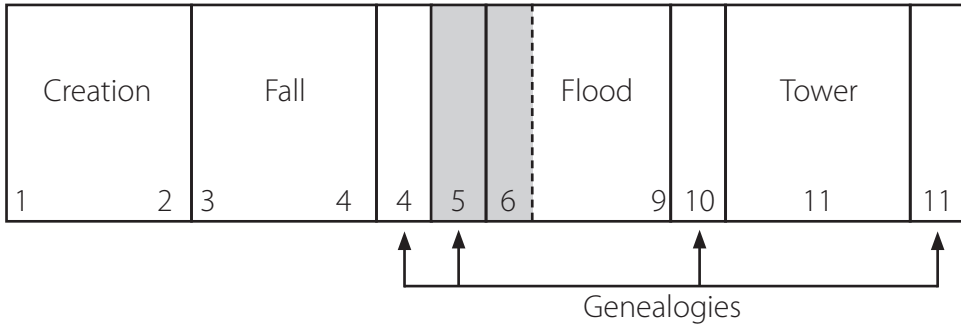


I. PRAYER / REVIEW

A. Genesis 1-11: Horizontal Chart



B. Outline of Genesis ("Toledot")

1. Creation (1:1-2:3)
2. Toledot of the Heavens and the Earth (2:4-4:26)
3. Toledot of Adam (5:1-6:8)
4. Toledot of Noah (6:9-9:29)
5. Toledot of Shem, Ham, and Japheth (10:1-11:9)
6. Toledot of Shem (11:10-26)
7. Toledot of Terah (11:27-25:11)
8. Toledot of Ishmael (25:12-18)
9. Toledot of Isaac (25:19-35:29)
10. Toledot of Esau, the father of Edom (twice) (36:1-8; 36:9-37:1)
11. Toledot of Jacob (37:2-50:26)

C. "Toledot," often translated "generations" or "account of" or "written account" can also be translated, This is what happened to... Thus, as we begin Genesis 5:1, our focus will be upon, "This is what happened to the lineage of Adam..." (5:1ff).

III. EXPOSITION OF GENESIS 5:1-32

A. Structure of Genesis 5

1. Chapter five is composed of ten paragraphs (and a prologue):

- a. 5:1-2.....Prologue (Theological Background)
- b. 5:3-5.....Adam (#1)
- c. 5:6-8.....Seth (#2)
- d. 5:9-11.....Enosh (#3)
- e. 5:12-14.....Kenan (#4)
- f. 5:15-17.....Mahalalel (#5)
- g. 5:18-20.....Jared (#6)
- h. 5:21-24.....Enoch (#7)
- i. 5:25-27.....Methuselah (#8)
- j. 5:28-32.....Lamech (#9)
- k. 5:32Noah (#10)

Compare the paragraph data with the genealogical tree (previous page).

(continued - next page)

2. Each paragraph follows a common literary technique. Note the first paragraph to illustrate:

Genesis 5:3-5

“When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. ⁴ After Seth was born, Adam lived 800 years and had other sons and daughters. ⁵ Altogether, Adam lived a total of 930 years, and then he died.”

- a. Name: “Adam”
- b. Age: “130 years”
- c. Birth of son: “Seth”
- d. Years after birth: “800 years”
- e. Additional children: “other sons and daughters”
- f. Total life span: “930 years”
- g. Conclusion: “he died”

With minor exceptions, this pattern follows all ten generations. Note the inclusion of Adam’s son “in his own likeness” to connect to the opening prologue (5:1-2) and the original creation of man (1:26ff). Also, the seventh generation is the introduction of Enoch. The pattern breaks at this point. Enoch is accorded the description, he “walked with God” and further, that “he was no more, because God took him away” (5:24). This is a reference to the fact that Enoch did not die but God took him. Only Elijah has a similar ending to his story (2 Kgs 2:1-12; Heb. 11:5). Do these two “translations” to heaven foreshadow a future translation of the church? (cf. 1 Thess. 4:13-18)

