

GENESIS

ANGELIC MARRIAGES VSS.1-4

EXEGESIS VERSES 1 – 2:

A POPULATION EXPLOSION

וַיְהִי כִּי־הִתְחַל הָאָדָם לָרֹב עַל־פְּנֵי הָאֲדָמָה וּבָנוּת
יָלְדוּ לָהֶם: ^{WTT} Genesis 6:1

^{NAS} Genesis 6:1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them, (וַיְהִי כִּי הִתְחַל לָרֹב עַל פְּנֵי הָאֲדָמָה וּבָנוּת לָהֶם) [waw consec. + v/qal/IPF/3ms: hayah; "Now it came to pass"; + part: kiy + v/Hiphil/PF/3ms: halal, same as 4:26; "when caused to begin"; + d.a. + n/com/m/s/abs: 'adam; "mankind/men"; + prep: lamed + v/qal/Inf/constr: rabab; "multiplying/to become many"; + prep: -al + n/com/b/pl/constr: paneh + d.a. + n/com/f/s/abs: 'adamah; "upon the face of the land"; + waw conj. + n/com/f/pl/abs: bath + v/qal/pass/PF/3mpl: yalad + prep. w/3mpl suff: lamed; "and daughters were born to them")]

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וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טֹבֹת
הָנָה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ: ^{WTT} Genesis 6:2

^{NAS} Genesis 6:2 that the sons of God saw that the daughters of men were beautiful; (וַיִּרְאוּ בְנֵי אֱלֹהִים אֶת בָּנוֹת אָדָם כִּי טֹבֹת הָנָה) [waw consec. + v/qal/IPF/3mp: ra'ah; "and they saw"; + n/com/m/pl/constr: ben + d.a. + n/com/m/pl/abs: 'elohim; "the sons of God"; + sign of d.o. + n/com/f/pl/constr: bath + + d.a. + n/com/m/s/abs: 'adam; "the daughters of men"; + part: kiy; "that"; + adj/f/pl/abs: tob + pro/3/f/pl: henna; "beautiful were these"]
and they took wives for themselves, whomever they chose. (וַיִּקְחוּ מִן אֲשֶׁה לָ לָקַח ו) [waw consec. + v/qal/IPF/3mp: laqach; "and they took"; + prep. w/3mpl suff: lamed; "for themselves"; + n/com/f/pl/abs: 'isha; "wives"; + prep: min + c/com/m/s/abs: kol; "from all"; + rel. pro: 'asher; "whom"; + v/qal/PF/3mpl: bachar; "they chose"]]

ANALYSIS VERSES 1 – 2:

1. A new development occurs correlating with the time frame of chapter 5 i.e., the antediluvian era.
2. That Gen.6:1-8 is understood within this timeframe completes the picture intended for the contrasting of dual lineages beginning 4:16 – 5:32.
3. That is the seed of the serpent vs. the seed of the woman.

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4. The phrase “**when men began multiplying on the face of the land**” describes an ongoing situation finding prolific results.
5. At some point within this 1656 year period there is a population explosion when the numbers of mankind **began** to see a large return in their reproductive assets.
6. Vs.1 is connected to the very first command given to mankind to “*be fruitful and multiply, and fill the earth...*” (1:28).
7. The goal was to profusely populate the planet just as God commanded lower creation with its aquatic creatures and birds to fill the seas and sky respectively in Gen.1:22.
8. So nothing is initially amiss in what is recounted in vs.1a.
9. At some point earth’s population accelerated exponentially.
10. This obviously took some time to arrive at a needed number of parents and families for the phenomenon to become a reality.
11. Likewise, the idea dismisses the end of the era with the verb “**began/halal**”.
12. As we brought out in chapter 5, the time in view parallels with Enoch/Methuselah ~3100-2967 BC or 800-665 years before the Flood.
13. With increased longevity and the special environmental conditions under the vapor canopy all forms of life flourished.
14. In chapter 5 we saw how man created in the image of **God** as male and female multiplied producing “sons and daughters” (Gen.5:4,7,10,13,16,19,22,26,30).
15. There the focus was upon the sons of primogeniture and their immediate families.
16. Beyond that there were the Cainites and the families of the sons and daughters of the patriarchs.
17. It has been shown that if each family produced only 25 males, each of whom married and in turn had a family of only 25 males that by the time of Enoch, the population would be in excess of 25,000,000.
18. ~991 years into history the birth rate went from just additions to “*multiplying/rabab*” in numbers to keep the math simple.
19. As it is, the mention of the multiplication of humanity is within the context of the Divine decree to send a universal flood erasing humanity from the “**face of the land**” (cf.6:7).
20. So much for the need of population control with **God** always on watch!
21. Vs.1 also shows the close connection between “man/’adam” and the “**land/’adamah**”.
22. This alludes back to Lamech’s prophesy of +V getting relief from the oppressive negative world in 5:29 (“*..the ground (’adamah) which the Lord has utterly cursed*”).
23. The added mention of “**and daughters were born to them**” is unusual except for the narrative to follow.
24. This as they became targets for “**the sons of God/ben ha ’elohim**” to take as “**wives/’isha**”.
25. The designation “**sons of God**” occurs 5x in the OT. Gen.6:2,4; Job 1:6; 2:1; 38:7
26. Nowhere in the OT is the phrase applied to believers.
27. The Job citations clearly refer to angels.
28. By contrast, in the NT “**sons of God**” refers to believers. Mat.5:9; Luk.20:36; Rom.8:14,19; Gal.3:26
29. Luk.20:36 implicitly likens angels as “**sons of God**” paralleling resurrected believers.
30. Two other views have otherwise dominated the identity of “**the sons of God**”:
 - A. Jewish exegetes introduced the notion that these were men such as kings or rulers.
 - B. This view was introduced mid-second century A.D.

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- C. It stems out of conviction that angels could not indulge in sexual intercourse.
 - D. The Sethite interpretation for a long time was the preferred Christian view.
 - E. This too was to avoid the suggestion of carnal intercourse with angels.
 - F. This view has male believers as the “**sons of God**” abandoning in mass their believing female counterparts in favor of attractive women of Cainite derivation.
 - G. In other words, male Sethites were violating the injunction not to be unequally yoked to unbelievers and were marrying cosmic women.
 - H. This view requires that their offspring for some unknown reason were giants (Nephilim; vs.4) making no genetic sense.
 - I. If beauty was the singular reason for such marriages how is it that there were no pretty women among the righteous?
 - J. This view has few supporters today.
31. The correct interpretation that stands the test of sound exegesis (e.g., word study) is that these “**sons of God**” are fallen angels.
 32. Grammatically, the antithesis, “**the sons of God**” and “**the daughters of men**” assumes a distinction between angels and **men**.
 33. Further, the interpretation is the oldest view of theologians.
 34. It is assumed in the earliest Jewish exegesis (e.g., the books of 1 Enoch 6:2ff; Jubilees 5:1), LXX, Philo (*De Gigant* 2:368), Josephus (*Ant.* 1:31) and the Dead Sea Scrolls (1QapGen 2:1; CD 2:17-19).
 35. The NT (2Pet.2:4; Jud.6,7) and early Christian writers (e.g., Justin, Irenaeus, Clement of Alexandria, Tertullian, Origen) also subscribed to this position.
 36. God’s blessing upon marriage (1:28) was being realized at a very high level but this blessing became an occasion for the introduction of a new form of evil.
 37. The phraseology of vs.2 indicates that what applied to perfectly legitimate marriages is applied to the union of angels and humans.
 38. Angels have the ability to externalize themselves in human and other variety of forms. Cf.Gen.18:2; Hos.12:4; Joh.20:12; Rev.8:3; 9:2-11
 39. Certain fallen angels obviously manifested themselves to the female population having a physical appearance found to be very appealing to the flesh.
 40. Just as feminine beauty was the sole criteria for the selection of **wives** on the part of the **sons of God**.
 41. While the verses do not explicitly state that the unions were sinful, the sequence of the verbs “**saw/ra’ah**”, “**beautiful/good/tob**” and “**took/laqach**” reflects the terminology in 3:6 suggesting a disobedient act upon the part of the demons and hence the marriages.
 42. 2Pet.2:4 is reference to this phenomenon and declares the angel’s actions as sin.
 43. Angels are all male and are to remain celibate; but these demons left their “first estate” abandoning their “proper abode” per Jud.6,7.
 44. The fault of the “**daughters of men**” lies in their consent to intercourse with the “**sons of Elohim**”.
 45. We would also assume that the girls’ fathers would have to be implicated since if there was no abduction or seduction, their approval to these unions would have been required.
 46. The angelic appeal to all concerned had a forceful cosmic attraction not to be denied.
 47. They utilized their own magnetism to satiate their desire for sex.

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48. The primary criteria that a man should look for in a woman is character, not looks. Cf.Pro.12:4; 11:22; 19:14; 31:30
49. Women were selected by these aliens based strictly on their external attributes.
50. To be a chosen mate of a super-being made a woman of celebrity.
51. After all the sudden appearance of the **sons of God** upon the earth coupled with their supernatural abilities wowed –V.
52. –V was open to anything along these lines, having rejected over the era the knowledge of the Living **God**.
53. Enoch prophesied in warning that their appearance in this manner was not of **God**. Cp.Jud.14
54. Lamech's daughter Naamah comes to mind as representative of the kind of female seeking cosmic notoriety (cf.4:22).
55. Vss.1-2 now explains why the Cainite lineage came to such an abrupt end.
56. So **God** gives –V over to strong delusion. Cp.2The.2:11
57. There is no doubt a whole lot more to what these **sons of God** had to offer humanity other than just sexual activity with negative gullible females lusting for celebrity status.
58. The reality is that in the end these women had sex with demons and bore their offspring.
59. There is evidence from earth's ancient inexplicable artifacts that a very advanced civilization once occupied this planet.
60. Part of their appeal and solicitation to mankind in general would be scientific knowledge only an extraterrestrial might know.
61. This is a prime example of the satanic angel of light approach. Cp.2Cor.11:14
62. It has been speculated that if this were to happen today that beauties among **men** would be lining up for a chance to snag one of these demons!
63. The depravation of –V finds it's low in its willingness to actually have sex with demons!

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THE DIVINE DECREE OF IMPENDING JUDGMENT

EXEGESIS VERSE 3:

וַיֹּאמֶר יְהוָה לֹא יִרְדּוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׁנָם
הוּא בֶּשֶׁר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה:

^{NAS} Genesis 6:3 **Then the LORD said, "My Spirit shall not strive with man forever, (7**
אמר **לֹא יִרְדּוֹן רוּחִי בָאָדָם לְעֹלָם** [*waw consec. + v/qal/IPF/3ms: 'amar +*
proper n: Yahweh; "The He said, the Lord"; + neg. part: lo' + v/qal/IPF/3ms: diyn, only used
here; "it will not judge/contend/plead/strive"; + n/com/b/s/constr. w/1/com/s suff: ruach; "My
Spirit"; + prep: bet + d.a. + n/com/m/s/abs: 'adam + prep: lamed + n/com/m/s/abs: -olam;
"with man into perpetuity/forever"])

because he also is flesh; nevertheless his days shall be one hundred and twenty years." (8
שְׁנָה עֶשְׂרִים וּ מֵאָה יוֹם הִיָּה וּ בֶּשֶׁר הוּא גַם שֵׁ [*prep: bet + rel.part: she +*
part.conj: gam; "by whom also"; + pro/3ms: hu'; "he himself"; + n/com/m/s/abs: bashar; "is
flesh"; + waw consec. + v/qal/PF/3/com/pl: hayah; "and they will come to pass"; +
n/com/m/pl/constr. w/3ms suff: yom; "his days"; + adj/f/s/abs: me'ah; "one hundred"; + waw
conj. + adj/b/pl/abs: -esherim; "twenty"; + n/com/f/s/abs: shanah; "years"])

ANALYSIS VERSE 3:

1. Vs.3 views the demonic unions with the earthlings from the Divine perspective.
2. Most specifically as to its impact upon the human race.
3. With the acceleration of the population comes an acceleration of the degeneracy of humanity by the appearance of the sons of God.
4. God expresses extreme displeasure and makes a Divine proclamation of judgment introduced with the phrase **“Then the Lord said/waw ‘amar Yahweh”**.
5. The placement of His decree (vs.3) is sandwiched between the cohabitation scene (vs.2) and the mention of the hybrid offspring generated by such unions (vs.4).
6. The author makes clear that the decision of mankind to bastardize the human race with alien DNA was offensive to Yahweh.
7. That Yahweh is speaking recognizes the issue of the Son of God as central to the purpose and consequence of the unions i.e., an attack on the seed of the woman (Gen.3:15).
8. God’s judgment is twofold: Spiritually as it relates to grace; physically as it relates to the mortality of mankind and the experiential consequences.
9. **“My Spirit/ruach”** refers to the ministry of God the Holy **Spirit** first mentioned as instrumental to bringing order out of chaos in Gen.1:2.
10. **Yahweh** now threatens to withdraw His **Spirit** from the midst of mankind.
11. The phrase **“with man”** is literally **“in man/bet ha ‘adam”**.
12. Much debate has centered on the meaning of the verb **“strive/diyn”** as translated by the NAS.

