

Genesis

Chapter 7



**Michael Fronczak
Bible Study Resource Center
564 Schaeffer Dr.
Coldwater, Michigan 49036**

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Theme: Noah, his family, and the animals enter the ark; destruction of all flesh and the salvation of those in the ark.

Why was Noah righteous? It was by faith, just as later on Abraham was counted righteous because of his faith: “And he believed in the Lord; and he counted it to him for righteousness” (Gen. 15:6). Noah believed God, and it was counted to him for righteousness. “By faith Noah ... prepared an ark ...” the writer to the Hebrews said:

(Heb. 11:7) By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

McGee writes:

Have you ever noticed how gracious God is to this man in all of this time of judgment? Here in verse 1 He says, “Come thou” This is the same invitation that the Lord Jesus gives today to all mankind: “Come unto me, all ye that labor and are heavy laden, and I will rest you” (Matt. 11:28). Then in verse 16 of this chapter, we read, “And the LORD shut him in.” Isn’t that lovely? And finally, chapter 8 opens, “And God remembered Noah.” How wonderful! God could very easily have forgotten all about Noah. Years later He could have said, “Oh my, I forgot all about that fellow down there. I put him in an ark and forgot about him!” That would have been too bad, wouldn’t it? But God did not forget. God remembered Noah. God never forgets. He remembers you. The only thing that He does not remember is your sin if you have come to Him for salvation. Your sins He remembers no more. What a beautiful thing this is!¹

Let’s move off the topic of evil by listening to what the Paul would say about Noah, thousands of years later,

(Heb 11:7) “By faith Noah, being warned of God of things not yet seen, moved with fear, prepared an ark to the saving of his house (family); by the which he condemned the world, and become heir of the righteousness which is by faith”.

You see, once again we have a “type”. The Ark is a type....it’s a type of safe haven for the faithful. And, we see this sort of scenario played out again and again in Bible history..... and now, again, in our times.

¹ McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

And, notice, that once again the formula for salvation is stated.....the Gospel message is delivered right here.....that the gaining of God's type of righteousness...is accomplished by faith and trust in Yahweh.

Have we been forewarned about a time of terrible Tribulation just over the horizon? One that will occur within a few years following the return of Israel as a nation and the liberation of Jerusalem from the gentiles? A time worse than any time in the history of the world, or will ever be again? Have you built an Ark for you and your family? Have you become an heir to righteousness, leading your family to become heirs to righteousness, which is attainable ONLY by faith.....faith in Yeshua who is the son of God, and is God? Because Christ is quite literally an Ark. He is our Ark, prepared for us for our time; an Ark who will safely house all of us who place our faith in Him, that we might escape the flood of unimaginable horrors that are about to happen to this dying world. You see; the Torah is so contemporary, it's staggering as to why we've never seen it before.

This chapter opens with an invitation, an altar call: God says "come, Noach, you and all your household.....come into the Ark". Noach may have built the Ark, but God prepared it all. And, it wouldn't be the last Ark of refuge that God would prepare. This was a very exclusive invitation that was issued; only those whom God chose could come in. This invitation even included an RSVP.....Noach had to respond, he had to act. Sitting and doing nothing was death. What was the dividing line between those who received the invitation and those who were denied....those who were chosen and those who were not? One had to be tzaddik.....Hebrew for righteous. And, God says that Noach was the only righteous man left on earth.

If we pull this pattern forward a few thousand years, we find that God has prepared a final Ark, Yeshua, Jesus Christ, as a safe haven for the righteous....the tzaddik..... for that day when He pours out His wrath and ends the world as we know it.....*again*. For, joyfully, God does not destroy the good along with the wicked.

Now, it is often said that the biggest difference between the ways of God of the OT, and the ways of God of the NT, is that a man had to *work* to attain his righteousness in the OT, and the man of the NT receives it as a gift. Further, that it was good works that led a man to some undefined kind of Salvation in the OT, and grace through faith that brings a man to a well-defined kind of Salvation in the NT. Well, we could spend many weeks talking about this, but let me just spend a few moments to dispel some really horrible scholarship, and anti-Semitic theology, and replace it with the truth.

It is true that whether one reads the works (commentaries) of the most ancient of Hebrew sages, or the later ones (the Rabbis), generally we find a great emphasis is placed on doing God's commands....what is usually called works and legalism; but, the *reason* for the Hebrews' obsession with doingtheir motivation..... is far less a matter of gaining something from it, than from obedience due to the overwhelming gratefulness of being one of God's chosen people. When we first become Believers, and when we study the great Christian scholars, it is clear to us that grace is the key to our relationship with God. But, it is also usually taught that grace is a NT era dispensation that was not available prior to the birth of Christ. And, that righteousness granted to the worshipper, completely unmerited and unearned, is a NT concept. Hence we get this false proposition constantly put forth to us in our houses of worship: that we must either choose Law or Grace. The idea being that we could choose to attempt to follow the Law (the OT, the

way it is said that the Hebrews did things) well enough to “earn” or “merit” our righteousness and therefore our place in Heaven (but, of course, we will ultimately fail), or we can choose to have faith in Christ, and by grace be 100% guaranteed our place in Heaven. Let me tell you something: never, never, never does God set that choice before us in the Bible. That dynamic simply doesn’t exist anywhere in the Holy Scriptures. It is a manmade doctrine based on assuring that Jews are painted in a bad light, and they stay apart from the gentile church. Now, just so you don’t get the wrong idea, OF COURSE the only way to a relationship with God is unmerited grace, a free gift of God, given by means of Jesus.