B. Observations of Genesis 5

1. The genealogies bridge from Adam to Noah, two major individuals in Israel's pre-history.
2. This genealogical line continues the outworking of the "seed of the woman" descendants; the linear descent of the future promised one has begun through these first ten descendants.
3. The notation at the end of each individual ("then he died") validates the sure word of God to man ("...but you must not eat of the tree of the knowledge of good and evil, for when you eat of it you will surely die" - 2:17).
4. "Seven" is often seen as a number of perfection or, perhaps better, a number of completion - i.e. nothing lacking. Note that the seventh descendant of (and including) Adam in the "ungodly" line of Cain is Lamech, the bitter, violent bigamist who kills a man and defiantly boasts of it. Note also, that the seventh descendant of (and including Adam) in the "godly" line of promise through Seth is Enoch who "walked with God" and did not die. He was "translated" (or raptured) into heaven. The contrasts between the divergent lines is extreme (and sets the stage for the flood judgment).
5. There are good reasons to see "gaps" in these genealogies:
 - a. "Father of" can also mean "ancestor," thus not necessarily a direct person-to-person descent.
 - b. Compositional strategies of the author-compiler may be more important than strict, comprehensive detail. For example, ten generations may be given as a symbol of completeness (not comprehensiveness). Note that Matthew 1 uses a strategy of fourteen men in each of three historical eras to give the genealogy of Jesus Christ. Symmetry of 14 men, 14 men, 14 men seems more important than comprehensive listing (and scholars see evidence of gaps here as well). Purpose can be more important to the ancient mind than precision.
6. However, the lineages in Genesis 5 may be complete without gaps (cf. 1 Chron. 1:1-5; yet again, did the Chronicler simply use the Genesis 5 text, gaps and all?). The question is open to theological debate.

IV. EXPOSITION OF GENESIS 6:1-8

A. Refer to “Toledot of Adam” Chart (Session 5, bottom of page 62)

B. Historical Transition (to Flood narrative)

1. Purposes of this section:

- a. It highlights the escalation of humanity’s sin (cancerous effects growing).
- b. It highlights the growing sin of even the “godly line” of Seth (exception being Noah - 6:9).

2. Key passage:

Genesis 6:1-4

“When human beings began to increase in number on the earth and daughters were born to them, ² the sons of God saw that the daughters of humans (men) were beautiful, and they married any of them they chose. ³ Then the Lord said, ‘My Spirit will not contend with humans forever, for they are mortal; their days will be a hundred and twenty years.’

⁴ The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans (men) and had children by them. They were the heroes of old, men of renown.”

This is one of the most perplexing passages in all the Scriptures. The issue revolves around the questions, “who are the sons of God?” and “who are the daughters of men?” Primary is to first identify the “sons of God.”

Note three views on the “sons of God” which follow:

(continued - next page)

a. View #1: Fallen Angels (DEMONS)

(1) "Sons of God" often refers to angels (Job 1:6; 2:1; 38:7 et al).
Rebuttal: Angels do not marry or reproduce (Matt. 22:30).

(2) 2 Peter 2:4-5

"For if God did not spare angels when they sinned, but sent them to hell, putting them in chains of darkness to be held for judgment;⁵ if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others..."

Jude 6-7

"And the angels who did not keep their positions of authority but abandoned their proper dwelling—these he has kept in darkness, bound with everlasting chains for judgment on the great Day.⁷ In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire."

These passages seem to identify fallen angels with the Genesis 6 incident.

Rebuttal: If angels are in view, why judge the tempted (mankind) with a catastrophic flood? Why not judge the perpetrators? Yet, there is no evidence of angelic judgment.

(3) If God (who is Spirit) can impregnate the virgin Mary, then angels (who are spirit beings) could also impregnate women.

Rebuttal: Angels are not God; they cannot do everything that God can do.

b. View #2: Powerful, Dynastic Rulers (DESPOTS)

(1) Ancient Near Eastern writings referred to powerful kings as “sons of God.”

Rebuttal: No evidence that the writer/compiler of Genesis borrowed this term with this nuanced meaning.

(2) The term (“god”) is used in the Hebrew scriptures to not only specify the one true God, but also to refer to men who serve as magistrates or administrators of justice (e.g. Ex. 21:6; Ps. 82:1; so forth).

Rebuttal: True, but these men are never regarded as sons of deities as Ancient Near Eastern writings occasionally do.

(3) In a variation upon this view, A. Ross (also Waltke) suggests that demons may have indwelt or somehow controlled these dynamic, powerful leaders.

