

The Days of Noah are a sign of Lord's 2nd Advent.

This is a study regarding Noah and his generation that our Lord states is a sign of His Second Advent in **Luke 17**. There He states, "**It will be like the days of Noah,**" **vs. 26-27**. This is the fourth sign that our Lord gives to His disciples regarding His Second Advent.

This is paralleled in **Mat 24:37-39**, it tells the story of the perverse generation of Noah's day in analogy for the generation of the Tribulation.

Mat 24:37-39, "For the coming of the Son of Man will be just like the days of Noah. 38For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, 39and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be."

Then, in **vs. 42**, it eerily parallels what happened to the generation of Noah when the flood hit, "**Therefore be on the alert, for you do not know which day your Lord is coming.**"

The story of Noah is given to us in the first book of the Bible, **Genesis Chapters 6-9**. Interestingly, the story of Noah is sandwiched between two sets of genealogies; the first in **Chapter 5**, from Adam to Noah, and in **Chapter 10**, the extended genealogy of Noah's three sons, Shem, Ham, and Japheth.

In Jesus' genealogy in **Luke 3:23-38**, we see His lineage going back to Noah, even back to Adam. It is also given in **Mat 1:1-17**, but only back to Abraham.

In Matthew's genealogy it goes back to Abraham, to show Jesus is a Hebrew from the line of Abraham, Isaac, and Jacob. This line is the line of Joseph, **vs. 16**, Jesus' adoptive father. This line goes through Judah, down to David and Solomon, and in **vs. 11**, to Jeconiah, (Jehoiachin Coniah), where there was a prophecy of no one sitting on the throne due to his evil, **Jer 22:30**. In theology, this is called the Coniah curse. Therefore the lineage from David to Jesus, through Jeconiah does not go directly to Jesus in blood, only through adoption. That is why we are also given the lineage of Mary in **Luke 3**, to show the true heirship of Jesus Christ to the throne of David, as promised by God in the Davidic Covenant.

In Luke's genealogy, the line depicts Mary's heritage, **vs. 23**, showing Joseph's father-in-law Eli, which is Mary's father. This line goes all the way back to Adam and his third son Seth, down to Noah, including Jacob's son Judah, and David's son Nathan, **vs. 31**, as the line through Solomon was cut off due to the "Coniah Curse."

Therefore, in Luke's genealogy, we see our Lord's ancestry traced all the way back to Noah, where in Noah's genealogy of **Gen 5:29**, it says uniquely of Noah, **"This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed."** This is a prophecy of our Lord, who would come to earth as a man and pay for the sins of world upon the Cross to lift the curse upon the ground and man that was given back in **Gen 3:17**. This curse said that man would have to work/toil the ground to provide food for himself. This curse was due to the fact that while in the Garden of Eden, a type of the Kingdom of God, Adam, in disobedience to God's command, **Gen 2:16-17**, willfully ate from the tree of "the knowledge of good and evil." This sin and curse spread to all humanity because all humanity is descended from Adam and bears responsibility both for Adam's first sin and their own sins, as well, **Rom 5:12**. Therefore, Jesus paid for our sins so that we and the ground could have rest from our sins and live in the Kingdom of God forever. This is the prophecy regarding Noah's genealogy of **Gen 5:29**, **"This one will give us rest, (NACHAM, "to repent, relent, or take comfort), from our work and from the toil of our hands arising from the ground which the LORD has cursed."** Cf. **Psa 38:3; 2 Thes 1:7; Heb 4:1-9, cf. 2 Cor 1:3-7; 7:6-7.**

Psa 38:3, (KJV), "There is no soundness in my flesh because of Your anger; neither is there any rest (SHALOM) in my bones because of my sin."

2 Thes 1:7, (NASB), "And to give relief, (ANESIS – "rest, relaxation, remission"), to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire."

2 Thes 1:7 (NKJV), “And to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels.”

Heb 4:3, “For we who have believed enter that rest, just as He has said, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST," although His works were finished from the foundation of the world.”

Heb 4:10, “For the one who has entered His rest has himself also rested from his works, as God did from His.”

Rev 6:11, “And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, would be completed also.”

Rev 14:13, “And I heard a voice from heaven, saying, “Write, ‘Blessed are the dead who die in the Lord from now on!’” “Yes,” says the Spirit, “so that they may rest from their labors, for their deeds follow with them”.”

As Jesus stated in Mat 11:28, “Come to Me, all who are weary and heavy-laden, and I will give you rest (ANAPAULO, “rest, take or give rest, or refresh”).”

In regard to the sense of being “comforted” from our sins, the NT states:

Mat 5:4, “Blessed are those who mourn, for they shall be comforted.”

2 Cor 1:3, “Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort.”

2 Thes 2:16, “Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace.”

And, in regard to being comforted post-salvation, in the Church Age, the Holy Spirit, the great “Helper / Comforter,” (PARAKLETOS), was given to every believer, **John 14:16, 26; 15:26; 16:7; Rom 8:26.**

John 16:7 (KJV), “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I do not go away, the Comforter will not come to you; but if I depart, I will send him to you.”

And finally, after giving instruction as to the events of the Rapture of the Church that ushers in the Tribulation and the Second Advent of our Lord, Paul was inspired by the Holy Spirit to write in **1 Thes 4:18, “Therefore comfort one another with these words.”**

As such, the first thing we note and takeaway regarding the analogy of the Days of Noah, is the rest or comfort the believer will receive because of Jesus’ payment for the penalty of our sins, just as Noah and his family received that comfort/rest as a type, by entering the ark and being saved from the judgment of God upon the sinful world through the flood.

Yet, our Lord uses this analogy of Noah being a man that would give us rest/comfort from our sins via his son Jesus Christ, to highlight what the sinful world would be like in the time of His Second Advent. As the world is given a promise of comfort and rest if they would believe upon God’s plan of salvation, there is also the promise of judgment for those that do not. Those that do not receive God’s plan for salvation are then illustrated in the analogy of the “Days of Noah,” which typifies the generation of unbelievers in the Tribulation prior to our Lord’s return at the end of the Tribulation. Therefore, Jesus illustrates the attitudes of unbelievers during this time using this familiar story from the OT, along with the one about Lot, his wife and Sodom and Gomorrah.

Vs. 26

Luke 17:26, “And just as it happened in the days of Noah, so it will be also in the days of the Son of Man.”

This passage starts with the connecting Conjunction, KAI, to include this fourth sign of our Lord's return with the previous three. Then it uses a Conjunction of Comparison KATHOS, "just as," to compare "**the days of Noah,**" HO HEMERA NOE, with "**the days of the Son of Man,**" HO HEMERA HO HUIOS ANTHROPOS, which speaks to the Second Advent of Jesus Christ, when He comes to establish His Kingdom on earth.

With that conjunction, we have, "**it happened,**" the Aorist, Middle Deponent, Indicative of the Verb GINOMAI, "to be, to come into being, to be done, etc.," to speak of what the society was like during the days of Noah. In comparison, "**so it will be also,**" HOUTOS with the Future, Middle Deponent, Indicative of the Verb EIMI, "to be," with the comparative Conjunction KAI, to compare what the society will be like just before "the days of the Son of Man," (i.e., His Second Advent).

So, what does the Bible say about the society in "the days of Noah?" Well, first off, we have **vs. 27**, and the parallel in **Mat 24:38**.

They were eating, they were drinking.

Vs. 27

Luke 17:27, "They were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all."

The parallel reads, **Mat 24:38, "For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark."**

Here, we have two pairs of analogy, "eating and drinking," and "marrying and given in marriage."

“**Eating and drinking**,” uses the Imperfect, Active, Indicative for incomplete action, (continuous or ongoing action), for both Verbs. First with ESTHIO, “eat or get sustenance,” and PINO, “to drink.” We have noted both of these words a number of times in the Gospel of Luke. And when they are combined as here, “eating and drinking,” it is a derogatory analogy of gluttony and drunkenness.

