued and why? Verse 8 tells us that Noah found favor in the eyes of the Lord. In verse 9 he was a righteous man and blameless in his time and in Gen 7:1 that God said, “For you alone I have seen to be righteous before Me in this time.”

What are the marks of the model person who escapes the judgment of God?

- 1) He was chosen by grace (Gen 6:8).
- (2) He was chosen by God (Gen 6:9).
- (3) He was justified because it says in verse 9, “He was righteous. No man has righteousness of his own. He was granted righteousness by faith.”
- (4) He was sanctified (Gen 6:9). He was a man who was blameless in his time and by regeneration he lived a blameless life.
- (5) He walked with God (Gen 6:9).

Election, Justification, Sanctification and Preservation for the future.
Some of the doctrines of salvation that the Bible speaks about.

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So the reason for the flood is because of sin. The deliverance is provided for him in an ark. And the means of judgment is a flood. The promise in the judgment is that God is going to make a covenant with him and give him a future in a new world. This was the man Noah, chosen by God, justified by God, sanctified by God, in covenant relationship to God, given a promise for the future. The picture of the man who escapes judgment.

Verse 22 closes out this section, “Thus Noah did according to all God had commanded him so he did.” This is a wonderful confirmation of a true believer. A true believer is marked by a life of obedience.

Hebrews 11:7 says about Noah, “By faith Noah, being warned by God about things not yet seen in reverence prepared an ark for the salvation of his household by which he condemned the world and become an heir of the righteousness which is according to faith.” Whatever God told him to do he did it. He believed God. And God spoke to Noah in this section seven times. And he always does exactly what God tells him to do. Obedience is the mark of the true man of God.

Genesis 6-9 The Worldwide Flood

6:1-8 The Wickedness of Men

The Date (v1): when men began to multiply & daughters were born to them

The Deed (v2): the sons of God saw that the daughters of men were beautiful & they took wives for themselves whomever they chose.

The Denouncement (v3): the LORD said, “My Spirit shall not **strive** (mg. **Or rule in; some ancient versions read abide in**) with men forever; because he also is flesh; nevertheless his days shall be 120 years.

The Depravity (v4-5a): **The Nephilim** were on the earth in those days, & also afterward (s. Num 13:33), when the sons of God came in to the daughters of men, & they bore *children* to them. Those were **the mighty men** (*Gibborim*) who were of old, men of renown (men of name).

Sons of God, **B nê hæ'elohîm**, occurs only in Job 1:6; 2:1; 38:7; Psalm 29:1; 89:6; Jude 6-7; 2Peter 2:4

The Extent (v5b): every intent of the thoughts of his heart was only evil continually

The Sorrow (v6): The Lord was sorry & grieved in His heart

The Judgment (v7): I will blot out man, animals, creeping things & birds

The Exception (v8): Noah found favor

6:9-9:29 The Generations of Noah

6:9-10 The Righteousness of Noah

6:11-12 The Corruption of the Earth

6:13 The Judgment on the Earth

6:14-22 Noah Instructed to Build an Ark

7:1-5 The Last Seven Days

7:6-12 The Day the Flood Came

7:12-24 The Worldwide Flood

8:1-12 The Waters Subside

8:13-19 The Command to Leave the Ark

8:20-22 The Noahic Covenant

9:1-7 New Instructions Given

The Seven Precepts of Noah (compare Acts 15:19-20)

1. abstinence from blood

2. murder punishable by death

3. the civil authority

4. abstinence from blasphemy

5. abstinence from incest & unchastity

6. abstinence from theft

7. abstinence from idolatry

9:8-17 The Sign of the Noahic Covenant

9:18-19 The Survivors Named

9:20-27 The Curse on Canaan

9:28-29 Noah died