The fact is, though, that the Hebrews did NOT believe they could “work their way to heaven”. And, they fully recognized that righteousness had to be a gift from God....that is, by grace....because even the best of men weren’t that different from the worst. If you enjoy challenges, I recommend you read a book by E.P. Sanders, considered one of the great mainstream Christian scholars of our day; that book is *Paul And Palestinian Judaism*. Because he does a groundbreaking study on what Judaism and therefore, Paul, was all about. What he meant by what he said. It is a daunting book to study; because he brings extensive quotes from the Mishna, Zohar, and Talmud to draw a picture of what he calls Palestinian Judaism. Though it is not the point of his book, he dispels many myths and ignorant accusations flung constantly against the religion of the Hebrews, that usually accuses them of being a legalistic and work-your-way-to-salvation based faith. Since we are studying the time of the Great Flood, I’d like to offer as an example of this a quote from the Mishna Rabbah (an ancient Hebrew commentary) about *why* it was that Noah was saved, but the rest of the world wasn’t. Understand, this is certainly not the ONLY Jewish view on the subject, but it is by far the most accepted. Also understand, that we are reading from the writings of the same Hebrew men that gentile Christian scholars say had no understanding of grace, nor did grace even exist until after Jesus’ advent. Interestingly, though, the very first use of the word *grace* in the Bible is not found in the NT Gospels, but in Genesis 6. Listen carefully now to an excerpt from Mishna Rabba Bereshith....that is, Mishna Rabba commentary on the book of Genesis.

1. BUT NOAH FOUND GRACE IN THE EYES OF THE LORD (VI, 8). He delivereth him that is innocent (i naki), yea, thou shalt be delivered through the cleanness of thy hands (Job XXII, 30). R. HaninaI said: Noah possessed less than an ounce (unkia)2 [of merit]. If so, why was he delivered? Only ‘Through the cleanness of Thy hands’.3 This agrees with what R. Abba b. Kahana said: For it repenteth Me that I have made them and Noah. But Noah was left only because he found grace; hence, BUT NOAH FOUND GRACE IN THE EYES OF THE LORD.

In other words, when the Rabbi said that Noah was delivered only by the cleanness of THY hands, the “thy hands” were referring to God’s hands, not the hands of the person. Further, where it says that Noah only possessed an ounce of merit, it is simply an expression that means Noah had very little merit in his life. So little, that, according to these Rabbis, God didn’t just repent that he made all men, except for Noah; He repented that He made all men INCLUDING Noah. So, it is somewhat of a mystery, the Rabbis thought, as to what it was that caused God to save Noah over and against some other person or people. Their answer? Grace. Unmerited favor.

Were they wrong? Did, indeed God expect them to work their way to righteousness (since we are, after all, in the earliest part of the OT), back in those pre-Jesus, ancient

days? Well, these leaders of the Hebrews didn't think so. And, listen to this reference to Abraham, found in Genesis 15:6..... NAS **Genesis 15:6** *Then he (Abraham) believed in the LORD; and He (God) reckoned it to him as righteousness.*

Abraham trusted God, and so God says He will consider that trust as the reason to GIVE the designation of righteous to Abraham. That is EXACTLY what happens when we trust in Jesus. The word we used for this is grace. Noah didn't earn his righteousness and we don't earn ours; he and we simply received grace. That part of the equation has NEVER been any different from the beginning of the world until today.

So, it is high time that the wrong-minded Christian doctrine of demanding we choose the Law or choose Grace, be put to rest. That choice was never put before us by the Lord. The Law was never a salvation document. From the beginning, all throughout the OT, and right on to Revelation, Grace has always been the only way to a right relationship with the Lord. The Hebrews believed that, just as we believe it. This dynamic was set up for the sole purpose of getting us to believe that, for the Christian, the Bible begins at the book of Matthew. That the OT is obsolete. That the Torah is now abolished. And, that the Jews were ditched by God in favor of the gentile Church. None of which is so.²

Genesis 7:1

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

[**Come thou**] This is the same invitation that the Lord Jesus gives today to all mankind: "Come unto me, all ye that labor and are heavy laden, and I will give you (Noah = rest)." (Mt 11:28.)

This also was the call to John in Rev 4:1, "come up hither".

[**have I seen righteous**] Noah was not a man without sin, he was found righteous through faith, his understanding and worship of God and Yeshua.

[**righteous before me in this generation**] Where do you find the so-called godly line of Seth at this time? How could there be godly men called sons of God if Noah's house was the only righteous one on earth?

Ramban: He again commanded him that he and all his household come into the ark. This is why He said to him at first: *thou, and they sons, and thy wife, and thy sons' wives with thee.* He thereby informed him that on account of his merit alone they will be saved since He did not say, "Ye [in the plural] I have seen righteous before Me."

² Torah Class.com

Genesis 7:2

Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

Key question will emerge: How did Noah know which were “clean” and “unclean”? These were ceremonial distinctions set forth in Leviticus! Noah must have known what was clean and what was unclean. God must have told him what the difference was.

The distinction between clean and unclean animals was not an innovation established at Sinai but is seen as early as Noah. Evidence from Egypt and Mesopotamia offer no system equivalent to the Israelite system of classification. While there are dietary restrictions in those cultures, they tend to be much more limited, that is, certain animals restricted only to certain classes of people or on certain days of the month. Even here one cannot assume that the classification has implications for their diet. Up to this time no permission had been granted to eat meat (see Genesis 1:29). When meat was granted to them as food after the flood (Genesis 9:2-3), there were no restrictions along the lines of clean and unclean. As a result it appears that the classification concerned sacrifice, not diet, in this period.

[clean beast thou shalt take to thee by sevens, the male and his female] Seven clean pairs so that some could be sacrificed; one pair of the unclean for reproduction (Genesis 6:19; Genesis 7:2). This indicates a knowledge of clean and unclean animals before the law of Moses in Leviticus 11 and Deut. 14.

[Clean] *tahowr*, (H2889, *taw-hore'*; or *tahor*, *taw-hore'*; from Hebrew 2891 (*taher*); pure (in a physical, chemical, ceremonial or moral sense) :- clean, fair, pure (-ness).

[by sevens] Heb. “seven seven”; probably seven of each, male and female: 14 of each “clean” kind.

This was the basis of a lawsuit years ago against Dr. Harry Rimmer who had offered a thousand dollars to anyone who could show a contradiction in the Bible. There were several liberal theologians who testified in a court of law that this was a contradiction. Why would it first say two of each kind and now seven of each kind? Of course Dr. Rimmer won the lawsuit. All you have to do is to turn over to see that when Noah got out of the ark, he offered clean beasts as sacrifices. Where would he have gotten the clean beasts if he had not taken more than two? It was only of the clean beasts that he took seven, and now we know why. Those that were not clean went in by twos, a male and a female. “Of fowls also of the air by sevens, the male and the female”.