In **Luke 7:34**, the Pharisees falsely accused Jesus of living a sinful lifestyle, “**The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’**” Cf. **Mat 11:19**; **Mark 2:16**.

In **Luke 10:7**, Jesus commanded the disciples in their first missionary journey, to eat and drink whatever they were given from their hosts, so that they would not be accused of being sinners.

In contrast to a worldly and sinful lifestyle, Paul stated in **Rom 14:17**, “**For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.**”

As we see, in these passages, “eating and drinking,” is used in analogy to a sinful lifestyle, one that lives with the exclusion of God in their lives. It is also one that is without care or concern as to what else may be going on around them. It is a sinful carefree or blithe lifestyle, that is only concerned about themselves, in that they do not think about their Creator and Savior, never mind not giving Him the homage He is due. It indicates a form of rest and comfort, but rest and comfort inside a sinful world or lifestyle of self-reliance, self-indulgence, and arrogance, inside of Satan’s cosmic system.

Therefore, we see eating and drinking in the sinful analogy, as a counterfeit lifestyle to God’s rest and comfort provided through the Savior. In addition, this sinful comfort and rest is achieved by man’s own hand in the toil and labor of the ground to provide food and drink for himself, due to the curse of **Gen 3:17**. It is man providing for man with the exclusion of God in their lives. As such, “in the days of Noah” they were trusting and relying upon themselves for comfort and rest, and “in the days of the son of Man,” people will be trusting in themselves and the world to the exclusion of a right relationship with God in their lives.

As noted above, the people of Noah’s generation, based on their lifestyle, were not concerned about their relationship with God their Creator and Savior. They ate and drank sinfully in revelry and merriment without a care for or relationship with God. Yet, the believer

is not to live this way, and instead live with joy, peace, and happiness inside of their relationship with God their provider and Savior. To do so they must walk in Christ and give thanks to Him for His work upon the Cross. One way we do this is by celebrating the Eucharist, the Communion Supper of our Lord. In this celebration, we “eat and drink.” As Scripture tells us, we eat the bread and drink the cup that are memorials to Jesus’ completed work upon the Cross, and signifies our ongoing relationship with Him. Our Lord stated this in **John 6:35-58**.

That is also why He instituted the Communion Supper, at the Last Supper before He went to the Cross, cf. **Mat 26:26-28; Mark 14:22-24; Luke 22:17-20; 1 Cor 10:16; 11:23-26**.

1 Cor 10:16-17, “Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? 17 Since there is one bread, we who are many are one body; for we all partake of the one bread.”

1 Cor 11:23-26, “For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, “This is My body, which is for you; do this in remembrance of Me.” 25 In the same way He took the cup also after supper, saying, “This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me.” 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.”

We are also warned in Scripture to not participate in the false systems of worship and worldly living with the analogy of “eating and drinking,” in **1 Cor 10:21**.

1 Cor 10:21-22, “You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.”

Therefore, “in the days of Noah,” they were “eating and drinking” in a false or negative sense, as they were living their lives without a relationship with God. They did not hear the Word of God nor apply it, as Noah was teaching them through his words and his actions of building the ark. As such, when the flood came, they were caught off guard due to their negative volition towards God and His Word, and were overcome by the flood.

They were marrying, they were being given in marriage.

Next, we have the second analogy, “**they were marrying, they were being given in marriage.**” This too is not evil by itself. It is a normal part of life that is typically good, holy, and righteous. But, once again, as a normal aspect of human life, it is used by our Lord to indicate that people are living life, yet with the exclusion of God being in their life. And, just like “eating and drinking,” “marrying and given in marriage,” is used both positively and negatively in the Bible. This same phrase is used below in the analogy of the “days of Lot.” In our passage, the Greek is in the Imperfect, Active, Indicative of the Verb GAMEO, “marry,” where in the Active Voice it refers to the man. Then we have the Imperfect, Passive, Indicative of its cognate Verb GAMIZO, “give in marriage or marry,” where in the Passive Voice it refers to the female. They come from the root GAM or GEM which means, “fit together or joined in a pair.” So, here we see both the male and female regarding marriage. In other words, everyone is involved.

Luke previously used GAMEO in **Luke 14:20; 16:18**, first for one man’s excuse for not entering the banquet of the kingdom, and then about unlawfully divorcing a wife and marrying another, which is tantamount to committing adultery. In the former, we see those that view the world as more important than their relationship with God. And, in the latter, we see the analogy of committing adultery against God in rejecting their Creator and Savior and instead being totally consumed by life and the things of this world. This is tantamount to idolatry.

What is unsaid in our passage by our Lord, but most likely intended, as his hearers should have known well what the days of Noah were like, is that the people of the world in Noah’s generation became a hybrid of half human and half angels according to **Gen 6:2**. As a result of fallen angels marrying / having sex with humans, their offspring became a hybrid race called the Nephilim, which were super human/angelic beings, **Gen 6:4**. As such, the sacred marriage process of a man and woman joining together to become one, **Gen 2:24; Mat 19:5; Eph 5:31**, etc., was totally destroyed and counterfeited. Therefore, their marrying and given in marriage is more than just living life to the exclusion of God, it was a complete counterfeit to God’s plan and will for mankind. In addition, the cohabitating angels were breaking the rules of the “appeal trial” of the Angelic Conflict, where man was created to prove God’s grace and love and resolve the conflict. Therefore, it was the destruction of Divine Institution # 2, (Marriage), and represented a complete disregard of God and His Word in their lives. It was a willful disobedience to God, their Creator and Savior.

Therefore, in the analogy of the “days of Noah,” except for Noah, his sons, and their wives, the entire generation was caught up in the world with “normal life” even as Noah built the ark. Noah’s generation lived blissfully in the moment and planned for the future to the willful disobedience and exclusion of God in their lives. They watched as Noah labored on his ark for 120 years, and they lived as though the world would always be as it was. And then, the Flood came and they all perished.

As such, just like “eating and drinking,” “marrying and given in marriage,” is a commentary on the willful disobedience of the generation of Noah towards God, including worshiping the things of this world and themselves over God. They demonstrated excessiveness and idolatry, as they lived life without God.

And finally, rather than being joined to God in faith for salvation, being married to God, they rejected their right man, Jesus Christ, and replaced Him with their love for self and the things of this world. So too, will it be like in the days of the Tribulation, cf. **Rev 11:10**.

Rev 11:10, “And those who dwell on the earth will rejoice over them and celebrate; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth.”

Next we have, “**until the day that Noah entered the ark,**” ARCHRI HOS HEMERA NOE EISERCHOMAI EIS HO KIBOTOS.

“**Noah,**” NOE, is used only 8 times in the NT, **Mat 24:37-38; Luke 3:36; 17:26-27; Heb 11:7; 1 Peter 3:20; 2 Peter 2:5**. Eight is the number of new beginnings and resurrection in the Bible. As such, God, through the preaching of Noah, was offering the people of his generation a new beginning, since the world had become so corrupted at that time. It also symbolizes resurrection to a new life, once they passed through the flood waters. Yet, the people were rejecting the new resurrection life that was being offered to them.

Noah in the New Testament

The usages of “Noah” in the NT include, as noted above, **Mat 24:37-38**, the parallel to our passage **Luke 17:26-27**; and **Luke 3:36**, which is the lineage of Jesus through Noah to Adam. The remaining three usages:

1. His name is used to tell us about the great faith Noah had in God, in what is called the hall of fame of OT saints or the OT heroes of faith in **Heb 11:7**.

2. Next, his name is used regarding the criminal fallen angels who cohabitated with women during Noah’s generation that we noted above, **1 Peter 3:20**.

3. And finally, “Noah” is used regarding the destruction of the world by the flood in **2 Peter 2:5**. Interestingly, Peter goes on to use the example of Lot and Sodom and Gomorrah in **2 Peter 2:6-8**, which we will note below.

Looking closer at these last three usages of “Noah” in the NT it shows us:

1. Noah’s great faith in contrast to a faithless generation, as a type of the faithlessness of the people of the Tribulation generation, Heb 11:7.

