

## The Book of Genesis

### Lesson Number 11



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

**TRANSLATION LEGEND:** ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Standard Version (2001), GNB=Good News (1966), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV=Literary Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakh (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862).

#### ----- GREEK LEXICON LEGEND -----

**LEXICON LEGEND:** FRIEBERG = Friberg Lexicon, UBS = UBS Lexicon, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

**DISCLAIMER:** The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord

# THE DETERMINATION TO DESTROY THE WORLD

<sup>6:1</sup> And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, <sup>2</sup> That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. <sup>3</sup> And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. <sup>4</sup> There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. <sup>5</sup> And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. <sup>6</sup> And it repented the LORD that He had made man on the earth, and it grieved Him at his heart. <sup>7</sup> And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them. <sup>8</sup> But Noah found grace in the eyes of the LORD. <sup>9</sup> These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. <sup>10</sup> And Noah begat three sons, Shem, Ham, and Japheth. <sup>11</sup> The earth also was corrupt before God, and the earth was filled with violence. <sup>12</sup> And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. <sup>13</sup> And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. <sup>14</sup> Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. <sup>15</sup> And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. <sup>16</sup> A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. <sup>17</sup> And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. <sup>18</sup> But with thee will I establish My covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. <sup>19</sup> And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. <sup>20</sup> Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. <sup>21</sup> And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. <sup>22</sup> Thus did Noah; according to all that God commanded him, so did he." ..... Gen 6:1-22)

## INTRODUCTION

### A BRIEF SUMMARY OF THE TEXT

As the population of the world continues to increase exponentially, an

admixture also occurred. Two distinct branches of humanity had been formed: the lineage of Cain, and the lineage of

Seth. The distinction made between them was that one called upon the name of the Lord, and one did not. Now

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these generations began to be mixed, and when they were, no good came from it. Soon ruthless and violent men began to dominate, and violence covered the face of the earth. There was also a degradation of thoughts, as evil dominated the minds of men. God was grieved by the whole situation, and determined to wash the earth from the wicked – all of them. He revealed His intentions to Noah, who found grace in His sight, and God told Noah the means through which he would be saved from the watery grave. In all of this the Divine nature was more precisely revealed. God's reaction to continued sin was not at all the same as it was to initial transgression – and extended sin was also worse.

## FIRSTS IN THE BOOK OF GENESIS

In order to properly shape the thoughts of men, there are a number of "firsts" that have been mentioned to this point.

1. First mention of God (Gen 1:1)
2. First circumstance of chaos and disorder (Gen 1:2)
3. First mention of the Holy Spirit (Gen 1:2)
4. First commandment (Gen 1:3)
5. First none-heavenly orderliness (Gen 1:4-10)
6. First Separation (Gen 1:4,7)
7. First Day and night (Gen 1:5)
8. First Terrestrial substance (Gen 1:10)
9. First Vegetation life (Gen 1:11-12)
10. First Celestial substance (Gen 1:16)
11. First sea-life (Gen 1:20-22)
12. First fowl (Gen 1:20)
13. First Animal life (Gen 1:24-25)
14. First language of plurality in the Godhead (Gen 1:26)
15. First Man (Gen 3:19)
16. First Warning (Gen 2:17)
17. First Display of human wisdom (Gen 19:20)
18. First Woman (Gen 2:21-22)
19. First Marriage (Gen 2:22-24)
20. First Exposure to Satan (Gen 3:1)
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24. First Knowledge of nakedness and its shame (Gen 3:7)
25. First Divine interrogation (Gen 3:9-13)
26. First Vicarious death (Gen 3:21)
27. First Divinely provided clothing (Gen 3:21)
28. First Promise (Gen 3:15)
29. First Curse among men (Gen 3:17)
30. First expulsion (Gen 3:23-24)
31. First Birth \*Gen (Gen 4:1)
32. First Offering (Gen 4:3)
33. First accepted sacrifice (Gen 4:4)
34. First rejected sacrifice (Gen 4:5)
35. First human reaction to a rejected sacrifice (Gen 4:5)
36. First time a man became angry (Gen 4:5-6)
37. First Divine response to human anger (Gen 4:6-16)
38. First Murder (Gen 4:8)
39. First wanderer or vagabond (Gen 4:12)
40. First mark put on a man (Gen 4:15)
41. First man to go out from the presence of the Lord (Gen 4:16)

42. First city built (Gen 4:17)
43. First case of bigamy (Gen 4L19)
44. First instance of retaliation (Gen 4:23)
45. First human substitute (Gen 4:25)
46. First genealogy (Gen 5:1-32)
47. First unequal yoke (Gen 6:2)
48. First men of the Spirit striving with men (Gen 6:3)
49. First reference to a society of ruthless men (Gen 6:4)
50. First reference to man's thoughts being corrupt (Gen 6:4).
51. First reference to God repenting (Gen 6:6).
52. First reference to a universal judgment (Gen 6:2).
53. First reference to a person finding grace (Gen 6:).
54. First reference to a man who was just and perfect in his generation (Gen 6:9).
55. First reference to the total corruption of humanity (Gen 6:12).
56. First reference to "the end of all flesh" (Gen 6:13).
57. First boat built (Gen 6:14-15).
58. First reference to a flood (Gen 6:17).
59. First Covenant made with a man (Gen 6:18).
60. First reference to someone being saved (Gen 6:18).
61. First reference to the gathering of animals (Gen 6:19-20).
62. First reference to the gathering and storage of food (Gen 6:21).
63. First reference to someone doing all that God had commanded (Gen 6:22).

No other book or writing of antiquity has provided such a thorough history of beginnings. In any other writings, the beginnings of the world and humanity are nothing more than matters of conjecture. There are those who would take from us this Divine record, and offer in its place a hodgepodge of human opinion. No person should be ashamed of believing the revealed record. It fulfills all of the requirements for something that is intelligent. It gives an accounting of beginnings, offers extensive explanation for change, and integrates the record with a revealed purpose or objective. It prepares the way for sound thinking, and gives men a reason to seek after God. It accounts for things that men cannot rationalize, and does so in a manner that is most logical.

How can anything so thorough and reasonable be considered a myth, or some form of conjecture? **It thoroughly accounts for the orderliness and precision of nature, and the moral decline of men.** It explains why there is a clear distinction between men and the

rest of creation. It provides the only explanation for differing genders, and declares why the condition exists. It offers the most plausible explanation for mankind being of greater value than all of the rest of creation – something that was sensed by all men until the

adoption of the theory of evolution.

**I believe you will find that all sound teaching, whether moral or spiritual can be traced back to the book of Genesis, which is the only authoritative book on beginnings.**

## DAUGHTERS WERE BORN TO THEM

*“<sup>6:1</sup> And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them . . .” Other versions read, “When these people had daughters,”<sup>CEV</sup> and “daughters were being born.”<sup>GNB</sup>*

Until this time, the text has spoken of the expansion of the race from the standpoint of the progenitors – or the ones who begat the children (Gen 5:3-32). There are only three references to conception by means of the husband knowing his wife.

- ➔ *“And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD” (Gen 4:1).*
- ➔ *“And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch” (Gen 4:17).*
- ➔ *“And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew” (Gen 4:25).*

The only other reference to a man knowing a woman is the account of Jacob’s involvement with his daughter-in-law, Tamar (Gen 38:26). At the time of this involvement, Jacob did not know Tamar was his daughter-in-law (Gen 38:11-25). After he knew it, it is written that *“he knew her again no more.”* The child birthed by Tamar, Phares, is in Christ’s genealogy according to the flesh, with a special reference to Tamar (Matt 1:3). This confirms the uniqueness of that whole circumstance.

Thus we have two instances of a

man knowing his wife, which resulted in conception and birth. The children resulting from these births shaped human history.

- ➔ CAIN resulted from Adam knowing his wife, and stands for the ungodly and profane. He is

says it means “SWEETNESS.” McClintok and Strong’s Encyclopedia says it means “PLEASANTNESS.” This is one of the rare occasions when the commentators are agreed on the meaning of a name.

As I see things, this is the context in which the following record is given.

**Now, however a special circumstance is said to arise from a mingling of “the sons of God” with “the daughters of men.” I will proceed with the assumption that the “daughters” reference are particularly those in Cain’s lineage.**

identified in apostolic writings as a man whose sacrifice God did not accept (Heb 11:4), who was *“of that wicked one”* (1 John 3:12), and established a corrupt way of living (Jude 1:11).

- ➔ SETH resulted from Adam again knowing Eve. He is declared to be a substitute for righteous Abel (Gen 4:25), and his lineage is noted for calling on the name of the Lord (Gen 4:26).

To this point in Genesis, only one daughter has been named, and she was in Cain’s lineage: Tubalcain’s sister, Naamah (Gen 4:22). Her name means “PLEASANTNESS,” OR “LOVELINESS.”<sup>STRONG’S</sup> Hitchcock and Easton both say that her name means “BEAUTIFUL, AGREEABLE.” Fausett

God has already said that all of the men in Seth’s lineage beget both sons and daughters. Now, however a special circumstance is said to arise from a mingling of *“the sons of God”* with *“the daughters of men.”* I will proceed with the assumption that the *“daughters”* referenced are particularly, but not only, those in Cain’s lineage.

### An Even Higher View

From an even higher view, it appears that Satan will launch an initiative quite similar to the one he launched in Eden. **He will use women to cause a degradation of morality.** Specifically, he will use their beauty as a means to attract those who would not otherwise be attracted to them. It must be remembered that Satan is subtle beyond man’s natural ability to discern.

## THE SONS OF GOD TAKE WIVES OF THE DAUGHTERS OF MEN

<sup>3</sup> *The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*

Here is a text that has been the cause of much controversy. All of the controversy is based upon language, and none of it is based upon doctrine. It is inconceivable that God would introduce a totally new thing without elaborating upon it in teaching. This does not seem to be the Divine manner. If *"the things which are revealed"* belong to those who have heard them (Deut 29:29), it seems to me to be unreasonable that God would not clarify the newness of a strange phenomenon.

### THE SONS OF GOD

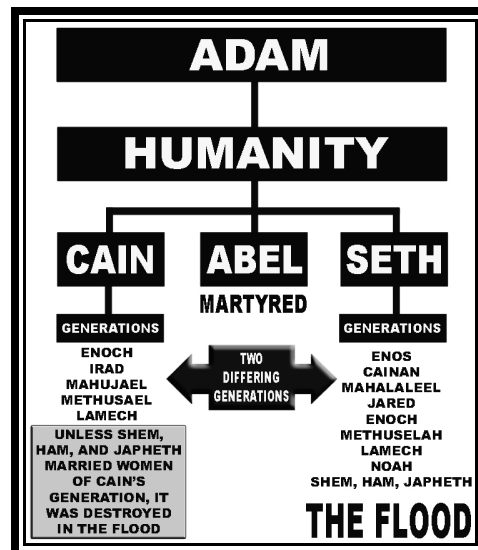
*"The sons of God . . ."* All of the major versions read *"sons of God."* Some of the deviate versions read as follows: *"the sons of heaven,"* <sup>TNK</sup> *"the divine beings,"* <sup>LIVING</sup> *"beings from the spirit world,"* <sup>GNB</sup> *"some of the heavenly beings,"* <sup>CEV</sup> *"supernatural beings came down."*

The word translated *"son"* has the following lexical meaning: **בֶּן** BEN {BANE} — MEANING: 1) SON, GRANDSON, CHILD, MEMBER OF A GROUP 1A) SON, MALE CHILD 1B) GRANDSON 1C) CHILDREN (PL. - MALE AND FEMALE) 1D) YOUTH, YOUNG MEN (PL.) 1E) YOUNG (OF ANIMALS) 1F) SONS (AS CHARACTERISATION, IE SONS OF INJUSTICE [FOR UN-RIGHTEOUS MEN] OR SONS OF GOD [FOR ANGELS] 1G) PEOPLE (OF A NATION) (PL.) 1H) OF LIFELESS THINGS, IE SPARKS, STARS, ARROWS (FIG.) 1I) A MEMBER OF A GUILD, ORDER, CLASS." STRONG'S AND BROWN, DRIVER, BRIGS HEBREW AND ENGLISH LEXICON

The question here is if these were angels from heavenly environs – whether holy angels or fallen ones. Some shamelessly allege that they were. Some of the versions of Scripture even incorporate this idea in the text itself. *"the sons of heaven,"* <sup>NAB</sup> *"the divine beings,"* <sup>TNK</sup> *"beings from the spirit world,"* <sup>LIVING</sup> *"some of the heavenly beings,"* <sup>GNB</sup> *"supernatural beings came down."* <sup>CEV</sup>

There is nothing in this text that remotely suggests *"the sons of God"* were spiritual beings, or that they came down from another realm. That is an interpretive view that is imposed upon

the text. It has no basis in either the language of the text, or the theme that is being developed. In the first place,



angels are *"spirits"* (Heb 1:14). It is true that angels have appeared as men, and Jacob even wrestled with one (Gen 32:34-35). The prophet Hosea states that Jacob *"had power over the angel"* (Hos 12:3) – not because he was inherently stronger than the angel; but because the angel held his strength in check. The experience of Jacob, however, was quite different from the statement of our text, which has to do with the degradation of mankind.

The assumption that *"the sons of God"* were wicked angels does not comport with the nature and content of this passage. The Spirit has spent some time developing the proper context of our thought. He has unveiled the generation of Cain, and the generation of Seth. He has associated the generation that followed Seth's son Enos, with calling upon the name of the Lord. He has associated Cain's generation with cursing, wandering, and an obvious separation from God. Why, at this point, would the Spirit introduce a hitherto unmentioned category of beings? There has not been a solitary reference to the existence of any personalities other than God, the Spirit, the Godhead, Satan working through a serpent, and Adam and his offspring. Satan's existence prior to the earth has

not been mentioned, nor have any kind of angels. The proper context of beginnings, therefore, is confined to what God did in creation, and the activities of men.

Secondly, angels and men are distinct categories of beings, and are mutually exclusive. For examples, angels are said to be *"greater in power and might"* than men (2 Pet 2:11). The Palmist says they *"excel in strength"* (Psa 103:20). Men who have departed this life are also later referred to as *"spirits"* – i.e. *"The spirits of just men made perfect"* (Heb 12:23). However, the society in which they are found is also inhabited by *"an innumerable company of angels,"* which are distinct from them (Heb 12:22).

I will proceed with the understanding that the text is speaking of two categories of people that issued forth from Adam – being those classified as the generations of Cain and Seth.

Demons are said to inhabit people and adversely affecting them.

- Giving them super-human strength (Mk 5:3-4).
- Causing them to be mad, running naked, shrieking, and cutting themselves with stones (Mk 5:5).
- Making a man blind and dumb (Matt 12:22).
- Making a man dumb (Matt 9:32).
- Enabling a woman to prophesy (Acts 16:17).
- Throwing a boy on the ground, causing him to jump into fire and water, and to have seizures (Matt 17:16).
- Demons entered a herd of swine, compelling them to run violently down a steep place into the sea (Matt 8:30-32).

**There is no indication that demons, evil spirits, or angels have the capacity to procreate with women – nothing that**

would lead us to the conclusion that this is what is intended by the Genesis reference being considered. Further there is no teaching of Jesus or the apostles that would encourage such a conclusion. I will therefore proceed in the conviction that *"the sons of God"* are a reference to the generation commencing with Enos, son of Seth. The fact that the term *"sons of God"* is applied to angels in Job (Job 1:6; 2:1; 38:7) does not compel us to think any differently. None of those references were speaking of intimate involvements with mankind.

