

Genesis 6 - Noah, a Transitional Figure of Epic Proportions

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Genesis Chapter 6 ^{Verses 1-22}

The wickedness of the world

¹ And it came to pass, when men began (*hechel* ^{H2490} *chahal*) ^A to multiply on the face of the earth, and daughters were born unto them, ² That the sons of haElohim saw the daughters of men (*ha'a-Dam* ^{H120} *adam*) that they *were* fair; and they took them wives of all which they chose.

Gen 6:2 HSB5

be· Not **the** בָּנוֹת -et' אֶת- ha· 'E· lo· Him of God הָאֱלֹהִים ve· nei- **That the sons** בְּנֵי- vai· yir· 'U **saw** וַיִּרְאוּ
Hen· nah; **that they** הֵנָּה to· Vot [were] fair טֹבֶת ki for כִּי ha· 'a· Dam, of men הָאָדָם **daughters**
a· Sher ' אֲשֶׁר mik· Kol **all manner** מִכָּל na· Shim, **them wives** נָשִׁים la· Hem לָהֶם vai· yik· Chu **and they took**
ba· Cha· ru. of all which they chose : בָּחָרוּ: **they**

³ And YHVH said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years. ⁴ There were giants ^B in the earth in those days; and also after that, when the sons of haElohim came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

Gen 6:4 HSB5

va· 'a· Retz **in the earth** בָּאָרֶץ ha· Yu **were on** הָיוּ H5303 C han· ne· fi· Lim **There were giants** הַנְּפִלִים
ve· Gam **and also** וְגַם ha· Hem [children] to them the same הָהֵם bai· ya· Mim **in those days** בַּיָּמִים
be· Nei **the sons** בְּנֵי ya· Vo· 'u **came in** יָבֹאוּ a· Sher **when** אֲשֶׁר Chen, **that** כֵּן a· cha· rei- **and also after** אַחֲרָי
ha· 'a· Dam, of men הָאָדָם be· Not **unto the daughters** בָּנוֹת el· to' אֶל- ha· 'E· lo· Him of God הָאֱלֹהִים
hag· gib· bo· Rim [became] **mighty men** הַגִּבּוֹרִים Hem· mah **Those** הֵמָּה ; la· Hem לָהֶם ve· yal· Du **and they bare** וַיִּלְדוּ
hash· Shem **of renown** הַשֵּׁם an· Shei **men** אֲנָשִׁי me· 'o· Lam **which [were] of old** מֵעוֹלָם a· Sher **who** אֲשֶׁר
פֶּה

⁵ And YHVH saw that the wickedness of man *was* great in the earth, and *that* every imagination ^D of the thoughts of his heart *was* only evil continually. ⁶ And it repented (*nacham* ^{H5162}) ^E YHVH that he had made

^A “began” This is a misleading translation as it seem a very innocuous and non threatening term, it should be more like “began to profane”. For more details, see “Word-Study-H2490-chahal-began-profane-pollute-defile”, Article #441 and possibly #443.

^B See Numbers-13-The-Evil-Report-and-Nephilim, Article #788 where I further discuss my arguments against this fanciful and apocalyptic view / mindset. In addition, see Companion-Bible-App-25-The-Nephilim-or-Giants-of-Genesis-6, Article #929 and Companion-Bible-App-23-The-Sons-of-God-In-Genesis-6-2-and-4, Article #931.

^C H5303 Strong's: From H5307; properly, a feller, that is, a bully or tyrant: - **giant**. KJC²: giants, 2 Gen 6:4 and Num 13:33.

^D Nehemia Gordon says that imagination *yetser* ^{H3336} means nature. To fix the *yetser*, you need to hang around with *yotser* (the creator). See Word-Study-H3335-yotzer-formed-maker-potter, Article #489

man on the earth, and it grieved him at his heart. ⁷ And YHVH said, I will destroy man whom I have created ^F from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. ⁸ But Noah found grace (*chen* ^{H2580 [1st use]}) in the eyes of YHVH.

Gen 6:8 HSB5

וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה: ^{Peh} Yah· weh. of YHVH be· ei· Nei in the eyes chen grace חן Ma· tza found מָצָא ve· No· ach But Noah

Noah was Just and Perfect (tzadik tamim)

⁹ These *are* the generations of Noah: Noah was a just ^G man *and* perfect (*tamiym* ^{H8549}) in his generations, *and* Noah walked (*hallech* ^{H1980}) with ^HhaElohim.