Heb 11:7, “By faith Noah, being warned *by God* about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.”

In this passage, we see the contrast of the life Noah lived versus the rest of society of His generation:

a) He had “**reverence**,” EULABEOMAI, for God and His Word, which is synonymous with PHOBEO and means he had great awe, fear, respect, or was being reverent regarding God and His Word, while the rest of society did not fear or respect God and His Word. As believers, and as a society, all people should have fear and respect for their Creator and Savior, cf. **Heb 12:28; Rom 1:18-29**.

Heb 12:28, “Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe.”

Rom 1:21, “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.”

b) Having reverence for God led him to be obedient to the Word in his actions and deeds as he **“prepared an ark for salvation.”** **“Prepared,”** is the Verb KATASKEUAZO that means, “prepare thoroughly, make ready, build, furnish, or equip.” Noah did so to build the **“ark,”** KIBOTOS, which is used for this ship, **Mat 24:38; Luke 17:27; Heb 11:7; 1 Peter 3:20,** the Ark of Covenant in the Tabernacle, **Heb 9:4,** and our Lord Jesus Christ who purchased our sins, **Rev 11:19.**

Rev 11:19, “And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.” Cf. **Heb 8:6; 9:11-14, 24-28.** The people of Noah’s generation did not prepare their souls for God’s plan of salvation through the Ark, just as the people of the Tribulation will not prepare their souls to receive God’s plan of salvation at the Second coming of His Ark for salvation, the Lord Jesus Christ.

Rev 11:19, is the scene at the time of our Lord’s Second Advent, **Rev 11:18, “And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth.”**

c) Through Noah’s Ark, God **“condemned the world,”** (KATAKRINO that means, “condemn, pass sentence on, or judge against”), wiping out all living creatures that He had created because of the corruption of sin in the hearts of Noah’s generations. Just like in the

days of Noah, where our Lord destroyed the people of the earth through the flood, in His Second Advent He will destroy the people of the earth with the “sword of His mouth,” **Rev 19:15**.

d) At the same time, God spared Noah and His family where Noah, “**became an heir of the righteousness which is according to faith.**” In other words, he was destined to enter the Kingdom of God in contrast to the unbelieving world that would be condemned to the Lake of Fire, because there was no “**righteousness,**” DIKAIOSUNE, “righteousness, equity, or justice,” in them that comes by means of having “**faith,**” PISTIS, in God and His Word.

2. God’s judgment on the criminal fallen angels who cohabitated with women during Noah’s generation, 1 Peter 3:18-22.

Right away, we see the linkage with marriage here, as the women of the world were unnaturally joining themselves to fallen angels who were able to manifest themselves during Noah’s generation. We will see more of this below, when we discuss **Gen 6-9**. In essence, this was a false or adulterous type of marriage, as the fallen angels were breaking God’s mandates by cohabitating with women. Likewise, the women were wrongly joining themselves to the fallen angels. Therefore, the phrase in **Luke 17:27**, takes on a whole other meaning. Rather than just blithely marrying in the world, it represents the breaking of God’s command and speaks to idolatry, in that neither the fallen angels nor the women of the world were joining themselves to God through faith in His plan of salvation.

1 Peter 3:19-20, “In which also He went and made proclamation to the spirits now in prison, 20who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.”

This first speaks to Christ’s visitation to the underworld after His death upon the Cross and prior to His resurrection. He did so to proclaim the victory of the Angelic Conflict that He won upon the Cross. The “spirits now in prison,” PNEUMA EN PHULAKE, “guarded, prison, etc.,” were the fallen angels also mentioned in **2 Peter 2:4; Jude 6**, as we will see below. This ties in with **Eph 4:8-10**, that tells us of Christ’s proclamation of victory to those in Hades and other lower compartments, as prophesied in **Psa 68:18**.

This verse also reminds us of God's extreme patience and Noah's remarkable faithfulness. God waited 120 years before sending judgment, giving all the people of Noah's generation more than enough opportunity to repent. How merciful is He! And Noah, despite ridicule and opposition, preached to his generation during that entire time with his words and his actions. At least he had the satisfaction of his family being saved.

As such, God always gives a full opportunity to mankind to accept His mercy. He does not send people to hell; they go in spite of all the provisions He has made for their redemption. **3. God's judgment of the unbelieving people of Noah's generation, 2 Peter 2:5, cf. Jude 1:6.**

2 Peter 2:4-5, "For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly."

Jude 1:6, "And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day."

This and **2 Peter 2:4**, speaks to the criminal demon angels incarcerated in a place called Tartarus. Here, we have an "a fortiori" principle where if God can do the greater, He can do the lesser. As God cast the criminal demon/fallen angels who cohabitated with women into "hell or pits of darkness," He is able to cast false teachers and unbelievers in the Eternal Lake of Fire too.

"Pits of darkness," is the Noun SEIRA, "cord, rope, chains," and the Noun ZOPHOS, "darkness or thick gloom of the underworld, or hell." We could say, "chains of hell." And, **"hell"** here is the Verb TARTAROO that means, "to hold captive in or send to Tartarus." *"In Greek mythology Tartarus was the place of punishment for the wicked. Homer described it as "a black hole, a bottomless pit" with iron gates and bronze walls; it was as far below Hades as heaven was above the earth (Iliad 8:13). Thus, Greeks believed Tartarus lay under the earth."* (Complete Biblical Library Greek-English Dictionary).

Using these descriptions of God's judgment against the criminal demon angels of Noah's day, it is a warning to the human race of God's ability to judge their unbelief as well. Ezekiel stated in 26:20,

Ezek 26:20, "Then I will bring you down with those who go down to the pit, to the people of old, and I will make you dwell in the lower parts of the earth, like the ancient waste places, with those who go down to the pit, so that you will not be inhabited; but I will set glory in the land of the living."

And, in the days of Noah, God brought a flood onto the world so that every member of the human race who was not in the ark, would receive His judgment because of their sin and wickedness, i.e., living life unto themselves with the exclusion of God in their lives. Therefore, this is the warning for the Tribulation generation, as well as all generations, that the Lord is coming back. And when He does, it will be to judge the unbelieving world at that time by wiping them off the face of the earth and casting them into Hades, **2 Peter 3:3-7**.

2 Peter 3:3-7, "Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, and saying, "Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation. For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, through which the world at that time was destroyed, being flooded with water. But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men."

That is what we have in the last phrase of **Luke 17:27**, "... and the flood came and destroyed them all." This too is paralleled in **Mat 24:39**, "And they did not understand until the flood came and took them all away; so will the coming of the Son of Man be." The Greek reads, KAI ERCHOMAI HO KATALUSMOS "flood, deluge, inundation," (only used in **Mat 24:38-39; Luke 17:27; 2 Peter 2:5**), KAI APOLLUMI, "destroy, ruin, kill, lose, be lost, perish, to put to death, etc.," PAS, "them all."

Therefore, the Second Advent of the Son of Man will be in the midst of life going on as normal for the unbelievers of the world, even though it will be a catastrophic time in human history. To those without a relationship with the Lord, His Second Advent will come suddenly like the flood waters came upon the generation of Noah, where God's judgment will wipe them off the face of the earth.

Noah in the Old Testament

Yet for the believers, they have the ongoing promise and protection of our Lord as noted in **Isa 54:9-10**, “For this is like the days of Noah to Me, when I swore that the waters of Noah would not flood the earth again; so I have sworn that I will not be angry with you nor will I rebuke you. **10**For the mountains may be removed and the hills may shake, but My lovingkindness will not be removed from you, and My covenant of peace will not be shaken,” Says the LORD who has compassion on you.”

Other than the flood story and various genealogies in the OT, Noah is mentioned only here, and in **Ezek 14:14, 20**, stating he was a great man of faith and righteousness as also noted in the hall of fame of faith heroes in **Hebrews 11**.