### THE DAUGHTERS OF MEN

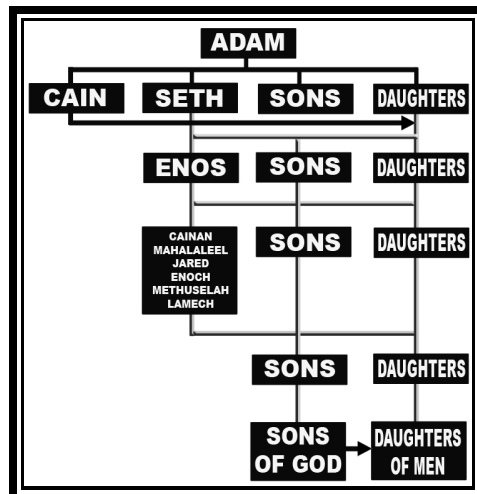
*"... saw the daughters of men that they were fair..."* Other versions read, *"saw the daughters of men, that they were beautiful,"* <sup>NKJV</sup> *"saw that the daughters of men were attractive,"* <sup>CJB</sup> *"saw that the daughters of other humans were beautiful,"* <sup>GWN</sup> *"saw how beautiful the daughters of man were,"* <sup>NAB</sup> *"saw that the daughters of humankind were beautiful,"* <sup>NET</sup> *"saw the beautiful women,"* <sup>NLT</sup> and *"looked upon the beautiful earth women."* <sup>LIVING</sup>

To this point, the only *"daughters"* mentioned have been those begotten by Adam himself (Gen 5:4), and Seth and his generations (Gen 5:7-30). Aside from Eve (Gen 2:22-23; 3:1-20; 4:1), the only other women mentioned are Cain's *"wife"* (Gen 4:17), and Lamech's two wives Adah and Zillah (Gen 4:11,23). Adam, together with Seth's generations are, the only ones who are said to have begotten *"daughters"* (Gen 5:4,7,10,13,16,19,22,26,30). There is no record of Noah begetting daughters, although he may have done so during his first five hundred years.

The Scriptures provides the following record of *"daughters."*

- ➡ Daughters born to Adam
- ➡ Daughters born to Seth

- ➡ Daughters born to Enos
- ➡ Daughters born to Cainan
- ➡ Daughters born to Mahalaleel
- ➡ Daughters born to Jared
- ➡ Daughters born to Enoch
- ➡ Daughters born to Methuselah
- ➡ Daughters born to Lamech



When our text speaks of *"the daughters of men,"* I take it to refer to the daughters of reference – **all of which were, aside from the women married to Seth and the generations appointed from him, outside of the chosen lineage.** The daughters born to Adam, which probably included the one Cain took to be his wife, were all of themselves, outside of the chosen lineage. They were, in both the strict and general sense of the word *"the daughters of men."* Although the daughters of Cain are not specified, they would also have belonged to this number.

### THEY TOOK THEM WIVES

*"... and they took them wives of all which they chose."* Other versions read, *"they took wives for themselves, whomever they chose,"* <sup>NASB</sup> *"and they married any of them they chose,"* <sup>NIV</sup>

*"they took to wife such of them as they chose,"* <sup>RSV</sup> *"they took wives for themselves from those who were pleasing to them,"* <sup>BBE</sup> *"they took them wives of all that they liked,"* <sup>GENEVA</sup> *"took to themselves wives of all whom they chose. (1) Alex. angels of God,"* <sup>SEPTUAGINT</sup> *"and they married any of them they chose,"* <sup>NJB</sup> *"so they took the ones they liked,"* <sup>GNB</sup> *"They looked them over and picked out wives for themselves,"* <sup>MESSAGE</sup> and *"and they took wives of all they desired and chose."* <sup>AMPLIFIED</sup>

Apparently, these wives were taken completely independently of walking with God. Further, the choice was made upon the basis of beauty – appearance.

To me, this further substantiates that these could not have been evil angels. That they could, of their own will, take woman from the human race to be their wives appears more like a Grecian myth than like the doctrine of Scripture. The chief of all evil is never depicted as simply doing what he wants among men. In the case of Eve, he had to work through deception, and Eve had to yield to it. In the later case of Job, he could not even touch what Job had, to say nothing of taking some of his children for himself. It is not possible that there are evil forces more powerful than Satan, who is their head.

Having said all of this, the text is still one that intrigues me – chiefly because of the teaching that follows. **If such admixtures of men caused such disastrous results in most spiritually primitive times, what must be said of the times of greater revelation – times in which the devil is more determined and more focused in his efforts to deceive and persecute the children of God?** While we must not take this matter too far, it is worthy of thought.

## GOD'S SPIRIT WILL NOT ALWAYS STRIVE WITH MEN

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

### MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN

*"And the LORD said, My spirit shall not always strive with man..."* Other versions read, *"My Spirit shall not strive*

*with man forever"* <sup>NKJV</sup> *"Spirit will not contend with man forever."* <sup>NRSV</sup> *"My spirit will not be in man for ever,"* <sup>BBE</sup> *"My Spirit will not live in human beings forever,"* <sup>CSB</sup> *"My Spirit shall not always*

plead with Man,<sup>DARBY</sup> *"My Spirit will not struggle with humans forever,"*<sup>GWN</sup> *"My Spirit shall certainly not remain among these men for ever,"*<sup>SEPTUAGINT</sup> *"My spirit will not remain in humankind indefinitely,"*<sup>NET</sup> *"My spirit cannot be indefinitely responsible for human beings,"*<sup>NJB</sup> *"My Spirit will not put up with humans for such a long time."*<sup>NLT</sup> *"My breath shall not abide in man forever,"*<sup>YLT</sup> *"My Spirit must not forever be disgraced in man,"*<sup>LIVING</sup> *"I won't let my life-giving breath remain in anyone forever,"*<sup>CEV</sup> *"I will not allow people to live forever; they are mortal. From now on they will live no longer than 120 years,"*<sup>GNB</sup> *My Spirit shall not always strive with man,"*<sup>LITV</sup> *"I'm not going to breathe life into men and women endlessly,"*<sup>MESSAGE</sup> and *"My Spirit shall not forever dwell and strive with man."*<sup>AMPLIFIED</sup>

You can see from the wide variation of the differing versions that if we confided to them, the text would be very difficult to comprehend. **These human attempts to put Scripture into the language of the people have, in many cases, made the truth more difficult to discern.** Notice the different views reflected in these versions.

- ➡ That the Spirit would *"not always be in man."*<sup>BBE/SEPTUAGINT</sup>
- ➡ That the Spirit would not always *"live in man."*<sup>CSB</sup>
- ➡ That the Spirit would not remain among *"these men forever."*<sup>GWN</sup>
- ➡ That the Spirit would not *"always be responsible for human beings."*<sup>NJB</sup>
- ➡ That the Spirit would not *"put up with men for such a long time."*<sup>NLT</sup>
- ➡ God's *"breath"* would not *"abide in man for ever."*<sup>YLT</sup>
- ➡ God's Spirit *"must not forever be disgraced in man."*<sup>LIVING</sup>
- ➡ That God would not let His *"life-giving breath remain in anyone forever."*<sup>CEV</sup>
- ➡ That God would not *"allow men to live forever."*<sup>GNB</sup>
- ➡ That God would not *"breathe life*

*into men and women endlessly."*  
MESSAGE

These varying interpretations, pawned off as authentic translations, are a sterling example of the inherent spiritual poverty that is resident in the natural man. **Scholarship is not the appointed means of uncovering the truth, or discerning the meaning of what God has said.**

The word translated *"strive"* has the following lexical meaning: **לָחַץ** <sup>LYN</sup> {DEEN} OR (GEN. 6:3) **דָּוַן** <sup>DUWN</sup> {DOON}: MEANING: 1) TO JUDGE, CONTEND, PLEAD 1A) (QAL) 1A1) TO ACT AS JUDGE, MINISTER JUDGMENT 1A2) TO PLEAD A CAUSE 1A3) TO EXECUTE JUDGMENT, REQUITE, VINDICATE 1A4) TO GOVERN 1A5) TO CONTEND, STRIVE 1B) (NIPHAL) TO BE AT STRIFE, QUARREL. <sup>STRONG'S</sup>

Several of the translations represented the Spirit of God as dwelling within men – even the men of Noah's time. **The Scriptures, on the other hand, inform us that the Spirit did not dwell in men prior to Christ.** That is a uniquely New Covenant experience. Jesus spoke of how rivers of living water would flow out of those who believed on Him. John then added an inspired editorial remark. *"On the last day, that great day of the feast, Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink.*

throughout Scripture.

**While God's longsuffering is abundant, and His forbearance more than merely impressive, they are not endless.** During the past few years, because of the spreading and dominance of sin in the Christian community, a view of God's longsuffering and mercy is being perpetrated that presents them as being endless – having no conclusion. This is helped along by some inaccurate versions of Scripture. For example, the NIV uses the expression *"limitless patience"* (1 Tim 1:18). Other versions read *"all longsuffering,"*<sup>KJV</sup> *"perfect patience,"*<sup>NASB</sup> and *"utmost patience."*<sup>NRSV</sup>

**The idea here is not that God's patience is limitless, as the NIV states, but that it is amazing for duration.** Yet, it does have an end, as the words *"perfect," "all,"* and *"utmost"* suggest.

**There are some people who serve as confirmations that the patience of God does have a terminal point.**

- ➡ Our text will give an entire world an example (Gen 6-9).
- ➡ There were also the builders of Babel (Gen 11:1-8).

**While God's longsuffering is abundant, and His forbearance more than merely impressive, they are not endless. During the past few years, because of the spreading and dominance of sin in the Christian community, a view of God's longsuffering and mercy is being perpetrated that presents them as being endless – having no conclusion.**

*He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.' But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified"* (John 7:37-39).

Here is an index to the Divine nature – one that is confirmed

- ➡ Sodom, Gomorrah, and the cities of the plain (Gen 19:24-26).
- ➡ The Israelites who were not allowed to enter Canaan, even though they were led out of Egypt, crossed the Red Sea, ate miraculous bread, and drank miraculous water (Num 14:30-32; Heb 3:18-19).

- ➔ Korah and his rebels (Num 16:1-34).
- ➔ Belshazzar (Dan 5:1-30).
- ➔ Ananias and Sapphira (Acts 5:1-11).
- ➔ Herod (Acts 12:21-23).
- ➔ Elymas the sorcerer (Acts 13:6-11).

There were other times when God was amazingly longsuffering. Take, for example, when He allowed Israel to provoke Him ten times before He barred some from entering the promised land

- ➔ Through the work of the Law written upon the heart, and the work of the conscience (Rom 2:15).

Being *“the Spirit of truth,”* the Holy Spirit always works with truth, striving, or contending, with the hearts of men. His work was accelerated after Jesus returned to heaven. Jesus referred to the Spirit’s work of conviction during the last evening He spent with the disciples prior to His death: *“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will*

same, as well as Sodom and Gomorrah. But in the days of Noah, the whole world had moved God to leave His forbearance in preference for the pouring forth of unprecedented wrath. The judgment of Cain, about 1,500 years earlier, was nothing to compare with what will not take place.

#### FOR HE ALSO IS FLESH

*“ . . . for that he also is flesh . . . ”* Other versions read, *“for he is mortal,”* NIV *“for he indeed is flesh”* DARBY *“since they are mortal,”* NET *“who are only flesh,”* NJB *“since he too is flesh,”* TNK *“in their erring they are flesh”* YLT *“in their erring he is flesh,”* LITV and *“Eventually they’re going to die,”* MESSAGE

The meaning here is that striving with men continually would not change their nature. They were *“flesh”* – mortal, and with strong and increasing propensities to sin. They had a transgressing nature, and it had grown to staggering depths. God would act just as He would toward the vineyard He Himself would plant and nurture – a figure He applied to Israel (Isa 5:1-7).

Flesh cannot be changed by even the Spirit’s striving, the testimony of nature, severe chastening, and strong judgments. Were it not for the promised Seed, of which God spoke in the Garden, the human race would have been abandoned long ago – just like the devil and His angels.

I do not believe the unchangeable nature of the flesh has been properly proclaimed by the modern church. As a consequence there is little discernment of the necessity for a Savior, regeneration, remission, justification, sanctification, and a New Covenant. There remains this erroneous view that God really CAN strive endlessly with men. However, this is an imagination that must be violently thrown down with our Divinely-supplied spiritual weaponry (2 Cor 7:3-4).

Not only is this made known by the revelation of certain historical events, these things are fortified with apostolic doctrine.

- ➔ There is nothing good in the flesh (Rom 7:18).
- ➔ By nature, men are children of wrath (Eph 2:3).

**Cain provoked the Lord to make a judgment. The builders of Babel did the same, as well as Sodom and Gomorrah. But in the days of Noah, the whole world had moved God to leave His forbearance in preference for the pouring forth of unprecedented wrath.**

(Num 14:22-23).

During those antediluvian times, the Spirit of God strove with men in several ways.

- ➔ Through Adam’s recounting of the events taking place in the Garden of Eden. This is evidenced chiefly in the sacrifices offered by both Cain and Abel (Gen 4:3-4).
- ➔ Knowledge of the dialog God had with Cain (Gen 4:6-16).
- ➔ Through the knowledge of the cursing of Cain (Gen 4:24-25).
- ➔ Through the stirring prophecy of Enoch (Jude 1:14-15).
- ➔ Through the preaching and life of Noah during the first five hundred years of his life (2 Pet 2:5).
- ➔ Through the testimony of creation (Psa 19:1-3).

*send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on Me; Of righteousness, because I go to My Father, and ye see Me no more; Of judgment, because the prince of this world is judged”* (John 16:7-11).

**While the convicting work of the Spirit was decidedly, enlarged, there were fore-gleams of that blessed work in the days before Noah. The work differed only in scope, not in nature.**

The point that God was making had to do with His nature. There is a point at which God’s longsuffering is terminated, and His wrath is exhibited. He is not *“easily provoked,”* to be sure, else the whole race would have been removed long ago. **But there does come a time when Divine tolerance ceases, the Judge no longer stands at the door, but enters in with judgment.**

Cain provoked the Lord to make a judgment. The builders of Babel did the

- ➔ The flesh is to be crucified (Gal 5:24).
- ➔ Our “members” that are upon the earth are to be mortified (Col 3:5).
- ➔ Sowing to the flesh mandates the reaping of corruption (Gal 6:8).

The described situation should make it obvious to every inquiring soul that God’s Spirit will not always strive with men. In order for to have endless tolerance for men in the flesh, they themselves, in their present condition, would have to be endless.

### HIS DAYS SHALL BE ONE HUNDRED AND TWENTY YEARS

“ . . . yet his days shall be an hundred and twenty years.” Other versions read, “the days of his life will be a hundred and twenty years,” <sup>BBE</sup> “their life span is to be 120 years,” <sup>CSB</sup> “They will live 120 years,” <sup>GWN</sup> “They will remain for 120 more years,” <sup>NET</sup> “let the time allowed each be a hundred and twenty years,” <sup>NJB</sup> “their normal life-span will be no more than 120 years.” <sup>NLT</sup> “let the days allowed him be one hundred and twenty years,” <sup>TNK</sup> “his days have been an hundred and twenty years,” <sup>YLT</sup> “I will give him <sup>120</sup> years to mend his ways,” <sup>LIVING</sup> “No one will live for more than one hundred twenty years,” <sup>CEV</sup> “I will not allow people to live forever; they are mortal. From now on they will live no longer than 120 years,” <sup>GNB</sup> “from now on they can expect a life span of 120 years,” <sup>MESSAGE</sup> and “his days shall yet be 120 years.” <sup>AMPLIFIED</sup>

Once again, the variety of translations present views that are by no means harmonious. Although I have made a point of this earlier, I see the necessity of making it again. In my judgment, men have made too much of “the original language” and principles of etymology. Some have even affirmed that the Scriptures cannot be properly understood without a knowledge of the Greek and Hebrew. Is this a true statement? And, if it is not, then why should men be allowed to say it without being challenged?

The fact that the above view of the original language is absolutely false is seen in the variant and contradicting translations of those who use the laws

of language to determine the meaning of Scripture. The principles that are woven into the knowledge of language are not consistent. That is why there are varying interpretations of words and expressions. **True standards are invariable.** If, for example, ten builders were commissioned to build a structure that was forty feet long and thirty feet wide, and if they agreed to use the standard twelve-inch foot as the standard of measure, the structures would be identical in measurement. The same would be true of something that would be bagged at a certain weight – say sixteen ounces to a pound. If the standard measurement is used, and if there has been no tempering with the weighing device, a five pound bag of potatoes would be of the same weight wherever it was purchased.

This is so elementary, I blush to even mention it. If the translators present contradicting versions of Scripture, they cannot be using the same standard of measure. Or, perhaps, they have sandwiched their own views into their definitions.

**Did God mean that the assigned norm for age would be 120 years? Some versions is that is the case.**

BBE/CSB/GEN/NJB/CEV/GNB/MESSAGE

God was referring to the period of time between His revelation to Noah and the completion of the ark. That period of time is described as one in which God “waited” – not for the repentance of men, but for the completion of the ark (1 Pet 3:20).