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13. It is only found here in the OT and its basic meaning is “to judge/contend/plead”.
14. So the Spirit’s ministry of “striving **with man**” is for the purpose to arbitrate an accord **with man** as offered by God.
15. It is nothing less than the H.S.’s convicting ministry in view. Cf.Joh.16:8-11 cp.Act.7:51
16. An extension of God’s grace to men is to make clear the gospel and the need for their salvation.
17. Beyond a point this gracious ministry on behalf of antediluvian **man** would not continue indefinitely (**forever**/-olam).
18. The phrase “**because he also is flesh**/bet she gam hu’ bashar” emphasizes the “teeth” of Yahweh’s threat to get the attention of **man**.
19. That is **man** is mortal (in contrast to angels) and all men will ultimately face their mortality in death.
20. “**Flesh**” is here set against “**Spirit**” to highlight this mortality.
21. **Because man** is mortal he is subject to face God’s judgment experientially as necessary to end this reign of degeneracy.
22. This ultimately means sin unto death experientially and eternal death spiritually for rejecting the grace of God’s convicting ministry.
23. No matter what the demons may promise men otherwise, mankind remains weak and vulnerable to external consequences in life and subject to God’s overruling will physically.
24. While **man** is formed and animated by **God** as a divine image bearer, he **also** remains mortal **flesh**.
25. Beyond a point, the perpetuated evil and rejection of God by the human race has dire consequences upon mortality on a universal scale.
26. God’s grace of “contending” **with man** is withdrawn and judgment follows.
27. The final clause, “**nevertheless his days shall be one hundred and twenty years**” looks to God’s foreknowledge and Divine anticipation that mankind during this period will not come to repentance.
28. In light of the developments on planet earth where men chose to follow demons rather than God a set period of grace was imposed prior to the Flood.
29. This final period then portends some event that is on the horizon.
30. It reminds one of Jon.3:4, “*Yet forty days and Nineveh will be overthrown*”.
31. Mankind was put on notice that there was 120 years for the race to repudiate their evil ways and line up with the Spirit’s convicting ministry.
32. Unlike Nineveh, the human race rejects the warning.
33. The extent of evil can be measured in part by comparing the situation at Sodom and Gomorrah recorded in Gen.18,19.
34. The **Lord** told Abraham He would relent in judgment if only 10 righteous people could be found in the cities (cf.Gen.18:32).
35. By the time of the Flood 120 years from this verse, only 8 believers could be found on the entire planet.
36. The level of evil must reach a point where the judgment matches the crime (cf.Rev.18:5).
37. Mankind became so obstinate in their rejection of God and embracing of evil that a universal judgment was due ending the antediluvian period.
38. It was at this time Noah began to gain notoriety through his prophetic work and evangelizing (cf.2Pet.2:5: “*Noah, a preacher of righteousness*”).

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39. For those keeping tabs chronologically, the 120 year warning occurred before all 3 of Noah's sons were born at age 500 (cf.Gen.5:32; Noah was 600 at the time of the Flood cp.Gen.7:6).
40. While nothing is mentioned here of judgment against the fallen angels involved, they too faced consequences.
41. The NT makes clear that these particular demons were incarcerated in Tartarus for their deeds and remain there today. Cf.2Pet.2:4; Jud.6
42. Obviously, any threat of physical death was moot with respect to the angelic host.
43. Beyond that their eternal judgment has already been established for the LOF.
44. No matter the persuasive nature these demons held over mankind, men remained responsible for their own choices and actions.
45. Judgment of this severity was not without a warning to collective humanity.
46. In other words, God upholds the principle that grace always precedes judgment.
47. When evil saturates the human race to demand this degree of judgment is known only within the counsels of the Divine essence.

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THE ANGELIC OFFSPRING

EXEGESIS VERSE 4:

WTT Genesis 6:4
 הַנְּפִלִיִּים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵי־כֵן
 אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל־בְּנוֹת הָאָדָם וַיֵּלְדוּ לָהֶם הַמְּוֵה
 הַגְּבֻרִים אֲשֶׁר מְעוֹלָם אֲנָשֵׁי הַשָּׁמַיִם: פ

NAS Genesis 6:4 **The Nephilim were on the earth in those days,** (הָ בַּהֵיָה נְפִלִיִּים הָ) *הָ בַּהֵיָה נְפִלִיִּים* [d.a. + n/com/m/pl/abs: nephiylyim; "the giants/fallen ones/Nephilim", used 3x, Num.13:33 {2x}; + v/qal/PF/3/com/pl: hayah; "became/came into being"; + prep: bet + d.a. + n/com/f/s/abs: 'erets; "on the earth"; + prep: bet + d.a. + n/com/m/pl/abs: yom + d.a. + pro/3mpl: hem; "in the same days"])

and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. (וְאַחֲרָיִם הָ בְנֵי אֱלֹהִים הָ בָּאוּ אֶל בְּנוֹת אָדָם וַיֵּלְדוּ לָהֶם יְלָדֵי) [waw conj. + conj: gam + adv: 'acherey; "and again after/and also afterwards"; + adv: ken; "when/thus"; + rel.pro: 'asher; "which/whom"; + v/qal/IPF/3mpl: bo'; "they will go in/will enter"; + n/com/m/pl/constr: ben + d.a. + n/com/m/pl/abs: 'elohim; "the sons of God"; + prep: 'el + n/com/f/pl/constr: bath + d.a. + n/com/m/s/abs: 'adam; "into the daughters of men"; + waw consec. + v/qal/PF/3/com/pl: yalad; "and they will bear/beget"; + prep: lamed + pro/3mpl: hem; "to them"])

Those were the mighty men who were of old, men of renown. (הַ גְּבֻרִים מִן אֲשֶׁר גְּבוּרֵי הָ) *הַ גְּבֻרִים מִן אֲשֶׁר גְּבוּרֵי הָ* [d.a. + adj/m/pl/abs: gibbor; "the mighty men"; + rel.pro: 'asher; "who"; + prep: min + n/com/m/s/abs: -olam; "from old/antiquity"; + n/com/m/pl/constr: 'ish + d.a. + n/com/m/s/abs: shem; "men of the name/renown"; + phe]

ANALYSIS VERSE 4:

1. Vs.4 is parenthetical to the situation of inter-genus relations between the fallen angels and mankind.
2. The author adds some information to give a sense of validity to the extraordinary account of an angelic infiltration upon the human race.
3. That by means of oral tradition centered on mythology suggesting super human beings.
4. It is commonly understood that there is usually a “kernel of truth” associated with ancient and even present folklore and legend.
5. Just as controversy swirls around the identity of the “**sons of God**” so it is with identifying the “**Nephilim/nephiylyim**”.
6. The basic meaning of **Nephilim** is “fallen ones“ and is derived from the Hebrew נָפַל - naphal.

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7. Yet, its use to describe “giants” cannot be legitimately contested. Cf.Num.13:33 (2x)
8. As we hold to the **sons of God** being angelic, our interpretational approach will dismiss options excluding that fact.
9. One favorite among some is that the **Nephilim** are dinosaurs that survived the Flood and are simply mentioned separately and as an aside.
10. This would answer the fact that the **Nephilim** existed “**and also afterward**” (cf.Job.40:15ff).
11. However, the noun “**Nephilim**” is only used 3x in the OT with the other 2 occasions (Num.13:33) clearly pointing to humans.
12. The humans in view were giants in the line of Anak (gigantism). Cp.Deu.9:2
13. The **Nephilim** of Num.13 were individuals of imposing stature like Goliath (~9’ 9”); cf.1Sam.17:4) and his brothers.
14. Moses authored the book of Numbers (and Deu.) and would be familiar with this genetic anomaly satisfying the phrase “**and also afterward**”.
15. The questions proposed by exegetes are: “Is the **Nephilim** the progeny of angelic conception?” or “Are they the **sons of God** renamed and agents of the crime?” or “Are they just the mention of human giants with no further impact?”
16. One outstanding feature grammatically is designed to catch the eye of the interpreter to help decipher this verse.
17. That is, future tenses used in the clause “**when the sons of God will enter** (qal/IPF/3mpl/bo’) **into the daughters of men, and they will bear** (waw consec. + v/qal/PF/3compl/yalad) **children to them**”?
18. The first clause, “**The Nephilim were on the earth in the same days**” employs the qal/PF verb “hayah” meaning that they “*became/came into existence*”.
19. It is a statement noting that gigantism *became* a hereditary reality among some of the humans living during the antediluvian period.
20. The DNA that brought about humans of large stature exposed itself in the human race.
21. A reality that is affirmed and confirmed by Moses after the fact (**and also afterward**).
22. In other words, gigantism is found in purely human genetics.
23. The NAS word “**when**” is literally in the Hebrew “*thus whom/ken ‘asher*”.
24. There is no vocabulary for time as the word “**when**” suggests.
25. The relative pronoun *‘asher* is to be translated as “**whom**” (vs. who) pointing to the objects that the **sons of God** procreated with bearing *children*.
26. Its antecedent are the **Nephilim**.
27. The grammar otherwise connects the 2nd clause with the 1st further supporting that the “**whom**” are the **Nephilim** (the use of the maqqeph ~ between “**afterward** and *thus whom*”).
28. The future tenses in the clause recognizes the options of the **Nephilim** as an hereditary pool that the angels could draw from in their pick of women.
29. A more precise translation of vs.6:4a,b is: “**The Nephilim existed on the earth in those days, and again after, thus whom the sons of God could enter into the daughters of men, and they will bear children to them**”.
30. The future ideas of the verbs here indicate potential of mate (incomplete action of the IPF “**enter**”) and its future completed result (PF with waw consecutive “**and will bear**”).
31. Moses is saying that the giant gene pool of Amazonian type women were an option for the fallen angels with *whom* to breed.

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32. Those women in turn produced super-human gigantic offspring that were unmatched in strength, power and fame.
33. These are none other than the mythological type of characters now described by Moses as “**the mighty men from ancient/antiquity, men of renown**”.
34. Further, the Hebrew adverb “*thus/ken*” has a sense of retrospect.
35. In other words, Moses has drawn a conclusion based on the reality that giants come naturally through human genetics.
36. That they existed in his time, their genetics must have existed in the antediluvian **men**.
37. He has put 1 and 1 together (giants past and present) and concludes that it is thru their race that the legends of super-humans “**of old**/-olam” finds root (the parenthetical force of vs.4).
38. Through doctrinal reasoning and deduction he has found the basis for the “kernel of truth” embedded in mythology.
39. We too now share in his insight.
40. Human giants are the most physically powerful among the human race.
41. Couple their genetics with the angelic DNA of the demonic extraterrestrials and a new breed of **Nephilim** is born.
42. The adjective “**mighty men/gibbor**” means **those** of exceptional power and skill. Cf.Gen.10:8,9; Josh.1:14; 6:2; etc.
43. It is used to describe the omnipotence of **God** in Deu.10:17.
44. The new and improved **Nephilim** became a kind of super race that could accomplish the impossible and perform extraordinary feats of strength.
45. The phrase “**men of name**/'ish shem” looks to their reputation and fame brought about by their abilities to conquer, subdue and dominate others.
46. This conjures up the legends of those such as Hercules, Zeus, Jason, Perseus, etc.
47. While all half-angelic/human beings possessed abilities beyond the norm, the **Nephilim** strain of females bred by the fallen angels produced a breed of its own.
48. So the **Nephilim** were strains of human giants bred by the demons producing half-angel half-human **Nephilim** essentially uncontested by the rest of humanity.
49. Just as controversial the identities of the “**sons of God**” and the “**Nephilim**”, so is the size that giants were in the past.
50. Mainline archaeology and science refutes most claims of giants exceeding 8-10’.
51. Obviously many fraudulent claims have arisen giving occasion to disparage Biblical ideas otherwise (satanic smear tactics).
52. To avoid unnecessary confrontation we will simply note a couple of cases prominently documented to show that giants beyond stature found today have existed: The Giant of Castelnau studied at the University of Montpellier, France; He is dated in the bronze age (cf.Gen.4:22); he measured 11’ 5”. In 1842, another discovery at a prehistoric cemetery at Montpellier, France (5 km SW of Castelnau) found skulls 28, 31 and 32 inches in circumference along with other gigantic bones indicating heights between 10 and 15’; these bones were reportedly sent to the Paris Academy for further study. http://en.wikipedia.org/wiki/Giant_of_Castelnau
53. The actual size of the **Nephilim** is only a technical consideration whereas the real issue is that those of giant human lines became the most powerful of the angelic progeny.
54. Though these were half-angel, they also were human and all possessed a soul and were in need of salvation.