Ezek 14:12-14, “Then the word of the LORD came to me saying, **13** “Son of man, if a country sins against Me by committing unfaithfulness, and I stretch out My hand against it, destroy its supply of bread, send famine against it and cut off from it both man and beast. **14**Even *though* these three men, Noah, Daniel and Job were in its midst, by their *own* righteousness they could *only* deliver themselves,” declares the Lord GOD.”

Ezek 14:19-20, “Or *if* I should send a plague against that country and pour out My wrath in blood on it to cut off man and beast from it, **20**Even *though* Noah, Daniel and Job were in its midst, as I live,” declares the Lord GOD, “they could not deliver either *their* son or *their* daughter. They would deliver only themselves by their righteousness”.”

Genesis 6

Next, we see what it was like in the “Days of Noah,” by understanding **Gen 6**.

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

“Men” is the Hebrew word HA ADAM that means, “the humankind,” or “man or mankind.” It is speaking about humans. They first began to “multiply,” RAVAV, “to be great or numerous,” “on the face of the land,” AL PANIM ADAMAH, a feminine noun meaning, “dirt, ground, earth, or clay,” that which ADAM was created from. Next, we see that “daughters,” BAT, “were born to them,” YALADH LE.

Therefore, we see that members of the human race were having offspring including female offspring called daughters. Human men begot human daughters.

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

The phrase “sons of God,” in the Hebrew is BEN ELOHIM. It is understood here as a reference to the angelic race, cf. **Job 1:6; 2:1; 38:7; Psa 82:6**. This particular group of angels is the criminal fallen angels we have spoken about above.

Interestingly, the Septuagint (LXX) renders the phrase “sons of God” as “angels of God.” In addition, in the NT, the phrase, “sons of God” is only used for believers in Jesus Christ, as He is the Son of God and we are in union with Him, therefore, we are given the title and honor of being called sons of God, just as the angels were, **Mat 5:9; Luke 20:36; Rom 8:14, 19; Gals 3:26**.

Luke 20:36, “For they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection.”

Gal 3:26, “For you are all sons of God through faith in Christ Jesus.”

These fallen angels “saw,” RA’AH, “that the daughters of men,” ET BAT HA ADAM, “were beautiful,” TOV, “good, pleasant, useful, or proper.”

Notice that in **Genesis 6:2**, it DOES NOT say that ADAM, (man), “saw” BAT of ADAM, (daughters of man), “as beautiful.” Instead it says BEN ELOHIM, (sons of God), did. Some believe “sons of God” is the righteous line of Seth; Adam and Eve’s third son. But that is not

accurate. Sons of God here and in the passages noted above, refers to the angelic race. They are the ones who **“took wives for themselves,”** LAQACH NASHIM, “women or wives,” LE.

And apparently, they did not have a hard time doing it or convincing the women, as it states, **“whomever they chose,”** MIN KOL, “from all,” ASHER, “which,” BACHAR, in the Qal Perfect for, “they chose or selected.” BACHAR has the concept of careful, deliberate, or thoughtful choice arising out of actual need. In Hebrew it is used to convey, “What is chosen is what is preferred.” That is why we have the word “beautiful” for TOV in the English translation rather than just “good or proper.” It is also used to express the specific act of choosing which has eternal significance or consequence. Therefore, we see they were choosing more than just women to have sex with, but to choose a wife. Therefore, in a negative sense, the sons of God “chose or preferred” daughters of men to become their wives. And as we will see in the parallel example of the “Days of Sodom and Gomorrah” or the “Days of Lot” below, in a non-theological frame of reference, Lot chose the Jordan Valley as his dwelling place, **Gen 13:11.**

Therefore, angelic creatures, not humans, took wives for themselves. These are the criminal demon/fallen angels of the angelic race, who are now incarcerated in Tartarus, **1 Peter 3:19-20; 2 Peter 2:5; 3:3-7; Jude 1:6.**

This passage also confirms the corruption of Divine Institution #2, Marriage, that was designed by God for the freedom and protection of the human race back in **Gen 2:18-24**; cf. **Mat 19:5; Mark 10:7-8; 1 Cor 6:16; Eph 5:31.** This was the destruction of the D.I. #2, and defines further why our Lord chose the phrase, **“Marrying and given in Marriage,”** in **Luke 17:27**, to explain the days of Noah and the days of His 2nd Advent.

In addition, the deterioration of society in the antediluvian (pre-flood) period saw the fallen angels making a bold attempt to prevent the Son of God becoming a human being. This was the master plan of Satan by attempting to prevent God the Son becoming a human being, to fulfill God’s promise to Eve after the fall to give her a “Seed” who would destroy the works of the devil, **Gen 3:15.**

Gen 3:15, “And I will put enmity between you (Satan) and the woman (Eve), and between your seed (sin) and her seed (Jesus Christ); He (Jesus Christ) shall bruise you (Satan) on the head (by winning the strategic victory of the Angelic Conflict upon the Cross), and you shall bruise him on the heel (the suffering of the Cross).”

Therefore, Satan’s original plan to stop God’s plan of defeating sin and Satan through the person of His Son Jesus Christ, by becoming a man and going to the Cross, was to destroy the human race by co-mingling the DNA of angels and humans. Later, when the promise of

the Messiah was given to Abraham and his seed, the Israelites, Satan would try to kill off the Jewish race through various holocausts that we have seen throughout history. Now that sin has been defeated at the Cross of Jesus Christ, the next thing Satan is trying to stop is the coming of the Kingdom promise to the Jews. That is why Jewish holocausts have continued since the Cross including most recently in WWII, and will be the case during the Tribulation as well, so that there is not a people / kingdom for the returning king.

We also note that in **Mat 22:30** it states, “**For in the resurrection they (resurrected humans) neither marry nor are given in marriage, but are like angels in heaven.**” This speaks to the eternal state of believers in heaven. We will not be married to or get married to one another, because we are married to our Lord Jesus Christ, and we will not have sexual relations either, just as “angels in heaven” do not. Some use this passage to refute the “sons of God” in Genesis being angels, because they do not have sex or marry according to **Mat 22:30**. But notice Jesus adds an important aspect, “**in heaven.**” That is the designed mode of operation for angels and resurrected man in heaven. But some of the fallen angels broke that order and came to earth to cohabit with women of the human race, first to destroy the human race so that it could not bring forth the Savior to “crush the head” of the Serpent / Satan. Therefore, we cannot use this scripture to refute what the angels did in the Antediluvian era here on earth.

Nevertheless, God in grace and love and in judgment first thwarted Satan’s attempt by destroying every human being on the earth that was of mixed race and not a believer by means of the flood, in order to ensure that His promise to Adam and Eve would be fulfilled. The fulfillment would come through Noah and his offspring. Likewise, throughout history, God has always saved a remnant of Jews regardless of the holocaust they have endured, and will throughout the Tribulation, so that when the King returns there will be a kingdom of Jewish believers to receive Him.

Gen 6:3, “Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.””

“**Lord,**” is YHWH in the Hebrew, the “tetragrammaton,” and “**Spirit,**” is RUACH. This represents two members of the Trinity, the Father and the Holy Spirit. “**Shall not strive,**” is the Negative LO with the Qal Imperfect of DIYN, “to administer justice, judge, contend, plead, to be at strife, or to quarrel.” Then we have “**with man forever,**” which is BE ADAM, “man or humankind,” LE OLAM, “forever, eternity, or everlasting.” In other words, God is not going to continue the trial with this group of people. What trial are we talking about? The appeal trial of the Angelic Conflict. As you know, God created man in order to resolve the Angelic Conflict, (i.e., Satan and the angel’s rebellion against God in eternity past). In eternity past, God sentenced those who remained in rebellion (i.e., fallen angels), to the Eternal Lake of Fire, **Mat 25:41.**

Mat 25:41, “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels’.”

This sentencing was apparently appealed by them, and God granted the appeal by creating man and human history to conduct and finalize the appeal trial. Because the appeal trial was to be conducted by means of the human race and certain fallen angels cohabitated with women causing an offspring of non-human nature, see **vs. 4**, God would have to wipe them out and start over with true humanity going forward.