Gen 6:9 HSB5

אֵלֶּה הַדּוֹרֹת וְנֹחַ הָיָה צַדִּיק וְתָמִים בְּדֹרֹתָיו: ^{ish} ' No· ach, Noah נח No· ach, of Noah נח tol· Dot These [are] the generations אֵלֶּה These' El· leh These' another צַדִּיק was a just תָּמִים [and] perfect ta· Mim [and] perfect בְּדֹרֹתָיו be· do· ro· Tav; נֹחַ walked hit· hal· lech· with God הָאֱלֹהִים et· with' אֶת־ in his generations [and] Noah

The World was corrupt, God will destroy the flesh & Earth

¹⁰ And Noah begat three sons, **Shem, Ham, and Japheth**. ¹¹ The earth also was corrupt before God, and the earth was filled with violence (*chamas* ^{H2555}). ¹² And God looked upon the earth, and, behold, it was corrupt (*shachath* ^{H7843, Exo 12:13}); for all flesh had corrupted his way upon the earth.

¹³ And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with ^I the earth .

Gen 6:13 HSB5

וַיֹּאמֶר אֱלֹהִים וְנֹחַ עִמָּךְ: ^{kol-} of all כָּל ketz The end קֵץ le· No· ach, unto Noah לְנֹחַ E· lo· Him And God וַיֹּאמֶר vai· Yo· mer said בָּשָׂר בָּא בָּא is come ba is come מְלֵאָה mal· 'Ah is filled with מְלֵאָה ki· for כִּי le· fa· Nai, before me לְפָנַי ba Sar of all flesh בָּשָׂר מִפְּנֵיהֶם mip· pe· nei· Hem; through them מִפְּנֵיהֶם cha· Mas violence חָמָס ha· 'A· retz for the earth הָאָרֶץ וְהָנִיחִי וְהָנִיחִי I am about ve· hin· Ni I am about אֶת־ et· them with' אֶת־ הָאָרֶץ: ha· 'A· retz. the earth

^E See “Word-Study-H5162-NaChaM-Comfort-or-Repent”, Article [393](#).

^F The ultimate right of a creator in regards to his creation is the right of destruction., as the agents of YHVH, the Creator (*yotser*) of the universe, we should respect that most awesome power. “I brought you into this world and I will take you out!!!.” Bill Cosby.

^G **just tsadik** ^{H6662}: “They shall teach My people the difference between the holy and the unholy, and cause them to discern between the unclean and the clean. In controversy they shall stand as judges, and judge it according to My judgments. They shall keep My laws and My statutes in all My appointed meetings, and they shall hallow My Sabbaths.” [Eze 44:23-24](#)

^H Lisa says this is a hidden Aleph Tav because with God is not done with an Aleph Tav.

^I Lisa says this *et-haretz* is another hidden Aleph Tav, *b'Haretz* or *m'haretz* is much more common.

¹⁴ Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch (*kopher*^{H3724}) it within and without with pitch. ^J

Gen 6:14 HSB5

Go· fer, of gopher גֹּפֶר a· tzei- wood עֵץ te· Vat thee an ark תֵּבַת le· Cha לְךָ a· Seh Make עָשֵׂה
 hat· te· Vah; the ark הַתֵּבָה et· in אֶת־ ta· 'a· Seh shalt thou make תַּעֲשֶׂה kin· Nim rooms קָנִים
 u· mi· Chutz and without וּמִחוּץ mib· Ba· yit it within מִבֵּית o· Tah' אֹתָהּ ve· cha· far· Ta and shalt pitch וְכָפַרְתָּ
 bak· Ko· fer. with pitch בְּכֹפֶר:

¹⁵ And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. ^K ¹⁶ A window (*TsoHaR*^{H6672}) ^L shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it. ¹⁷ And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. ¹⁸ But with thee will I establish ^M my covenant; ^N and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Gen 6:18 HSB5

be· ri· Ti my covenant בְּרִיתִי -et' אֶת־ va· ha· ki· mo· Ti But with thee will I establish וְהִקְמַתִּי
 hat· te· Vah, the ark הַתֵּבָה el· into' אֶל־ u· va· Ta and thou shalt come וּבָאתָ it· Tach; and you' אַתָּה
 ve· ish· te· Cha and thy wife וְאִשְׁתְּךָ u· va· Nei· cha and thy sons וּבְנֶיךָ at· Tah thou' אַתָּה
 it· Tach. and of' אֶתְּךָ 'va· Nei· cha and thy sons בְּנֵיךָ u· ne· shei- wives וְנִשְׁיֶיךָ

¹⁹ And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. ²⁰ Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. ²¹ And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them. ^O ²² Thus did Noah; according to all that God commanded him, so did he.

^J **pitch it** = coat it *kaphar*, to cover: the only word for "atonement" in O.T. So that it is only atonement that can keep the waters of judgment from us. **with pitch kopher** = resin (not "pitch" or bitumen, which is *zepheth*,^{Exo 2:3 Isa 34:9, Isa 34:9} CB Notes See "Word-Study-H3722-kaphar-atonement-H3723-walled-villages-H3724-ransom", article #[763](#).

kaphar^{H3722}; KJC¹⁰²: atonement, translated 73 times, e.g. Exo 29:33, Exo 29:36-37 (2) ... pitch, translated only once in Gen 6:14

^K Fun with Gematria: *Tav*³⁰⁰ by *Nun*⁵⁰ by *Lamek*³⁰ Don't know what this means if anything.