Genesis 7:3

Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

How often we have all seen pictures in Bibles, church books, and even schoolbooks of the animals entering the Ark, two by two. Yet, that is only half the story; because when we look carefully at verse 2, we see that in fact only SOME animals are to come in a single pair, and others are to come in 7's.....that is, seven pairs, 14 animals. 14 of each clean animal, but only 2 each of the unclean animals, are to be taken aboard the Ark. Here we are introduced to the concept of clean and unclean animals.....in Hebrew, tahor, clean, and tamei, unclean. Now, in our modern gentile Christian Church, a church that was long ago stripped of all Jewish connections, this concept of clean and unclean is foreign to our minds, and we typically assign all sorts of fanciful and erroneous meanings to it.....or we just mentally bypass those words. In time, in Torah Class, we will carefully study the concepts of clean and unclean, and I promise you a wealth of understanding of God, the Bible, and how the spiritual and physical Universe operates as a result.

One example of our sad ignorance about clean and unclean is contained in the famous (and excellent, I might add) commentary by Henry Morris called The Genesis Record; there he explains that perhaps the clean animals were animals that God decided would be good for "domestication and fellowship with man", and the unclean were not. Not hardly. Any Jewish child could tell you exactly what clean and unclean is: clean means ritually pure, and unclean means NOT ritually pure. In the case of animal sacrifices to God, only "clean" animals may be used. In the case of food, only clean animals may be eaten. In the sense of food, the common word we use for it today is "Kosher".

But, the question comes, were these animals....or at least some of them..... being loaded onto the Ark for the purpose of being part of the food supply during their confinement in the Ark.....food for human consumption? Well, up to now, the only suitable food for humans was plant life. Let me pause here for a moment and give you a principle that will help you in studying the Bible; it is that the term "food" refers ONLY to things that are normally and customarily eaten. In other words, to give an extreme example, if we were discussing the benefits of dental floss, nobody would picture dental floss as a possible food source. Conversely, if we were discussing food, nobody would ever include dental floss as a possible member of our food triangle. For any of us, food is what we can eat, and that is meant for that purpose. So, for a Hebrew, meat that is NOT kosher is not food. Ritually unclean meat is not forbidden food.....it's not food at all. So, when the Bible speaks of food, it in no way is referring to things that weren't within the current range of normal and customary. And, remember, the Bible is a Hebrew document, written by Hebrews, in a Hebrew cultural setting. This is so from Genesis to Revelation. In the case of Genesis and Noah, prior to the flood, food was ONLY green plants. Animals weren't any more a candidate to be food than a rock or a handful of dirt. Noah and his children weren't hungry for a nice T-bone steak.....because that wasn't food; food was edible plants.

Man, at the time of the Flood and on back to Adam, had not been given the concept of eating other living creatures as a food source. I have little doubt that those of the evil line of Cain, as they grew ever more wicked, likely killed animals and even ate some of their flesh, but it was absolutely akin to cannibalism. But, since God called Noah a righteous

man, I also have NO doubt that Noah and his family remained vegetarians. So, prior to the Flood, to Noah, clean and unclean simply meant animals that God had told him were suitable for sacrifice or those that weren't.....food wasn't part of the equation. Now, which animals were clean, and which weren't? We can't be 100% certain. Many centuries into the future, God would give Moses a comprehensive list of clean animals. We only know for sure that Sheep, lambs, were clean in Noah's day, because that's the only animal mentioned as being sacrificed, and that by Abel. That said, it is reasonable to conclude that the classifications of clean and unclean stayed the same until the era of Moses; at Mt. Sinai, the list of those animals suitable for sacrifice became harmonized with those suitable for food.³

Genesis 7:4

For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

For seven days the world could have knocked at the door of the ark, and frankly, they probably could have come in—God would have saved them. All they had to do was to believe God. A week for a world to repent! What a solemn pause! Did they laugh and ridicule his folly still? He whose eyes saw and whose heart felt the full amount of human iniquity and perverseness has told us of their reckless disregard (Luke 17:27).

(Luke 17:27) They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

This is the 9th prophecy in Genesis (Genesis 7:4, fulfilled). The next prophecy is in Genesis 8:21. The fourth prophecy of the flood with the additional detail that it would come in seven days.

[destroy] *machah*, (H4229) *maw-khaw'*; a primitive root; properly to stroke or rub; by implication to erase; also to smooth (as if with oil), i.e. grease or make fat; also to touch, i.e. reach to :- abolish, blot out, destroy, full of marrow, put out, reach unto, × utterly, wipe (away, out), “blot out.”

Noah and the seven went into the ark and waited 7 days for the rain to come. As a type of the rapture, could the believers be removed (resurrected) one week (seven years) before the judgment of the nations?

[forty days] This period became afterwards sacred, and was considered a proper space for humiliation. Moses fasted forty days, Deuteronomy 9:9, 11; so did Elijah, 1 Kings 19:8; so did our Lord, Matthew 4:2. Forty days' respite were given to the Ninevites that

³ Torah Class.com

they might repent, Jon 3:4; and thrice forty (one hundred and twenty) years were given to the old world for the same gracious purpose, Genesis 6:3. The forty days of Lent, in commemoration of our Lord's fasting, have a reference to the same thing; as each of these seems to be deduced from this primitive judgment.

The number **forty** is a significant number, representing a special fullness of time (see v. 12; Num. 32:13; 1 Kin. 19:8; Matt. 4:2).

Genesis 7:5

And Noah did according unto all that the LORD commanded him.

Genesis 7:6

And Noah *was* six hundred years old when the flood of waters was upon the earth.

[flood of waters] This may have been the second universal flood on earth, the first being Lucifer's flood that destroyed all plant and animal life (Genesis 1:2; Jeremiah 4:23-26; 2 Peter 3:5-7).

[six hundred years old] This is the second notice of the age of Noah; he was 500 years old when he became a father (5:32).

The flood came in the 600th year of Noah's life, when he and his family entered the ark of safety, could allude to the 6,000th year when this dispensation is completed, and the Lord redeems His people and judges the nations.

This is also the year Methuselah died. "His death shall bring".