When God then states, “**because he also is flesh,**” BESHAGGAM HU BASAR, “flesh or body,” He is reminding us and the angels of the appeal trial of the Angelic Conflict that is to occur through the human race made of “flesh,” not spirit like the angels.

“**Nevertheless his days shall be one hundred and twenty years,**” this is God’s prophecy for how much longer this portion of the appeal trial will go on with this group of mixed angels, humans, and half-breeds.

Gen 6:4, “The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore *children* to them. Those were the mighty men who were of old, men of renown.”

“**Nephilim,**” is a transliteration from the Hebrew NEPHILIM, נְפִילִים. It is thought to mean “giants,” yet the word passed down by the Masoretes does not fit any known verb, and therefore the derivation can only be theorized by scholars. The common view is that NEPHILIM is from the Hebrew verb NAPHAL that means, “to fall,” and supposedly in participial form here means, “fallen ones.” Another possible root is PALAH, “to be separated or distinct.” Therefore, we see that these were a unique, distinct, or separate form of creation made up of half fallen angels and half fallen humanity.

It is only used here and in **Num 13:33** in the Bible. That is why Moses wrote here, “**and also afterward.**” In Numbers, it refers to a race of very tall people, (i.e., the sons of Anak), that the faithless spies of Israel called Nephilim in order to scare Moses and Aaron so they would not attack them, cf. **Num 13:25-33**. But in our passage, it is the offspring of certain fallen angels and human women, “**when the sons of God came in to the daughters of men, and they bore children to them.**”

If you think about it, how could the Nephilim as a literal race of people in **Genesis 6**, continue to be on the earth afterwards, when we also see all of creation being wiped out by the flood?

Therefore, in this passage, it was a commentary on the giants of the earth after the flood that came by natural procreation of humans with humans. Like the sons of Anak, Goliath, and his brothers, they were very tall people on earth after the flood as a result of natural genetics in human to human copulation. But, during the days of Noah, there were not just giant people on the earth, there was a mix breed of fallen angels and humans uniquely called Nephilim.

Further, we see that certain pagan gods, goddess, and creatures of ancient mythologies are based on these offspring; the Nephilim as, **“those were the mighty men who were of old, men of renown.”** The Hebrew uses the Noun GIBBOR, “valiant, powerful, or warrior,” with ISH, “man or individual,” and SHEM, “a name, fame, or reputation.”

The pantheons of Greek mythology have distorted the record of the Nephilim mentioned in **Gen 6:4**, complete with accounts of gods descending to earth to cohabit with beautiful women. The half-human half-angel offspring of these unions were the demigods and heroes like the Greek Orpheus, Minos, Hercules, Perseus, etc.

Interestingly **Ezek 32:27**, may speak about this race as it says in the NASB, **“Nor do they lie beside the fallen heroes of the uncircumcised, who went down to Sheol with their weapons of war and whose swords were laid under their heads; but the punishment for their iniquity rested on their bones, though the terror of these heroes was once in the land of the living.”**

In the Journal of Biblical Literature, there is a quote from Robert S. Hendel’s book, “Of demigods and the deluge: Towards an interpretation of **Genesis 6:1–4**,” 1987, that translates **Ezek 32:27**, as such, **“They lie with the warriors, the Nephilim of old, who descended to Sheol with their weapons of war. They placed their swords beneath their heads and their shields upon their bones, for the terror of the warriors was upon the land of the living.”**

Gen 6:5, **“Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.”**

YHWH then understood the amount of **“wickedness and evil,”** RA, “bad or evil,” that was in man’s **“every thought of his heart continually,”**

RA, “bad or evil,” first means the opposite of good, and the opposite of God. It has a wide range of meaning like our English word “bad,” but can denote immorality or evil of all sorts. It also means, “poor quality, inferior, harmful, rotten, dangerous, etc.” It is often used to describe some kind of harm, hurt, injury, or damage. The heart of evil is idolatry or unfaithfulness in a person’s relationship with the Lord, **Deut 17:2f**. Therefore, all of this is in view, as our Lord describes the generation of Noah. Because of the mixing of fallen angels, who are inherently evil, with woman, who willingly accepted their evil intentions, the human race had been corrupted to a point of no return. Their “**thoughts**,” MACHASHAVAH, “thoughts, plans, intentions, or inventions,” are characterized as being nothing but “**evil**.” This is what was cycling through their “**heart**,” LEB, “heart, will or mind,” their stream of consciousness, and was occurring “**continually**,” KOL HA YOM, that literally means, “all the day.”

As such, there was no thinking in terms of God and Divine view point, only humanistic and cosmic system viewpoint, which is evil or satanic in nature.

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

Next, we see that YHWH, the Lord God, was “**sorry**,” the Verb NACHAM also used in **vs. 7**, that means, “to repent, relent, or take comfort,” (which we noted in the prophecy of Noah in **Gen 5:29**), that “**He had made (ASAH) man (ADAM) on the earth (ERETS).**”

“**Made**,” is the Hebrew word ASAH, one of the words for creation that means, “to do or make.” It emphasizes the fact that God is the doer and maker of all things and the supreme subject of creation and of the verb ASAH. As such, the theory of evolution and the Big Bang theory are just that theories, (philosophies, concepts, models, ideas or notions), and are not factual. Yet, God as THE Creator is a fact, as He and He alone is the “maker” of man, the universe, and all that is within it. As we compare Scripture, we see that the Lord Jesus Christ, as God, is the Creator of the heavens and the earth, **John 1:3, 10; Rom 11:36; 1 Cor 8:6; Col 1:16-17; Heb 1:2.**

John 1:3, “All things came into being through Him, and apart from Him nothing came into being that has come into being.”

1 Cor 8:6, “Yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.”

Col 1:16, “For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.”

Heb 1:2, “In these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.”

Therefore, we see another aspect of man’s evil / wickedness. They did not honor God as The creator. In fact, with the fallen angels cohabitating with women, they were trying to create a new creation called Nephilim, when God is the one who creates all creations including the New Creation of the believer of the Church Age, **2 Cor 5:17; Gal 6:15**, which we also call the new spiritual species of the Church Age.

2 Cor 5:17, “Therefore if anyone is in Christ, *he* is a new creature; the old things passed away; behold, new things have come.”

Gal 6:15, “For neither is circumcision anything, nor uncircumcision, but a new creation.”

“And He was grieved (ATSAV) in His heart, (LEB - thoughts).” The Verb ATSAV means, “to plait, to shape, to copy, or to grieve.” In the first meaning, it also has the sense of making something in the image of something else.” As you know, God created man in His own image, **Gen 1:26-27**, using the word TSELEM meaning “model or image.” Yet, the meaning of “grieved,” is the stronger aspect in this verse. This is what we call an anthropopathism. It is ascribing to God a human emotion that God does not have, so that we can understand the concept being presented.

In other words, because God is absolute happiness, immutable - “unchanging,” and omniscience - “all knowing,” He cannot be grieved or sad about something, nor can He change His mind about something. God had always known, even from eternity past, that mankind would rebel against Him in the generation of Noah, just as the angels had in eternity past. Therefore, He was not caught by surprise regarding the continual evil in man’s heart. Nevertheless, because God created mankind and loves every member of the human race, it is hard for Him to see man rebel and act with evil. As such, it is described here as grieving

Him just as the sinful believer does to the Holy Spirit in the Church Age according to **Eph 4:30**.

Eph 4:30, “Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.”

Grieving the Holy Spirit occurs when the believer enters into sin and loses the filling of the Holy Spirit temporarily, until they confess their sin(s), cf. **1 John 1:9; Eph 5:18**. It means we frustrate Him because He cannot operate within us freely to teach us Bible Doctrine and/or to recall it and apply it to the situations of life. When we grieve the Holy Spirit, we are left to our own ways and means to solve our problems, which is no problem solving at all.

Similarly, God was grieved by the generation of Noah’s day because He could not help them in their daily walk, as they rejected Him and His Word from being in their lives. As such, it frustrated Him to the point where He was “saddened” that He had created mankind where He “repented” or wanted to change His mind about it. Yet, the Angelic Conflict had to continue, so God took corrective action in judging the sinfulness of Noah’s generation through the flood, to restore mankind back to its proper mode of creation as in the Garden of Eden.