^L See Gen 7:11, Gen 8:6, Uri Harel says this is like a sun-roof.

^M **establish**, see Word-Study-H6965-and-H6966-Koom-rise-up-establish-stand, Article #[385](#)

^N See The-First-Covenant, Article #[457](#)

^O Cain asked, after killing his brother, "Am I my brother's keeper?" But Noah said, in essence, "I am everyone's keeper, from the least of the animals to man." God could have miraculously provided food for all on the ark, but Noah accepted the responsibility (v.6:21-22).^{Ahavta} We have to be participants in the creation.

Comments

3 – Son of God

I agree with Bill Cloud on this in that the Sons of Elohim were those who started off doing what YHVH wanted them to do i.e. operating under righteousness, but the wives they chose who were unrighteous dragged them away from that. Most people however let their imagination run wild which leads to nothing more than Biblical entertainment. Could it be that this was the earliest form of science fiction when the Greek writers wrote about the demigods of their imagination. By using this verse and interpreting it to fit what they wrote, they give a sense of authority to their writings.

Psa 82 ^{verses 1-8} “Ye are gods; and all of you are children of the most High.”

¹ **A Psalm of Asaph.** God standeth in the congregation of the mighty; he judgeth among the gods. ^{Mat 18:16, Joh 10:33-38} ² How long will ye judge unjustly, and accept the persons of the wicked? Selah. ³ Defend the poor and fatherless: do justice to the afflicted and needy. ^{pure religion James 1:27} ⁴ Deliver the poor and needy: rid *them* out of the hand of the wicked. ⁵ They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. ⁶ I have said, Ye *are* gods; and all of you *are* children of the most High. ^{Joh 10:33} ⁷ But ye shall die like men, and fall like one of the princes. ⁸ Arise, O God, judge the earth: for thou shalt inherit all nations.

Joh 10:33-38 – Ye Are Gods

³³ The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. ³⁴ Jesus answered them, **Is it not written in your law, I said, Ye are gods?** ^P ³⁵ **If he called them gods, unto whom the word of God came, and the scripture cannot be broken;** ³⁶ **Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?** ³⁷ **If I do not the works of my Father, believe me not.** ³⁸ **But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.**

Jud 1:6 – “the angels which kept not their first estate”

And the angels which kept not their first estate ^Q (*arche* ^{G746}), but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

3

120=6,000 (the years of man) /50 (years in a jubilee). There are 70 jubilee years of Israel ^{Monte Judah}

Says that Noah was a teacher of righteousness and did so for 120 year. Source

<http://www.messianicisrael.com/waters-in-the-wilderness/2008-2009/noach.html?Itemid=400017>

If this is true then this teaching must have started 20 year prior to the ark building process.

... strive (*dun* ^{H1777})

Interesting how this word is used. This is the first occurrence of this word which is clearly is a legal term and it

^P Psa 82:6 KJV I have said, Ye are gods; and all of you are children of the most High.

^Q It's debatable whether or not this should be in here, but I wanted to show what not to do. Estate in Latin means state or status compare to archangel in Jud 1:9 archangel ^{G743}.

means to judge, contend and plead. Strong's says "A primitive root (compare [H113](#));", where [H113](#) means Adon (Adoni or Lord).

To say that YHVH's spirit will no longer strive with man implies that it's a bad thing for this to occur because strive means conflict which is (usually) a bad thing. I think that strive is inevitable between not only El and man but also between man and man. The question though is how will man resolve those "strives", more precisely who will adjudicated the matter. So, to me, this verse is saying that man rejects YHVH as Elohim i.e. the adjudicator of conflicts. This is what man (who is living during this time) wants not what YHVH wants. What YHVH wants is for his creation to not be in chaos and if these men are not going to take up this responsibility, YHVH will get some men who will.

4

The source of the word Nephilim comes from fall as in they have fallen from the promises of Elohim i.e. they have walked away from their contract/covenant with YHVH (see Jud 1:6). Maybe the concept of giants comes from the result of natural selection / survival of the fittest, where how big you are becomes more important than how righteous you are.

The "mighty men" "men of renown" This are like self made men, who doesn't give honor to YHVH e.g. a ruthless businessman (Gen 11:4; Num 16:2) like someone who is a "giant" in his industry. They made a name for themselves and did not place that glory onto YHVH which is what your required to do under His contract.

Was Yeshua referring to this unrighteous marriages and mixing of the seed. Mat 24:38.