Genesis 7:7

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Genesis 7:8

Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

Genesis 7:9

There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

Shows that seven pairs of clean animals entered the ark (Genesis 7:9 with Genesis 7:2,15). Nowhere does Scripture say that Noah went out and drove the animals in. It was not necessary—they came to him.

EDLS starting with the second bet, and counting every sixtieth letter from left to right spells *b'natzal lumb*, which means "in the rapture."

The Book of Jasher: Jasher 6:1-12

1 At that time, after the death of Methuselah, the Lord said to Noah, Go thou with thy household into the ark; behold I will gather to thee all the animals of the earth, the beasts of the field and the fowls of the air, and they shall all come and surround the ark.

2 And thou shalt go and seat thyself by the doors of the ark, and all the beasts, the animals, and the fowls, shall assemble and place themselves before thee, and such of them as shall come and crouch before thee, shalt thou take and deliver into the hands of thy sons, who shall bring them to the ark, and all that will stand before thee thou shalt leave.

3 And the Lord brought this about on the next day, and animals, beasts and fowls came in great multitudes and surrounded the ark.

4 And Noah went and seated himself by the door of the ark, and of all flesh that crouched before him, he brought into the ark, and all that stood before him he left upon earth.

5 And a lioness came, with her two whelps, male and female, and the three crouched before Noah, and the two whelps rose up against the lioness and smote her, and made her flee from her place, and she went away, and they returned to their places, and crouched upon the earth before Noah.

6 And the lioness ran away, and stood in the place of the lions.

7 And Noah saw this, and wondered greatly, and he rose and took the two whelps, and brought them into the ark.

8 And Noah brought into the ark from all living creatures that were upon earth, so that there was none left but which Noah brought into the ark.

9 Two and two came to Noah into the ark, but from the clean animals, and clean fowls, he brought seven couples, as God had commanded him.

10 And all the animals, and beasts, and fowls, were still there, and they surrounded the ark at every place, and the rain had not descended till seven days after.

11 And on that day, the Lord caused the whole earth to shake, and the sun darkened, and the foundations of the world raged, and the whole earth was moved violently, and the lightning flashed, and the thunder roared, and all the fountains in the earth were broken up, such as was not known to the inhabitants before; and God did this mighty act, in order to terrify the sons of men, that there might be no more evil upon earth.

12 And still the sons of men would not return from their evil ways, and they increased the anger of the Lord at that time, and did not even direct their hearts to all this.

Augustine; Noah and the Ark as Symbols of Christ and the Nations:

Christ was also represented in Noah, and the world, in that ark. For why were all living creatures shut up in that ark except to signify all the nations? For God did not lack the capability of creating anew every species of living things. For when no creatures were in existence, did he not say, "Let the earth bring forth", and the earth brought forth? So from the same source as he made them then, he could remake them. God made them by a word, so God could remake them by a word.⁴

Augustine; The Church is prefigured in Noah and His Family:

Was not Noah a holy man, who alone in the whole human race together with his whole house deserved to be delivered from the flood? And is not the church prefigured by Noah and his sons? They escape the flood, with wood (which symbolizes the cross) carrying them.

Genesis 7:10

And it came to pass after seven days, that the waters of the flood were upon the earth.

[flood] The N.T. refers to the flood under three aspects: (1) our Lord said that, as it was in the days of Noah, so it will be at the end of this age (Mat 24:37-39; Luke 17:26-27); (2) Noah himself is used as an illustration of saving faith (Heb 11:7); and (3) the flood is used as a type of baptism (1 Pet 3:19-21).

So, the animals, Noah, his wife, their children, and their son's wives are now safely on the Ark. Then, there is a solemn pause. A seven-day pause before God poured out His devastation upon the World. I don't know if this was simply a practical thing, to give Noah some time to accomplish some last few details....or.... if it was time for Noah and his family to contemplate what was about to happen. Or perhaps it was time for those who were outside the Ark to reconsider; those who watched that man whom they considered a religious wacko and his kids build that enormous wooden vessel and then climb inside of it. Unfortunately, even those who may have reconsidered were too late. Some may well have received spiritual mercy from Adonai, but none would escape the horror of the deluge; they would have to watch everyone they loved drown, as they themselves also perished.

Genesis 7:11

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

[great deep] Genesis 1:2; Genesis 49:25; Deut. 33:13; Psalm 104:6.

⁴ Ancient Christian Commentary on Scripture, Old Testament I, Genesis, InterVarsity Press.

[**windows**] *arubbah*, (H699), means flood-gates (Genesis 8:2; 2 Kings 7:2; Eccles. 12:3; Isaiah 24:18; Isaiah 60:8; Malachi 3:10).

[**six hundredth year of Noah's life**] It was in the 600th year of Noah's life, which, by computation, appears to be 1656 years from the creation. The years of the old world are reckoned, not by the reigns of the giants, but the lives of the patriarchs; saints are of more account with God than princes. *The righteous shall be had in everlasting remembrance.*

⁵This must have been in the beginning of the six hundredth year of his life; for he was a year in the ark, Genesis 8:13; and lived three hundred and fifty years after the flood, and died nine hundred and fifty years old, Genesis 9:29; so it is evident that, when the flood commenced, he had just entered on his six hundredth year.

[**in the second month, the seventeenth day of the month**] We are told that it was in the *second month, the seventeenth day of the month*, which is reckoned to be about the beginning of November; so that Noah had had a harvest just before, from which to victual his ark.

[**fountains of the great deep**] Subterranean waters, as well as rain, contributed to the Flood.

EDLS "the fountains of the great deep" has the encoded word *Torah* at two letter intervals,

Pre Tribulation Rapture: Not one drop of water touched Noah and his family, which is a foreshadow of all believers in Jesus, not one ounce of the Lord's wrath will fall on God's people during the coming judgment of the earth.

In the very near future, this will once again play out. And, it is indeed a replay of the Great Flood, which we'll see in a minute. God's people will suddenly be removed by means of our heavenly Ark, Yeshua, and tucked away for safekeeping. And, then as God pours His wrath out on the World for the final time, millions of non-believing people will realize that God is real, and everything He told us and forewarned us about, was true. But, it will be too late. Death will be upon them, and there will be no escape. Turn your Bibles to Matthew 24 and let's look at Christ's own words to verify that what I just told you is in no way allegory: it is literal and it is very straightforward. Read Matthew 24:30-44.