GENESIS

55. With the distraction of their physical attributes it is easy to see their blindness to any need for salvation.
56. Arrogance reigned plus they were the offspring of immortal beings.
57. Perhaps the demons promised immortality as part of their deception and irresistible charms.
58. Our interpretation of the **sons of God** being fallen angels is the only reasonable explanation in interpreting this verse.
59. As an aside, interpreters tend to scratch their heads as to why the Israelites dubbed the giants (sons of Anak) in the land as “fallen ones/**Nephilim**” (Num.13:33; 14:1).
60. The Hebrew term for giants is “**רִפְאִיִּם** - repha’iyim”. Cp.1Chr.20:4,6,8
61. We might suggest that the Israelites borrowed from oral tradition and legend equating them and their enemy with the same evil and fear associated with the unnatural creatures **of old**.
62. It is a remarkable thing that angelic DNA could unite with human DNA and produce a viable organism.
63. Yet, evidence exists on our planet suggesting a very remarkable past human history.
64. Satan’s strategy here was to corrupt the human gene pool so Messiah could not come on the scene as genuine humanity.
65. This was an attack on the line of Christ that of course failed.
66. As we noted in vs.3, punishment befell the “**sons of God**” that had relations having been confined since the Flood in Sheol-Tartarus.
67. Jud.6 mentions a certain group of angels that “*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*”.
68. Their sin was of a sexual nature and like the people that lived in Sodom and Gomorrah (cf.Jud.7) were judged accordingly.
69. The “*just as*” beginning Jud.7 links the angelic cohabitation episode with the reason for the annihilation of the two cities in the days of Abraham.
70. Like the homosexuals of Sodom and Gomorrah so too the “**sons of God**” *indulged in gross immorality and went after strange flesh*.
71. 2Pet.2:4-6 harmonizes with Jude and includes the Sodom and Gomorrah episode as a precedent for Divine wrath upon those engaged in sexual immorality.
72. These same angels will make a brief appearance on earth during the Tribulation under the 5th trumpet judgment of Rev.9:1-11.
73. For 5 months on their trek around the earth they will torture **men** but are not allowed to kill anyone.
74. No other angels are in hell (cf.Job 1:6; 2:1; Mat.4:1ff; Eph.6:12; Jud.9; Rev.12:7) so the identity of the demonic invasion of Rev.9 must be the “**sons of God**” of Gen.6.
75. Jesus made a victorious proclamation to these spirits following his resurrection in connection with relocating the souls of OT saints to the 3rd heaven recorded in 1Pet.3:18-20.
76. These demons took on a suicide mission to advance the satanic cause and if all be known probably would have deserted had they known the consequences.
77. *Review the Doctrine of Demonism.*
78. *Review the Doctrine of the Convicting Ministry of the Holy Spirit.*

GENESIS
THE DIVINE ASSESSMENT OF THE ADAMIC LINEAGES VSS.5-8

THE REASON FOR UNIVERSAL JUDGMENT VSS.5-7

AN EXCEPTION VS.8

WHAT GOD SAW

EXEGESIS VERSE 5:

וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל-יֵצֶר
מַחְשַׁבַת לְבָבוֹ רָע כָּל-הַיּוֹם׃

WTT Genesis 6:5

NAS Genesis 6:5 **Then the LORD saw that the wickedness of man was great on the earth,** (7

אֶרֶץ הָ בְ אָדָם הָ רָעָה רַב כִּי יְהוָה רָאָה [waw consec. + v/qal/IPF/3ms: ra'ah + proper n: Yahweh; "And He saw, the Lord"; + part: kiy; "that" {intro. objective clause}; + adj/f/s/abs: rab; "great/much"; + n/com/f/s/constr: ra-ah; "wickedness of/bad/evil"; + d.a. + n/com/m/s/abs: 'adam + prep: bet + d.a. + n/com/f/s/abs: 'erets; "man on the earth"])

and that every intent of the thoughts of his heart was only evil continually. (7 *יֵצֶר כָּל הַ*
מַחְשַׁבָּה יוֹם הָ כָּל רָע רָק לֵב מַחְשַׁבָּה [waw conj. + n/com/m/s/constr: kol; "and every/all"; + n/com/m/s/constr: yetser; "form of/intent"; + n/f/pl/constr: machashabah; "thoughts of /devices of/plans of", used 56x; + n/com/m/s/constr. w/3ms suff: leb; "his heart"; + adv: raq; lit. "thin/lean", "only/narrowmindedly" + adj/m/s/abs: ra-; "evil/bad"; + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs: yom; "all the day/continually"])

ANALYSIS VERSE 5:

1. Vss.5-8 are one paragraph in the Hebrew text.
2. They conclude the first section of the “book of the generations of Adam” with a Divine assessment of the overall situation.
3. This is a critique of the ultimate outcome found as a result of the contrasting Cainite and Sethite lineages (-V vs. +V).
4. For one line it means judgment, the other deliverance.
5. It first centers on the degenerate stock of pre-diluvian man in vss.5-7.
6. This class of humanity finds its roots in the Cainite lineage in chapter 4 representing the negative unbelievers of this era.
7. Their exclusion from the present *book of generations* highlights their exclusion from being blessed as part of the “seed of the woman” (Gen.3:15) and the generations post-Flood.
8. In contrast, they are the exponents of the “seed of the serpent” viewed as spiritually alien to the POG and thus party to the demonic infiltration inciting the universal +J to come.
9. Their path in life has produced a heritage dominating in universal evil reaching its apex in the final 120 years (cf.vs.3).

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10. The 1st 3 verses of the paragraph present what God “**saw/ra’ah**” (vs.5), what He “felt” (vs.6) and what He “decided” to do about it (vs.7).
11. God always acts in accord with His perfect essence.
12. Yahweh’s evaluation is precise and goes beyond the surface of their actions to the very core of their innermost beings.
13. The verb “**saw**” is an anthropomorphism and is the function of God’s omniscience.
14. Nothing is hidden from His sight as He is the One that is perfect in knowledge.
15. He perfectly monitors all the facts as to each person, each society and the world at large.
16. He never acts outside the facts.
17. This can explain why judgment (or lack of) may come upon people and vice versa in contrast to appearance demanding the opposite.
18. What He “**saw**” in the century just before the cataclysm was a proliferation (**great/rab**) of “**wickedness of man on the earth/ra-ah ha ‘adam bet ha ‘erets**”.
19. A statement of general assessment is then followed with a very explicit analysis as to why.
20. That is “**that every intent of the thoughts of his heart was only evil all the day**”.
21. The **great evil** characterizing the human race found its root cause in mental scheming.
22. God not only monitors the overt and verbal actions of humans, He is equally adept at evaluating men’s thought processes.
23. Scripture teaches that God knows the **thoughts** of men. Job 11:11; 34:25; 37:24; Psa.139:23; Mat.9:4; 12:25; Heb.4:12
24. All “**evil/ra-**“ originates from within (from the mental attitude). Cp.Mat.15:19
25. Much of the overt **evil** present **on the earth** came as a result of regular humans making celebrities of the sons of God and their offspring epitomized in the exalting of the infamous Nephilim (the mighty men of old and renown/half angel, half human giant).
26. Mankind imitated the lust, greed and violence of these beings.
27. The phrase “**every intent of the thoughts/kol yester machashabah**” means “**every form of devices**” they could conjure up in their thinking.
28. The noun *machashabah* is a cognate of the verb “חָשַׁב – chashab” that means “plan/imagine”.
29. It often means to think ahead or plotting/planning. Cf.Job5:12; Psa.33:10,11; Pro.6:18; 12:5; 15:26; 21:5
30. The idea of vs.5b is “**that every scheme in man’s imagination was nothing but evil**”.
31. Satan is an evil schemer. 2Cor.2:11
32. The phrase “**of his heart/libo (leb)**” emphasizes the instruments of the ISTA and –V responsible for producing said **evil**.
33. The “**heart**” is an essential mechanism to support life in the natural **man**.
34. In association with the brain computer (**every intent of the thoughts**) it illustrates the mechanics behind giving the thinking process its support (-V + STA).
35. The population explosion beginning some 5-6 centuries previous only amounted to a glutton of negative volition running under unbridled STA’s dominating the planet.
36. The majority of men before the Flood had no regard for God and His ways.
37. We have here one of the most comprehensive condemnations of the things disapproved of by God found in the Bible.
38. Few texts are so all-encompassing in specifying the extent of human evil and depravity.
39. Men in those days were like men living in the last days description found in 2Tim.3:1-9.

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WHAT GOD FELT

EXEGESIS VERSE 6:

וַיִּנְחַם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֱלֹהִים

WTT Genesis 6:6
אֱלֹהִים

NAS Genesis 6:6 **And the LORD was sorry that He had made man on the earth,** (נחם ה')

וַיִּנְחַם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֱלֹהִים [waw consec. + v/Niphal/IPF/3ms: nacham; lit. "breathing deeply", "and He was sorry/was repentant/was regretting", used 110x, 38x in the Niphal translated 'repent'; + proper n: Yahweh; + part: kiy; "that/because"; + v/qal/PF/3ms: -asah; "He made"; + sign of d.o. + d.a. + n/com/m/s/abs: 'adam + prep: bet + d.a. + n/com/f/s/abs: 'erets; "man on the earth"]

and He was grieved in His heart. (לֵב אֱלֹהִים עָצַב ה') [waw consec. + v/Hithpael/IPF/3ms {reflex}: -atsab; "and He Himself was grieved/pained/anguished", cognate noun in 3:16, used 46x; + prep: 'el + n/com/m/s/constr. w/3ms suff: leb; "in His heart"]

ANALYSIS VERSE 6:

1. The saturation and degree of evil on planet **earth** evokes an apparent reaction from Yahweh.
2. Moods characterizing His Person in vs.6 influence what He intends to do about it in vs.7.
3. While the language of vs.6 may seem to indicate that God has human feelings, it is rather language of accommodation.
4. Theologically to ascribe human emotion to God is an anthropopathism.
5. God is Spirit and just as He does not literally have eyes, arms, etc. (anthropomorphism), neither does God feel **sorry**, grieve, regret, emote, etc.
6. The anthropopathisms and anthropomorphisms are designed to teach and highlight God's essence and attributes in His expression towards men.
7. Human attributes are used as these are things we as humans can relate to in understanding the mechanics of His Deity.
8. In turn they give instruction to us as to how we should feel, see, etc., aligning with God.
9. One must understand that human emotions are a "responder" mechanism and the fact that God is the creator and cause of all life (Gen.1), all life responds to God, not vice versa.
10. God in eternity past perfectly anticipated man's responses and pre-determined via His attributes the effectual consequences, good and bad. *See the Doctrine of Divine Essence/Attributes*
11. These consequences are set in granite so to speak and God is immovable as to their outcome. Cp.Act.1:7; 17:30-31
12. The reason they are immutable is because God's essence and attributes are absolute. Cf.Heb.13:8
13. God can be viewed as a singular unchanged absolute force of which all creation experiences His impact and its ultimate consequences based on their attitude towards Him.

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14. God is not pliable (adaptable), He is Sovereign and immutable. Cp.Rom.9:15-21
15. So verse 6 relates to God in eternity past making informed decisions respectively (cf. anthropomorphism of “saw” vs.5).
16. The first reaction is that **“the Lord was sorry that He had made man on the earth”**.
17. This is not saying that God regretted creating **man**.
18. The niphal form of the verb translated **“sorry/nacham”** has the nuance to “repent (relent)/regret”.
19. Num.23:19 declares, *“God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?”*
20. 1Sam.15:11 and Jer.18:10 it is used of God “regretting/thinking better of” doing something good for people turning to evil.
21. In Exo.32:14, 2Sam.24:16, Psa.106:45, Jer.26:19, Jon.4:2 it is used of God “repenting (relenting)” with respect to some sort of deserved judgment He is otherwise prepared to implement.
22. Divine *“nacham”* is God’s essence dealing with man’s change of heart towards Him whether good or bad.
23. The niphal form of the verb is passive denoting that the outside agent of man is the source of God’s **“sorrow”**.
24. This anthropomorphism teaches that God’s plan takes into account obedience or disobedience to His will that can be exercised by men at any time.
25. In this way God repents (changes His mind) in any situation that otherwise one might expect to initially bring blessing or judgment respectively.
26. His Divine essence addressing mankind’s corrupt and unrepentant ways in our verse is His righteousness (+R) demanding judgment accordingly.
27. So His **“sorrow”** is His +R directed towards evil.
28. God’s “repentance/regret” is His plan accommodating the volition of men with either grace or punishment.
29. It carries more of the nuance of “regret” when it demands punishment.
30. After all, He desires for all men to be saved and come to the knowledge of the truth (cp.1Tim.2:4).
31. Maintaining the nuance of “repent” in our verse implies that if there had been another way to create man avoiding evil and its necessitated judgment, God would have taken that course.
32. As it is, free will is part of the equation and regrettably evil and judgment must exist.
33. God’s +R demanded that He create man in His own image (Gen.1:26; soul and human spirit cf.Eph.4:24) and further His +R demanded judgment towards any that corrupted that image.
34. In that sense, God’s essence includes a “change of intent” to accommodate both –V and +V.
35. For the –V antediluvians this means the SUD rather than life (cf.vs.7).
36. In this sense, the anthropomorphism teaches that God takes no pleasure in killing the wicked. Cp.Eze.18:23,32
37. Likewise, **“He was grieved in His heart”**.
38. The anthropomorphism **“grieved/-atsab”** is reflexive (hithpael) highlighting the inner mechanisms of God’s essence associated with accommodating volition.
39. The verb is used to express anguish as a mixture of anger and insolence/impudence.