Gematria for Sons of Elohim

bet noon yood - Hey Aleph Lamed Hey Yood Mem

2 50 10 = 62 5 1 30 5 10 40 = 91 => 53+91 = 153

renown. Hebrew the men of name. The "heroes" of the Greek mythology. The remains of primitive truth, corrupted in transmission. ^{CB Notes}.

8 – Noah Found Grace

it's interesting who is the subject. My point is (I think) that the acts and actions of Noach resulted in YHVH being gracious towards him. The actions of Noach were to walk out, with YHVH, his salvation.

A midrash of Chen

Chen: This word is made up of two Hebrew letters Chen and Noon

Chet: gematria: **8**; Literal: fence, hedge, Symbolic: private, to separate

Noon: gematria:**50**; Literal: Fish (moving); Symbolic: activity, life

YHVH has separated Noach from the public (opposite of private) and entered into a contract with him. The purpose being to preserve life. The fish live in the water's (jurisdiction of Admiralty/Maritime/Equity?) so

Torah Equity, the law form given to the ver 1.0 of the “Bizarro world” mercifully given to Adam to live in, just got further defined with the law of the merchant^R (Admiralty/Maritime).

Eight is new beginnings or better yet re-newed beginnings this means that the first understanding with Adam has "evolved" if you will into the Noachite Covenant.

Fifty is the Ruach HaKodesh (Holy Spirit). YHVH graciously allows part of his being, the Ruach HaKoDeSH to be with man again i.e. Noah and his descendants.

Mercy vs Grace comparing Adam with Noah

Mercy is getting not getting what you deserved...YHVH showed mercy towards Adam by letting him live in the "Bizzaro world"

Grace is getting something you don't deserve...YHVH showed grace towards Noah ([Gen 6:8](#)).

Could another comparison be that Adam needed mercy because of what he didn't do...shomer his contract with YHVH, in contrast because Noah got grace for what he did do.

9 – Noah Found Grace

Who all did the Hebrew Halacha[H1980](#)..

Gen 3:8: "And they heard the voice of the LORD God walking[H1980](#) in the garden ..." {The second occurrence of this word with [Gen 2:14](#) being the first}

Gen 5:22 "And Enoch[H2585](#) walked[H1980](#) with[H854](#) God[H430](#) ..."

Gen 6:9 "...Noah[H5146](#) walked[H1980](#) **Halak** with[H854](#) God.[H430](#) ..."

Gen 17:1 "... And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk[H1980](#) **Halak** before[H6440](#) **panyim** me, and be thou perfect."

[Gen 48:15](#) "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk[H1980](#), the God which fed me all my life long unto this day,

Noah [H5146](#) is spelled Noon Chet, in Gen 6:6 Elohim "repented" ([Gen 6:6](#)) which is the Hebrew word NaCham [H5162](#) spelled Noon Chet Mem sophit.

Since I always see things in terms of contract, I'm making the connection that to repent means to recontract, but with whom...NoaCh ([Gen 6:18](#)). To NoaCh's name the mem is added, and what does mem represent? Literally it means water and symbolically it represents chaos, massive and overpower. All four of these characteristics can be easily applied to the story of NoaCh and the Flood.

The re-contract with man was necessary see ([Gen 6:2-5](#)) and they became "the great unwashed" who needed a global Mikvah.

^R LAW, MERCHANT: A system of customs acknowledged and taken notice of by all commercial nations; and those customs constitute a part of the general law of the land; and being a part of that law their existence cannot be proved by witnesses, but the judges are bound to take notice of them.

See Word-Study-H5459-segullay-peculiar-compared-to-sigillum-payable-at-sight, Article [#491](#)

10

The sons are not named in birth order.

- “Shem” (from “name it”) means a thinking person;
- “Ham” (from “heat”) means sensuous or passionate;
- “Japeth” (from “openness”) means seeker of beauty.

All three characteristics were saved from the flood, and can be used in the service of God ^(Hirsch). Ahavta

13

Ahavta:

(V.13) “*Behold, I am about to destroy them with the earth.*” Did God annihilate the earth and then create a new one? No! He destroyed wicked man, and his servant animals, and his works from the face of the earth. So, when God says the earth will again be destroyed, but by fire, and there will be a new earth – **does it mean that the earth will be annihilated?** The Greek for used here ([2Pe 3:13](#), [Rev 14:3](#), [Rev 21:1](#)) for word “new,” *kainos*, means “renewed” (fresh), **not something created from nothing**. Hebrew *hadash* ([Isa 65:17](#), [Isa 66:22](#)) commonly means **recycled** – and is usually something made of existing material; it is related to *hodesh* – cycle, as in **new moon**, and *shamaim hadashim v’aretz hadashah* – new heavens and new earth: something entirely new is *beriah* ([Num 16:30](#)).