The end of mankind ...or in the Hebrew "kol yeyum", which means "all existence" was just hours away as Noah and his family and that huge menagerie huddled together inside the Ark. I'm not sure any of us can imagine what must have been going through Noah

⁵ Adam Clarke's Commentary

and his family's minds as they heard the frantic screams of their neighbors and friends and family, knowing they could not help them.

In the Zohar: The Following Prediction is Recorded:

“In the six hundredth year of the sixth millennium [i.e. the year 5600 (1840), there will be an opening of the supermall gates of wisdom and the lower wellsprings of wisdom, preparing the world for the seventh millennium [i.e. the final redemption], like a person who begins to prepare himself for Shabbos on Friday, when the sun heads downwards. This is indicated by the verse, “In the six hundredth year of Noach's life...all the wellsprings of the great depths burst forth, and the apertures of the skies opened up”

By the year 1840, two major schools of thought had caused revolutions in their respective spheres of influence. In the Jewish world, the Chasidic movement had popularized the teachings of mysticism and Kabbalah. In the secular world the industrial revolution had reached its peak. These two developments were the, “opening of the supermall gates of wisdom and lower wellsprings of wisdom,” to which the Zohar refers.

The Zohar states that these two developments were both a preparation for the final redemption with Mashiach. This begs the question: One can appreciate why the dissemination of mystical thought was preparation for redemption, since with the coming of Mashiach, “the earth will be filled with the knowledge of God” (Isaiah 11:9), of which Kabbalistic teachings are a foretaste. But why is the development of scientific and technological wisdom a prelude to Mashiach?

One of the prophecies regarding the time of redemption is that, “all flesh will see together that God is speaking”, i.e. that God's presence will be discernable to the physical senses. Scientific developments over the past 150 years have brought to our senses phenomena that were previously deemed to be supernatural. For example, through television, radio and the telephone, man is able to see and hear from one end of the world to the other instantaneously. So now, the concept that there is, “an Eye that sees, and an Ear that hears, and all your deeds are recorded in a book” is no longer something left for the imagination alone to appreciate, for now our physical senses can begin to appreciate this phenomenon too.

This was the Zohar's intention in connecting the scientific revolution with the coming of Mashiach. Modern technology has brought unimaginable phenomena to our senses which help us to envision the time when, “all flesh will see together that God is speaking.”⁶

Genesis 7:12

And the rain was upon the earth forty days and forty nights.

[forty days] This number frequently symbolizes a period of judgment (Num. 14:34).

There really is very little detail about the Flood. Yet, there are a couple of things we should take notice of, and tuck away for future reference. There is no doubt that numbers

⁶ The Zohar is Basic text of Kabbalah, first published in the late thirteenth century by Rabbi Moshe de Leon (1250-1305) in Spain.

have great significance in the Bible; they can be literal, or they can be symbolic, and usually they are both literal and symbolic at the same time (another aspect of the Reality of Duality).

After the number 7, 40 is the second most used number in the Bible. It is usually used when a trial or a testing of some kind is involved; or as a period of probation. It can mark something that is going to be what we might think of as a passing from one era into another. The Hebrews see forty as the age of wisdom. The Greeks saw forty as the pinnacle of life. And, it's from the combination of these two views that Christian tradition makes a generation to equal 40 years. Here in the Flood account, we'll find that it rained 40 full days (that is, forty 24 hour periods), and then it was another 40 days until the tops of mountains appeared and the window in the Ark was opened. Jacob, called Israel, was embalmed for 40 days. Moses was on the mountain at Sinai and without food for 40 days. Jesus fasted out in the wilderness for 40 before being tempted by the Devil (and, you might find it interesting to know that where Yeshua fasted was Ofra.....which is now a West Bank Orthodox Jewish settlement. The 12 spies of the wandering horde of Israel, on their Exodus from Egypt, who went to scout out the inhabitants of the Land of Canaan, did their job for 40 days. In the book of Jonah, Ninevah was granted 40 days of repentance to avoid obliteration. Forty days is the purification time required of a new mother when she gives birth to a male child. Isaac was 40 years old when he married Rivkah (Rebecca). Moses led Israel in the Wilderness for 40 years. Kings David and Solomon each ruled Israel for 40 years. We'll see multiples of 40 years used (this is common Hebrew symbology). Moses was said to be 120 years old when died (3 X 40). A new mother is ritually impure for 80 days when birthing a girl child (2 X 40). There are many more examples, but perhaps you can now see the connection.

An item of interest, often overlooked, is that it was not simply 40 days of rain that caused the earth's oceans to overflow.....we're also told in V11 that the "fountains of the great deep" burst open and water poured from it as well. This great underground cavern, or perhaps network of caverns, that up to then had been filled with water, now spewed it out onto the surface. NOTE: we've encountered the term "the great deep" before. Back in Genesis 1, we are told that darkness, SPIRITUAL DARKNESS, hovered over the great deep. Could it be that this great deep, being emptied of its water in order to judge the world with a Flood, was also being readied to judge Satan? For in Revelation, we are told that at the end of the Tribulation Satan is going to be thrown into the Abyss, the "abussos", the same word used for "great deep". Could the source of the floodwater, and the place where Satan will be chained up for 1000 years, be the same? Yes, I think it is. Now, verse 11 tells us that Noah was 600 years old when the rain began. It even gives us the date the Flood began, at least in relation to Noah's life. It says it was in the 2nd month, the 17th day of that month, when the deluge started. Now, there have been many readings on exactly what was being said here; and, the church has these varying ideas of whether that verse was referring to the 17th day of the 2nd month of the Hebrew year, or, the 17th day of the 2nd month of Noah's 600th year of life. Well, it's both. It is tradition that Noah was born on the 1st day of the 1st month.....that is, in our terms, New Years Day. Further, as we'll find in the next chapter, it was going to be the 27th day of the 2nd month that the waters subsided sufficiently for Noah and his family to leave the Ark.....exactly 1 year. How can I say this is exactly one year? Now, keep one thing in mind: this was NOT a

solar year, 365 days. This was a Hebrew lunar year. It was 12 New Moons plus 11 days; generally about 359 days. Now, since the numbering of months, the beginning of the Hebrew year was originally in the fall season, it was likely that the flood began in what we would call the first half of November.