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

“**Sorry**” is NACHAM once again, as in **vs. 6**, where God was second guessing His action regarding the creation of mankind to resolve the Appeal Trial of the Angelic Conflict. Yet, rather than wiping man out completely, He enacted a “reboot” as it were, through the judgment of the Flood. To enact that judgment and take the corrective action to restore the Appeal Trial of the Angelic Conflict, “**the Lord**,” YHWH, “**blotted out**,” MACHAH, “**man**,” ADAM.

MACHAH means, “to wipe or to wipe out, or to destroy.” This term is in the Qal Imperfect for incomplete or ongoing action by God that would occur in the future. This word is often connected with Divine judgment, as it is used here for God wiping out all life in the flood, cf. **Gen 7:23**.

Gen 7:23, “Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark.”

MACHAH is also used for “blotting out” of names in the book of life, **Ex 32:32-33; Psa 69:23**; cf. **Rev 3:5; 20:12, 15**. These are the names of unbelievers who will be erased from the “book of life,” upon their death.

Ex 32:32, “But now, if You will, forgive their sin—and if not, please blot me out from Your book which You have written!” Here, Moses was pleading on behalf of the people of Israel to have their judgment be placed on him and therefore erase his name from the Book of Life, which God would not do.

Psa 69:28, “May they be blotted out of the book of life and may they not be recorded with the righteous.” Here, David was asking God to erase the names of his adversaries, who were also adversaries of God.

Rev 3:5, “He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels.” This is the promise to the believer that they will be in heaven forever and not be erased from the Book of Life.

Rev 20:12, “And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.”

Rev 20:15, “And if anyone’s name was not found written in the Book of Life, he was thrown into the lake of fire.”

Here, because the unbelievers’ names have been “blotted out” or erased from the Book of Life, when they stand before the Great White Throne judgment seat of the Jesus Christ, their name will not be in that book and as a result will be cast into the eternal Lake of Fire. Everyone’s name is originally written in the Book of Life. But, for those who never believe in

the Savior/Messiah, upon their death, their names are erased from the Book of Life, signifying their rejection of God's Plan for their salvation. Because their name does not remain in the Book, they will be cast into the Lake of Fire.

But, back in **Gen 6:7**, "**The LORD said, "I will blot out man,"** is speaking of erasing their presence from planet earth. We can only assume that for those people who were destroy / killed by the Flood that they also will be "blotted out of the Book of Life," because if they were believers, they would have heeded Noah's warning and entered into the Ark. In any case, God blotted out all living life, except for Noah and his family because of the rampant evil in their hearts.

"Whom I have created," in the Hebrew is ASHER BARA. BARA means, "to create," and emphasizes the initiation of the object. Interestingly, in the Qal stem, God is the only subject of this verb in the OT, which has the connotation of creating something out of nothing. Thus, it is a purely theological term. The magnitude of God's power is exemplified in creation, **Psa 89:12; Mal 2:10**.

Mal 2:10, "Do we not all have one father? Has not one God created us? Why do we deal treacherously each against his brother so as to profane the covenant of our fathers?"

God created heaven and earth, **Gen 1:1**; humankind, **Gen 1:27**; Israel as a nation, **Isa 43:15**, and the wind, **Amos 4:13**. This word can be used for the creation "of new things," such as salvation and righteousness, **Isa 45:8**, or transformations such as a new heart, **Psa 51:10**. This reminds us of the Church Age believer being made into a "new creation," a new spiritual species, as noted above in **2 Cor 5:17; Gal 6:15**.

The action involved with the word is the first activity of Biblical history, and refers exclusively to God's creative work, as it refers to creating things EX NIHILLO, the Latin for saying "out of nothing." Only in the Qal stem as here, does BARA mean, "to create out of nothing."

"As a special theological term, BARA is used to express the incomparability of the creative work of God in contrast to all secondary products and likenesses made from already existing material by man. Parts of Isaiah connect the theology of creation with that of election, causing the word to take on a soteriological character as well," (TDOT, 2:246). God's creative work is so profound that even this special word cannot totally express the true significance of it.

As we have seen in **vs. 6**, God “**made**,” ASAHed man, which emphasizes creating or making man from the dust of the ground, and here, God “**created**” BARAed, mankind emphasizing both the soul and spirit in creation of man out of nothing, as well as starting a new race that did not exist before. Interestingly, the book of Genesis begins with the story of God’s creation of man and ends with man being in a coffin, **Gen 50:26**. A third term used in creation is YATSAR that means, “**to form or fashion**,” as a potter molds the clay and as God formed man and every animal from the dust of the ground, **Gen 2:7-8, 19**. These three are also used regarding God’s creative act in **Isa 43:17; 45:18**.

Isa 45:18, “For thus says the LORD, who created, (BARA), the heavens (He is the God who formed, (YATSAR), the earth and made, (ASAH), it, He established it and did not create, (BARA), it a waste place, but formed, (YATSAR), it to be inhabited), “I am the LORD, and there is none else”.”

Isa 43:7, “Everyone who is called by My name, and whom I have created, (BARA), for My glory, whom I have formed, (YATSAR), even whom I have made, (ASAH).”

Therefore, God created, made, and formed both the earth, man, and all that dwells on the earth. He created them in perfection, (i.e., without sin), but man corrupted himself with sin. This corruption became rampant, so much so that God grieved over His creation of man. Therefore, He would have to destroy the widespread corruption upon the earth and start over.

As such, through the Flood, He would blot them out, “**from the face of the land**,” PANIM ADAMAH, “dirt, ground, earth, etc.” This destruction would be all encompassing, “**from man to animals to creeping things and to birds of the sky**,” ADAM, “man,” BEHEMAH, “beast, cattle, animals,” REMES, “creeping things,” OPH SHAMAYIN, “birds of the sky/heaven” Each of these is also noted in their original creative act by God: Man - ADAM, **Gen 1:26-27**; Animals - BEHEMAH, **Gen 1:24-26**; Creeping things - REMES, **Gen 1:24-26**; Birds of heaven – OPH SHAMAYIN, **Gen 1:20-22, 26, 28, 30**.

In addition, these things that God alone created, made, and fashioned, cf. **Job 12:7-9; Psa 19:1-6; Jer 5:21f.**, have become the objects of worship from man’s evil heart according to **Rom 1:18-32**.

Rom 1:21-23, “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. 22Professing to be wise, they became fools, 23and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.”

These are just a few of the various types of statues that man has formed throughout history to worship the creation rather than the Creator. And there is no doubt that this was the case in Noah’s generation too, as part of **vs. 5**, “**every intent of the thoughts was only evil continually.**” Unfortunately, because of this kind of corruption in man’s heart due to sin being in the world, this is part of the reason why God stated, “**for I am sorry (NACHAM) that I have made (ASAH) them.**” As stated about God in **vs. 6**, the Lord states Himself that He was sorry or regretted that He had made man, because He so desires to have a relationship with all of His creation, yet was not able to with that generation because of the wickedness in their hearts. So too, will it be like in the days of the Tribulation, leading up to our Lord’s Second Advent.

Gen 6:8, “But Noah found favor in the eyes of the LORD.”

The Hebrew for “**Noah**” is NOACH, which literally means “rest or quiet,” which aligns with the prophecy about him in **Gen 5:29**. He is sometimes called the second father of the human race, and was the son of the second Lamech, and the grandson of Methuselah. He is mentioned tenth in the descent from Adam, as the number 10 in the Bible means perfect order, and God would bring about perfect order of the human race once again to resolve the appeal trial of the Angelic Conflict through Noah. This was accomplished both by restoration of only human DNA in humans and through his son Jesus Christ as a result to His work upon the Cross.