Rebuttal: This is a conclusion drawn from the text, not specifically stated.

c. View #3: Godly (?) Sethites / Ungodly Women (Canaanites?) (DEGENERATES)

(1) The OT does refer to godly men as “sons of God” (Ex. 4:22; Israel the people are called God’s son).

Rebuttal: This is not a clear use of the technical, specific phrase, “sons of God.”

(2) The context of Genesis 4-6 is the back-and-forth interchange of the godly line (Seth) and the ungodly line (Cain). The event in Genesis 6 shows that even the godly line is deteriorating into sin (“how great man’s wickedness on the earth had become” - 6:5).

Rebuttal: This does not explain the Nephilim as the offspring of the deteriorating line of Seth.

Three Views

(1) There are pros and cons to each major view.

(2) The student needs to begin developing convictions concerning the best interpretation.

(3) None of the views is without a “downside.”

C. Genesis 6:1-4

1. Refer back to the Biblical text (p. 66).
2. Additional observations:
 - a. Regardless of one's position on "sons of God" and "daughters of men," the degenerating nature of humanity brought eventual judgment (6:1-3).
 - b. "One hundred and twenty years" speaks of the length of time to repent (not the average span of a man's life).
 - c. "My Spirit will not contend with man forever" (6:3); the Spirit is the giver of life:

Psalm 104:29-30 NLT

"But if you turn away from them, they panic. When you take away their breath, they die and turn again to dust.³⁰ When you give them your breath, life is created, and you renew the face of the earth."

The giver of life will not endlessly allow man to bring sin-racked destruction on the world order. The breath of life is His to grant or recall.

- d. "The Nephilim were on the earth in those days." Who are they?
 - (1) Demonic offspring (previous View #1)
 - (2) Powerful leaders, "heroes of old, men of renown" (6:4) (View #2)
 - (3) Influential leaders (perhaps military) or wicked tyrants as offspring of the mixture of lines of Seth and Cain (View #3)

D. Genesis 6:5-8

“The Lord saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. ⁶ The Lord regretted that he had made human beings on the earth, and his heart was deeply troubled. ⁷ So the Lord said, ‘I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them.’⁸ But Noah found favor in the eyes of the Lord.”

1. Universality of Sin

- a. Note the intensity: “how great man’s wickedness was”
- b. Note the extent: “on the earth”
- c. Note how pervasive: “every inclination”
- d. Note the description: “only evil”
- e. Note how habitual: “all the time”

2. Effect of man’s sin upon God

- a. The Lord was “grieved” (6:6).

Jeremiah 18:10

“...and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it.”

The Lord changes His actions toward man based upon changing man’s behavior before God. God is immutable in His character/nature but responsive to man’s repentant or unrepentant actions.

- b. The Lord was “filled with pain” (61:6); The Hebrew carries the idea of “indignant rage.”
- c. Therefore, judgment will come (6:7).

V. THE "TOLEDOT" OF NOAH: GENESIS 6:9 - 9:29

A. Horizontal Chart

FLOOD JUDGMENT		NOAHIC COVENANT		NOAH'S STORY & CANAAN'S CURSE	
<ul style="list-style-type: none"> • Build the Ark (6:14) • Enter the Ark (7:1) • Leave the Ark (8:16) 		<ul style="list-style-type: none"> • Be fruitful... increase... fill the earth • My covenant with you (plural) • Never again 		<ul style="list-style-type: none"> • Drunkenness • Nakedness • Saw (voyeurism) • Cursing (Blessing) 	
6:9	8:22	9:1	17	9:18	29

B. Chiastic ("Mirror Image") Structure of the Flood Judgment

Waltke's (125) analysis follows:

A... Transitional introduction: superscription (6:9a)

B... Noah and his world at the time of the Flood (6:9b-12)

C... Provision for the Flood with a divine monologue establishing God's covenant to preserve Noah, preceded by reflections on Noah and human behavior (6:13-22)

D... Embarkation (7:1-5)

E... Beginning of Flood: Noah and animals are main actors (7:6-16)

F... The triumphal Flood (7:17-24)

KEY (PIVOT) → X. God remembers Noah (8:1a)

F'... The Waning Flood (8:1b-5)

E'... Ending of Flood: Noah and birds are main actors (8:6-14)

D'... Disembarkation (8:15-19)

C'... Provision for the post-Flood world with a divine monologue to preserve the earth, with reflections on human behavior (8:20-22)