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40. Dinah's brothers felt this was after she was raped (Gen.34:7), as did Jonathon when he heard of Saul's plan to kill David (1Sam.20:34) and David reacting similarly when he heard of Absalom's death (2Sam.19:2).
41. An abandoned wife feels this way (Isa.54:6).
42. The verb is used two other times in connection with God. Psa.78:40: Isa.63:10
43. Only here is the added "**into His heart**'el leb".
44. God's **heart** looks to His Sovereign will that is regulated by His +R.
45. It is the very core of God's reasoning and determination to do what He does.
46. The "grieving" of God's **heart** teaches the mechanics that demands the regretted retribution (**was sorry**) against man's wickedness.
47. That is as the Creator that cannot violate His +R, He must of necessity exact judgment against all -R. Cp.Ecc.12:14
48. The reflexive nature of the verb illustrates the interaction of +R with God's Sovereignty.
49. A similar anthropathism is found in Eph.4:30.
50. These two verbs serve to teach the Divine will with respect to human evil.
51. Three roots used in Gen.5:29 by Lamech when he named Noah are found in this verse.
52. Gen.5:29, "*This one shall give us rest (nacham) from our work (ma-asah) and from the toil/pain (itsabon) of our hands...*"
53. Paralleling to "**Yahweh was sorry (nacham) that He had made (-asah) man on the earth, and He was grieved (-atsab) in His heart**".
54. Lamech's hope for consolation via Noah corresponds to the Creator's disappointment with His creation.
55. This infers that how +V believers are delivered from their oppressors and enemies is through the mechanics of God judging -V according to His Sovereign righteousness. Cf.Exo.6:6; Jdg.2:16,18

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EXEGESIS VERSES 7 – 8:

WHAT GOD INTENDS TO DO

וַיֹּאמֶר יְהוָה אֶמְחָה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל־^{WTT} Genesis 6:7
פְּנֵי הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי־
נַחַמְתִּי כִּי עָשִׂיתִם:

^{NAS} **Genesis 6:7** And the LORD said, "I will blot out man whom I have created from the face of the land, (וַיֹּאמֶר יְהוָה אֶמְחָה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל־פְּנֵי הָאֲדָמָה [waw consec. + q/qal/IPF/3ms: 'amar + proper n: yahweh; "And He said, the Lord"; + v/qal/IPF/1coms: machah; "I will wipe out/blot out", used 36x; + sign of d.o. + d.a. + n/com/m/s/abs: 'adam + rel. pro: 'asher + n/qal/PF/1coms: bara'; "man whom I have created"; + prep: min + prep: -al + n/com/b/pl/constr: paneh + d.a. + n.com/f/s/abs: 'adamah; "from upon the face of the ground/land"])

from man to animals to creeping things and to birds of the sky; (מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם [prep: min + n/com/m/s/abs: 'adam; "from man"; + prep: -ad + behemah; "even to beasts/animals"; + prep: -ad + n/com/m/s/abs: remesh; "even to creeping things"; + waw conj. + prep: -ad + n/com/m/s/constr: -oph + d.a. + n/com/m/pl/abs: shamayim; "and even to birds of the sky/heaven"])

for I am sorry that I have made them." (כִּי־נַחַמְתִּי כִּי עָשִׂיתִי [part: kiy + v/Niphal/PF/1coms: nacham; same as vs6; "because I am sorry"; + part: kiy + v/qal/PF/1coms w/3mpl suff: -asah; "that I have made them"])

THE EXCEPTION

וַיִּצְאֵהוּ יְהוָה בְּעֵינֵי יְהוָה: פ^{WTT} Genesis 6:8

^{NAS} **Genesis 6:8** But Noah found favor in the eyes of the LORD. (וַיִּצְאֵהוּ יְהוָה בְּעֵינֵי יְהוָה: פ [waw conj. + proper n: noach + v/qal/PF/3ms: matsa'; "But Noah, he found"; + n/com/m/s/abs: chen; "grace/favor", used 70x; + prep: bet + n/com/b/d/constr: -ayin + proper n: yaweh; "in the eyes of the Lord"; + end of para: phe])

ANALYSIS VERSES 7 – 8:

1. With God's righteous sensibilities violated (vs.6) by the unrelenting and universal evil of mankind (vs.5) that He further knows will not repent (vs.3), He now declares their judgment.
2. The phrase **"I will blot out man"** means "to remove him from existence".
3. The verb **"I will blot out/machah"** is used of erasing names from records (e.g., Exo.17:14; 32:32,33) and wiping plates (2Kgs.21:13).

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4. Erasures in ancient leather scrolls were made by washing or sponging off the ink rather than blotting, so “**wiping out**” is preferred.
5. It carries with it the idea of removing something undesirable providing a clean slate.
6. In this case it is the extermination of humanity spiritually contaminating the planet.
7. The severity of the judgment is directly proportionate to the degeneracy of the antediluvians.
8. This reaching its apex by embracing the unnatural when they accepted the sons of God and celebrated their amoral and violent offspring.
9. The phrase “**whom I have created**” employs the “*bara*” verb referring to the living soul image (cf.1:27).
10. That their souls are targeted to be **wiped out** emphasizes their –V unbelief yoked to the fact that their names will also be erased from the book of life (cf.Psa.9:6; 69:28).
11. The phrase “**from the face of the land** (‘*adamah/ground*’) looks to man’s vulnerable status on the continent Pangea with all of the surrounding water, not to mention the waters above (cf.1:6-7).
12. Water in the form of a universal Flood will be God’s instrument for erasing their physical presence under SUD.
13. Even “**animals to creeping things and birds of the sky**” will be **wiped** off the earth along with “**man**”.
14. This in accord with the principle of suffering by association.
15. Animal life, in and of itself, did not contribute to accelerating evil on the earth and so are innocent.
16. The killing of **animals** is not murder as they do not possess souls.
17. Their cursing by association may find cause with the introduction of idolatry at its broadest measure during this time.
18. All four creatures “**man, animals** (four-footed creatures), **creeping things and birds** match the list of the four idols pursued by –V in Rom.1:23.
19. That these things from the half-angelic Nephilim to **animals** are their “objects of worship”, God destroys their idols as is His practice in judgment. E.g., Lev.26:30; Hos.10:2,8
20. A more catastrophic sentence is hard to imagine.
21. Yahweh repeats His dissatisfaction with **man** anthropopathically “**for I am sorry that I have made them**”.
22. The verb of choice here “**I have made**” is “*-asah*” that looks to God manufacturing man’s body from the dust of the “**land/ground**”.
23. This looks to the physical target of the ISTA that **man** has allowed to dictate his thinking and actions in violation of God’s +R evoking such a harsh judgment.
24. It is by virtue of an unbridled STA frenzy that mankind brings such wrath upon itself (cp.Gen.4:7b).
25. Negative volition is part of the judgment equation (vs.7a); the ISTA fills in the rest (vs.7c).
26. In between (vs.7b) is the alternative of worshiping creation rather than the creator and exchanging the truth for lies. Cp.Rom.1:25
27. Though the human race faces such catastrophic judgment, “**Noah found favor in the eyes of the Lord**”.
28. The language of vs.8 leads us to expect that **Noah** will escape the coming judgment.

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29. That he “**found favor**/matsa’ chen” is a formal expression often used of someone that is making request of a superior (Gen.33:8,10) or when someone in authority helps someone without status (Gen.39:4).
30. It is used in prayer when a man is asking God for favors (Gen.18:3; Exo.33:12,13,16), but is quite rare when it is said of a man finding **favor** in God’s eyes.
31. **Noah** and Moses are two of the rare exceptions. Cp.Exo.33:17
32. In our context it means that **Noah** is to be the recipient of God’s *grace* in contrast to the judgment to befall the world otherwise.
33. The verb “**found**” is the action of **Noah** and relates to his person as a “seeker” of **God**. Cp.Heb.11:6
34. **Noah found grace/favor** because he was positive and righteous in his generation.
35. The nature of the “**favor**” is found in the family history of **Noah** that follows from vs.9 through 9:29.
36. As explicitly clear vss.5-7 are about the depth of evil provoking God to judgment, so vs.8 makes implicitly clear that their –V was completely culpable as to their actions.
37. This via **Noah** as an exception.
38. The permeation and influence of –V and evil is no excuse to align oneself with the world.
39. +V is willing to seek God instead and separate him/herself from the corruption of the days.
40. Life is about choice with respect to the POG and people “make their trees” accordingly. Mat.12:33 cp.Rev.22:11
41. **Noah** not only separated from –V, but he repeatedly warned them of the coming disaster (2Pet.2:5).
42. **Noah**, like Enoch, serve as prime examples of +V dealing with the trials of the world.
43. Both maintained Ph₂ spiritual focus and priority (cf.vs.9 cp.5:24) and overcame the cosmic pull to compromise their faith.
44. The prevailing STA ills and human viewpoint of society are not the reason people are spiritual wrecks themselves.
45. Divine institution #1 (volition) reigns and those that are +V will chose to align with God and not the cosmos.
46. In so doing they will fall on the side of God’s *grace* vs. His judgment.
47. A new beginning will arise out of the watery chaos of the antediluvian civilization.
48. *Review the Doctrine of Grace.*

GENESIS

THE BEGINNING RECORD OF NOAH'S GENERATIONS: 6:9 – 9:29

EXEGESIS VERSES 9 – 10:

NOAH'S REPUTATION

נַח תּוֹלְדוֹת אֱלֹהִים ^{WTT} Genesis 6:9
בְּרָרְתִּיו אֶת־הָאֱלֹהִים הַתְּהַלְלֵךְ־נַח:

^{NAS} Genesis 6:9 **These are the records of the generations of Noah.** (נַח תּוֹלְדוֹת אֱלֹהִים) [adj/both/pl: 'elleh; "these", in the predicate position "to be/are" is understood; + n/com/f/pl/constr: toledoth; "the generations of/descendants"; + proper n: noach; "Noah"]

Noah was a righteous man, (נַח אִישׁ צַדִּיק) [proper n: noach + n/com/m/s/abs: 'ish + adj/m/s/abs: tsadiyq; "Noah, a man, a righteous one"]

blameless in his time; (דֹּר בַּהֵימָיו) [adj/m/s/abs: tamiym; "complete/blameless"; + v/qal/PF/3ms: hayah; "he became"; + prep: bet + n/com/m/pl/constr. w/3ms suff: dor; "in his time/generation"]

Noah walked with God. (נַח הִלֵּךְ אֱלֹהִים הַ) [prep: 'eth + d.a. + n/com/m/pl/abs: 'elohim + v/Hithpael/PF/3ms: halak + proper n: noach; "with God, he himself walked, Noah"]

NOAH'S SONS REINTRODUCED

וַיֹּלֵד נַח שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת׃ ^{WTT} Genesis 6:10

^{NAS} Genesis 6:10 **And Noah became the father of three sons: Shem, Ham, and Japheth.** (וַיֹּלֵד נַח שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת׃) [waw consec. + v/Hiphil/IPF/3ms: yalad + proper n: noach; + adj/m/s/abs: shalosh + n/com/m/pl/abs: ben; "and he begat, Noah, three sons"; + sign of d.o. + proper n: shem + sign of d.o. + proper n: ham + waw conj. + sign of d.o. + proper n: yepheth; "Shem, Ham and Japheth"]

ANALYSIS VERSES 9 – 10:

1. The Adamic portfolio of lineage through Seth now builds on the foundation of **Noah**.
2. The text is sub-titled with the established use of the noun “**generations/toledoth**” introducing a new section of Genesis, “**These are the generations of Noah**”. Cf.Gen.2:4; 5:1
3. The *generational* reference serves as the editorial standard of division throughout Genesis.
4. Gen.6:1-8 served as a commentary establishing the plot for the 2 main characters **God** and **Noah** introduced in vss.5-8.
5. The storyline now continues with **God** executing His wrath as promised while focusing on the deliverance of his servant **Noah** as expected from the “teaser” of vs.8.