This was not a promise that man’s normal life-span would be 120 years of age. Some media ministers are now affirming this is the case, and that the people of God should expect to live for a century and twenty years – even though human experience does not confirm this to be the case. In fact, those who come close to 120 years of age are considered a phenomenon.

Moses revealed the norm for life in the flesh in the ninetieth Psalm. “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away” (Psa 90:10). The explanation these teachers referenced above give for this Psalm is

### MEN THAT EXCEEDED 120 YEARS OF AGE WHO DIED AFTER THE FLOOD

*\* With the exception of Moses, Joshua, and Joseph*

1. **Noah:** lived 950 years, 350 after the flood (Gen 9:28-29).
2. **Shem:** lived 600 years, 500 after the flood (Gen 11:10,11).
3. **Arphaxad:** lived 438 years (Gen 11:12-13).
4. **Salah:** lived 433 years (Gen 11:14-15).
5. **Eber:** lived 454 years (Gen 11:16-17).
6. **Peleg:** lived 239 years (Gen 11:18-19).
7. **Reu:** lived 239 years (Gen 11:20-21).
8. **Serug:** lived 230 years (Gen 11:22-23).
9. **Nahor:** lived 148 years (Gen 11:24-25).
10. **Terah** (Abraham’s father): lived 205 years (Gen 11:32).
11. **Job** lived 140 years after his trial – age unknown (Job 42:16-17).
12. **Abraham** lived 175 years (Gen 25:7).
13. **Isaac** lived 180 years (Gen 35:27).
14. **Jacob** lived 147 years (Gen 47:28).
15. **\*Joseph** lived 110 years (Gen 50:22).
16. **\*Moses** lived 120 years (Deut 34:6).
17. **\*Joshua** lived 110 years (Josh 24:29; Judges 2:8).

Notice the gradual reduction of age until the time of Moses. The standard life-span is specified by Moses as 70-80 (Psa 90:10).

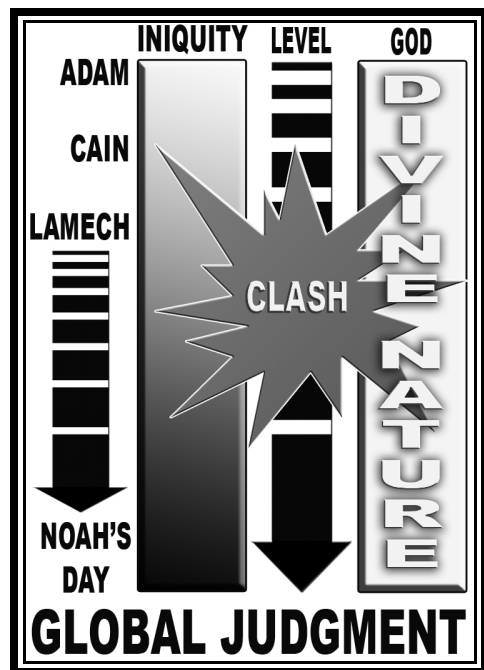
that this was the age assignment for those journeying through the wilderness. This, however, does not comport with the judgment meted out during that journey. Age had nothing to do with the deaths that occurred during those forty years – over 600,000 deaths. Joshua, who survived the desert lived to be 110, which violated the fictitious norm of 120.

As human history progressed from Eden until the time of Moses, there was a significant decline in the ages of the people.

Paul referred to himself as “the aged” in Philemon 1:9. It is estimated that Paul was martyred between the ages of sixty and sixty-five. This assumes he was about thirty when Jesus apprehended him. If he was younger than that, that would make his martyrdom when he was in his late 50’s – some estimate 55-57. However you view the time of Paul’s death, his age at the time he wrote Philemon would not properly be termed “aged” if the normal life-span was 120.



A table of the life expectancy of the countries/regions of the world is found at the conclusion of this lesson. The figures confirm that no present body of people approximate an average



life-span of one hundred years, to say nothing of one of one hundred and twenty years.

Thus, the one hundred and twenty years allotted to man was the period from the revelation of the impending flood to Noah until the day he entered into the ark. Noah was five hundred years old when he begat Shem, Ham, and Japheth (Gen 5:32). He was six hundred years old when the flood waters were upon the earth (Gen 7:6). He lived three hundred and fifty years after the flood (Gen 9:26). That means God revealed the matters of our text to Noah when he was four hundred and eighty years old. The building and completion of the ark took one hundred and twenty years. It was during that time that the Lord “waited” – “while the ark was a preparing” (1 Pet 3:20). **So far as the world was concerned, that was an extension of their unworthy lives.** The only reason it was provided was in order that Noah might complete the ark, and thus save himself, his wife, his three sons, and their wives.

#### THE DIVINE ATTITUDE TOWARD SIN

These days, owing to a distorted

theological emphasis, and a focus upon men, the perspective of God’s attitude toward sin has nearly disappeared. God is being interpreted as though He was a man – just as those who historically departed from God reasoned. They thought God was like them, and thus assigned human traits to Him. It is written, *“These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God”* (Psa 50:21-23). The Amplified Bible reads, *“These things you have done and I kept silent; you thought I was once entirely like you. But [now] I will reprove you and put [the charge] in order before your eyes. Now consider this, you who forget God, lest I tear you in pieces, and there be none to deliver. He who brings an offering of praise and thanksgiving honors and glorifies Me; and he who orders his way aright [who prepares the way that I may show him], to him I will demonstrate the salvation of God.”*

The truth of the matter is that God is provoked by sin because of its contrariety to Himself. **That is what makes sin, sin – because it is antithetical to the One who made man.** This kind of contradiction – a moral contradiction – cannot simply be overlooked. **If God has made man for Himself, and if His predetermined purpose is to dwell among them in the glory, a contradiction of character can in no way be without consequences.**

The Scriptures are abound with examples of men, cities, nations, and generations that provoked God with their iniquity. There are men like Cain, Belshazzar, and Herod. There are cities like Sodom and Gomorrah, Nineveh, and Jerusalem. There are nations like the Amalekites, and the Ammonites. There are generations like those of Israel who refused to believe, and thus died in the wilderness, and the Jewish generation that was exposed to Jesus, yet did not embrace Him.

It is no wonder that Paul admonished the stumbling Corinthians, *“Do we provoke the Lord to jealousy?*

*are we stronger than he?”* (1 Cor 10:22). Some in their number had conducted themselves in a deplorable way at the table of the Lord, and had died as a result of that conduct. Others had become *“weak and sickly”* because of their *“table”* manners (1 Cor 11:30).

Those who imagine that God cannot be provoked, or that He has an endless tolerance of sin are playing with their souls. The living God has revealed Himself as one who “will by no means clear the guilty,” and visits *“the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation”* (Ex 34:7). He has also given us the example of how He reacted to His only begotten Son when the iniquities of us all were *“laid upon Him”* (Isa 53:6). He smote Him (Isa 53:4), wounded Him, bruised Him, and chastened Him (Isa 53:5). He made Jesus *“a curse”* (Gal 3:13), forsook Him (Matt 27:46), and awakened His own sword against Him (Zech 13:7). And why did God do all this? **It was because He was judging sin, which had to be judged if men were to be freed from its clutches.** The righteousness of God demanded this judgment – a judgment men themselves were unable to bear, not being able to recover from it. But Jesus could recover from it, because the sin for which He died was imputed to Him. It was not His own. **O, blessed redemption that makes it righteous for God to justify sinners! Hallelujah for such a Savior!**

People who insist on dabbling with sin must know they are headed for a Divine confrontation. Paul depicted it as *“storing up wrath against yourself for the day of God’s wrath, when His righteous judgment will be revealed”* <sup>NIV</sup> (Rom 2:5).

#### RELATIVE BREVITY OF LIFE IS A MERCY FROM THE LORD

When Adam and Eve were expelled from the Garden, the reason for that expulsion was given: *“And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever”* (Gen 3:22). We gather from this that man was not created immortal, else eating of the tree of life would have been of no consequence. **The bottom line is that they were expelled so they would not**

live forever in a state of sin.

Everything about the curse was calculated to accentuate the vanity of life in the world, now that sin and death had entered into it. Growing and obtaining food would be attended by extensive effort. Children would be brought forth with pain. Subservience would be present, and death was certain.

In an environment like this, work,

or toil, actually became therapeutic. It would assist men in maintaining as a sound a mind as was possible, and diminish the power, intensity, and frequency of temptation. **With the shortening of the life-span, men would be better able to endure their tenure in this world, and hopelessness and despair would lose some of their edge.** In other words, it was a mercy that Adam and Eve were driven from the Garden, denied access to the tree of

life. This was not merely that they would not live forever, but that they would not live forever in a state of sinfulness and alienation from God. **When the entrance to Eden was barred, the door of hope would later opened.** What marvelous wisdom is displayed in *"the salvation that is in Christ Jesus with eternal glory"* (2 Tim 2:10). He has been merciful beyond measure – and those who perceive it are both thankful and obedient!

## THERE WERE GIANTS IN THOSE DAYS

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

The Spirit now provides some insight into the earth's remarkable level of wickedness. He will trace it so the evil merger of the sons of God with the daughters of men may be seen.

### THERE WERE GIANTS IN THE EARTH

*"There were giants in the earth in those days . . ."* Other versions read, *"The Nephilim were on the earth,"* <sup>BBE</sup> *"men of great strength and size,"* <sup>NAB</sup> *"At that time the Nephilim appeared on earth (as well as later,"* <sup>NAB</sup> *"In those days, and for some time after, giant Nephilites lived on the earth,"* <sup>NET</sup> *"The fallen ones were in the earth in those days,"* <sup>YLT</sup> *"when the evil beings from the spirit world were sexually involved with human women, their children became giants,"* <sup>LIVING</sup> *"The children of the supernatural beings who had married these women became famous heroes and warriors. They were called Nephilim and lived on the earth,"* <sup>CEV</sup> *"In those days, and even later, there were giants on the earth who were descendants of human women and the heavenly beings,"* <sup>GNB</sup> and *"This was back in the days (and also later) when there were giants in the land."* <sup>MESSAGE</sup>

The word *"nephilim,"* that is used in several translations, is a transliteration of the Hebrew word

"nephyl," which has the following lexical meaning. **נִפְּלִים** <sup>NEPHYL</sup> {NEF-EEL'} OR **נִפְּלִים** <sup>NEPHIL</sup> {NEF-EEL'} **MEANING:** 1) GIANTS, THE NEPHILIM. <sup>STRONG'S</sup> This is the same word used in Numbers 13:33, where the unbelieving spies said they had seen *"giants"* (nephilim) in the land of Canaan. This could not refer to the continued generation of the "giants" of our text, for all of them were destroyed in the flood, not being among the *"eight souls"* that were in the ark (1 Pet 3:20).

the spread of iniquity. This particular mentioning of them precedes the reference to the offspring of the sons of God and the daughters of men, which resembled these *"giants."* Strong's states the word includes the idea of *"a bully or a tyrant."* This harmonizes with the later reference to violence filling the earth (Gen 6:11,13).

### THE SAME BECAME MIGHTY MEN

*" . . . and also after that, when the sons of God came in unto the daughters*

**The truth of the matter is that iniquity is spread by champions of wickedness. There are men who set the moral tone for society – men who are held in high regard, even though they are wicked and dominated by debauchery.**

There are endless speculations concerning the identity of these *"giants."* Judging from the use of the word in Numbers 13:33, we know they were men of apparently gigantic stature. We do not have the slightest idea of their size, unless it was similar to that of Goliath, who stood over nine feet tall. **These men will be tied to the condition of the population of the earth at the time of Noah.** The remainder of this verse will suggest these were unusually influential men who promoted

*of men, and they bare children to them, the same became mighty men which were of old, men of renown."* Other versions read, *"They were the heroes of old, men of renown,"* <sup>NIV</sup> *"These were the heroes that were of old, warriors of renown,"* <sup>NRSV</sup> *"these were the great men of old days, the men of great name,"* <sup>BBE</sup> *"these were the ancient heroes, men of renown,"* <sup>CJB</sup> *"They were the powerful men of old, the famous men,"* <sup>CSB</sup> *"These children were famous long ago,"* <sup>GWN</sup> *"who became the heroes and famous warriors of ancient time,"*

NLT *"giants, of whom so many legends are told,"* LIVING *"They were the great heroes and famous men of long ago,"* GNB *"These were the mighty men of ancient lore, the famous ones."* MESSAGE

These were the men who set the tone for the times. They were the ones the people looked up to, and the ones whose manners they followed. They were not righteous men like Enoch and Noah, who did not fit into the society those famous men had shaped. They were fundamentally ungodly and ruthless, and yet the world admired them, made them their heroes, and followed their ways.

### Iniquity Is Spread by Champions

The truth of the matter is that iniquity is spread by champions of wickedness. **There are men who set the moral tone for society – men who are held in high regard, even though they are wicked and dominated by debauchery.** They may be sports heroes, or political champions, entertainment icons, or business tycoons. They may even be religious magnates. **But they are all shapers of the society of the world – the generation of the ungodly.** They are setting the tone for the way people live, whether blinded ones are aware of it or not.

The principle is also seen in *"Babylon the Great,"* the wicked merger of religion and the world. She is like a body of giant men who set the tone for the Christian world, developing trends and programs that are after the manner of *"this present evil world"* (Gal 1:4). It uses impressive institutions, polished speakers, trendy programs, and electronic media to shape the thinking and conduct of the people. They are to the religious world what the *"giants"* of our text were to Noah's world. What they have produced is not good.

## GOD SAW THE WICKEDNESS OF MAN

*"<sup>5</sup> And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. <sup>6</sup> And it repented the LORD that He had made man on the earth, and it grieved Him at his heart."*

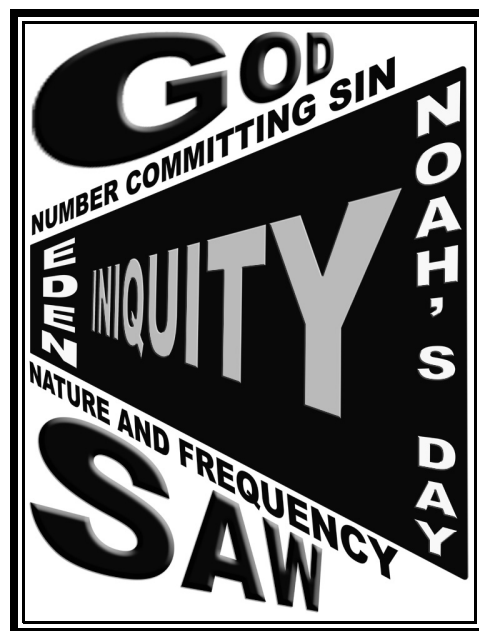
### GOD SAW

*"And God saw that the wickedness of man was great in the earth . . ."* Other versions read, *"The LORD saw how great man's wickedness on the earth had become,"* NIV *"And Jehovah saw that the wickedness of man was great in the earth,"* ASV *"ADONAI saw that the people on earth were very wicked,"* CJB *"the LORD saw that man's wickedness was widespread on the earth,"* CSB *"The LORD saw how great man's wickedness on the earth,"* GWN *"The LORD observed the extent of human wickedness on the earth,"* NLT *"And Jehovah seeth that abundant is the wickedness of man in the earth,"* YLT *"When the Lord God saw the extent of human wickedness,"* LIVING *"And the lord God] that were multiplying the evils of men] upon the earth,"* ABP *"The LORD saw how bad the people on earth were,"* CEV *"The LORD saw that the people on the earth were very evil,"* ERV and *"GOD saw that human evil was out of control,"* MESSAGE

### Something That Can Be Measured

Something that can be measured can have differing levels or magnitudes. Here is an excellent example of this

fact. Sin entered the world in Eden, but



as time progressed it was like a swelling river that eventually filled the earth. The sinful nature was passed along, for *"that which is born of the flesh is flesh"* (John 3:6). Its expressions are not identical in every person, as seen in the offspring of Seth, and in Enoch and Noah in particular. Nevertheless, they were exceptions to the rule.