Once Noah and his family...specifically, his 3 named sons Shem, Ham, and Yefet....and all their wives were on board, a 7 day period passed, and then the skies opened up from above, and water welled up from below. And then a truly remarkable thing happened: God physically closed the door of the Ark and shut them in. What better picture of God's control over all things than He Himself closing that door, and thus at that moment sealing the fate of all other inhabitants of the world to death; but to Noah and his family life.

And, keep always in mind, that these events give us the patterns that God operates by; they never change. If you want a much more satisfying way to understand the Torah, and the whole Bible....cease asking the thing we've all been taught to ask: WHY. Rather, look for the pattern, and that will explain God's mind on the matter as much as He has chosen to reveal to us.

Eleven Events Lasting Forty Days and Nights

1. Noah's flood (Genesis 7:4,12,17; Genesis 8:6)
2. Jacob's death (Genesis 50:3)
3. Moses in the mount (Exodus 24:18)
4. Moses again in the mount (Exodus 34:28; Deut. 10:10)
5. Spies searching Canaan (Numbers 13:25; cp. forty years, Numbers 14:34)
6. Moses fasting (Deut. 9:18; cp. Deut. 9:9-11)
7. Elijah's flight (1 Kings 19:8)
8. Ezekiel lying on right side (Ezekiel 4:6)
9. Nineveh's judgment (Jonah 3:4)
10. Christ fasting (Matthew 4:2)
11. Christ's post-resurrection ministry (Acts 1:3)

Genesis 7:13

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

[Shem, and Ham, and Japheth] Birth order was not used here. The order of importance is used, with the Royal line through Shem, who was probably not the firstborn. There is argument on the birth order from Gen 10:21.

Genesis 7:14

They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

Genesis 7:15

And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

Genesis 7:16

And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

[and the LORD shut him in] The “shutting him in” intimated that Noah had become the special object of divine care and protection, and that to those without the season of grace was over (Mt 25:10). There was only one door. God shut it. Perfect security: not one person or animal was lost (v.23, et al.). Example of our salvation, once we are saved can we be lost or become unsaved. Noah could not have gotten out of the ark even if he wanted to.

[the LORD shut him in] This was a supernatural act. God must have likewise opened it one year and seventeen days later (Genesis 8:16-19; cp. Genesis 7:4,10-11 with Genesis 8:13-14 for this period).

Genesis 7:17

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

McGee:

What is the scientific, historical evidence for the Flood? I am not going to enter into this subject other than to mention one of the finest books on this subject which I can highly recommend. It is *The Genesis Flood* by Henry M. Morris and John C. Whitcomb (Presbyterian and Reformed, 1960). Both of these men are thoroughly qualified to write on this subject. John Whitcomb, Th.D., professor of Old Testament at Grace Theological Seminary, and Henry M. Morris, Ph.D. from the University of Minnesota, professor of hydraulic engineering and chairman of the Department of Civil Engineering in the Virginia Polytechnic Institute, joined together and have written a book on the Genesis Flood. They show that the Flood was universal, it was a great catastrophe, and there is historical evidence for it. They also answer the uniformitarian argument (that existing processes acting in the same manner as at present are sufficient to account for all geological changes). This is one of the many different theories that have been advanced to discount the geological evidences of the universal Flood.⁷

⁷ McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

Genesis 7:18

And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

[face of the waters] The same wording is used in Genesis 1:2, which may show that there was a universal flood before Adam (2 Peter 3:6).

[the waters prevailed] Four times in this passage the phrase **the waters prevailed** is used (vv. 18–20, 24). The verb means “to be strong” or “to be mighty.” From this word, numerous words are derived for strength, might, and powerful people. Four is the number of the world. An indication that it was the whole world that was flooded.

Genesis 7:19

And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

Some doubt that the flood was universal, but Genesis 2:19 is just as literal as Genesis 1:2; Psalm 104:6; and 2 Peter 3:5-7. Evidences of a universal flood are found in all lands. Remember that the fundamental principle of interpretation is to take everything literally unless there is plain evidence that the language is figurative. Also, remember that the earth was one vast block of land; it wasn't divided into continents and islands until after the flood.

Ramban: It is conceivable that the meaning of (exceedingly) *vayigb'ru* is that the rains came in a rushing downpour, uprooting trees and toppling buildings, since power is called in Hebrew *gvurah* (strength) because strength lies in power.⁸

Genesis 7:20

Fifteen cubits upward did the waters prevail; and the mountains were covered.

The language is not consistent with the theory of a partial deluge.

[Fifteen cubits] Fifteen cubits would be twenty-two and a half feet. This would also be the draft of the ark.

Verse 20 tells us that the water kept accumulating on the earth's surface until the highest mountaintops were 15 cubits.....about 25 feet.....under water.

⁸ Ramban, Nachmanides, Commentary on the torah, Genesis Shilo Publishing House, Inc. Rabbi Chavel

Genesis 7:21

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

Now, let's be very clear about what died, and what lived, through the flood. Verses 21-23 are to be taken as a whole. Verse 21 gives us the broad categories of what perished, and verse 22 gives further details about verse 21. Verse 21 is not one category of things that perished, and verse 22 another. We're told that all "*basar*" flesh....animals, mankind.....died; and in addition birds, and swarming things like mice and rats and lizards and snakes were drowned out. But, this did NOT include fish or sea creatures. I know this because v.22, particularly in the original Hebrew is quite specific about this. It was all that had "the breath of life" in them that died. The *Neshemah*, what I term the life spirit placed into living creatures, was what died. All plant life did not die out....plants don't have *neshemah*. Further, it was those living beings who lived on *charabah*, dry ground, who perished. If it lived on dry land, it died. If it required an extended period of life on dry land, it died. Fish and other aquatic animals lived. Amphibians that could live in the water for extended periods of time lived.

The rain lasted for 40 days and 40 nights. But the water kept increasing for a total of 150 days, even after the rain stopped, for the Abyss had not yet emptied itself of water. The only life....the only *nephesh*.....living beings, that remained on earth, lay within the belly of the Ark.

Genesis 7:22

All in whose nostrils was the breath of life, of all that was in the dry land, died.