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6. Why **Noah** is picked for a starring role with **God** is immediately made clear based on 3 qualities attributed to his character:
 - A. “**Noah was a righteous man**”.
 - B. He was “**blameless in his time**”.
 - C. “**Noah walked with God**”.
7. The repetition of Noah’s proper name highlights his reputation before both **God** and **man** based on the virtues presented.
8. The first is literally in the Hebrew, “**Noah, a man, righteous**”.
9. The noun “**righteous/tsadiyq**” is used in the OT of either **God** or men.
10. It stands in contrast to “wicked”. Cf.Psa.1:5,6; Psa.7:9; 37:16,17,21; Pro.3:33; 10:6,7,11,16,20,24,25,28,30,32; et al
11. In legal contexts it means innocent or acquitted. Cp.Deu.25:1; 1Kgs.8:32
12. Contextually it places Noah’s reputation as that opposite of all those engaged in “*wickedness*” in the antediluvian world (cf.vs.5).
13. First and foremost the “**righteous man**” is identified as a believer possessing imputed righteousness.
14. See Eze.18:5, “*But if a man is righteous, and practices justice and righteousness*”.
15. The **righteous man** is subject to the sin unto death (cf.Eze.18:24,26) and a wicked **man** can turn from his evil and avoid the sin unto death (cf.Eze.18:21,27).
16. So **Noah** was a believer and so numbered among the **righteous**. Cp.Heb.11:7
17. The second virtue “**blameless in his time**” looks to his Ph₂ performance.
18. The term “**blameless/tamiym**” is rarely used of people (mostly in sacrificial terms).
19. It means “perfect, complete, without blemish”.
20. It is used of God’s character in an absolute sense. Deu.32:4; Psa.18:30
21. Men are expected to operate before **God** as such. Cf.Gen.17:1; Deu.18:13; Psa.15:2; 18:23,25 (of both **God and man**); etc.
22. With respect to men it is one that practices righteousness keeping the ordinances of **God**. Cp. Job 1:8; 2:8; 12:4; Psa.119:1,80; Pro.11:5
23. **Noah** was not only +V Ph₁, but Ph₂.
24. This does not mean he was free of sin since no man is, even the greats like **Noah**. Ecc.7:20
25. But his manner of life was free from censure and so he was **blameless** or complete “**in his generation**”.
26. He had no defect that could have disqualified him from the task assigned to him.
27. This means that he overruled his ISTA sufficiently to perform God’s plan for his life.
28. Ph₂ “perfection” is relative to ones’ time and grade in FHS making the MAJG and holding.
29. The plural of the noun translated “**time/dor**” emphasizes one’s lifetime or period of **time**. Cp.Gen.7:1; 9:12; 15:16; etc.
30. The phrase “**in his time**” contrasts him to his contemporaries as the premier example of the **righteous** and innocent versus the wicked.
31. As with Enoch, “**Noah walked with God**” (cf.Gen.5:22).
32. While the phrase summarizes the integrity of Noah’s Ph₂, as with Enoch it more specifically refers to his communicative ministry. Cp.Jud.1:14; 2Pet.2:5 cf. Heb.11:7
33. To have “**walked with God**/halak ‘eth ha ‘elohim” means receiving direct Divine revelation from God, as when **God walked** in the garden with Adam and Eve in Gen.3:8.

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34. Enoch as a prophet and **Noah** as an evangelist-prophet both held communicative offices and were known by their contemporaries for their ministries.
35. In the assessment of Noah's character we see a successive buildup as to his reputation.
36. He was a believer (**righteous**), was free from the stain of his contemporaries (**blameless**) and one that enjoyed a successful and intimate relationship with **God** in his ministry (**walked with God**).
37. In vs.10, we have the reintroduction of Noah's 3 sons, **Shem, Ham and Japheth**.
38. Whereas their first introduction in 5:32 emphasized the ongoing heritage of the Sethite line in contrast to the abrupt end to the line of Cain, here they are viewed as co-stars to the events at hand.
39. They have background roles until after the Flood (Gen.9:18-11:26).
40. They prepare us for the other passengers on the Ark (cf.7:13).
41. Noah's sons, like their father, were "**righteous**". Cp.1Pet.3:20
42. We know from Gen.11:10 that **Shem** was 100 years old two years after the Flood.
43. That **Noah** was 600 years old at the Flood (cf.Gen.7:6) it appears that **Noah** fathered all 3 in succession after his 500th year in 5:32.
44. The order listed, "**Shem, Ham and Japheth**" is not chronological, but euphonic.
45. The order is rhythmic and easier said phonetically and syllabically than with another combination.
46. It lends a poetic air to their mention together highlighting their roles of establishing the nations of humanity post-Flood (cf. Table of Nations Gen.10 esp.vs.5).
47. While **Ham** is always mentioned 2nd in the triune listings (Gen.5:32; 6:10; 7:13; 9:18; 10:1; 1Chr.1:14), we know that he was the youngest of the 3 per Gen.9:24.
48. There is some question as to the eldest of the 3 (**Shem** or **Japheth**) depending upon the interpretation of Gen.10:21 literally ending "...*the brother of **Japheth** the elder*".
49. We still might conclude **Japheth** as the oldest (cf.notes 5:32) or why mention him at all when dealing with Shem's family line in Gen.10:21 cf. vs.31.
50. **Noah** is by far the oldest patriarch to **father sons**.
51. Yet the significance of their births as to perpetuating the history of mankind cannot be overstated.
52. And even though **Noah** was slow to attain the "likeness" factor, he maintained spiritual integrity and advance sufficiently ready to fill the starring role in one of the greatest events of judgment and deliverance in human history.
53. This included fathering a believing progeny qualified to carry on the human race.

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SCENE ONE: EARTH'S COMPLETE DEPRAVITY

EXEGESIS VERSES 11 – 12:

וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמְלֵא הָאָרֶץ חָמָס׃^{WTT} Genesis 6:11

^{NAS} Genesis 6:11 **Now the earth was corrupt in the sight of God,** לִ אֶרֶץ הָ שָׁחַת (וּ אֱלֹהִים הָ פָנֶיהָ [waw consec. + v/Niphal/IPF/3fs: shachath, in the Niphal "corrupt/spoiled/ruined" used 6x, in the Piel "utterly destroy" used 39x, in the Hiphil "cause to destroy/ruin", used 106x; "Now it was ruined/corrupt"; + d.a. + n.com/f/s/abs: 'erets; "the earth"; + prep: lamed + n/com/b/pl/constr: paneh + d.a. + n/com/m/pl/abs: 'elohim; "before the face/presence of God""])

and the earth was filled with violence. (וּ מְלֵא הָ אֶרֶץ חָמָס [waw consec. + v/Niphal/IPF/3fs: male, same as 1:22,28; "and it was filled"; + d.a. + n/com/f/s/abs: 'erets: "the earth"; + n/com/m/s/abs: chamas; "with violence", used 68x, almost always in connection with sinful activity])

וַיִּרְא אֱלֹהִים אֶת-הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי-הִשְׁחִית כָּל-בָּשָׂר אֶת-דַּרְכּוֹ עַל-הָאָרֶץ׃^{WTT} Genesis 6:12

^{NAS} Genesis 6:12 **And God looked on the earth, and behold, it was corrupt;** (וּ רָאָה הָ אֶת אֱלֹהִים שָׁחַת הִנֵּה וּ אֶרֶץ הָ אֵת אֱלֹהִים [waw consec. + v/qal/IPF/3ms: ra'ah + n/com/m/pl/abs: 'elohim + sign of d.o. + d.a. + n/com/f/s/abs: 'erets; "And He looked/saw, God, on the earth"; + waw conj. + interj. part: hinneh; "and behold"; + v/Niphal/pl/3fs: shachath; "it was corrupt""])

for all flesh had corrupted their way upon the earth. (כִּי שָׁחַת כָּל בָּשָׂר אֶת דַּרְכּוֹ עַל אֶרֶץ הָ עַל [part: kiy + v/Hiphil/PF/3ms: shachath; "because it had caused to ruin"; + n/com/m/s/constr: kol + n/com/m/s/abs: bashar; "all of flesh", same as 6:3; + sign of d.o. + n/com/b/s/constr. w/3ms suff: derek; "its way/path/road"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "upon the earth"; selah])

ANALYSIS VERSES 11 – 12:

1. The Noachic Flood event unfolds like a 4 part play:
 - A. Scene one: Vss.11-12 presents the setting.
 - B. Scene two: In vss.13-22, God reveals to Noah the ultimate outcome to include destruction of the world, plans for the building of the Ark and his family's deliverance.
 - C. Scene three: Chapter 7: The Flood event.

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- D. Scene four: 8:1-13, the Flood subsides.
E. Gen.8:14, the earth is dry.
2. The scenes are recognized in the Hebrew text ending each section with the Selah/ו.
 3. The immediate setting has as its backdrop those righteous: Noah and sons (vss.9-10).
 4. This to marquee the main characters of the Flood and as to why their deliverance.
 5. All “cameras” will be on their persons fulfilling their roles for the perpetuating of humanity and especially the line of Christ.
 6. In contrast, the remaining world faces imminent judgment and are viewed in the background as “extras”.
 7. The event starts spring boarding from God’s previous assessment of their evil in vss.5-6.
 8. Their judgment proclaimed by **God** in vs.7 then reverberates with God’s speech to Noah in vs.13.
 9. The setting conjures up a most disturbing visual of the antediluvian world at the time.
 10. What stands out most is the affect man’s evil has upon creation.
 11. The clause, “**Now the earth was corrupt in the sight of God**” highlights its degeneration morally.
 12. The noun “**earth**’erets” is used 6x in vss.11-13.
 13. The verb “**corrupt**/shachath” is used 4x in the same 3 verses.
 14. The planet has fallen prey to the evil devices of –V and mankind’s ISTA (cp.vs.5) with no indication of abatement.
 15. They are pictured as having contaminated it with their vile practices beyond further use for man in that condition.
 16. The verb “**corrupt**” in the niphil is used 2x in vs.11,12 and in the hiphil 2x in vss.12,13.
 17. In the niphil stem it is used to describe the ruining of a garment or pot. Cp.Jer.13:7; 18:4
 18. Hence it is associated with the deterioration or staining of an object.
 19. In Exo.8:20 it looks to the decimation of the land from the effect of swarming insects.
 20. There it is associated with destroying that which is designed to be productive.
 21. It is spiritually paralleled with evil works in Eze.20:44.
 22. Hence it is associated with the STA.
 23. All 3 nuances can be applied in our verse.
 24. Mankind has become a blight upon the planet bringing about a deteriorating effect destroying any beneficial production for Divine good due to their unbridled STA’s.
 25. Further, in the niphil it emphasizes the outside source that *ruins* or *spoils* what was meant otherwise to be beneficial.
 26. The hiphil (used 106x) is causative and emphasizes the aspect of destruction in a violent way. E.g., Gen.18:28,31,32; 19:13,14
 27. A singular word to best translate the verb in either form is “*ruined*”.
 28. Man “ruins” the planet (vss.11-12), so **God** is going to “ruin” their plans in a most violent way (vs.13).
 29. The phrase “**in the sight of God**” is literally in the Hebrew “*before the faces of God*”.
 30. It is a euphemism that their activity was literally “in His presence”.
 31. It is anthropomorphic of omnipresence that fills all space.
 32. In an *a fortiori* way it is a short clip viewing man’s actions in light of the reality of God’s existence.

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33. Logically if man is not being able to hide their very intents from **God** (vs.5), even more so must all their actions be exposed to His examination.
34. No attempt for man to hide himself from **God** is possible. Cp.Rev.6:16
35. Here it further has the idea that the evil of the antediluvians is being flaunted *before God*.
36. When men run under unbridled STA's their evil is especially noteworthy *before God*.
37. -V disregards God's minute interest in His creation and otherwise are blind to His Sovereign scrutiny, or they would come to repentance. Cf.2Cor.3:14-16; 4:3
38. With moral depravity follows an adverse effect upon society.
39. This is the emphasis in the second clause, "**and the earth was filled with violence**".
40. Animals and men were to have "**filled/male**" **the earth** (cf.1:22,28), but here **violence** spreads to capacity.
41. The noun "**violence**/chamas" denotes that which is antisocial and un-neighborly.
42. The term is almost always used in connection with sinful **violence**. Ref. *TWOT Hebrew Wordbook*
43. It does not refer to the **violence** of natural catastrophes or necessarily physical assault, but the wrong done to others. Cf.Gen.16:5; 49:5; Exo.23:1 (*malicious*); etc.
44. It is used of the exploitation of the weak and poor by the powerful and rich in Amo.6:1-3.
45. *Chamas* is the cold-blooded and unscrupulous attack upon human rights and property motivated by greed and power lust.
46. The post-flood laws that are incorporated into the Noahic Covenant were designed to limit human and animal **violence**. Cf.Gen.9:4-6
47. Vs.12 further resonates with a repeat of vs.5 as to the situation, "**And God looked on the earth, and behold, it was corrupt**".
48. The redundancy of God's "visual" perspective (cf.11) is here to illustrate God's timing in His evaluation and execution of judgment as applied in time.
49. First evil exposes itself (vs.11) prompting God's scrutiny (vs.12) and judgment follows (vs.13).
50. The anthropomorphism of "**looked (saw)**/ra'ah" references the function of omniscience.
51. **God** has all the facts to righteously judge **the earth** as **corrupt**.
52. All that would occur in time was perfectly anticipated by **God** in eternity past and His attributes determined what the outcome would be.
53. Let to itself the world has *ruined* itself.
54. Hence the phrase "**it was corrupt**" (feminine gender of the verb = "**the earth**").
55. The plural of the verb equates "**the earth**" with the -V unbelievers in view, language adopted to identify -V in the NT. Cf.Joh.15:19; 1Joh.2:15; 3:1
56. The interjectory "**behold/hinna**" looks to a point of time that the corruptness has exceeded the threshold of God's tolerance under grace.
57. The reason for its ruination is then stipulated in the phrase "**for all flesh had corrupted their way upon the earth**".
58. The use of the hiphil "**corrupted**" indicts man as the ultimate cause for bringing destruction upon himself via -V and the ISTA.
59. "**All flesh**/kol bashar" looks to mankind itself (cf.use of *bashar* in vs.3), though birds and animals are indicted as instruments for idolatry and cursed by association (vs.7).
60. "**Their way**/derek" looks to their path in life in disregard of BD and **God**.