B'... Noah and the world conditions after the Flood (9:1-17)

A'... Transitional introduction (9:18-19)

C. Flood Judgment (Gen. 6:9 - 8:22)

1. Build the Ark! (6:9-22)

The Biblical account of the Flood judgment contains gaps where the Bible is silent as to details. While the student yearns for more information and while theologians speculate to fill the gaps, the text simply gives us the necessary details to advance the storyline.

a. The builder (9-10)

Genesis 6:9-10

“This is the account of Noah and his family. Noah was a righteous man, blameless among the people of his time, and he walked faithfully with God. ¹⁰ Noah had three sons: Shem, Ham and Japheth.”

- (1) “Righteous” (piety and ethics; meets the standard of right conduct)
- (2) “Blameless” (wholehearted/complete; abstains from sin, not without sin; upright with integrity)
- (3) “Walked with God” (connector to Enoch in 5:24; Enoch’s walk saved him from death; Noah’s walk rescued him from death)
- (4) Three sons: Shem, Ham, Japheth
 - Introduces the story
 - Connector to Adam (three sons)
 - Anticipates the next “toledot” (10:11)

“Also Noah’s ‘toledot’ contributes to the broader concerns of early Genesis by preparing the reader for the postdiluvian (i.e. post-flood) world. This ‘new world’ is the setting for understanding the perpetuation of ‘blessing’ by the patriarchs (11:27-50:26), which is the main deliberation of Genesis.”

(Matthews, 349-50)

b. The ark (11-22)

(1) Condition of world (11-13)

Genesis 6:11-13

“Now the earth was corrupt in God’s sight and was full of violence. ¹² God saw how corrupt the earth had become, for all the people on earth had corrupted their ways. ¹³ So God said to Noah, ‘I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.’”

- “Corrupt” (morally; form of Hebrew word used three times in story)
- “Full of violence” (“cold blooded and unscrupulous infringement of the personal rights of others” - Haag quoted by Waltke, 134)
- The condition of humanity’s sinfulness demands the judgment of God. Whereas man was commissioned to multiply and fill the earth and rule under God’s authority, in contrast, man has filled the earth with violence.

(2) Construction of the ark (14-16)

- “Ark” (a box or chest; in Ex. 2:3-5, a “basket”)
- “Cypress” (lit. gopher, though meaning is obscure; probably pine or cypress)
- Dimensions: 450 x 75 x 45 (high)
 - 1 1/2 football fields long X almost 1/2 football field wide X over 4 stories high
 - Over 1 million cubic feet of space
 - Cargo capacity of 800 railroad box cars, almost 14,000 gross tons
 - 3 decks

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(3) Covenant with Noah (17-21)

- “I am going to bring flood waters” (judgment) (17)
- “But I will establish my covenant with you” (18)
(first occurrence of the word in the Bible; to be discussed more in chapter 9)
- “You are to bring into the ark...” (19-21)

(4) Character of Noah (22)

Genesis 6:22

“Noah did everything just as God commanded him.”

Hebrews 11:7

“By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that is in keeping with faith.”

“What a splended figure this man makes, a picture of solitary goodness! He was the one saint of that day. It is possible to be right with God even amidst surrounding iniquity. God is the same today as He was to Noah, and if we are willing to fulfill the conditions we too shall walk with God and please Him.”

(Thomas quoted by Constable, 83)

2. Enter the Ark! (7:1 - 8:14)

a. The command (invitation?... "come") (1)

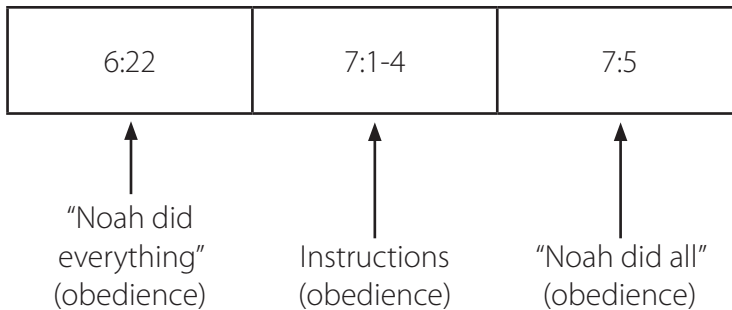
Genesis 7:1

"The Lord then said to Noah, 'Go into the ark, you and your whole family, because I have found you righteous in this generation.'"