As time progressed, the number of sinners grew exponentially, and the

nature and frequency of sin expanded as well. **All of this was duly noted by God Himself.** He now diagnoses the condition in order that succeeding generations might learn to refer to the sinfulness of man correctly. Once again this is a facet of human life that is not in any way addressed by the evolutionist. He does not recognize the fact of sin because he has divorced man from his Creator. Therefore the subject now being expounded is never broached by those who teach that man evolved. Actually, our text is telling us that man **devolved**. The Spirit states that God ***"saw that the wickedness of man was great in the earth."*** Most of the standard versions use the word *"wickedness."* This is a good word to add to our spiritual vocabulary. As used here, the Hebrew word is lexically defined as follows: רָעָא RA' {RAH} **MEANING:** ADJ 1) BAD, EVIL 1A) BAD, DISAGREEABLE, MALIGNANT 1B) BAD, UNPLEASANT, EVIL (GIVING PAIN, UNHAPPINESS, MISERY) 1C) EVIL, DISPLEASING 1D) BAD (OF ITS KIND – LAND, WATER, ETC) 1E) BAD (OF VALUE) 1F) WORSE THAN, WORST (COMPARISON) 1G) SAD, UNHAPPY 1H) EVIL (HURTFUL) 1I) BAD, UNKIND (VICIOUS IN DISPOSITION) 1J) BAD, EVIL, WICKED (ETHICALLY) 1J1) IN GENERAL, OF PERSONS, OF THOUGHTS 1J2) DEEDS, ACTIONS N M 2) EVIL, DISTRESS, MISERY, INJURY, CALAMITY 2A) EVIL, DISTRESS, ADVERSITY 2B) EVIL, INJURY, WRONG 2C) EVIL (ETHICAL) N F 3) EVIL, MISERY, DISTRESS, INJURY 3A) EVIL, MISERY, DISTRESS 3B) EVIL, INJURY, WRONG 3C) EVIL (ETHICAL). **STRONG'S**

In the English language *"wicked"* means, "1: MORALLY VERY BAD : EVIL 2A: FIERCE,

VICIOUS B : DISPOSED TO OR MARKED BY MISCHIEF 3  
A: DISGUSTINGLY UNPLEASANT : VILE B: CAUSING OR  
LIKELY TO CAUSE HARM, DISTRESS, OR TROUBLE 4:  
GOING BEYOND REASONABLE OR PREDICTABLE LIMITS: OF  
EXCEPTIONAL QUALITY OR DEGREE. MERRIAM-WEBSTER  
**There is nothing good about it.**

"Wickedness" is a large word that defines the nature of sin.

- ➔ Morally, wickedness is something that is wrong, bad, and evil.
- ➔ It is characterized by fierceness and viciousness, and is disposed to in some way do harm.
- ➔ To a person with a wholesome mind, wickedness is repulsive, disgusting, and offensive.
- ➔ Logically, it is something that is unreasonable, going beyond the bounds of propriety.

**Chiefly, wickedness is offensive to God Himself.** It violates the reason for which man as made, and defaces the Divine imagery in men. It covers a wide range of actions, from eating forbidden fruit to the taking of a person's life.

Now God assesses the world's inhabitants and affirms that *"the wickedness of man was great."* The word *"great,"* as used in this text, means "1) MUCH, MANY, GREAT 1A) MUCH 1B) MANY 1C) ABUNDANT, ENOUGH 1D) MORE NUMEROUS THAN 1E) ABUNDANT, ENOUGH 1F) GREAT 1G) STRONG 1H) GREATER THAN ADV 1I) MUCH, EXCEEDINGLY."

**All wickedness, or sin, is not the same.** Perhaps you have heard someone say, committing murder is no worse than overeating; or, not loving the brethren is no worse than gossiping. Of course, if this was the case, there could be no such thing such as Jesus described: *"the greater sin"* (John 19:11). He also spoke of a *"greater damnation"* (Matt 23:14). Jesus additionally taught that there was a sin for which men could *"never"* be forgiven (Mk 3:29). Peter taught that there is a state that is *"worse with them than the beginning"* (2 Pet 2:20). James spoke of a *"greater condemnation"* (James 3:1).

### EVERY IMAGINATION OF THE THOUGHTS

*"... and that every imagination of the thoughts of his heart ..."* Other

versions read, *"every intent of the thoughts,"* NKJV *"every inclination of the heart,"* NIV *"all the thoughts of his heart,"* BBE *"all the imaginings of their hearts,"* CJB *"every scheme his mind thought of,"* CSB *"every intention of the thoughts of his heart,"* ESV *"All day long their deepest thoughts were nothing but evil,"* GWN *"in his heart was intently brooding,"* SEPTUAGINT *"no desire that his heart conceived was ever anything,"* NAB *"human hearts contrived nothing but,"* NJB *"very plan devised by his mind was nothing but,"* TNK *"the trend and direction of men's lives were only,"* LIVING *"everything they thought and planned,"* CEV *"People thought evil, imagined evil,"* MESSAGE and *"every imagination and intention of all human thinking."* AMPLIFIED

**This is a Divine assessment of humanity when Noah was five hundred years old.** It was not a unique time, because this same condition would exist after the flood (Gen 8:21). Sin had *"entered into the world"* (Rom 5:12). Increasing exponentially until it had consumed the race. During this time, only a single man is described as walking with God (Gen 6:9).

It is not merely that men were doing wicked things – although that was the case. **Their thinking was corrupted.** Every thought, plan, purpose, and intention was corrupted, or thoroughly self-centered, for sin is always centered in self.

### EVIL CONTINUALLY

*"... was only evil continually."* Other versions read, *"only evil all of the time,"* NIV *"were evil,"* BBE *"always of evil only,"* CJB *"nothing but evil all the time,"* CSB *"was ever anything but evil,"* NAB *"only evil all the day,"* YLT *"Only towards evil,"* LIVING *"diligently upon the wicked all the day,"* ABP and *"evil, evil, evil from morning to night."* MESSAGE

The description is staggering: *"evil continually."* **There was no moral relief, no period when sin quieted down and men became more civil.**

This was *"evil"* in the sight of God, which is the most precise of all perceptions. Etymologically, the word evil means רָעָה {RAH} MEANING: ADJ 1) BAD, EVIL 1A) BAD, DISAGREEABLE, MALIGNANT 1B) BAD, UNPLEASANT, EVIL (GIVING PAIN, UNHAPPINESS, MISERY) 1C) EVIL, DISPLEASING 1D) BAD (OF ITS KIND -



LAND, WATER, ETC) 1E) BAD (OF VALUE) 1F) WORSE THAN, WORST (COMPARISON) 1G) SAD, UNHAPPY 1H) EVIL (HURTFUL) 1I) BAD, UNKIND (VICIOUS IN DISPOSITION) 1J) BAD, EVIL, WICKED (ETHICALLY) 1J1) IN GENERAL, OF PERSONS, OF THOUGHTS 1J2) DEEDS, ACTIONS N M 2) EVIL, DISTRESS, MISERY, INJURY, CALAMITY 2A) EVIL, DISTRESS, ADVERSITY 2B) EVIL, INJURY, WRONG 2C) EVIL (ETHICAL) N F 3) EVIL, MISERY, DISTRESS, INJURY 3A) EVIL, MISERY, DISTRESS 3B) EVIL, INJURY, WRONG 3C) EVIL (ETHICAL)." STRONG'S

**Stripped of its academic meanings, the word means that what man thought was out of concert with the purpose for which he was made.** It was thinking that was not harmonious with the Divine image.

What does it mean for human thoughts to be *"only evil continually?"* **In its essence, this means that man came to live completely outside of the will of God.** His purpose for living was not to please God, but to please self. It

is possible for such a life to have a certain cultural acceptance about it, so that the manner in which men are living does not look bad. **However, when sin sits upon the throne of the heart, and self rules, there is a moral degradation that eventually sets in.** This is the kind of circumstance that is being described in this text. Once a person begins living only for self, there is no depths to which they will not stoop to promote self-interests. Robbery, murder, pillaging, etc. eventually accompany the pursuit of self interests. Lying, deceiving, blasphemy, and all manner of inconsiderations in both word and deed soon are expressed freely. That is a circumstance where *“the whole lump”* has been *“leavened”* (1 Cor 5:6).

### IT REPENTED THE LORD THAT HE HAD MADE MAN

*“And it repented the LORD that He had made man on the earth, and it grieved Him at his heart.”* Other versions read, *“the Lord was sorry that He had made man,”* <sup>NKJV</sup> *“His heart was filled with pain,”* <sup>NIV</sup> *“had sorrow because He had made man . . . grief was in His heart,”* <sup>BBE</sup> *“regretted that He had made man,”* <sup>CJB</sup> *“being touched inwardly with sorrow of heart,”* <sup>DARBY</sup> *“He was heartbroken,”* <sup>GWN</sup> *“He pondered it deeply,”* <sup>SEPTUAGINT</sup> *“His heart was saddened,”* <sup>TNK</sup> *“It broke His heart,”* <sup>LIVING</sup> and *“He was filled with regret.”* <sup>GNB</sup>

This is one of the most startling statements in all of scripture. On the surface, it seems to contradict the Divine nature, as though God’s purpose had fallen to the ground. For some, it insinuates that God was unaware of what would happen among men, and was caught off-guard by the situation. Such conclusions are the result of not knowing God—i.e. being fundamentally unacquainted with Him. **We can understand such an erroneous concept being embraced by the heathen, but it is completely unacceptable for it to be found in the Christian community.**

If it most difficult to speak about this matter without demeaning the Lord, and leaving wrong impressions about Him. **Of course, if an ignorance of God alienates us from Him** (Eph 4:18), **no man can afford to be wrong in their assessment of the living God!**

There are certain traits that are

credited to the Lord that have been revealed, and it is necessary for us to know them.

- ➔ God can be pleased with men ().
- ➔ God can be displeased with men (Gen 38:10; Num 11:1; 1 Chron 21:7).
- ➔ God can delight in men (Mum 14:8; Deut 10:15).
- ➔ God can be angry with men (Deut 1:37; 9:8,20; Psalms 7:11).
- ➔ God can be provoked (Num 14:11; Deut 4:25; 1 Cor 10:22).
- ➔ God can be filled with wrath (Ezra 10:14; Isa 13:9).
- ➔ God can be merciful (Psalms 103:8; 116:5; 6:36; Phil 2:27).

make God love us less. Others feel quite comfortable saying that God loves everyone the same, whether it is Judas or Paul. Still others assert that God’s mercy is a dominating trait, and that He can handle our imperfections. **All of this is nothing more than human speculation, and is really the codification of stupidity.** God has revealed too much about Himself for men to speak so ignorantly.

### GOD SPEAKS PLAINLY

The text speaks quite plainly, whether men understand and can receive it or not. **Men – sinful and wicked men – cause God to have regrets that He has created man.** At this point His eternal purpose, while still in tact, did not move God into a state of tolerance. God is grieved at His heart, heart-broken and filled with regret because He had made man.

God expressed to Israel how He felt

**There is a serious need for the promulgation of this aspect of the Divine nature in our time. Sin is abounding on every side, the church itself has been caught in the downward pull of corruption.**

- ➔ God can be sorry (Gen 6:6,7 <sup>NKJV</sup>).
- ➔ God can be grieved (Gen 6:6 <sup>KJV</sup>).
- ➔ God can rejoice (Psalms 60:6; Jeremiah 32:41).

**God is not indifferent to the things men do or the choices they make.** When David had Bathsheba brought to his house, it is written, *“But the thing that David had done **displeased** the Lord”* (2 Sam 11:27). One time when Jesus saw His disciples restraining those who were bringing their children to Him for blessing, it is written, *“when Jesus saw it, He was much displeased”* (Mk 10:14).

Misconceptions of God abound in our day, and they are very dangerous and disarming. Some affirm that God loves us no matter what, while others declare that we cannot do anything to

about their degeneracy – especially when He had done so much in preparing them (Isa 5:1-6). Likening them to a vineyard that He had carefully planted and cultured they had so provoked Him the He said, *“And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.”* (Isa 5:6-7).

**Thus, in our text men degenerated to such a point that God was moved to do something about it.** This is before He had given a Law, and before the promise of a Messiah had been developed. There had been no extensive revelation of the nature or purpose of

God. Nevertheless, He would not overlook the situation.

**There is a serious need for the promulgation of this aspect of the Divine nature in our time.** Sin is abounding on every side, the church itself has been caught in the downward pull of corruption. In order to placate sinful men, seriously flawed views of God and Christ are being perpetrated. **The Gospel has become so perverted that what is being presented actually**

**makes willful sinners feel comfortable with their condition.** It is all inexcusable. This record has been given to bring men to a proper understanding of God, and the necessity of seeing the Gospel of Christ in a perspective that constrains men to call upon the name of the Lord, seeking first the Kingdom of God and His righteousness (Matt 6:33). Let us not be naive about this. Men will not avail themselves of the salvation of God until they see a need to do so. Until they have some intelligent and

accurate view about how God regards sin, they will not call upon His name.

As long as life in this world is preeminent and self is at the center of things, Jesus Himself will have no real worth to the individual. Eternity will be pushed into the background, and death, the resurrection of the dead, and the day of judgment will rank low on the scale of priorities. A church that is caught in this downward trend will not be looking for the coming of Christ.

## I WILL DESTROY MAN WHOM I HAVE CREATED

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

*get rid of my ruined creation, make a clean sweep: people, animals, snakes and bugs, birds--the works,"<sup>MESSAGE</sup> and "I will destroy, blot out, and wipe away mankind, whom I have created from the face of the ground—not only man, [but]*

Men argue about whether or not man is "totally depraved," a theological expression not found in Scripture. Yet, what would those who object to such language have to say about the text before us?

### IT REPENTETH ME THAT I HAVE MADE THEM

*" . . . for it repenteth Me that I have made them." Other versions read, "I am sorry that I have made them,"<sup>NKJV</sup> "I am grieved that I have made them,"<sup>NIV</sup> "I have sorrow for having made them,"<sup>BBE</sup> "I regret that I ever made them,"<sup>CJB</sup> "I am grieved that I have made them,"<sup>SEPTUAGINT</sup> and "it grieves Me and makes Me regretful that I have made them."<sup>AMPLIFIED</sup>*

While novices may struggle with the language, God is said to have repented, while it is also affirmed that He is not a man that He should repent (Num 23:19; 1 Sam 15:29).

### God Repented

➔ *"And it repented the LORD that he had made man on the earth, and it grieved Him at His heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them" (Gen 6:6-7).*

➔ *"And the LORD repented of the evil which he thought to do unto his people" (Exo 32:14).*

➔ *"For the LORD shall judge His*

**The manner in which the Lord speaks in this text confirms the seriousness of the situation. Remember, this is God Himself that is speaking, revealing things about Himself that men need to know.**

The manner in which the Lord speaks in this text confirms the seriousness of the situation. Remember, this is God Himself who is speaking, revealing things about Himself that men need to know. He has assessed the condition of humanity, and now announces His judgment on the matter.

### I WILL DESTROY MAN

*"And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air . . ." Other versions read, "I will blot out man,"<sup>NASB</sup> "I will wipe mankind . . . from the face of the earth."<sup>NIV</sup> "I will take away man,"<sup>BBE</sup> "I will wipe out humankind,"<sup>CJB</sup> "I shall rid the surface of the earth of the human beings,"<sup>NJB</sup> "I'll wipe out people, animals,"<sup>CEV</sup> "I'll*

*the beasts and the creeping things and the birds of the air."<sup>AMPLIFIED</sup>*

A little over 2,500 years earlier, God had said, *"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen 1:26).* After He had created male and female, it is written, *"And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day" (Gen 1:31).* **Something had occurred in the world causing such a downward spiral that the destruction of humanity was required.** What occurred was the entrance of sin, along with its necessary companion death.

people, and **repent Himself for his servants**, when He seeth that their power is gone, and there is none shut up, or left” (Deut 32:36).

➔ “And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for **it repented the LORD because of their groanings by reason of them that oppressed them and vexed them**” (Judg 2:18).

➔ “Then came the word of the LORD unto Samuel, saying, **It repenteth Me that I have set up Saul to be king:** for he is turned back from following Me, and hath not performed My commandments. And it grieved Samuel; and he cried unto the LORD all night” (1 Sam 15:11).

➔ “And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and **the LORD repented that he had made Saul king over Israel**” (1 Sam 15:35).