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61. Their goals and ambitions apart from **God** only develop a world headed for imminent destruction.
62. Forsaking implementing the laws of righteousness stipulated by **God**, the world falls prey to the oppressive and amoral powers like Lamech in the line of Cain.
63. This has been greatly magnified due to the demonic infiltration and procreation.
64. Mankind had abused Divine institution #1 to the extent that the burgeoning human race was like a rotten barrel of apples.
65. **God** is left with no choice but to destroy the race and start over.
66. The destruction of humanity and the neutralizing of the satanic scheme preserved the line of Christ and gave humanity a fresh start.
67. This time 8 people would restart the new civilization that would see the advent of Messiah.

GENESIS
SCENE TWO VSS.13-22

GOD INFORMS NOAH OF EARTH'S JUDGMENT

EXEGESIS VERSE 13:

וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לְפָנַי
כִּי־מָלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מִשְׁחִיתָם אֶת־הָאָרֶץ:

^{NAS} Genesis 6:13 **Then God said to Noah, "The end of all flesh has come before Me; (**
פָּנָה מִן חָמָס אֶרֶץ הֵ מָלְא כִי לְפָנַי לְ אֱלֹהִים אָמַר [waw consec. + v/qal/IPF/3ms: 'amar
+ n/com/m/pl/abs: 'elohim + prep: lamed + proper n: noach; "The He said, God, to Noah"; +
n/com/m/s/constr: qets; from the root {qatsats/קָצַץ} - to cut off, "the end"; + n/com/m/s/constr:
kol + n/com/m/s/abs: bashar; "all of flesh"; + v/qal/Ptc/ms: bo'; "is coming"; + prep: lamed +
n/com/m/pl/constr. w/1/com/s suff: paneh; "before My faces/presence")]

for the earth is filled with violence because of them; (פָּנָה מִן חָמָס אֶרֶץ הֵ מָלְא כִי
[part: kiy; "for/because"; + v/qal/PF/3fs: male; "filled"; + d.a. + n/com/f/s/abs: 'erets; "is the
earth"; + n/com/m/s/abs: chamas; "with violence"; + prep: min + n/com/m/pl/constr. w/3mpl
suff: paneh; "from their faces/presence"]]

and behold, I am about to destroy them with the earth. (וַיֹּאמֶר אֱלֹהִים וְהִנְנִי מִשְׁחִיתָם אֶת־הָאָרֶץ [waw
conj. + interj. part: hinnah; "and behold"; + v/Hiphil/Ptc/m/s/constr. w/3mpl suff: shachath; "I
am causing to destroy them"; + prep: 'eth + d.a. + n/com/f/s/abs: 'erets; "together with the
earth""]]

ANALYSIS VERSE 13:

1. Vss.13-22 comprise scene two establishing the main story line in suspense for the climax of chapter 7.
2. It begins with direct discourse from **God to Noah**.
3. His opening remarks in vs.13 restate the disastrous path of the world confirming to **Noah** its imminent destruction.
4. Five Divine speeches are found in the Flood narrative (6:13-21; 7:1-4; 8:15-17; 9:1-7, 8-17).
5. In all cases the discourse is monologue and in none does **Noah** speak.
6. His first spoken words recorded are in 9:25 "cursed be Canaan".
7. **God** speaks, **Noah** silently listens and applies.
8. This reflects the character of Noah's Ph₂ +V.
9. First, beginning with vs.13, his silence implies his own doctrinal discernment concerning his evil surroundings i.e., God's judgment comes as no surprise.
10. Secondarily, his unchallenged acceptance of God's words and applications where needed implies he was a believer that let his actions speak louder than words. Cp.Jam.2:17-18

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11. Though **Noah** was a discerning believer, not until now however, is he informed that the world's judgment is indeed imminent.
12. **God** always informs the righteous with respect to what He is about to do: Amo.3:7, "*Surely the Lord God does nothing unless He reveals His secret counsel to His servants the prophets*".
13. As to "when" **God** informed **Noah** it logically coincides with God's 120 year decree of vs.3.
14. This would mean that **Noah** was enlightened 20 years before reaching full maturity at age 500 per 5:32 kicking off his ministry (2Pet.2:5) prior to maturity.
15. This teaches that a communicator is himself an advancing believer and maturity remains relative as to his own teaching and adherence to BD.
16. As it was, **Noah** was adjusted and sufficiently mature (cf.vs.9) to initiate his ministry.
17. If the timing of vs.3 does not coincide with vs.13, then it renders vs.3 shallow as to our immediate context.
18. That judgment is forthcoming, in perfect timing **Noah** is now apprised of God's assessment and intentions to wipe out man and land and bird animals from the planet (cf.vss.5-7).
19. The Divine decree to annihilate such is declared in the opening clause "**the end of all flesh has come before Me**".
20. The noun "**end/qets**" is from the root "*qatsats*" that literally means "to cut off".
21. This hints back to the unbelieving heritage in the line of Cain ending abruptly in chapter 4.
22. Those spiritually associated in unbelief too have their history cut short.
23. The phrase "**has come before me/be lamed paneh**" means the issue of their prevailing evil has been brought before the Divine King (via omniscience) and He has decided to act.
24. Identical terms describing the immediate setting in vss.11-12, "**the earth/ha 'erets**", "**filled with violence/male chamas**" and "**destroy/ruin/corrupt/shachath**" recur.
25. This to put into human perspective God's perspective of the human race.
26. Only with the revelation of BD can the believer evaluate the spiritual condition of their surroundings as seen by **God**, no matter discernment otherwise.
27. The primary sin cited to **Noah** is "**violence**".
28. This is a sin he and family no doubt felt the pressure in some part.
29. Its marquee in judgment shows the threshold of evil no longer to be tolerated by **God** with respect to the human race.
30. The world at large glamorized **violence** where oppression and murder was rampant.
31. This led to a vicious cycle of vendettas and revenge.
32. There was no respect for life, property and rights when in the way of evil agendas.
33. Clearly, the rise of the half-angelic Nephilim largely encouraged and sponsored **violence** and mayhem.
34. They too were "**flesh**".
35. This verse concludes that the spread of **violence** was such that the entire human race was affected.
36. Not unlike what the world will again see in the time of Antichrist. Cp.Rev.13:15-17
37. The interjectory "**behold/hinnah**" is **God** saying "Enough!" and highlights the immediacy and certainty of Divine judgment.
38. The Flood is here described as "**causing to ruin the earth**" that means to "violently destroy".
39. The punishment fits the crime. Cp.Psa.94 esp.vs.23; Gal.6:7
40. The prescribed judgment "ruins" what has "ruined itself" (cf.vs.12).

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צָהַרְוּ תַעֲשֶׂה לַתִּבָּה וְאֶל-אַמָּהּ תִּכְלֶנָּה מִלְמַעְלָה ^{WTT} Genesis 6:16
וּפְתַח הַתִּבָּה בְּצַדָּהּ תִּשִׂים תַּחְתִּים שְׁנַיִם וְשְׁלִשִׁים תַעֲשֶׂה:

^{NAS} Genesis 6:16 "You shall make a window for the ark, and finish it to a cubit from the top; (צָהַרְוּ תַעֲשֶׂה לַתִּבָּה וְאֶל-אַמָּהּ תִּכְלֶנָּה מִלְמַעְלָה [n/com/f/s/abs: tsohar; lit. "noon/midday" - "a roof/window", used 2x, Job 24:11; + v/qal/IPF/2ms: -asah; "you will make"; + prep: lamed + d.a. + n/com/f/s/abs: tebah; "for the ark"; + waw conj. + prep: 'el + n/com/f/s/abs: 'ammah; "and to a cubit"; + v/Piel/IPF/2ms w/3fs suff: kalah; you will finish it"; + prep: min + prep: lamed + prep: ma-al; "from toward the ascent/upward"])

and set the door of the ark in the side of it; (וּ פְתַח הַתִּבָּה בְּצַדָּהּ תִּשִׂים שִׁים [waw conj. + n/com/m/s/constr: pethah; "and an opening/door of"; + d.a. + n/com/f/s/abs: tebah; "the ark"; + prep: beth + n/com/m/s/constr. w/3fs suff: tsed; "in its side"; + v/qal/IPF/2ms: shiyim; "you will put/place/set"])

you shall make it with lower, second, and third decks. (עֲשֶׂה שְׁלִישִׁי וּ שְׁנֵי תַחְתִּי עֲשֶׂה שְׁלִישִׁי וּ שְׁנֵי תַחְתִּי [adj/m/pl/abs: tachetiy; "lower"; + adj/m/pl/abs: sheniy; "second"; + waw conj. + adj/m/pl/abs: sheliyshiy; "third"; + v/qal/IPF/2ms w/3fs suff: -asah; "you will make it"])

ANALYSIS VERSES 14 – 16:

1. While Noah is apprised as to the earth's impending judgment (vs.13), God has yet to tell him how it will occur and Noah's fate as to its impact.
2. Rather than immediately and explicitly answering these pressing questions, God first issues orders for Noah as to His directive will for him.
3. This teaches that God first looks to the believer's willingness to accept His directives reserving further insight as conditional upon continued +V.
4. Noah's continued silence while giving God an "ear" as to why the directives (vss.17-21) and follow through in obedience (vs.22) demonstrates his acclimation and readiness in this regard. Cf.Jam.1:19-21
5. Any depth of understanding to God's plan is contingent upon being +V to the doctrine being taught or further insight is suppressed. Cp.Mat.13:10-15
6. God's directive will for Noah in this case is to build **"an ark of gopher wood/tebah –ets gopher"**.
7. The instructions are very general and suggest Noah had special woodworking skills.
8. Apart from having a basic blueprint, Noah would have to fill in the details for a working model.
9. This necessary to build a very large, complicated and sea-worthy vessel.
10. The verb **"make"** throughout the verses (5x) is the familiar **"-asah"** that means to manufacture out of something or to construct with material.
11. Its repetitive use indicates making something specific on each occasion.
12. The prepositional phrase **"for yourself/leka"** is a clue to Noah as to the reasoning and why he is to construct **an ark** i.e., for his deliverance from a water judgement.