Noah, “**found favor in the eyes of the Lord**,” MATSA, “find or found,” CHEN, “grace or favor,” BE AYIN, “in the eyes or appearance,” YHWH, “of the Lord.” God’s grace was able to be poured out on Noah because of his belief and ongoing faith in God as his Creator and Savior, as we will see below.

This tells us of the principle of God’s “grace pipeline.” It means that God is able to bless man when he has the righteousness of God in him and walks in it. As we will see in the next verse that Noah was a righteous man, therefore God was able to bless him. See doctrine and charts for the Grace Pipeline.

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

Here we have the beginning of the “**records of the generations,**” TOLEDOTH, “generation, account, or birth record,” “**of Noah,**” NOACH. This is the beginning of his genealogy for his progeny. It is interrupted or more fully explained by the Flood account and then restarted in **Chapter 10**.

Noah is ascribed as having three wonderful traits as a believer in God. This is in stark contrast to the other people of his generation. Three being the number of Divine perfection indicates the spiritual life that Noah excelled at.

First, NOACH “**was a righteous man,**” HAYAH, “to be, was,” TSADDIQ, “righteous or just,” ISH, “man.” Having the imputation of Divine righteousness from the moment of his salvation, he applied that righteousness by being obedient to the Word of God. This means he kept God’s Word resident in his soul and acted upon it.

Second, NOACH was “**blameless in his time,**” TAMIN, “complete, without blemish, or faultless,” BE DOR, “age or generation.” Therefore, he was “without fault or blemish in his generation.” This means he did not sin frequently, living in his righteousness. And when he did sin he repented, (changed his thinking and confessed his sin to God).

Thirdly, “**Noah walked with God,**” NOACH HALAK, “go, walk, act, etc.,” ETH ELOHIM, “God.” This means he had a wonderful relationship with God living the spiritual life that God had provided for him. Interestingly, only Noah and Enoch are said to have “walked with God,” as you may know Enoch did and God brought him to heaven without dying; a “Rapture” as it were. Yet, instead of God taking Noah to heaven, God left him here to continue the human race, which was a fantastic blessing to be the 2nd father of the human race, as well as the blessing of being the human father of the Savior of the world.

Therefore, Noah is celebrated as just or righteous and perfect, meaning sound, mature, having integrity. He consistently responded to God in obedience and repented when he sinned. Walking with God means he maintained a close relationship of faith, fellowship, and obedience.

We too are commanded to “walk with God,” in **Col 1:10**, “**So that you will walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God.**” Cf. **1 Thes 2:12; 4:1**.

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

Having three wonderful traits of the spiritual life, Noah also had three sons: The order of these three is typically always in this order, Shem, Ham, and Japheth.

“**Shem**,” transliterated from the Hebrew SHEM, which means “name,” probably another form of “son,” from the Assyrian-Babylonian usage, as he was the eldest son of Noah. From Shem’s line the Jewish and other Semitic peoples are descended, cf. **1 Chron 1:1-27**.

“**Ham**,” also transliterated from HAM means, “black.” Ham is the youngest son of Noah. He is the father of Canaan which became the Canaanites. In addition he is the father of Mizram (Egypt), cf. **Psa 78:51; 105:23, 27; 106:22**, Cush (Sudan), and Put (most likely Libya), cf. **Gen 10:6**.

“**Japheth**,” YEPHETH, his name means, “fair.” He is the second son of Noah who became the ancestor for all ethnic groups north of Canaan. This includes, “*Gomer, (Cimmerians, north of the Black Sea until the eighth century B.C.); Madai, (the Medes of northwest Iran); Javan, (the Ionians, one of the Greek peoples); Tubal (Assyrian Tabal, a region in central Asia Minor); Meshech, (Assyrian Musku, a region in central Asia Minor); Tiras, (the Tursha, one of the Sea Peoples who invaded the entire eastern Mediterranean coast around 1200 B.C.; the Philistines were another of these Sea Peoples); Ashkenaz, (Armenia; known as Scythians by the Greeks); Togarmah, (a region in Asia Minor); Elishah, (Alashiya, the ancient name of Cyprus); and Kittim, (ancient Kition, modern Larnaca, a city in Cyprus).*” (Complete Biblical Library Hebrew-English Dictionary.) Rabbinic tradition also believes his descendants populated the regions west and east as well, including ethnic groups from Europe to the Pacific, cf. Jubilees 8:25ff.

He and Shem were the two who covered their father’s nakedness, (which means their mother who was naked), when he had passed out as a result of being drunk, **Gen 9:21ff**. As

a result, he and Shem were blessed, but Ham, who told his two brothers of the nakedness, was cursed to be a slave to both brothers, **Gen 9:27**. This was seen later in the political situation of Israel, as both the Philistines, (the descendants of Japheth), and the Israelites, (descendants of Shem), controlled and enslaved members of the descendants of Canaan.

In **Genesis 10** we have what is called the “Table of Nations.” This is the expression frequently used to indicate “the generations of the sons of Noah.” These occupy the whole chapter, and are supplemented by **Gen 11:1-9**, which explains how it came about that there were so many languages in the world known to the Hebrews. The remainder of **Genesis 11**, traces the descent of Abram, (later called Abraham), and repeats a portion of the information contained in **Genesis 10**, on that account only. The whole is seemingly intended to lead up to Abraham the patriarch’s birth. See the “Table of Nations,” in **Genesis 10**, for more detail on each group. As you can see, Noah certainly did repopulate the world which was one of the many blessings God had blessed him with.

Next, getting back to the corruption in the world, outside of Noah and his family, we understand further the generation of Noah and the reason for the Flood.

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

Here, we have two, (the number of division, separation, difference, and where man is involved it testifies to his fall with opposition, enmity, and oppression), aspects of the evil that was in the world at this time.

First, “**the earth was corrupt,**” HA ERETS SHACHATH that means, “to be corrupt,” but also, “to be destroyed, ruined, or ravaged.” This word is used similarly twice in **vs. 12**, and then for God “destroying” the world through the Flood in **vs. 13, 17**. Because man had destroyed the world with his sin, God would destroy the world through the Flood.

“**In the sight of God,**” literally states “towards the face of God,” LE PANIM ELOHIM. It means a personal attack against God. “in his face,” as it were. It signifies the rejection of God and His plan for their lives as they lived in evil all day, every day. It also signifies, “in contrast to God,” meaning God is absolute holiness, righteousness, and justice, yet the people of the world in Noah’s day were the complete opposite of that as they lived by and for their Old Sin Natures (OSN) in complete insolence towards God.

Second, we see that **“the earth was filled with violence,”** with the Verb MALE, “to be full or to fill,” with CHAMAS, “violence or wrong,” also in **vs. 13**. It means, “an injury that is suffered by violence and extreme destructive or uncontrollable force, especially of natural events.” It speaks to the wickedness of humans and therefore we see the injury that man’s sin brought against the world, especially by cohabitating with fallen angels in regard to the appeal trial of the Angelic Conflict, as well as living in sin continually. This violence is the product of calloused hearts, **Psa 73:7**. And we know that God hates human violence, **Mal 2:16**.

As such, we have in this chapter the first three of five great Satanic attacks against God and the human race that resulted in the corruption of mankind both mentally and physically:

1. Satan’s attack on Volition through angelic infiltration, **Gen 6:5**.
2. Satan’s attack on the principle of right man - right woman; Marriage, **Gen 2:23; 6:2**.
3. Satan’s attack on the Laws of Divine Establishment, including family, **Gen 3; 6:4**.
4. Satan’s attack on nationalism, **Gen 11**.
5. Satan’s distortion of Bible doctrine, **Gen 3:4-5**.

Because of the satanic infiltration of sin in mankind, God would have to wipe out mankind and start over.

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

David sang about this type of corruption in **Psa 14:1-3; 53:1-3; Rom 3:10-12**.

Psa 14:1-3, “The fool has said in his heart, “There is no God.” They are corrupt, (SHACHATH) they have committed abominable deeds; there is no one who does good. 2The LORD has looked down from heaven upon the sons of men to see if there are any who understand, who seek after God. 3They have all turned aside, together they have become corrupt; there is no one who does good, not even one.”