➔ “And when the angel stretched out his hand upon Jerusalem to destroy it, **the LORD repented him of the evil**, and said to the angel that destroyed the people, **It is enough: stay now thine hand.** And the angel of the LORD was by the threshingplace of Araunah the Jebusite” (2 Sam 24:16; 1 Chron 21:15).

➔ “And **He remembered for them his covenant, and repented according to the multitude of His mercies**” (Psa 106:45).

➔ “For the LORD will judge His people, and **He will repent himself concerning His servants**” (Psa 135:14).

➔ “If that nation, against whom I have pronounced, turn from their evil, **I will repent** of the evil that I thought to do unto them . . . If it do evil in my sight, that it obey not my voice, then **I will repent** of the good, wherewith I said I would benefit them” (Jer 18:8,10).

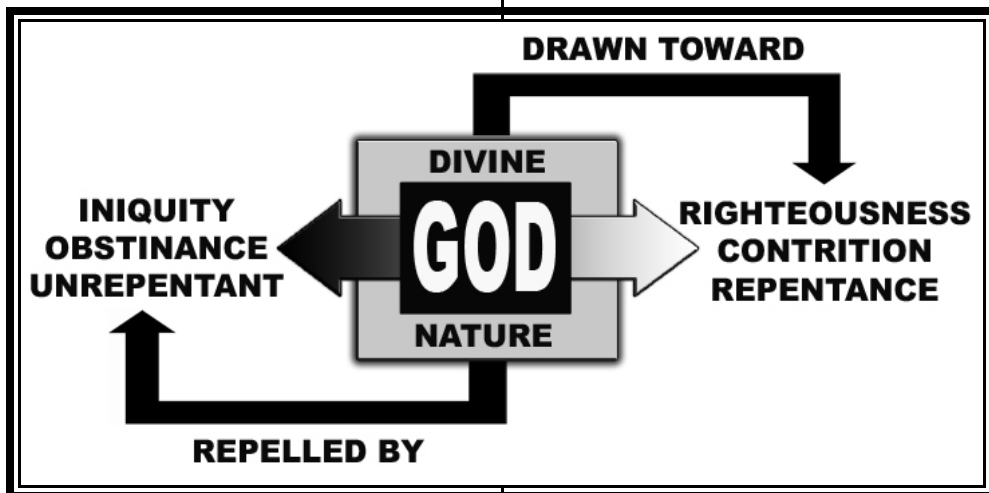
➔ “If so be they will hearken, and

turn every man from his evil way, **that I may repent me of the evil**, which I purpose to do unto them because of the evil of their doings” (Jer 26:3).

➔ “Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and

**this:** It shall not be, saith the LORD” (Amos 7:2-3).

➔ “Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not? And God saw their works, that they turned from their evil way; **and God repented of the evil, that he Had said that he would do unto**



the LORD will repent him of the evil which I have pronounced against you” (Jer 26:13).

➔ “Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and **the LORD repented him of the evil which he had pronounced against them?** Thus might we procure great evil against our souls” (Jer 26:19).

➔ “If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: **for I repent me of the evil that I have done unto you**” (Jer 42:10).

➔ “And rend your heart, and not your garments, and turn unto the LORD your God: for He is gracious and merciful, slow to anger, and of great kindness, **and repenteth Him of the evil**” (Joel 2:13).

➔ “And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small. **The LORD repented for**

**them; and He did it not**” (Jonah 3:9-10).

The answer to this seeming dilemma is seen in the nature of God. He “cannot deny Himself,” or conduct Himself in contradiction of His nature. As He has declared, even when He has pronounced evil against a person, city, or nation, if the people are moved to repentance by the sound of the alarm, He will honor their repentance, for it is His nature to do so (Jere 18:7-8). Conversely, if those who were faithful fall from their steadfastness, the promise for good will no longer apply to them, for the Divine nature is rebelled by such responses (Jer 18:9-10).

It must ever be remembered that God loves righteousness and hates iniquity – a quality that Jesus Christ Himself bears (Heb 1:9). It is not possible for God to be drawn to someone who insists on living contrary to His will, refusing to believe that He is, and that He is a Rewarder of them who diligently seek Him. Conversely, it is not possible for God to be repelled by one who is characterized by humility and contrition of heart, and who heeds His warnings. I realize that this may pose a problem for some, but it is true, and is confirmed by both example and doctrine in Scripture. The condition of the world during the time now being



addressed by the text would not allow | od to react any differently than He did. | He acted in harmony with His nature.

## BUT NOAH FOUND GRACE

**"<sup>8</sup> But Noah found grace in the eyes of the LORD."**

We now come to the first mentioning of grace in the Scriptures. You will note that it is not identified with overlooking or tolerating sin!

### BUT NOAH

*But Noah . . .* To this point, Noah has been mentioned three times.

- ➔ At the age of 182, Lamech begat a son and *"called his name Noah saying, This same shall comfort us concerning our work . . ."* (Gen 5:29).
- ➔ Lamech lived 595 years after he had begotten Noah, *"and begat sons and daughters"* (Gen 5:30).
- ➔ Noah was 500 years of when he beget Shem, Ham, and Japheth" (Gen 5:32).

### FOUND GRACE

*" . . . found grace . . . "* Other versions read, *"found favor,"* <sup>NASB</sup> *"the*

*Lord was pleased with Noah,"* <sup>GWN</sup> *"won Yahweh's favor,"* <sup>NJB</sup> *"Noah was a pleasure to the Lord,"* <sup>LIVING</sup> *"pleased the Lord,"* <sup>ERV</sup> *and "God liked what he saw in Noah."* <sup>MESSAGE</sup>

This confirms that circumstance does not alter the nature of God. Even though the whole world so provoked the Lord that He regretted having ever made man, yet when He considered Noah, His favor was awakened, and He was pleased with what He saw in him. This contradicts some views men entertain concerning the God of heaven. Some even affirm that the Lord prefers the society of sinners, and that is where you would be sure to find him. This record, however, stands in stark contrast with those benighted views.

Men have been taught to associate grace with unworthiness. However, that is not what we see here. Noah was different from the rest of the people. Grace has to do with God's favor, His beneficent inclination, and His determination to do good to an individual or people. It is true that often,

from our perspective, like Jacob, we are not worthy of the *"the least of all the mercies, and all of the truth"* that God had made known unto him (Gen 32:10).

However, that is not the only perspective, even though it is certainly a truthful one.

When God looked at Noah, He did not consider Him an unworthy person. In God's sight Noah found favor – not because of what He was not, but because of what he was.

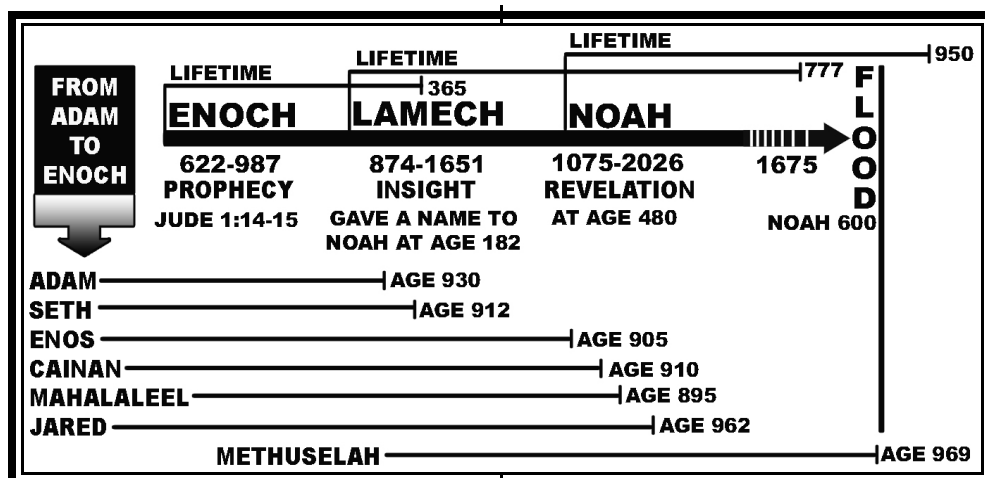
### IN THE EYES OF THE LORD

*" . . . in the eyes of the LORD."* Other versions read, *"before the Lord,"* <sup>DOUAY</sup> *and "in the sight of the Lord."* <sup>NET</sup>

The idea is that God saw Noah in a favorable view, as compared with the rest of humanity. He was the only person of whom this was said.

Now, it will be of more than passing interest to see why God views Noah in this manner, and how this text fits with the common view of grace in our day.

## THESE ARE THE GENERATIONS OF NOAH



**"<sup>9</sup> These are the generations of Noah: Noah was a just man and perfect**

**in his generations, and Noah walked with God. <sup>10</sup> And Noah begat three**

*sons, Shem, Ham, and Japheth."*

### THESE ARE THE GENERATIONS OF NOAH

*"These are the generations of Noah . . ."*

The generations of Noah will begin a new history of the world. In a sense, Noah is to the world after him what Adam was to the world before him. Through him and his offspring, the world would be repopulated.

### NOAH WAS A JUST MAN

*" . . . Noah was a just man . . . "* Other versions read, *"Noah was a righteous man,"* <sup>NASB</sup> *"an upright man,"* <sup>BBE</sup> *"had God's approval,"* <sup>GWN</sup> *"a good man,"* <sup>NAB</sup> *"a godly man,"* <sup>NET</sup> *"a pleasure*



to the Lord," <sup>LIVING</sup> "lived right," <sup>CEV LITV</sup> "a good man," <sup>MESSAGE</sup> and "a just and righteous man." <sup>AMPLIFIED</sup>

Noah lived in in especially wicked generation – one that was so corrupt it moved God to regret that he had ever created man. **Yet, Noah was not carried away with the misdirection of the world.** He was a "just," or upright men. His life could hold up under Divine scrutiny. God was pleased with what He saw in Noah, even though He was incensed with the rest of the world.

### NOAH WAS PERFECT IN HIS GENERATIONS

" . . . and perfect in his generations . . ." Other versions read, "blameless among the people of his time," <sup>NIV</sup> "without sin in his generation," <sup>BBE</sup> "blameless among his contemporaries," <sup>CSB</sup> "upright man in his time," <sup>GENEVA</sup> "A man of integrity among the people of His time," <sup>GWN</sup> "wholehearted," <sup>JPS</sup> "blameless in that age," <sup>NAB</sup> "blameless among his contemporaries," <sup>NET</sup> "the only blameless person living on earth at the time," <sup>NLT</sup> "perfect he hath been among his generation," <sup>YLT</sup> "the only person who lived right and obeyed God," <sup>CEV</sup> "had been perfected among his family," <sup>LITV</sup> "man of integrity in his community," <sup>MESSAGE</sup> and "blameless in his [evil] generation." <sup>AMPLIFIED</sup>

Phrases like this are confusing to the novice: "perfect in his generation." The lexical meaning of the word "perfect" is: **תָּמִיִּם** <sup>TAMIYM</sup> {TAW-MEEM<sup>1</sup>} **MEANING:** 1) COMPLETE, WHOLE, ENTIRE, SOUND 1A) COMPLETE, WHOLE, ENTIRE 1B) WHOLE, SOUND, HEALTHFUL 1C) COMPLETE, ENTIRE (OF TIME) 1D) SOUND, WHOLESOME, UNIMPAIRED, INNOCENT, HAVING INTEGRITY 1E) WHAT IS COMPLETE OR ENTIRELY IN ACCORD WITH TRUTH AND FACT (NEUTER ADJ/SUBST) **ORIGIN:** FROM 08552; TWOT - 2522D; ADJ **USAGE:** AV - WITHOUT BLEMISH 44, PERFECT 18, UPRIGHT 8, WITHOUT SPOT 6, UPRIGHTLY 4, WHOLE 4, SINCERELY 2, COMPLETE 1, FULL 1, MISC 3; 9 STRONG'S

This word is used 142 times from Genesis through Amos. Generally it applied to sacrificial animals:—i.e. Lev 1:3,10; 3:1,6,9 . . . etc., and is translated "without blemish."

There are also times when the word has to do with men. For example, God told Abram, "I am the Almighty God; walk before me, and **be thou**

**perfect**" (Gen 17:1). Israel was told, "**Thou shalt be perfect with the LORD thy God**" (Deut 18:13). The word is translated "sincerity" in Joshua 24:14: "Now therefore fear the LORD, and serve him in **sincerity** and in truth." The NIV reads "faithfulness." The word is also translated "uprightly, as in Psalm 15:2: "He that walketh **uprightly**, and worketh righteousness, and speaketh the truth in his heart."

The word "perfect" is also used by Jesus: "Be ye therefore **perfect**, even as your Father which is in heaven is perfect" (Matt 5:48). Again He said, "every one that is **perfect** shall be as his master" (Luke 6:40). Paul said he spoke "wisdom among them that are **perfect**" (1 Cor 2:6). He admonished believers, "Be perfect" (2 Cor 13:11). Paul also addressed "as man as be **perfect**" (Phil 3:15). Epaphras prayed hat his Colossian brethren would "stand **perfect** complete in all the will of God" (Col 3:12). Paul affirmed that the intention of the Scriptures was "That the man of God may be **perfect**" (1 Tim 3:17). Peter prayed that God would make believers "**perfect**" (1 Pet 5:10).

There is, therefore, a very real condition that is properly described as

about Lamech. While the whole world fell in line with those ancient sinners, and some that sinned in even greater measures, Noah lived in a distinguishing state – being "a just man, and perfect in his generations."

### An Application

And what can be said of a generation in which it is exceedingly difficult to distinguish the professing church from the world? **What kind of defense can be offered for looking like the world, and acting like the world?** How can men justify speaking like the world, singing like the world, and thinking like the world. If God says, "Be ye separate" (2 Cor 6:17), who is the professing Christ who will dare to blend with the world. What kind of explanation can be offered for being "unequally yoked" with unbelievers when the truth of the matter was known before the forging of the yoke?

You see, **Noah will rise up in the day of judgment to speak against the compromisers who gave in to a wicked generation, adopting their manners.** The mighty God will not fail to take note of those who stand aloof from the world. Neither indeed, will He fail to take note of those who do not.

**It seems to me that the emphasis of Noah walking with God is on his unanimity with God concerning the assessment of that generation.**

being "perfect." Boiled down to its essence, it means that the person is living in conformity with the amount of revelation God has given. In the case of Noah, he was "perfect in his generation" – that is, by way of comparison with the rest of the people. Under the New Covenant perfection is equated with maturity, or growing up into Christ – which is, in fact, **living in harmony with what God has revealed in Christ Jesus.**

The truth of the matter is that Noah lived in view of what had been revealed about God. He knew about Eden. He knew about Cain. He knew

### NOAH WALKED WITH GOD

" . . . and Noah walked with God . . ." Other versions read, "walked in close fellowship with God," <sup>NLT</sup> "with God hath Noah walked habitually," <sup>YLT</sup> "He tried always to conduct his affairs according to God's will," <sup>LIVING</sup> "obeyed God," <sup>CEV</sup> "He lived in fellowship with God," <sup>GNB</sup> and "walked [in habitual fellowship] with God." <sup>AMPLIFIED</sup>

At this time, in all the world, Noah is the only man said to be walking with God. **He maintained as much of God's perspective as was revealed to him, and lived in concert with the revelation.** There was not a conscious distance

between Noah and God. He lived with a lively awareness of God which made him keenly aware of the nature of the times in which he lived.

Prior to this time, one other man is said to have walked with God – and it was not Adam. It was Enoch, who walked so closely and consistently with God that he was translated without experiencing death (Gen 5:22-24). So far as what is revealed is concerning, there were not a lot of noble examples

that preceded Noah – at least not proportionately.

**It seems to me that the emphasis of Noah walking with God is on his unanimity with God concerning the assessment of that generation.** He saw it as God did, and his walk with God was doubtless within the context of that perception. He must have been grieved by what he saw and heard.

## NOAH BEGET THREE SONS

*"And Noah begat three sons, Shem, Ham, and Japheth."* This is the second time this statement has been made, the other being in Genesis 5:32. I will deal more extensively with these three sons and their generations when the subject is covered in chapter ten. We will now enter into the subject of the flood with only four names before us: Noah, Shem, Ham, and Japheth. No other names are provided..