(1) "Found you (singular) righteous"

(2) One man's obedience leads to the salvation - deliverance of humanity; compare to the future seed's obedience (Christ) leading to man's salvation - deliverance.

b. The inclusio (bookend structure) (2-5; also 6:22)



Instructions (7:1-4) clarify the "two of all living creatures" to be brought aboard. Also, there were to be seven of every kind of clean animal and two of every kind of unclean, a provision for food and sacrifice. The text is silent as to how Noah knew to distinguish between clean and unclean (anticipates Lev. 11).

Time frame to preach (2 Pet. 2:5) and build the ark was 120 years; time frame to enter the ark was 7 days (7:4).

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c. The chiastic (mirror) timeframe for the flood (7:4 - 8:12)
(suggested by Wenham, 158)

7 days ... waiting for the flood (7:4) (Divine promise)
7 days ... waiting for the flood (7:10) (Divine fulfillment)
40 days ... flooding (7:17a)
150 days ... water triumphing (7:24) } two perspectives
150 days ... water waning (8:3)
40 days ... waiting (8:6)
7 days ... more waiting (8:10)
7 days ... more waiting (8:12)

d. Observations

- (1) *"Noah was six hundred years old when the flood waters came ..."* (7:6)
"Noah was six hundred years old when the floodwaters came on the earth. On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his three sons, entered the ark" (7:13)...*"Then the Lord shut him in"* (7:16).

Judgment is in God's hands, not Noah's. God determined who would be saved and shut the door. It will not open again until God commands (8:15).

- (2) Animals, birds, creatures "came to Noah and entered the ark" (7:9).
This recalls God bringing animals to Adam that Adam might "name" them (2:19-20).

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- 3) “But God remembered Noah ...” (8:11); unlike the English meaning of “to remember,” this indicates God’s faithfulness to act upon His previous promise/commitment. For example:

Genesis 19:29

“So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived.”

Exodus 2:23-25

“During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. ²⁴ God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. ²⁵ So God looked on the Israelites and was concerned about them.”

3. Leave the Ark! (8:15-22)

a. The command: “Come out” (8:15-17)

Genesis 8:15-17

“Then God said to Noah, ¹⁶ ‘Come out of the ark, you and your wife and your sons and their wives. ¹⁷ Bring out every kind of living creature that is with you—the birds, the animals, and all the creatures that move along the ground—so they can multiply on the earth and be fruitful and increase in number on it.”

b. The response (8:18-22)

- “So Noah came out...” (8:18)
- “Then Noah built an altar to the Lord...” (8:20)

Note that Noah’s first act after the deliverance from the flood-judgment is to worship. As a response to his worship, the Lord promises not to destroy the earth again (not a lifting of the curse of 3:17 but a limiting upon future judgments until such time as the final judgment would come; cf. 1 Pet. 3:20-21; 2 Pet. 2:5-12).

TAKEAWAYS

1. The compiler-author of Genesis placed much emphasis on genealogies.
Application Point: People are important to God's plan; I am important as well.
2. Consider the three views of the "Sons of God" and the "daughters of men."
Application Point: People believe on the basis of ignorance, opinion, or conviction; which view do you hold, how strongly (see previous categories), and why?
3. The flood is the first great, widespread judgment on the sin of humanity. It will not be the last (1 Peter 3:3-7).
Application Point: "Therefore, there is now no condemnation for those who are in Christ Jesus" (Ro. 8:1).

For Further Reflection: "How extensive was the flood?"

The Genesis account indicates that the waters rose and "all the high mountains under the entire heavens were covered" (7:20). Many evangelicals believe that the flood was universal (worldwide) yet some believe it was local (limited to Ancient Near East). Some of the major argument/rebuttals follow:

Universal	Local
<ul style="list-style-type: none">• language expressed totality (7:18-24)• 150 days for water to recede• flood purpose was divine judgment over all mankind• mountains of Ararat high (universal implications)	<ul style="list-style-type: none">• language expressed the account from narrator's viewpoint• 150 days not enough for universal flood waters to recede• flood and any other means that God chose could bring judgment to all• Ararat range (not highest peak) spoken of; could still be local