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13. It amplifies the suspense leading to the end of the chapter.
14. God will explicitly confirm what Noah may otherwise discern in vss.17ff.
15. In general **“for yourself”** teaches that whatever God instructs is for the benefit of the believer and orientation to His plan.
16. God’s imperative to Noah is direct without any cajoling that sets the tone for all of God’s directives as authoritative and matter of fact.
17. To dismiss God’s directive will as anything less is spiritual suicide, just as it would literally be for Noah in this instance.
18. The Hebrew term for **“ark”** literally means a “chest, box or coffin”.
19. It is only used with reference to Noah’s **ark** and the “basket” the infant Moses was placed in by his mother in Exo.2:3,5.
20. In both cases the two notable persons are saved from drowning by being placed in an **“ark”**.
21. If the “box” did not preserve the life within, ironically it then would become a “coffin”.
22. Scholars typically regard our term as an Egyptian loan word.
23. The noun *tebah* is to be differentiated with the term translated **“ark of the covenant”**, which is “אֲרוֹן – ‘aron” (cp.Num.10:33/14:44; etc.).
24. That the **“ark of the covenant”** places emphasis on the God/man in heaven (cf.Heb.9:4; Rev.11:9) and the “water” arks emphasize saving man from certain judgments of death otherwise may give some clue as to the difference of these two vessels.
25. *Tebah* emphasizes a vessel of deliverance, ‘aron emphasizes a vessel from God.
26. The trees used to construct Noah’s **ark** are here called **“gopher wood”**.
27. This noun is a hapax and has been suggested as some type of resinous **wood**.
28. An Akkadian loan word “koper” is used to mean “tables” (Heidel, p.234; Old Babylonian version of Gilgamesh Epic, Tab 11, column 2, line 33) that suggests some type of hard **wood**.
29. This finds support contextually in the command to **“make the ark with rooms”**.
30. The noun **“rooms/qen”** literally means “nests”.
31. This pictures cozy type of cubicles probably constructed out of “reeds” or some other type of soft branch or material.
32. This inner modular construction of soft material is in contrast to the outer hard **wood** used to protect and buffer the **ark** from collision.
33. The issue of waterproofing is not so much in the type of wood used, but the tight construction and that Noah was to **“cover it inside and out with pitch”**.
34. The verb **“cover/kaphar”** is used metaphorically to mean “atonement/appeasement”. Cf.Exo.29:33,36,37; 30:10,12,15,16; et al
35. This is the first clue that the **ark** was further designed as a type for salvation. Cp.Heb.11:7; 1Pet.3:20
36. The noun **“pitch/kopher”** is only used here literally as a “tar”.
37. The common Akkadian term *kupru* or “bitumen” is used in the Gilgamesh epic.
38. This served as a caulking and the ark’s frame was to be covered both on the interior and exterior.
39. This noun is used metaphorically to mean “ransom”. Exo.21:30; Num.35:31,32; Job 33:24; 36:18; Pro.6:35; 21:18
40. It teaches that the “atonement” for salvation is in the form of “payment/redemption”.
41. +R was appeased through spiritual death. Cf.2Cor.5:21 cp.Rom.3:24,25; Eph.1:7

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42. The Hebrew phrase “**inside and out**/men bayith waw men chuts” is technical to denote there is to be no place left uncovered. Cf.Exo.25:11; 37:2; 1Kgs.7:9
43. This further teaches the doctrine of “Unlimited Atonement”. Cp.1Pet.3:18
44. The literal picture is tarring the framework first and then adding the layer of reeds on the **inside** for the independent compartments, etc.
45. Noah is then given the outer dimensions of the **ark** in vs.15.
46. At 18 inches to the **cubit** (*‘ammah*), this huge box was 450 feet in “**length**/’orek”, 75 feet in “**breadth/width**/rohab” and 45 feet in “**height**/qomah”.
47. It was as tall as a normal 3 ½ story building, as long as 1 ½ football fields and almost half as wide (football 160 ft.).
48. It has been estimated of having a displacement of over 40-45,000 tons.
49. The square footage of floor space would have been 33,750 sq. ft. with 1,518,750 sq. ft. of volume.
50. In vs.16, Noah is to add 2 accessories and then subdivide the **inside**.
51. He was to cap the roof with “**a window for the ark, and finish it to a cubit from the top**”.
52. The noun “**window**/tshor” is unique and literally means “noon/midday”.
53. We know the **ark** had a “**window**” as the common Hebrew word for such “חַלּוֹן – challon” is used in Gen.8:6.
54. The cognate noun “יִטְשָׁר – yitsehar” is used in Job 24:11 translated “oil”.
55. Noah was to build the appendage exactly one “**cubit**” or 18 inches “**upward**/ma-al”.
56. A typical translation for our verse is “**roof**”.
57. Yet, a **roof** for the **ark** is implied already in its description as a “box”.
58. Further, to extend it another 18” **upward** from the sides would produce a **roof** opening completely around the **ark** or one gigantic **window** otherwise.
59. I would suggest that the *tshor* was an appendage centered in the **roof** (high noon) that was to serve as an exhaust or ventilation opening doubling as a **window** per Gen.8:6.
60. Some type of ventilation system would be necessary since the **ark** would otherwise need to be airtight completely sealed with tar as well as for the comfort of the passengers.
61. If centered exactly being a squared **window** it might measure 25’ x 25’ and more suitable as to purpose.
62. The use of a noun referencing “noon” further fits in the typology.
63. It was at 12:00 PM (sixth hour) that atonement (the redemption via spiritual death) began on the cross lasting 3 hours. Cf.Mat.27:45
64. The number 3 is further pictured in the **decks** that were to be built in the **ark** giving a completed numerological picture of the time for atonement.
65. The second item was for Noah to “**set the door in the side of the ark**”.
66. The noun “**door**/pethah” is literally “an opening”.
67. It obviously infers a doorway for the **ark**.
68. This would be necessary for the embarking and disembarking in the subsequent narrative.
69. It was to be placed on one “**side**/tsed”.
70. Christ called Himself a “**door**” in Joh.10:7.
71. That there was only one entrance into the **ark** pictures one way to salvation. Cp.Joh.10:9; Luk.13:23-24

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72. The same type of motif is pictured in the single entrance into the outer court of the Tabernacle on one **side** of the outer screen.
73. While not explicit, the “**lower, second and third**” refer to **decks** within the **ark**.
74. Most commentaries thus picture 3 levels in the **ark**.
75. Yet, God instructs Noah to “**make**” a “**lower level**”.
76. Why would further instructions be given to **make** a level already inherent in the mainframe of the **ark** ...its redundant!
77. The most natural reading is to build 3 more **decks**.
78. This would subdivide the **ark** into 4ths.
79. The number 4 in numerology represents that which is universal, further hinting at unlimited atonement.
80. Assuming 4 levels of floor space the **ark** could potentially have up to 135,000 sq. ft. for storage and cargo.
81. That's as large as a 100' x 100' 13 ½ story building.
82. Otherwise, literally the **ark** was a flat-bottomed vessel having space, compartments and logistics necessary for its precious cargo.
83. While a “box” may not seem practical for an ocean cruise it's important to understand that navigation was moot.
84. The vessel only needed to be able to float and would settle where ever and whenever the water subsided.
85. It was designed to operate like a “cork” or “float” on a fishing line always able to stay on top of the water.
86. The physics for floatation would be to put the bulk of the weight of passengers and freight in the bottom levels that would cause the **ark** to naturally right itself in the event of capsizing.
87. In the 17th century a Dutchman named Peter Janssen built a replica **ark** two-fifths scale to demonstrate its sea-worthiness.
88. A full size replica of the **ark** has been constructed by John Hulbers in the Netherlands and is on display and was opened to visitors in 2012 (he built a half-scale version in 2004).
89. It took 14,000 trees for his **ark**.
90. Another 510' replica is planned for Noah's Ark park in Kentucky at the cost of ~24.5 million.
91. Needless to say some people have too much money and time on their hands.

GENESIS WHY AN ARK

EXEGESIS VERSE 17:

וַאֲנִי הַנְּנִי מְבִיא אֶת־הַמַּבּוּל מֵיִם עַל־הָאָרֶץ ^{WTT} Genesis 6:17
 לְשַׁחַת כָּל־בָּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת הַשָּׁמַיִם כֹּל
 אֲשֶׁר־בָּאָרֶץ יָגוּעַ:

^{NAS} Genesis 6:17 "And behold, I, even I am bringing the flood of water upon the earth, (*וַאֲנִי הַנְּנִי מְבִיא אֶת־הַמַּבּוּל מֵיִם עַל־הָאָרֶץ* [waw conj. + pro/1/com/s: 'aniy + inter. part: hinneh; "and I Myself, behold"; + v/Hiphil/ptc/m/s/abs: bo'; "am causing to bring"; + sign of d.o. + d.a. + n/com/m/s/abs: mabbul; "the flood", used 13x always technical for Noah's flood; + n/com/m/pl/abs: mayim; "waters"; + prep: -al + d.a. + n/com/f/s/abs: 'erets; "upon the earth"])

to destroy all flesh in which is the breath of life, from under heaven; (*לְשַׁחַת כָּל־בָּשָׂר אֲשֶׁר בּוֹ רוּחַ חַיִּים מִתַּחַת מִן־הַשָּׁמַיִם הַזֶּה* [prep: lamed + v/Piel/inf/constr: shachath; "to utterly destroy"; + n/com/m/s/constr: kol; "all of"; + n/com/m/s/abs: bashar; "flesh"; + rel.pro: 'asher + prep. w/3ms suff: bet; "which in it"; + n/com/b/s/constr: ruach; "the breath of"; + n/com/m/pl/abs: chayyiyim; "lives"; + prep: min + prep: tachath; "from under"; + d.a. + n/com/m/pl/abs: shamayim; "the heavens"])

everything that is on the earth shall perish. (*כֹּל אֲשֶׁר עַל־הָאָרֶץ יָגוּעַ* [n/com/m/s/abs: kol + rel.pro: 'asher + prep: bet + d.a. + n/com/f/s/abs: 'erets; "all which is on the earth"; + v/qal/IPF/3ms: gawa-: "will perish/die"])

ANALYSIS VERSE 17:

1. Leaving no room for doubt, God now gives the precise purpose for His command to build an ark.
2. The phrase “**And behold, I even I**” is literally “**And I Myself, behold**/waw ‘aniy hinneh” in the Hebrew.
3. The interjectory “**behold!**” emphatically declares God as the author of the Flood.
4. Cf. Psa.29:10, “*The Lord sat (enthroned) at the flood; Yes, the Lord sits as King forever*”.
5. As Sovereign of the Universe, it is Yahweh’s privilege to enact judgment upon His creation as He sees fit.
6. The cataclysmic judgment in this case is with **water** as He further declares “**I am bringing the flood of water upon the earth**”.
7. The Hiphil participle (ongoing causative action) “**I am bringing/bo**” indicates that the process to trigger the event has already been initiated.
8. As a practical matter that when God began His discourse with Noah in vs.13.
9. Vs.13 coordinates in time with vs.3 as a point of no return and Sovereign decision by God.

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10. Noah is the first person to learn of it, a boon for his Ph₂ +V and destiny for carrying on the “seed of the woman”.
11. The noun “**flood**/mabbul” is used 13x and always technical for Noah’s **flood**. Cp.12x in Gen.6:17; 7:6,7,10,17; 9:11(2x),15,28; 10:1,32; 11:10 cf.Psa.29:10
12. In all cases, the noun is with the definite article excepting Gen.9:11,15 in the Noahic covenant.
13. The purpose of **the flood** is “**to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish**”.
14. The Piel infinitive “**to destroy**/shachath” means to “*utterly destroy*” repeating God’s promise of judgment in vs.13.
15. It is the same verb translated “*corrupt*” in vss.11,12 indicting all that are associated with the evil plaguing the planet.
16. More precisely it is “**all flesh**/kol bashar” that are dependent upon “**the breath of life**/ruach chayyiyim” living on land “**the earth**/ha ‘erets” and “**from under heaven**/min tachath ha shamayim”.
17. This impacts all air breathing creatures to include man, animals, crawly things and birds.
18. The judgment is that they will die by drowning.
19. The verb “**shall die**/gawa-“ is the rarer word for dying.
20. It more closely relates to our term “*expire*”.
21. It pictures the planet as “spoiled” reaching an “expiration date” for use.