## THE EARTH WAS CORRUPT BEFORE GOD

**"<sup>11</sup> The earth also was corrupt before God, and the earth was filled with violence. <sup>12</sup> And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."**

### THE EARTH WAS CORRUPT BEFORE GOD

*"The earth also was corrupt before God . . ."* Other versions read, *"the earth was corrupt in the sight of God,"* NASB *"Was evil in God's eyes,"* BBE *"the earth was ruined,"* NET *"the world was rotten to the core,"* LIVING *"When God looked at the earth, he saw that people had ruined it,"* ERV *"everyone else was evil in God's sight,"* GNB *"the Earth had become a sewer,"* MESSAGE and *"The earth was depraved and putrid in God's sight."* AMPLIFIED

The lexical meaning of the word *"corrupt"* is: **חָתַם** {SHAW-KHATH'}  
**MEANING:** 1) TO DESTROY, CORRUPT, GO TO RUIN, DECAY 1A) (NIPHAL) TO BE MARRED, BE SPOILED, BE CORRUPTED, BE CORRUPT, BE INJURED, BE RUINED, BE ROTTED 1B) (PIEL) 1B1) TO SPOIL, RUIN 1B2) TO PERVERT, CORRUPT, DEAL CORRUPTLY (MORALLY) 1C) (HIPHIL) 1C1) TO SPOIL, RUIN, DESTROY 1C2) TO PERVERT, CORRUPT (MORALLY).

The idea is that the earth had become rotten because of men. It was not something to destroy, to be removed because it was ruined. Although it was *"very good"* when God had completed His creation, now the earth was like a piece of rotten fruit hanging in the universe, and sending out a stench into heaven itself. Men had ruined what God had made. This was not the assessment of mere men,

but of God Himself. Once again, I want to point out that the evolutionary hypothesis not only fails to report this condition, but the very fabric of that thought forbids this kind of analysis. **Woe to those who imagine they can embrace that bit of philosophical nonsense with impunity.** Those who like to compromise with this devilish form of thinking by embracing theistic evolution have only betrayed their alienation from God. There can be no real accord with, or reconciliation to, God when a person has willingly embraced a view of origins that thoroughly misrepresents God, and leaves out such critical matters as are reported in the book of Genesis.

### THE EARTH WAS FILLED WITH VIOLENCE

*" . . . and the earth was filled with violence . . ."* Other versions read, *"violent ways,"* BBE *"iniquity,"* DOUAY/SEPTUAGINT *"cruelty,"* GENEVA *"lawlessness,"* NAB *"the crime rate was rising rapidly,"* LIVING and *"the land was filled with violence (desecration, infringement, outrage, assault, and lust for power)."* AMPLIFIED The overwhelming majority of versions use the word *"violence."*

Lexically, the word *"violence"* is thus defined: **כָּזָב** {KHAW-MAWCE'}  
**MEANING:** 1) VIOLENCE, WRONG, CRUELTY, INJUSTICE.

**This word is used to express the outward eruption of iniquity – particularly against others.** There was all manner of abuse, encroachment, forceful intrusions upon men, and physical hostility. Daniel Whendon well

said: "A CHAOS OF SINFUL DESTRUCTIVE PASSION RAGED THROUGH THE INHABITED WORLD." John Gill says, "WITH DOING INJURY TO THE PERSONS AND PROPERTIES OF MEN; WITH OPPRESSION AND CRUELTY, BY TYRANNICAL DECREES AND UNRIGHTEOUS JUDGMENTS; OR WITH RAPINES AND ROBBERIES . . . AND WITH RAPES."

Certain versions tone the expression down with words like *"iniquity,"* DOUAY/SEPTUAGINT and *"lawlessness."* NAB **Such words are too gentle for this passage.** It was not simply that men were doing wrong, or that they were wicked. Iniquity was expressed in violent and hostile ways that caused harm and death to others. Words that describe such a condition include:

### SYNONYMS FOR VIOLENCE

• loot	• assault	• pillage
• violence	• rampage	• menacing
• ferocity	• tumult	• plunder
• fury	• uproar	• devastation
• vehemence	• savagery	• wasting
• hostility	• attack	• invasion
• forceful	• onslaught	• oppression
• antagonism	• slaughter	• confiscation
• enmity	• murder	• spoliage
• coercion	• robbery	• ransack

The earth was *"filled"* with such things. Men were not only living for themselves, they were forcing themselves on others – particularly the ruthless men who were upon the earth, appropriately called *"giants"* (Gen 6:4).

### ALL FLESH HAD CORRUPTED HIS

### WAY

*" . . . And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Other versions read, "God observed,"<sup>NLT</sup> and "beheld."<sup>ABP</sup>*

There is a sense in which God always beholds what is taking place (Psa 33:13). Here, however, the expression *"looked upon"* refers to God focusing upon the earth – taking special note of it. It had now become an arena for all manner of abuse and hurt. Further, **when God is said to look at something or someone, it is a prelude to some kind of action on His part.** There will be several of these Divine

considerations in the book of Genesis. Another will occur at the building of the tower of Babel, and still another when God beheld the cities of Sodom, Gomorrah, Admah, Zeboim, and Zoar – particularly Sodom and Gomorrah. In both of these cases, when God looked at the conditions, He did something about it.

**We learn from this that Divine judgment is always preceded by Divine assessment.** There is always a reason for the judgment, although it is not always revealed.

**Flesh Corrupted Its Way**  
The Lord is careful to point out that

men corrupted their own way – for here the word *"flesh"* refers to humanity itself. The word is often used in this manner (Gen 6:12,13; 9:11,16,16,17; Lev 17:14; Num 16:22; 27:16; Deut 5:26; Job 34:15; Psa 65:2; 145:21; Isa 40:5-6; 49:26; Isa 66:16,23; Jer 25:31; 32:27; Lk 3:6; John 17:2; Acts 2:17 1 Pet 1:24).

This was a universal degradation of humanity that exceeded, what might be referred to as, the norm. **There are depths to which individuals, groups, and the whole of human can sink.** It appears as thou we are living in such a time. This is a time to walk with God, and view the world as He does.

## GOD SAID UNTO NOAH

*"<sup>13</sup> And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them*

mankind. Sometimes there are inquiries. Other times there are directions. Still other times there are rebukes.

**While some seek for an excuse for their ungodliness, the Spirit seeks to impress us with the advantages of being godly in the sight of God Himself – even in a generation that is "nigh unto cursing"**

*with the earth."*

The Spirit will now expose our minds to some of the advantages of being just, perfect, and walking with the Lord. While some seek for an excuse for their ungodliness, the Spirit seeks to impress us with the advantages of being godly in the sight of God Himself – even in a generation that is *"nigh unto cursing"* (Heb 6:8).

### GOD SAID TO NOAH

*"And God said unto Noah . . ."*

This is another revelation of why God made man – **for fellowship with Himself, or that men might know Him.** Throughout the book of Genesis we are given glimpses of God speaking to

- ➔ *"God said unto them" (Adam and Eve) (Gen 1:28).*
- ➔ *"The Lord called unto Adam" (Gen 3:8).*
- ➔ *"And He said" (to Adam) (Gen 3:3:11).*
- ➔ *"God said unto the woman" (Gen 3:13).*
- ➔ *"God said unto the serpent" (Gen 3:14).*
- ➔ *"And unto Adam He said" (Gen 3:17-18).*
- ➔ *"The Lord said unto Cain" (Gen 4:6,9,17).*
- ➔ *"God said unto Noah" (Gen 6:13,17).*
- ➔ *"The Lord said unto Noah" (Gen 7:1).*
- ➔ *"God spake unto Noah" (Gen 8:15;*

- 9:8).
- ➔ *"The Lord had said unto Abraham" (Gen 12:1).*
- ➔ *"The Lord appeared unto Abram and said" (Gen 12:7).*
- ➔ *"The Lord said unto Abram" (Gen 13:14).*
- ➔ *"The word of the Lord came to Abram in a vision" (Gen 15:1,13).*
- ➔ *"God said unto Abraham" (Gen 17:9,15,12-).*
- ➔ *"The Lord said unto Abraham" (Gen 14:14; 18:14).*
- ➔ *"The Lord said unto her" (Hagar) (Gen 16:9-11).*
- ➔ *"God said unto him" (Abimelech) (Gen 20:6).*
- ➔ *"The Lord said unto her" (Rebekah) (Gen 25:23).*
- ➔ *"The Lord said unto Jacob" (Gen 31:1).*
- ➔ *"God said unto Jacob" (Gen 35:1,10,11).*
- ➔ *"The Lord spake with him" (Jacob) (Gen 35:15).*
- ➔ *"The Lord spake unto Israel" (Jacob) (Gen 46:2.).*

**Now, God speaks to Noah in order to favorably involve him in what He is going to do.** The epochal judgment of the flood will take place – but not before the Lord tells Noah what He is going to do, and how He will preserve the race through Noah.

**THE END OF ALL FLESH IS**

### BEFORE ME

“ . . . The end of all flesh is come before Me . . . ” Other versions read, “I am going to put an end to all people,” <sup>NIV</sup> “I have determined to make an end of all flesh,” <sup>NRSV</sup> “the end of all flesh has come,” <sup>BBE</sup> “The end of all living beings has come before me,” <sup>CJB</sup> “I have decided to put an end to all flesh,” <sup>CSB</sup> “I have decided to destroy all living creatures,” <sup>NLT</sup> “I have decided to destroy all mankind,” <sup>LIVING</sup> and “I intend to make an end of all flesh.” <sup>AMPLIFIED</sup>

Before speaking with Noah, God has already determined what he was going to do: “And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them” (Gen 6:7). Now He divulges His intention to Noah – not merely to share His thoughts, but because Noah will favorably involved in the whole matter.

Notice, God does not diminish the seriousness of the situation, or couch the revelation in non-abrasive terms. It is not the Divine manner to misrepresent the situation, whether by understatement or overstatement. Those who only want to hear palatable words that are non-abrasive to the flesh will not be hearing much from God!

### THE EARTH IS FILLED WITH VIOLENCE THROUGH THEM

“ . . . for the earth is filled with violence through them . . . ” Other versions read, “the earth is filled with violence because of them,” <sup>NIV</sup> “the earth is full of their violent doings,” <sup>BBE</sup> “because the earth has been filled with iniquity by them,” <sup>SEPTUAGINT</sup> and “through men the land is filled with violence.” <sup>AMPLIFIED</sup>

Even though Satan is the “prince of this world” (John 12:31; 14:30; 16:11), and “the god of this world” (2 Cor 4:4), and even though he is the one who works in “the children of disobedience” (Eph 2:2), God does not give him the credit for corrupting the earth. Men must take the credit for their iniquity, even though in the committing of sin, they become vassals of the devil.

Sin is always to be confessed, and never credited to the devil by the transgressor.

### I WILL DESTROY THEM WITH THE EARTH

“ . . . and, behold, I will destroy them with the earth.” Other versions read, “I am about to destroy them with the earth,” <sup>NASB</sup> “I m surely going to destroy both them and the earth,” <sup>NIV</sup> “I

will put an end to them with the earth,” <sup>BBE</sup> “will wipe them all out along with the earth,” <sup>NLT</sup> “I lay them waste and the earth,” <sup>ABP</sup> “I’m making a clean sweep,” <sup>MESSAGE</sup> and “I will destroy them and the land.” <sup>AMPLIFIED</sup>

There does come a time when what is defiled must be destroyed, being replaced by something else. This even included the entire population of the world, with the exception of eight people, with Noah being the fundamental one. Noah was a just and perfect person, but the Lord would not spare the world for Noah’s sake.

A similar condition existed with the cities of Sodom and Gomorrah. Their moral condition was so wicked, it descended beneath the depths of a fallen race. It also had to be destroyed, but not before a single righteous man was spared. Those of Lot’s family that were spared owed Theor lives to him. His case differs in that his daughters were spared, and his wife was not.

The Lord spared Israel at the foot of Mount Sinai for Moses’ sake (Ex 32:14). He also kept a remnant of Israel for Abraham’s sake (Psa 36-42,45). But he did not save the ancient world – not even for Noah’s sake.

## GOD COMMANDS NOAH TO MAKE AN ARK

“ <sup>14</sup> Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. <sup>15</sup> And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. <sup>16</sup> A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.”

This is the first of three Divinely commissioned building projects.

- ➡ Noah’s ark (Gen 6:14-16).
- ➡ The Tabernacle (Ex 26:1-40:38).
- ➡ The Temple (1 Kings 6:1-7:51).

The ark is the only thing built for man. Both the Tabernacle and the Temple were built for God. In all three cases, the pattern for the building was dictated by God Himself. All those projects were also a pattern of spiritual realities to be revealed after the exaltation of Jesus Christ.

### MAKE THEE AN ARK

“Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch . . . ” Other versions read, “cypress wood,” <sup>NIV/NRSV</sup> “timber planks,” <sup>DOUAY</sup> “pine trees,” <sup>GENEVA</sup> “square timber,” <sup>SEPTUAGINT</sup> “resinous wood,” <sup>NJB/GWN</sup> “wood four-cornered,” <sup>ABP</sup> :good lumber,” <sup>CEV/GNB</sup> “teakwood,” <sup>MESSAGE</sup> and

“of gopher or cypress wood.” <sup>AMPLIFIED</sup>

Here again we have an example of the deficiency of etymology itself to determine the correct translation of a text. This is because both the manuscripts and the science itself is inconsistent. In this text the kind of wood to be used is represented in differing manners.

- ➡ Gopher wood
- ➡ Cypress wood
- ➡ Timber planks
- ➡ Pine trees
- ➡ Square timber
- ➡ Resinous wood
- ➡ Wood four-cornered
- ➡ Good timber
- ➡ Teakwood

➔ Gopher or cypress wood.

Even though the lexical definition states that the meaning of the word "gopher" is not known, yet men have toyed with the word as though it was known. The meaning of the word is given as follows: "גֹּפֶרֶת גֹּפְרִית GOPHER {GO'-FER} MEANING: 1) CYPRESS?, GOPHER, GOPHER WOOD 1A) WOOD OF WHICH THE ARK WAS MADE 1B) MEANING AND EXACT TYPE UNKNOWN.

#### Other Information On Gopher Wood

passing away of the heavens and earth), and stay afloat for nearly a year without sustaining any damage deterioration.

#### THIS IS THE FASHION

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

The minimum size of the ark, with

#### A WINDOW SHALT THOU MAKE, AND A DOOR

"A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof . . ." Other versions read, "to a cubit from above," NKJV "to a cubit from the top," NASB "Within inches from the top," NIV "make an opening for daylight in the ark eighteen inches below its roof," CJB "you are to make a roof, finishing the sides of the ark to within 18 inches of the roof," DOUAY "and leave an 18-inch-high opening at the top," GWN and "Leave an 18-inch opening below the roof all the way around the boat." NLT

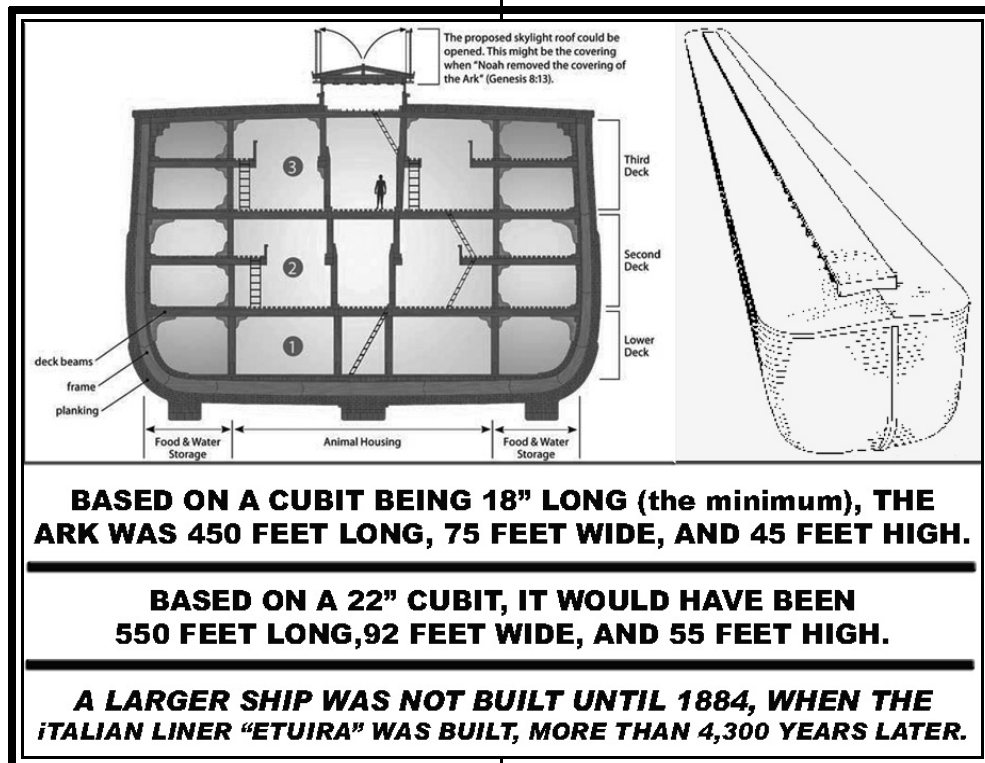
The window allowed for both light and air circulation from above. The "window," or opening, was not a square or rectangle, as we ordinarily think of a window. Rather, it was the space between the roof and the interior walls of the ark. Most of the graphic representations of the ark that I have do not show this perspective. There are variety of opinions about how the roof was made, ranging from some kind of material that covered the ark, hanging over the sides, to a narrow strip that ran along a flat roof, with a slight pitch, that covered the ark. There is, however, no benefit to found in pursuing this unrevealed matter.