[the breath of life] "the breath...": Heb. "the breath of the spirit of life."

Augustine: The Breath of Life: Then a little on in the same book [Genesis], one could just as easily have noticed the verse "Everything on the dry land in whose nostrils was the breath of life died." This means that everything that lived on the earth perished in the flood. Thus we find that Holy Scripture is accustomed to use both phrases – "living soul" and "the breath of life" – in regard even to beasts, and in the verse "All things wherein there is the breath of life" the Greek text does not use the word *pneuma* but *penoe*.⁹

⁹ Ancient Christian Commentary on Scripture, Old Testament I, Genesis, InterVarsity Press.

Genesis 7:23

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

McGee:

There have recently come from the press several books by men whom I consider to be pseudointellectuals and pseudotheologians. They take the position that the Flood was local; that is, that it was confined to the Tigris-Euphrates Valley. In other words, it was sort of a big swimming pool and that is about all. *The Genesis Flood* absolutely demolishes that thought altogether, and I am sure that you realize that the Scriptures make it very clear that the Flood covered the whole earth. God said that the entire earth was going to be destroyed by the Flood. “And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth” (Gen. 6:13). The human family had already gotten to North America, and the animals were certainly there—nobody would argue that point for a moment. But if you say that the Flood was not universal, then you have someone besides Noah starting the human family over again—and that is just not the way the Word of God tells it. You are on the horns of a dilemma, as I see it: you either have to accept the Word of God, or you have to reject what it says. To my judgment, to attempt to make a case for a local flood is actually, in the long run, to reject the Word of God. The Bible makes it very clear that it was a universal flood. “And every living substance was destroyed ... and Noah only remained alive, and they that were with him in the ark.”¹⁰

People died—old people and young; beautiful and brave along with the grisly and gray. Only Noah and those with him escaped the terrible, universal death of the wicked. Jesus affirmed the historicity of the “days of Noah” when he compared them to the end days (Matt. 24:37, 38; Luke 17:26, 27). Peter similarly used the story of Noah and the Flood as a pattern for the final judgment (1 Pet. 3:20; 2 Pet. 2:5; 3:5, 6).

[destroyed] *machah*, (H4229) *maw-khaw'*; a primitive root; properly to *stroke* or *rub*; by implication to *erase*; also to *smooth* (as if with oil), i.e. *grease* or make fat; also to *touch*, i.e. reach to :- abolish, blot out, destroy, full of marrow, put out, reach unto, × utterly, wipe (away, out).

Ramban: After having said, *And all flesh perished*, and having said, *whatever was in the dry land, died*, Scripture continues to say, *and blotted out*, meaning that the bodies dissolved and became water, just as is in the verse, *And he shall blot them out in the*

¹⁰ McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

water of bitterness. The commentators have explained that the reason for the double [expression, *And He blotted out... and they were blotted out*], is that their remembrance was forgotten since they had no seed. Now our Rabbis have expounded: “”And He blotted out, meaning from this world. And they were blotted out from the earth, meaning from the World to Come.” The Rabbis thus explained “the earth” mentioned here as meaning “the land of eternal life.”¹¹

Genesis 7:24

And the waters prevailed upon the earth an hundred and fifty days.

McGee:

The Genesis Flood not only answers the question of its being a universal rather than a local flood, but it also answers this question of uniformitarianism. There are those who take the position that there was no such thing as a great convulsion or catastrophe like the Flood. I am not going into detail, except to point out that Peter makes it very clear that we should expect such scoffers. “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation” (2 Peter 3:3–4). The scoffer has always been a uniformitarian, but you could not very well hold that position and accept the integrity of the Word of God at this particular point. This is very important to see.¹²

Five months is the same amount of time that men will be tormented during the fifth trumpet judgment. Biblical months are 30 day months.

Rev. 9:4-6 ⁴*And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.* ⁵*And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.* ⁶*And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*

¹¹ Ramban, Nachmanides, Commentary on the torah, Genesis Shilo Publishing House, Inc. Rabbi Chavel

¹² McGee, J. Vernon, *Thru the Bible with J. Vernon McGee*, (Nashville: Thomas Nelson Publishers) 2000, c1981.

The Book of Jasher: Jasher 6:13-30

13 And at the end of seven days, in the six hundredth year of the life of Noah, the waters of the flood were upon the earth.

14 And all the fountains of the deep were broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights.

15 And Noah and his household, and all the living creatures that were with him, came into the ark on account of the waters of the flood, and the Lord shut him in.

16 And all the sons of men that were left upon the earth, became exhausted through evil on account of the rain, for the waters were coming more violently upon the earth, and the animals and beasts were still surrounding the ark.

17 And the sons of men assembled together, about seven hundred thousand men and women, and they came unto Noah to the ark.

18 And they called to Noah, saying, Open for us that we may come to thee in the ark--and wherefore shall we die?

19 And Noah, with a loud voice, answered them from the ark, saying, Have you not all rebelled against the Lord, and said that he does not exist? and therefore the Lord brought upon you this evil, to destroy and cut you off from the face of the earth.

20 Is not this the thing that I spoke to you of one hundred and twenty years back, and you would not hearken to the voice of the Lord, and now do you desire to live upon earth?

21 And they said to Noah, We are ready to return to the Lord; only open for us that we may live and not die.

22 And Noah answered them, saying, Behold now that you see the trouble of your souls, you wish to return to the Lord; why did you not return during these hundred and twenty years, which the Lord granted you as the determined period?

23 But now you come and tell me this on account of the troubles of your souls, now also the Lord will not listen to you, neither will he give ear to you on this day, so that you will not now succeed in your wishes.

24 And the sons of men approached in order to break into the ark, to come in on account of the rain, for they could not bear the rain upon them.

25 And the Lord sent all the beasts and animals that stood round the ark. And the beasts overpowered them and drove them from that place, and every man went his way and they again scattered themselves upon the face of the earth.

26 And the rain was still descending upon the earth, and it descended forty days and forty nights, and the waters prevailed greatly upon the earth; and all flesh that was upon the earth or in the waters died, whether men, animals, beasts, creeping things or birds of the air, and there only remained Noah and those that were with him in the ark.