GENESIS

ANNOUNCING THE NOAHIC COVENANT

EXEGESIS VERSES 18 – 20:

וְהִקְמַתִּי אֶת־בְּרִיתִי אִתְּךָ וּבֵאתָ אֶל־הַתֵּבָה אִתָּהּ
וּבְנִיךָ וְאִשְׁתְּךָ וְנִשְׂי־בְנֵיךָ אִתְּךָ:

^{NAS} Genesis 6:18 "But I will establish My covenant with you; (אֶת בְּרִית אֵת קוּם ו) [waw consec. + v/Hiphil/PF/1coms: qum; "But I will cause to stand/establish"; sign of d.o. + n/com/f/s/constr. w/1coms suff: berith; "covenant/treaty"; + prep. w/2ms suff: 'eth; "with you""]
and you shall enter the ark-- (וּ בֹא הָ אֶל הַתֵּבָה [waw consec. + v/qal/PF/2ms: bo' + prep: 'el + d.a. + n/com/f/s/abs: tebah; "and you will enter into the ark""])
you and your sons and your wife, (וְ אִתָּהּ וְ בָנֶיךָ וְ אִשְׁתְּךָ [pro: 'attah; "yourself"; + waw conj. + n/com/m/pl/constr. w/2ms suff: ben; "and your sons"; + waw conj. + n.com/f/s/constr. w/2ms suff: 'ishah; "and your wife""])
and your sons' wives with you. (וְ בְנֵי אִשְׁתְּךָ אִתְּךָ [waw conj. + n/com/f/s/pl/constr: 'ishah + n/com/m/pl/constr. w/2ms suff: ben + prep. w/2ms suff: 'eth; "and the wives of your sons with you""])

וּמִכָּל־הַחַי מִכָּל־בֶּשֶׂר שְׁנַיִם מִכָּל תְּבִיאָה
אֶל־הַתֵּבָה לְהַחֲיִית אִתְּךָ זָכָר וְנִקְבָּה יְהִיוּ:

^{NAS} Genesis 6:19 "And of every living thing of all flesh, (כָּל מִן חַי הָ כָּל מִן ו) כָּל מִן חַי הָ כָּל מִן בְּשָׂר [waw conj. + prep: min + n/com/m/s/constr: kol + d.a. + adj/m/s/abs: chay; "and from each of the living"; + prep: min + n/com/m/s/constr: kol + n/com/m/s/abs: bashar; "from all flesh""]
you shall bring two of every kind into the ark, (וְ תָבִיאָה הָ אֶל בּוֹא כָּל מִן שְׁנַיִם) [adj/m/d/abs: shenayim; "two"; + prep: min + n/com/m/s/abs: kol; "from each"; + v/Hiphil/IPF/2ms: bo'; "you will cause to go/bring"; + prep: 'el + d.a. + n/com/f/s/abs: tebah; "into the ark""]
to keep them alive with you; (לְ אֵת חַיָּה לְ) [prep: lamed + v/Hiphil/inf/constr: chayah; "to cause to live/to keep alive"; + prep. w/2ms suff: 'eth; "with you""]
they shall be male and female. (וְ זָכָר וְ נִקְבָּה וְ חַיָּה [n/com/m/s/abs: zakar: "male"; + waw conj. + n/com/f/s/abs: neqebah: "and female"; + v/qal/IPF/3mpl: hayah; "they will exist/be""])

מִהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינָהּ מִכָּל רֶמֶשׂ
הָאֲדָמָה לְמִינֵהוּ שְׁנַיִם מִכָּל יִבְאוּ אֵלֶיךָ לְהַחֲיוֹת:

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NAS Genesis 6:20 "Of the birds after their kind, and of the animals after their kind, (מִן הָעוֹף הַיָּבֵשׁ לְמִינֵהֶם וּמִן הַבְּהֵמָה הַיָּבֵשׁ לְמִינֵהֶם [prep: min + d.a. + n/com/m/s/abs: -oph: "from the birds"; + prep: lamed + n/com/m/s/constr. w/3ms suff: miyn; "after their kind/specie"; + waw conj. + prep: min + d.a. + n/com/f/s/abs: behemah + prep: lamed + n/com/m/s/constr. w/3fs suff: miyn; "and from the beasts/animals after their kind"])

of every creeping thing of the ground after its kind, (מִן כָּל רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ [prep: min + n/com/m/s/constr: kol + n/com/m/s/constr: remesh; "from every creeping thing of"; + d.a. + n/com/f/s/abs: 'adamah; "the ground"; + prep: lamed + n/com/m/s/constr. w/3ms suff: miyn; "after their kind"])

two of every kind shall come to you to keep them alive. (חַיָּה לְאֵל בּוֹא כָל מִן שְׁנַיִם) [adj/m/d/abs: shenayim; "two"; + prep: min + n/com/m/s/abs: kol + v/qal/IPF/3mpl: bo' + prep. w/2ms suff: 'el; "from each will come to you"; + prep: lamed + v/Hiphil/inf/constr: chayah; "to keep alive/living"])

ANALYSIS VERSES 18 – 20:

1. In contrast to the destiny of “all flesh”, the Divine agenda has other plans for Noah.
2. These plans find their security in a future **covenant** God makes with Noah, “**But I will establish My covenant with you**”.
3. Noah is the chosen recipient of this **covenant** per the prepositional phrase “**with you**’eth”.
4. Noah clearly is the person of supreme importance of these verses.
5. It highlights the principle of blessing by association (cf.9:1,9ff).
6. That the **covenant** is future is seen in the Hiphil perfect with the waw consecutive of the phrase “**But I will establish/waw qum**”.
7. The verb “**establish**” literally means “**cause to stand/confirm**”.
8. The details of the **covenant** are revealed in chapter 9:9ff.
9. The preliminary announcement is designed to further encourage Noah that in spite of the fate of the world, God has a future destiny reserved for his +V.
10. It shows us that the **covenant** is no ad hoc arrangement hatched in God’s mind once the waters recede.
11. The POG was designed in eternity past and all aspects of its fulfillment have been predetermined. Cp.Rom.8:28-30
12. Vs.18 is the first appearance of the key theological term “**covenant/berith**” and will be used 7 more times in Gen.9.
13. It here means a “treaty/contract/promise” to which God binds Himself.
14. It has the nuance of an “ally” (cf.Gen.14:13).
15. Obviously for the future realization of the **covenant**, Noah must “**enter the ark**/bo’ ‘el ha tebah”.
16. The fulfillment of the **covenant** presupposes Noah’s future action of entering (waw consec. + qal PF) **the ark**.
17. This further highlights God’s foreknowledge or ability to perfectly anticipate the future allowing accurate fulfillment of His covenants.
18. Further, that God “**will cause to stand/confirm**” this **covenant** demonstrates that Noah is already in a **covenant** relationship with God even before it was made known to him.

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19. This based on God's plan for his +V.
20. The impact of Noah's +V and God's relationship with him has further affects upon his family and a remnant of creation.
21. These are all blessed by association.
22. This illustrates that +V is what brings blessing from God. Cp.Deu.7:12ff; 28:1-14 cp.15-68
23. The consequences of the future **covenant** are: The deliverance of Noah, his **wife**, his family and selected creatures.
24. These verses initiate the involvement of the "co-stars" to the event centered on Noah's "**sons/ben**", which noun is used twice in vs.18.
25. We note further the refrain that runs throughout the narrative "**you, your sons, your wife, and your sons' wives**" (cf.7:7,13; 8:16,18).
26. The basic unit of society is herein featured: Divine institution #3 – family.
27. Yet, obviously the **ark** was grossly overbuilt for just one person or even with his immediate family.
28. The paradox of building such a large sea-going vessel is then resolved in vs.19.
29. Not only will humanity be spared, but also the animal kingdom.
30. The ordering of the English verbs "**enter**" and "**bring**" (same Hebrew verb – 'bo) emphasize that the animals are to board **the ark** at the same time as Noah and his family.
31. The listing of the animals is presented:
 - A. At first general (**of every living thing of all flesh**).
 - B. More specific (**two of every kind**).
 - C. Most specific (**birds/-oph, animals/behemah and every creeping thing of the ground** /kol remesh ha 'adamah").
32. The progressive nature of presentation visualizes the whole of God's plan being attended to in every detail.
33. Echoes of the creation account are seen in the phrases "**male and female/zakar waw neqebah**" (1:27) and "**according to their types/kinds/lamed miyn**" (1:11,12,21,24,25).
34. Note the same sequence of "**birds, land animals and creeping things**" (1:20-24).
35. Although "**you shall bring into**" (vs.19) may suggest that Noah had to round up the animals, "**shall come to you**" (vs.20) indicates that the individual specimens would show up spontaneously.
36. It was to be Noah's responsibility to "**keep alive/chayah**" (vss.19,20) all of the creatures.
37. This reflects upon man's God given right and authority over the animal world (1:28).
38. As the authority it would be his responsibility to feed and care for the creatures.
39. God will further provide the living grace needs otherwise as vs.21 makes clear.

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NOAH'S 2ND COMMAND

EXEGESIS VERSE 21:

וְאַתָּה קַח־לְךָ מִכֹּל־מֵאֲכָל אֲשֶׁר יֹאכֵל וְאַסַּפְתָּ
אֵלֶיךָ וְהָיָה לְךָ וּלְהֵם לְאֹכְלָהּ: ^{WTT} Genesis 6:21

^{NAS} Genesis 6:21 "And as for you, take for yourself some of all food which is edible, and gather it to yourself; (וְ אֵל אֶסְפֶּה וּ אֲכַל אֲשֶׁר מֵאֲכָל כֹּל מִן ל לִקַּח אֶתָּה ו) [waw conj. + pro/2ms: 'attah; "and for yourself"; + v/qal/imp/m/s: laqach; "you take/acquire"; + prep. w/2ms suff: lamed; "for yourself"; + prep: min + n/com/m/s/constr: kol + n/com/m/s/abs: ma'akal; "from all food"; + rel.pro: 'asher + v/Niphal/IPF/3ms; "which will be edible"; + waw consec. + v/qal/PF/2ms: 'asaph; "and gather it"; + prep. w/2ms suff: 'el; "to yourself"])

and it shall be for food for you and for them. (וְ לִי לְ וְ לְ אֹכְלָהּ לִי וְ לְ הֵם ו) [waw consec. + v/qal/IPF/3ms; "and it will become"; + prep. w/2ms suff: lamed + waw conj. + prep. w/3mpl suff; lamed; "for you and for them"; + n/com/f/s/abs: 'akelah; "food", places emphasis on the act of eating])

ANALYSIS VERSE 21:

1. Vss.18-20 were stated as a given (the covenant and the boarding of the ark by Noah, family and animal life).
2. This to emphasize God's foreknowledge and thus certainty of the fulfillment of His plan regarding the future covenant based on Noah's continued +V.
3. This ensured certain deliverance for Noah's family and remnant of each animal species.
4. Vs.21 constitutes the 2nd command given Noah following the command to build the ark (vs.14).
5. It is designed to complement their protection from the environment in the ark with **food** sustenance for living grace.
6. Both elements are to preserve the passengers throughout the ordeal.
7. Again, Noah is the main attraction as he is referenced specifically 3x in vs.21a with the use of the pronouns and suffixes "**for (to) you/yourself**".
8. It again denotes first and foremost God blessing Noah and then others with him are blessed by association.
9. God expects Noah to make the application for the living grace provision seen in the commands to "**take/laqach**" and "**gather/**'asaph".
10. It follows the admonition that if you don't work you don't eat in 2The.3:10.
11. While the torrential downpour would last only 40 days, the earth remained flooded for over a year (cf.8:13,14).
12. This meant that Noah had to provide enough stores for all the passengers to survive with enough time to plant and harvest after the fact.
13. The **food/ma'akal**" was to keep nourished Noah's family as well as the animals (**for them**).

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14. That **all food** was consumable by Noah assumes an animal world that was vegetarian during the pre-diluvian era.
15. This is a phenomenon that will be recaptured during the Millennium. Cp.Isa.11:7

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NOAH'S OBEDIENCE

EXEGESIS VERSE 22:

וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֱלֹהִים בְּן עֲשָׂה: ם ^{WTT} Genesis 6:22

^{NAS} Genesis 6:22 **Thus Noah did; according to all that God had commanded him, so he did.** (וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֱלֹהִים בְּן עֲשָׂה: ם [waw consec. + v/qal/IPF/3ms: -asah + proper n: noah; "and he did, Noah"; + prep: ke + n/com/m/s/abs: kol + rel.pro: 'asher; "according to all which"; + v/Piel/PF/3ms: tsawah; "He commanded/charged"; + sign of d.o. w/3ms suff: 'eth + n/com/m/pl/abs: 'elohim; "to him, God"; + adv: ken; "thus/so"; + v/qal/PF/3ms: -asah; "he did"; end of para: selah])

ANALYSIS VERSE 22:

1. Why Noah possessed such a high caliber of +V couldn't be stated any clearer than in vs.22.
2. His obedience to God was without question (literally).
3. Scene two (vss.13-21) provides the reader with details of God's directive will for Noah and the details for his deliverance.
4. This included the building of the ark, the type of wood to use, its caulking, interior division, dimensions, roof and upper portal, passenger list and adequate supply of food.
5. For God's will to be fulfilled, Noah had to make the applications.
6. God perfectly anticipated his obedience and the blessings that followed became reality.
7. His faithfulness to the divine directives is succinctly noted.
8. The notation comes by way of the narrator having not spoken since the beginning of the scene in vs.13a.
9. Nowhere in the chapter does God directly evaluate Noah's character.
10. It is always done by the narrator (cf.vss.8,9,22).
11. This illustrates the witness of the life Noah leaves for posterity.
12. He followed God's instructions to a "t", "**according to all that God had commanded him**".
13. The intensive (Piel) form of the verb "**commanded/tsawah**" underscores the seriousness behind God's words.
14. They are not to be taken lightly if one wants to emulate Ph₂ +V possessed by Noah.
15. The repetitive "**Thus Noah did...so he did/waw –asah noah...ken –asah**" is poetic highlighting the seriousness Noah possessed in obedience.
16. The first "**did**" looks to his minute attention to what **God commanded**, the 2nd reflects upon the commands as all that Noah needed for motivation.
17. While he will benefit from God's will, his motivating drive was +V to the doctrine at hand.
18. The blessings behind the deliverance serve to support and validate his +V.
19. His heroic effort in application is duly noted in Heb.11:7, "*By faith (active) Noah, being warned by God about things not yet seen, in reverence prepared an ark for the deliverance of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith (e.g. saving/inhale/exhale)*".
20. End chapter 6, *selah*.