The size of the door is not specified. Assuming that the animals would enter through this door, it must have been of considerable size to accommodate some of He massive animals that were brought into the ark. The door also had to be sealed well to maintain the safety of everyone and everything inside. It is obvious that the workmanship of this ark could not be slipshod. It has to be precise.

#### THREE STORIES HIGH

"... with lower, second, and third stories shalt thou make it." Other versions read, "You shall make it with lower, second, and third decks," NKJV "make lower, middle and upper decks,:" NIV/NSRV "a lower and second and third floors." BBE

The distance between the floors is not specified. I gather that the floors would be adapted for the animals that were kept in the ark, with some means of moving from one floor to the other in order to feed and care for the animals,



"Of gopher wood. Literally, woods of gopher גֹּפֶרֶת: ὄπαξ λεγ, the root of which, like rpk, seems to signify to cover (Kalisch); *ligna bituminata* (Vulgate); pitch trees, resinous trees, such as are used in ship-building (Gesenius); most likely cypress, κυπάρισσος (Bochart, Celsius, Keil), which was used "in some parts of Asia exclusively as the material for ships, in Athens for coffins, and in Egypt for mummy cases" (Kaliseh). "It is said too that the gates of St. Peter's Church at Rome (made of this wood), which lasted from the time of Constantine to that of Eugene IV., 1. a 1100 years, had in that period suffered no decay" (Bush)." PULPIT COMMENTARY

The wood was obviously to be adapted for its assignment – to build a ship that would hold a large and heavy load, withstand the greatest cataclysmic event in the history of the world (with the exception of the

a cubit being reckoned at 18", would be 450' long, 75' wide, and 45' high. That is 1-1/2 football fields in length and 3-4 stories tall. If a cubit is reckoned to be 22", which is quite reasonable, the length of the ark would have been 550' long, 92' wide, and about five stories high (50').

#### Pitched Within and Without

The totality of the vessel, within and without, was to be covered with pitch. This was a watertight asphalt or bitumen, designed to keep the water out, thoroughly repelling it. Interestingly, the word "pitch" is translated from a word meaning, "גֹּפֶרֶת KOPHER {KO'-FER} MEANING: 1) PRICE OF A LIFE, RANSOM, 2) ASPHALT, PITCH (AS A COVERING) 3) THE HENNA PLANT, NAME OF A PLANT (HENNA?) 4) VILLAGE. STRONG'S

and perhaps to gather food – like eggs. There may also have been growing plants. Sensible arrangement of life could have allowed the lower deck for creeping animals, and forms of life that moved along the ground. The middle floor could have accounted for larger animals, and the upper level for various forms of fowls. However it was arranged, it had to meet the need of Noah, his family, the animals, and the various duties that would be accomplished throughout their duration in the ark.

It is important to note that Noah

and his family had to work while they were in the ark. They also had to eat and maintain their own lives, as well as the various forms of life that were with them. **Deliverance is not always an easy matter, and we must zealously avoid any thought suggesting that it is.** There are a lot of Kingdom principles lived out in Noah being saved from the flood.

#### Some Facts About the Ark

"Noah's Ark was three stories high (Genesis 6:16). Its total deck area was equivalent to the area of about 20 standard college basketball courts or 36 lawn tennis courts. The world had to

wait until AD 1884 before the Ark's size was exceeded – when the Italian liner *Eturia* was built.

The rectangular dimensions of the Ark show an advanced design in ship-building. Its length of six times its width and 10 times its height would have made it amazingly stable on the ocean. Remember it was made more for floating than sailing, because it wasn't headed anywhere. The Ark was made to withstand a turbulent ocean voyage, not to be at a certain place at a certain time." CREATION TIPS

**A remarkable vessel, indeed!**

## I DO BRING A FLOOD OF WATERS UPON THE EARTH

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

### I DO BRING A FLOOD OF WATERS UPON THE EARTH

*"And, behold, I, even I, do bring a flood of waters upon the earth . . ."* Other versions read, *"I Myself am bringing floodwaters,"* NKJV *"I will send a great flow of waters over the earth,"* BBE *"Understand that I am bringing a deluge – floodwaters on the earth,"* CSB *"Look! I am about to cover the earth with a flood."* NLT

So far as we know in all the history of the world (over 1,650 years) there was no knowledge of a flood. This is the first time the word is found in the Scriptures. The first mention of it raining is in relation to the flood (Gen 7:4,12). These things being true, there was nothing in human experience that could enable Noah to comprehend what all of this meant. **His faith was the only thing that could take hold of this word.** Apart from that faith, it could make no

sense to him.

### TO DESTROY ALL FLESH

*" . . . to destroy all flesh, wherein is the breath of life, from under heaven . . ."* Other versions read, *"to destroy all life under the heavens,"* NIV *"for the destruction from under the heaven of all flesh,"* BBE and *"destroy and make putrid all flesh under the heavens in which are the breath and spirit of life."* AMPLIFIED

**This was not a regional flood, as some allege, or one confined to only a portion of the earth.** Further, there would be no recovery from the death of everything with the *"breath of life"* – no resurrection or resuscitation. Thus the Amplified Bible reads, *"destroy and make putrid all flesh under the heavens."*

There are some who have embraced a philosophy concerning God that makes them unable to receive this word. They cannot conceive of their God doing such a thing as this. It goes against everything they think about Him. However, this is the God with whom, we have to do, and any

contradicting views of **this** God, only represents a false god.

### EVERYTHING THAT IS IN THE EARTH SHALL DIE

*" . . . and every thing that is in the earth shall die."*

Everything in whom the breath of life was found, both man and beast would die. All forms of plant life would also die, but would be permitted to spout and live again, as will be confirmed after the flood.

Only those in the ark with the breath of life would live. Everything outside of the ark would die – and there would be no exceptions.

**The nature of this judgment speaks to us about the seriousness of the condition that provoked it.** Were it not for an *"eternal purpose"* that God was to initiate on the earth, this would have been the conclusion of its history. It was the purpose of God that caused a remnant to be preserved, and the earth to again be inhabited. This is woven throughout the fabric of this account.

## GOD MAKES A COVENANT WITH NOAH

*"<sup>18</sup> But with thee will I establish My covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee."*

In the context of the word God has shared with Noah, what he now hears from the Lord was good news – a kind of prelude to the Gospel of Christ. This

account confirms to us that a message of glad tidings (Rom 10:15) is set within the context of a word concerning judgment and God's intolerance with

*We are now exposed to the impact the presence of iniquity has upon God Himself – by Given O. Blakely*

sin. Good news, whether given to Noah or to those of our time, is a message that announces that everyone has not been appointed to wrath. As it is written, *“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ”* (1 Thess 5:9). Noah is now given a message like that!

## WITH THEE WILL I ESTABLISH MY COVENANT

*“But with thee will I establish My covenant . . .”* Other versions read, *“But with you I will make an agreement,”* <sup>BBE</sup> *“But I will make my promise to you,”* <sup>GWN</sup> *“but I will confirm my covenant with you,”* <sup>NET</sup> *“And I have established My covenant with thee,”* <sup>YLT</sup> *“But I promise to keep you safe in the ship,”* <sup>LIVING</sup> *“But I solemnly promise that you,”* <sup>CEV</sup> *“I will make a special agreement with you,”* <sup>ERV</sup> and *“But I will establish My covenant (promise, pledge) with you.”* <sup>AMPLIFIED</sup>

Here we have the first covenant God made with a man, and the first promise delivered to a man. The first prophecy and promise of Scripture pertained to the coming Seed of the woman – but it was delivered to the devil in the hearing of Adam and Eve.

So far as the record is concerned, there was no natural way of discerning the meaning of a covenant. During the days of Noah, sin was so rampant it is doubtful that anyone was making covenants and agreements with others. That world was a self-seeking one in which Noah was apparently the solitary exception.

The very concept of God making a covenant with man is most arresting. Human thought would seem to justify thinking of man as making a covenant with God, promising to do well, do better, etc. But here, God is making a

covenant with a man.

### LEXICAL MEANING OF “COVENANT”

כְּרִיתָּהּ {BER-EEH'} MEANING: 1) COVENANT, ALLIANCE, PLEDGE 1A) BETWEEN MEN 1A1) TREATY, ALLIANCE, LEAGUE (MAN TO MAN) 1A2) CONSTITUTION, ORDINANCE (MONARCH TO SUBJECTS) 1A3) AGREEMENT, PLEDGE (MAN TO MAN) 1A4) ALLIANCE (OF FRIENDSHIP) 1A5) ALLIANCE (OF MARRIAGE) 1B) BETWEEN GOD AND MAN 1B1) ALLIANCE (OF FRIENDSHIP) 1B2) COVENANT (DIVINE ORDINANCE WITH SIGNS OR PLEDGES) 2) (PHRASES) 2A) COVENANT MAKING 2B) COVENANT KEEPING 2C) COVENANT VIOLATION. <sup>STRONG'S</sup>

We also see here that God does not regard every man alike, as some have represented Him to do. Here is a man that was chosen and preferred. He was told something that no one else was told, and promised something that no one else was promised.

This was a unilateral covenant – one sided. It was not said that if Noah would to this, God would do that. That is the kind of covenant men make. This was a unilateral covenant, with God's side of the covenant really being the only side. Noah's action was dictated by his belief of the covenant, or promise.

In Scripture, there are covenants that are more related to promise than to agreement. The first covenant, for example, was an agreement. The New Covenant, like that which was made with Noah, is a promise, and is so called (Rom 4:13-16; Gal 3:14-19-20, 22,29; 2 Tim 1:1; Heb 9:16; 11:39).

### THOU, THY SONS, THY WIFE, AND THY SON'S WIVES

*“ . . . and thou shalt come into the*

*ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.”*

Peter refers to Noah as *“the eighth person”* (2 Pet 2:5). By so doing, he confirmed that Noah's family was spared because of him, like Abraham's seed has been spared because of him, and Lot's daughters were spared because of him. I do not doubt that Ham, Shem, and Japheth were not caught up in the transgressions of the day – but it is Noah who was said to be *“just and perfect in his generations,”* and who *“walked with God”* (Gen 5:9).

Do not miss that one hundred and twenty years before the flood came, God informed Noah of who would be saved: himself, his wife, his three sons, and their wives: eight persons in all. This means the rest of the world was already written off – no one else would be saved. Noah did not spend time trying to get other people to come into the ark. He already knew only eight would be saved. There is no record of him preaching repentance or a gospel of possible rescue in the ark. That is all nothing more than the vain imaginations of men. If some wonder what was meant when the Scriptures affirm Noah was *“a preacher of righteousness”* (2 Pet 2:5), consider that this is not said to have taken place while he was building the ark. This doubtless refers to what he did during the first five hundred years of his life – for God spoke to him when he was five hundred years of age.

Who is able to tell what people have been temporally spared because of the faith of another? John mentions a person being given *“life”* because of the prayer of another (1 John 5:16). While care must be taken not to assume too much from this text, there is much in it, and it is conducive to serious thought.

## KEEP THE ANIMALS ALIVE

*“ 19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. 20 Of fowls after their kind, and of cattle after their kind, of every creeping thing*

*of the earth after his kind, two of every sort shall come unto thee, to keep them alive.”*

In the ark, the maintenance of life was important. Every kind of animal

was represented by a male and a female, as well as every fowl and all creeping things. Twice Noah is told to *“keep them alive.”* Their lives would not be sustained by miraculous means, or independently of the care of Noah and

his family.

I do not know all that was involved in keeping this number of living creatures alive, but it must have been very much. They had to at least be fed and watered.

### THE ORDAINED WORK OF THE CHURCH

This is a Divinely ordained activity that the modern church has not done well communicating: **KEEP THE PEOPLE ALIVE!** What kind of priority do you suppose Noah placed on this activity? What if a host of animals died because they were neglected? What could be done with them, and how dangerous

would it be to have them laying around?

What kind of travesty has taken place when the professed church has learned to live with the dead among them? What jeopardy attends such a condition? When Jesus thrice told Peter, *"Feed My lambs . . . Feed My sheep . . . Feed My sheep"* (John 21:15-17), was He not saying *"Keep them alive!"* When Paul said to the elders from Ephesus, *"feed the church of God"* (Acts 20:26), was he not saying, *"Keep them alive!"* When Peter admonished the elders, *"Feed the flock of God which is among you"* (1 Pet 5:2), was he not saying *"Keep them alive!"*

If Noah was charged with keeping animals alive, much more are the leaders of the body of Christ charged with keeping the saints alive! This is declared to be a priority in the church (Eph 4:11-16), and yet it is universally neglected, with but a relatively few exceptions. I sometimes fear for certain men when I ponder them standing before the Head of the church, having been recalcitrant when it came to the matter of feeding His people and keeping them alive. That will be a time when all things will be made known, and no time allotted for change. Not caring for the saints is a goat trait!

## GET ENOUGH FOOD FOR EVERYONE

*" 21 And take thou unto thee of all*

EATEN

**Just as there is a distinction of foods required for various forms of life, so there are unique foods to be consumed by the saints of the most high God. God's people cannot live on garbage, or on food that does not contain the proper spiritual nutrients.**

*food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them."*

Building the ark was itself a gigantic work and responsibility. One might imagine that this was enough obligation for one man and his family. There was, however, more to be done – things that had to be done. The text has already revealed that Noah had to garner animals of every kind to be brought into the ark. He had to use discretion, making sure he had a male and female of every kind. In addition to that, he had to keep them all alive, with zero death-rate while they were all on the ark. Now we find there was even more to be done.

TAKE OF ALL FOOD THAT IS

*"And take thou unto thee of all food that is eaten, and thou shalt gather it to thee . . ."*

The ark had to be stocked with food – food that had to be gathered in. It too had to be gathered discriminatingly – *"food that is eaten."* They were not to gather plants to create a pleasing atmosphere – but *"food that is eaten."* The wide range of animals probably involved a wide range of food. It also required some familiarity with the animals, what they ate, and the frequency of their eating. Whether this knowledge was given to Noah or he learned it by observation, we do now know.

**FOOD FOR THEE AND FOR THEM**

*" . . . and it shall be for food for thee, and for them." Food was to be*

gathered for Noah and his family, as well as all of the animals, fowls, and creeping thing. The people had to be kept alive as well. God would not suspend the necessity of nourishment while they were in the ark.

### THE TYPE OF APPROPRIATE FOOD

Just as appropriate food had to be gathered for the caretakers and the ones cared for in the ark, **so appropriate food must be brought into the church.** Just as there is a distinction of foods required for various forms of life, so there are unique foods to be consumed by the saints of the most high God. **God's people cannot live on garbage, or on food that does not contain the proper spiritual nutrients.**

Each week, throughout the world, there are things being served up to the people of God that cannot sustain the life God has given to them. It may not be fashionable to speak of this matter, but most serious-minded people are aware of the condition. Life that is conferred by God cannot be sustained with the wisdom and intellectual dainties of men. Philosophy cannot sustain the soul. A diet of Law cannot do so.