The earth was not only corrupt but people were working hard at making it more and more corrupt. People wanted to be open in their sin and their sinful lifestyles to be accepted. In addition, they encouraged others to partake of their sins. So too will it be of the people towards the end of the Church Age and into the Tribulation, prior to our Lord's Second Advent.

As a result, God would destroy them through the Flood to wipe out the evil that was in the world and reboot the appeal trial of the Angelic Conflict.

Gen 6:13, "Then God said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth"."

"End" is the noun QES, "end of time, to finish, a final point, etc." This end was the end of **"all flesh,"** KOL BASAR, meaning humans.

"Violence," is the noun CHAMAS, "violence or wrong," as in **vs. 11**, which speaks to the wickedness of mankind during the generation of Noah. As a result of the violence and corruption in the world brought by man's sinfulness, God was about to **"destroy,"** SACHATH, mankind and the earth, meaning all things living on the earth, as the planet remained throughout the Flood. At the end of the Millennial reign, Jesus will destroy planet earth with intense heat, but then create a new one, **Rev 21:1; Psa 102:25-26; Isa 34:4; 51:6; 65:17; 66:22; 2 Peter 3:7, 10-13; Rev 20:11.**

After this, God gave Noah instructions for building the ark, which would take 120 years to complete, as well as instructions for gathering all living things that would enter the ark and survive the Flood. Read, **Gen 7:10, 16, 23; 8:20-22; 9:11-17.**

The Flood is a type of the death and resurrection of our Lord Jesus Christ

We have been studying **Luke 17:22-37**, which is our Lord speaking to several of His disciples about the signs of His Second Coming, which occurs at the end of the seven year Tribulation time period. Most recently, we have been noting **vs. 26-27**, the fourth sign He gave which states, **"It will be like the days of Noah,"** cf. **Mat 24:37-39.** Noah and the Ark are a type and foreshadowing of our Lord's saving work upon the Cross that provides a new life for those who would believe. As the prophecy concerning Noah stated in **Gen 5:29, "Now he called his name Noah, saying, "This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed"."** This is a prophecy not only of Noah building an Ark to provide salvation from the judgment of the Flood for all who

would enter, but also of what his son Jesus Christ would provide for all of mankind; eternal salvation to all who would believe.

In our Lord's prophecy of His Second Advent, the sign of the "Days of Noah" was a prelude to impending judgment upon the world, as in the Flood, God wiped out mankind due to sin being all controlling of their souls, **Gen 6:5**, "**Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.**"

And in fact, the Flood was God wiping out sin in the world, **Gen 6:11-13**, "**Now the earth was corrupt in the face of God, and the earth was filled with violence. 12God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. 13Then God said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth".**"

As we noted in **Gen 5:29**, the prophecy about Noah himself was that "**This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed.**" And in fact, Noah's name literally means, "rest." This prophecy is twofold; 1) That Noah would build an ark and preach the gospel for 120 years offering safe passage and rest to anyone who would believe. 2) Noah's progeny, Jesus Christ, would give eternal rest to all who would believe in Him.

You see, there was no rest in the world because sin was in man and in the world. Sin actually creates toil and restlessness, **Gen 3:17-19**. It never provides true rest. Because of the restlessness of sin in the world, God judged the world through the flood, so that rest could come to it once again, as Noah and his family and the animals from the ark began anew after the Flood waters of judgment had subsided.

Unfortunately, the world continues to groan in pain and suffering because of sin being in the world, **Rom 8:19-22**, "**For the anxious longing of the creation waits eagerly for the revealing of the sons of God. 20For the creation was subjected to futility, not willingly, but because of Him who subjected it (Gen 3:17; 5:29), in hope 21that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. 22For we know that the whole creation groans and suffers the pains of childbirth together until now.**"

Likewise, we too groan because of sin being in the world and in our lives, **Rom 8:23-24**, **“And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the redemption of our body.²⁴For in hope we have been saved.”**

The judgment of sin in Noah’s generation, by wiping it out through the Flood, was only a type, foreshadow, or prelude to what God would actually accomplish for all of mankind through Noah’s descendant, the Son of God, our Lord and Savior Jesus Christ. You see, God sent His Son Jesus Christ into the world so that He would go to the Cross and take upon Himself the sins of the entire world and receive the judgment or penalty for those sins.

John 3:16-17, **“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. 17For God did not send the Son into the world to judge the world, but that the world might be saved through Him.”**

Gal 1:4, **“Who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father.”**

1 John 2:2, **“And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”**

1 John 4:9, **“By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.”**

By judging our sins in the Person of Jesus Christ, the penalty of sin would be paid for once and for all, thereby wiping out any further necessity for sin to be judged.

Rom 6:10, **“For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.”**

Heb 7:27, “Who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself.”

Heb 9:12, “And not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.”

Heb 10:10, “By this will we have been sanctified through the offering of the body of Jesus Christ once for all.”

Just as He did temporarily in the Flood of Noah, God wiped out the sins of the world once and for all time by judging them in the person of Jesus Christ. But the difference is, after the flood, man continued to sin and sin continued to be in the world and corrupt the world. Therefore, sin was not eradicated as a result of the flood, only temporarily cleansed. On the other hand, when our Lord Jesus Christ paid the penalty for our sins, they were eradicated positionally, once and for all time, in the eyes of God, which nullified the need to condemn anyone in the future based on their sins. That is why when the unbeliever stands before the Great White Throne Judgment Seat of Jesus Christ, their sins are never mentioned, only their good deeds and the fact that they rejected Jesus Christ as their Savior. This is demonstrated by means of their name not being found in the Book of Life, **Rev 20:11-15**. The only sin Jesus could not pay for was the sin of unbelief in Him.

Therefore, because Jesus paid for the sins of the entire world, anyone who believes upon Him as their Savior receives eternal life, i.e., eternal rest, **Heb 4:1-3, 10-11**.

Heb 4:1, “Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. 2For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. 3For we who have believed enter that rest...”

Hebrews 4:10, “For the one who has entered His rest has himself also rested from his works, as God did from His. 11Therefore let us be diligent to enter that rest...”

Noah's Ark and the Flood a type of Jesus Christ

As Noah and his family entered the Ark, a type of the Cross of Jesus Christ, they were saved from the judgment the sinful world received, just as the believer in Jesus Christ is saved from the judgment the unbeliever will receive in **Rev 20:15**. As Noah and his family left the Ark after the judgment upon the sinful world, they stepped out to a new world and a new life, just as the believer on the day of their salvation steps out into a new life in Christ, **2 Cor 5:17; Gal 6:15**.

2 Cor 5:17, "Therefore if anyone is in Christ, he is a new creation; the old things passed away; behold, new things have come."

This new life given to the believer was signified in the resurrection of Jesus Christ three days after His death upon the Cross. On the third day, Jesus was resurrected to a new life, as the first fruits of all that would believe upon Him. Likewise, on the day that we believe in Jesus as our Savior, we are entered into the new life in Christ, and wait eagerly for our resurrection when we will leave behind the sin of this world and the sin nature in our bodies; resurrected to eternal glory, **1 Cor 15:20-23**.

1 Cor 15:20-23, "But now Christ has been raised from the dead, the first fruits of those who are asleep. 21For since by a man came death, by a man also came the resurrection of the dead. 22For as in Adam all die, so also in Christ all will be made alive. 23But each in his own order: Christ the first fruits, after that those who are Christ's at His coming."

Therefore, when the Flood waters of judgment subsided the Ark landed on solid ground. Then Noah and his family left the Ark. As they did, they entered into a new world with a new creation and a new life. These are all symbols of what the believer receives by believing upon Jesus Christ as their Lord and Savior. When we accept Jesus as our Savior our sins are forgiven, we are made a new creation, and we receive a new life in Christ that will be culminated in our own personal resurrection to eternal glory.

1 Thes 4:14-18, "For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. 15For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. 16For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and

the dead in Christ will rise first. 17Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. 18Therefore comfort one another with these words.”