The solemn obligation to keep the saints of God alive – sensitive to God and involved in His will – cannot be overstated. It is something that must be done – faithfully and with zeal!



## NOAH DID WHAT GOD COMMANDED

**"<sup>22</sup> Thus did Noah; according to all that God commanded him, so did he."**

Other versions read, "Noah did everything just as God commanded him," <sup>NIV</sup> "Noah did this; he did all that God commanded him," <sup>NRSV</sup> "And all these things Noah did; as God said, so he did," <sup>BBE</sup> and "So Noah did everything exactly as God had commanded him." <sup>NLT</sup>

The record does not provide the details of everything Noah did, only that he did everything precisely as he was commanded. Referring to the

preparation of the ark, the epistle to the Hebrews says, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb 11:7). Peter says of Noah, "... the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (1 Pet 3:20). He also says that God "spared not the old world, but saved Noah the

*eight person, a preacher of righteousness, bringing in the flood upon the world of the ungodly"* (2 Pet 2:5).

Here is a project that required one hundred and twenty years to complete – and we are not given a single word concerning the work while it was in progress. It was enough to say that Noah did exactly what God told him to do. He is a noble example for us all – a man who was just and righteous, walking with and obeying God.

## CONCLUSION

The ark built by Noah is a type of the church, with likenesses that must be more than coincidence.

⇒ **First, it was prepared for the saving of those who had found favor with God, and with whom He made a covenant.** The purpose of the church is not to help the world, but to save the saints. That is why the church exists. It is the "fold" – the gathering place where those who have been chosen by God are gathered together.

⇒ **The ark was to be made secure within and without.** The ark had protecting pitch within and without to secure vessel against the intrusion of what was destroying the world. So the church has been provided with a covering – a propitiation – that provides safety from the wrath of God.

⇒ **A source of light and fresh air was provided.** The which also has been provided with a means of illumination and freshness. Spiritual life is sustained by enlightenment and freshness, or spiritual satisfaction.

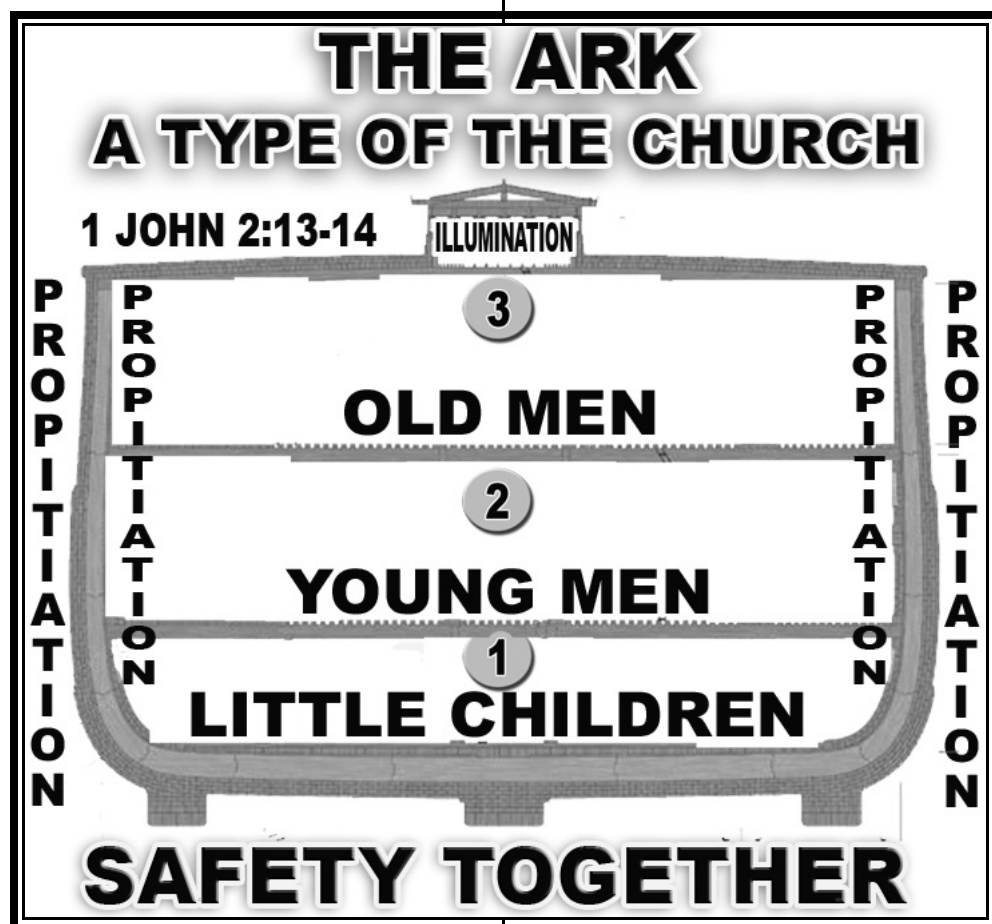
⇒ **Everything living thing in the ark was to be kept alive.** Receiving life is imperative, and so is the sustaining of that life. Spiritual life does not perpetuate itself. It is nourished, fed, and matured by the ingestion of spiritual food.

⇒ **Noah was charged with the gathering of appropriate food in proper**

**quantities.** Just as Israel had to daily gather manna, so Noah had to gather food for the trip. The difference was that Israel was not allowed to store food because of the nature of their travels, while Noah had to store it

because of the nature of their time in the ark.

⇒ **Noah's family was actually saved because of him.** Just as Noah's family was saved because of him, so



we are saved because of Jesus. If He is not among us we are in a hopeless state.

speak, of spiritual life. John referred to them as being “children,” “young men,” and “fathers.” (1 John 2:13-14). It ought to be apparent that everyone is not on the same level.

as all those within the ark were safe from the judgment of that time, so those within the body of Christ are safe. Nothing is able to separate them from the love of God that is in Christ Jesus (Rom 8:38-39).

⇒ **There were three levels in the ark.** Just as there were three levels in the ark, so there are three levels, so to

⇒ **The people in the ark were safe.** Just

**Our next Hungry Saints Meeting will be held on Friday, 6/17/11. We will continue our series of lessons on the book of GENESIS. The Eleventh lesson will cover verses 1-22 of chapter Six: THE DETERMINATION TO DESTROY THE WORLD.” The rapid spread of iniquity, and the dominance of violence, reached epochal proportions. All of this moves the living God – the righteous God – to make a determination to destroy the world and everything in it. It is a decision that is cast in stone, with no opportunity being granted for men to change the Divine verdict. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.**

**List by the United Nations (2005-2010)**

**----- LIFE EXPECTANCY -----**

Rank	Country (State/territory)	All birth	Male	Female
1	Japan	82.6	78.0	86.1
2	Hong Kong	82.2	79.4	85.1
3	Iceland	81.8	80.2	83.3
4	Switzerland	81.7	79.0	84.2
5	Australia	81.2	78.9	83.6
6	Spain	80.9	77.7	84.2
7	Sweden	80.9	78.7	83.0
8	Israel	80.7	78.5	82.8
9	Macau	80.7	78.5	82.8
10	France (metropolitan)	80.7	77.1	84.1
11	Canada	80.7	78.3	82.9
12	Italy	80.5	77.5	83.5
13	New Zealand	80.2	78.2	82.2
13	Norway	80.2	77.8	82.5
15	Singapore	80.0	78.0	81.9
16	Austria	79.8	76.9	82.6
16	Netherlands	79.8	77.5	81.9
18	Martinique ( France)	79.5	76.5	82.3
18	Greece	79.5	77.1	81.9
20	Belgium	79.4	76.5	82.3
20	Malta	79.4	77.3	81.3
20	United Kingdom	79.4	77.2	81.6
20	Germany	79.4	76.5	82.1
20	U.S. Virgin Islands ( US)	79.4	75.5	83.3
25	Finland	79.3	76.1	82.4

26	Guadeloupe ( France)	79.2	76.0	82.2
27	Channel Islands	79.0	76.6	81.5
27	Cyprus	79.0	76.5	81.6
29	Ireland	78.9	76.5	81.3
30	Costa Rica	78.8	76.5	81.2
31	Puerto Rico ( US)	78.7	74.7	82.7
31	Luxembourg	78.7	75.7	81.6
31	United Arab Emirates	78.7	77.2	81.5
34	South Korea	78.6	75.0	82.2
34	Chile	78.6	75.5	81.5
36	Denmark	78.3	76.0	80.6
36	Cuba	78.3	76.2	80.4
36	United States	78.3	75.6	80.8
39	Portugal	78.1	75.0	81.2
40	Slovenia	77.9	74.1	81.5
41	Kuwait	77.6	76.0	79.9
42	Barbados	77.3	74.4	79.8
43	Brunei	77.1	75.0	79.7
44	Czech Republic	76.5	73.4	79.5
45	Réunion ( France)	76.4	72.3	80.5
45	Albania	76.4	73.4	79.7
45	Uruguay	76.4	72.8	79.9
48	Mexico	76.2	73.7	78.6
49	Belize	76.1	73.3	79.2
49	New Caledonia ( France)	76.1	72.8	79.7
51	French Guiana ( France)	75.9	72.5	79.9
52	Croatia	75.7	72.3	79.2
53	Oman	75.6	74.2	77.5
53	Bahrain	75.6	74.3	77.5
53	Qatar	75.6	75.2	76.4
53	Poland	75.6	71.3	79.8

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**A Ministry for Hungry Saints, Series on the Book of Genesis, Lesson #11, Meeting #456 – in its 19<sup>th</sup> year**

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57	Panama	75.5	73.0	78.2	110	Indonesia	70.7	68.7	72.7
58	Guam ( US)	75.5	73.3	77.9	111	Thailand	70.6	66.5	75.0
59	Argentina	75.3	71.6	79.1	112	Guatemala	70.3	66.7	73.8
60	Netherlands Antilles	75.1	71.3	78.8	113	Suriname	70.2	67.0	73.6
61	Ecuador	75.0	72.1	78.0	113	Honduras	70.2	66.9	73.7
62	Bosnia and Herzegovina	74.9	72.2	77.4	115	Vanuatu	70.0	68.3	72.1
63	Slovakia	74.7	70.7	78.5	116	Trinidad and Tobago	69.8	67.8	71.8
64	Montenegro	74.5	72.4	76.8	117	Belarus	69.0	63.1	75.2
65	Vietnam	74.2	72.3	76.2	118	Moldova	68.9	65.1	72.5
65	Malaysia	74.2	72.0	76.7	119	Fiji	68.8	66.6	71.1
65	Aruba ( Netherlands)	74.2	71.3	77.1	120	Grenada	68.7	67.0	70.3
65	Macedonia	74.2	71.8	76.6	121	Federated Micronesia	68.5	67.7	69.3
69	Syria	74.1	72.3	76.1	121	Maldives	68.5	67.6	69.5
69	French Polynesia	74.1	71.7	76.8	123	Ukraine	67.9	62.1	73.8
71	Serbia	74.0	71.7	76.3	124	Azerbaijan	67.5	63.8	71.2
71	Libya	74.0	71.7	76.9	125	North Korea	67.3	65.1	69.3
73	Tunisia	73.9	71.9	76.0	126	Uzbekistan	67.2	64.0	70.4
74	Venezuela	73.7	70.9	76.8	-	World Avg.	67.2	65.0	69.5
74	Saint Lucia	73.7	71.8	75.6	127	Kazakhstan	67.0	61.6	72.4
76	Bahamas	73.5	70.6	76.3	128	Guyana	66.8	64.2	69.9
77	Palestinian territories	73.4	71.8	75.0	128	Mongolia	66.8	63.9	69.9
78	Hungary	73.3	69.2	77.4	130	Tajikistan	66.7	64.1	69.4
78	Tonga	73.3	72.3	74.3	131	Western Sahara	65.9	64.3	68.1
80	Bulgaria	73.0	69.5	76.7	131	Kyrgyzstan	65.9	62.0	69.9
80	Lithuania	73.0	67.5	78.3	133	Bhutan	65.6	64.0	67.5
80	People's Republic of China	73.0	71.3	74.8	133	Bolivia	65.6	63.4	67.7
83	Nicaragua	72.9	69.9	76.0	135	São Tomé and Príncipe	65.5	63.6	67.4
83	Colombia	72.9	69.2	76.6	135	Pakistan	65.5	65.2	65.8
85	Mauritius	72.8	69.5	76.2	135	Russia	65.5	61.83	72.6
85	Saudi Arabia	72.8	70.9	75.3	138	Comoros	65.2	63.0	67.4
87	Latvia	72.7	67.3	77.7	139	India	64.7	63.2	66.4
88	Jamaica	72.6	70.0	75.2	140	Laos	64.4	63.0	65.8
89	Jordan	72.5	70.8	74.5	141	Mauritania	64.2	62.4	66.0
89	Romania	72.5	69.0	76.1	142	Bangladesh	64.1	63.2	65.0
91	Sri Lanka	72.4	68.8	76.2	143	Nepal	63.8	63.2	64.2
91	Brazil	72.4	68.8	76.1	144	Solomon Islands	63.6	62.7	64.5
93	Algeria	72.3	70.9	73.7	145	Turkmenistan	63.2	59.0	67.5
94	Dominican Republic	72.2	69.3	75.5	146	Senegal	63.1	61.0	65.1
95	Lebanon	72.0	69.9	74.2	147	Yemen	62.7	61.1	64.3
95	Armenia	72.0	68.4	75.1	148	Myanmar	62.1	59.0	65.3
97	El Salvador	71.9	68.8	74.9	149	Haiti	60.9	59.1	62.8
98	Turkey	71.8	69.4	74.3	150	East Timor	60.8	60.0	61.7
98	Paraguay	71.8	69.7	73.9	151	Ghana	60.0	59.6	60.5
100	Philippines	71.7	69.5	73.9	152	Cambodia	59.7	57.3	61.9
100	Cape Verde	71.7	68.3	74.5	153	Iraq	59.5	57.8	61.5
102	Saint Vincent/Grenadines	71.6	69.5	73.8	154	Gambia	59.4	58.6	60.3
103	Samoa	71.5	68.5	74.8	155	Madagascar	59.4	57.7	61.3
104	Peru	71.4	68.9	74.0	156	Sudan	58.6	57.1	60.1
104	Estonia	71.4	65.9	76.8	157	Togo	58.4	56.7	60.1
106	Egypt	71.3	69.1	73.6	158	Eritrea	58.0	55.6	60.3
107	Morocco	71.2	69.0	73.4	159	Papua New Guinea	57.2	54.6	60.4
108	Georgia	71.0	67.1	74.8	160	Niger	56.9	57.8	56.0
108	Iran	71.0	69.4	72.6	161	Gabon	56.7	56.4	57.1

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161	Benin	56.7	55.6	57.8
163	Guinea	56.0	54.4	57.6
164	Republic of the Congo	55.3	54.0	56.6
165	Djibouti	54.8	53.6	56.0
166	Mali	54.5	52.1	56.6
167	Kenya	54.1	53.0	55.2
168	Ethiopia	52.9	51.7	54.3
168	Namibia	52.9	52.5	53.1
170	Tanzania	52.5	51.4	53.6
171	Burkina Faso	52.3	50.7	53.8
172	Equatorial Guinea	51.6	50.4	52.8
173	Uganda	51.5	50.8	52.2
174	Botswana	50.7	50.5	50.7
175	Chad	50.6	49.3	52.0
176	Cameroon	50.4	50.0	50.8
177	Burundi	49.6	48.1	51.0
178	South Africa	49.3	48.8	49.7
179	Côte d'Ivoire	48.3	47.5	49.3

179	Malawi	48.3	48.1	48.4
181	Somalia	48.2	46.9	49.4
182	Nigeria	46.9	46.4	47.3
183	Democratic Congo	46.5	45.2	47.7
184	Guinea-Bissau	46.4	44.9	47.9
185	Rwanda	46.2	44.6	47.8
186	Liberia	45.7	44.8	46.6
187	Central African Republic	44.7	43.3	46.1
188	Afghanistan	43.8	43.9	43.8
189	Zimbabwe	43.5	44.1	42.6
190	Lesotho	42.6	42.9	42.3
190	Sierra Leone	42.6	41.0	44.1
192	Zambia	42.4	42.1	42.5
193	Mozambique	42.1	41.7	42.4
194	Swaziland	39.6	39.8	39.4

List by the CIA World Factbook (2011 estimates)