27 And the waters prevailed and they greatly increased upon the earth, and they lifted up the ark and it was raised from the earth.

28 And the ark floated upon the face of the waters, and it was tossed upon the waters so that all the living creatures within were turned about like pottage in a cauldron.

29 And great anxiety seized all the living creatures that were in the ark, and the ark was like to be broken.

30 And all the living creatures that were in the ark were terrified, and the lions roared, and the oxen lowed, and the wolves howled, and every living creature in the ark spoke and lamented in its own language, so that their voices reached to a great distance, and

Noah and his sons cried and wept in their troubles; they were greatly afraid that they had reached the gates of death.

There are other Flood Traditions

- Egyptian
- Babylonian
- Persian
- Greek
- Hindu
- Chinese
- Druids
- Polynesian
- Mexicans
- Peruvians
- American Indians
- Greenland

Universal or Local?

- Every living thing destroyed (7:4,23); this assumes that man and animal life had spread far beyond the Mesopotamian Plain in the centuries or the millennia since the Fall.
- All high mountains under the entire heavens were covered (7:19); the text states clearly that “all the high mountains under the entire heaven were covered” to a depth of at least 23 feet [15 cubits] (v. 19).
- Ark rested on the mountains of Ararat (8:4). Finally the ark is said to have come to rest “on the mountains of Ararat,” a range that reaches over 16,000 feet in height (8:4). A local flood might have brought them to the foothills. But “on” the mountains?
- Promise: “never again” (9:11,15), if flood was local there have been other local floods.

We ask ourselves Why?

- Dinosaurs quickly drowned and buried?
- Mammoths quickly drowned in North America, and quick-frozen in Siberia?
All seemed to die from suffocation, all with tropical vegetation in their mouths.
- Petrified forests found 100 miles from the South Pole by Admiral Byrd?
- Land animals found fossilized in locations below sea level?
- Sea animals found fossilized at high elevations?

Some Perspectives

- Only one Ark (and only one door)
- No births nor death (all in the ark were saved)
- Alternative theological speculations ended when the door was shut
- Only three groups of people: those that *perished* in the Flood; those that were *preserved through* the Flood; those that were *removed prior to* the Flood (Notice that Enoch was not “post-flood” nor “mid-flood”: He was “pre-flood” in his belief...)

Chronology of the Flood

	Event	Date	Reference
Waiting in the ark 7 days (7:7, 10)	1. Noah entered the ark.	Month 2, day 10	7:7-9
	2. <i>7 days later:</i> Rain began falling	Month 2, day 17*	7:10-11
Water continued for 150 days (7:24)	3. <i>40 days later:</i> Heavy rains stopped	Month 3, day 27	7:12
	4. <i>110 days later:</i> Prevailing waters receded and the ark rested on an Ararat mountain	Month 7, day 17*	7:24; 8:4
Water receded in 150 days (8:3)	5. <i>74 days later:</i> Tops of mountains visible	Month 10, day 1*	8:5
	6. <i>40 days later:</i> Raven sent out, and a dove sent out and returned	Month 11, day 11*	8:6-9
	7. <i>7 days later:</i> Dove sent out again and returned with a leaf	Month 11, day 18*	8:10
	8. <i>7 days later:</i> Dove sent out a third time and did not return	Month 11, day 25	8:12
	9. <i>22 days later:</i> Water receded	Month 12, day 17	8:3
Earth dried in 70 days	10. Noah saw dry land	Month 1, day 1	8:13
	11. Land completely dry	Month 2, day 27	8:14-19
377 days		1 year and 17 days in the ark	

*Dates specified in the Scriptures; other dates are implied

Appendix A

NOAH'S FLOOD - Doesn't the story of Noah's flood contradict scientific knowledge and common sense?

Nine Biblical Evidences that the Flood was Global

Some evangelical teachers today are claiming that Noah's flood did not cover the entire Earth nor all the mountains of the day. Further, they claim that Noah and the animals floated on a shallow, temporary inland sea caused by the flood, somehow covering only the Mesopotamian region. Thus, they must claim that the Earth's entire human population was limited to this area, or that not all humans were killed in the flood. Is there really biblical evidence for claims of this nature?

1. **All The Mountains Were Covered.** The tops of all the high mountains under the entire heavens were at least 20 feet beneath the waters surface (Genesis 7:19-20). It would be absurd to think that a flood covering the highest mountains of the Middle East would not affect the rest of the world. In addition, the waters remained at this awesome, mountain-covering height for five months! (Genesis 7:18-24, 8:1-5).
2. **The Ark Was Huge.** The ark was necessary to prevent the extinction of humans and animals. If the Flood were merely local, God could have sent them to a safer part of the world. God warned Noah about the Flood 120 years prior to its start. Surely, Noah and his family could have traveled a great distance in that time. Also, if the Flood was local, the ark was unnecessarily large. Until the first metal ships were constructed in modern times, the ark was the largest ship ever built. It was big enough to house representative pairs of every created-kind of air-breathing, land animal on Earth.
3. **Humans Populated The Entire World.** After more than 1600 years of habitation on Earth, the planet's population was surely large (millions or billions). The Bible confirms that (a) Man had multiplied upon the face of the Earth (Genesis 6:1), (b) Violence and corruption filled the Earth (Genesis 6:11-12). The Bible is clear that man could not have existed only in the Mesopotamian region - a region too small to support such a large population, especially considering the natural dispersion affect of a violent society.
4. **All Humans Were Killed.** The Bible clearly teaches that all flesh died...every man (Genesis 7:21). Genesis 9:1 confirms that only Noah's family was saved and that every person living today is descended from his family.
5. **All Air-Breathing, Land Animals Killed.** The world's entire population of air-breathing, land animals died, except those taken into the ark (Genesis 7:21) - "everything on Earth" (Genesis 6:17) - "all living creatures of every kind on the Earth" (Genesis 9:16). If only those animals in a specific geographic location died, it would seem unnecessary for God to protect

- pairs in the ark for the express purpose of preventing their extinction. Surely there would be representatives of their kinds in other areas. If, on the other hand, there were some unique kinds of animals in the local flood's path, then it would seem more logical for God to send representative pairs out of the area, rather than to the ark, as He did. The Bible is clear that all the air-breathing, land animals perished during the flood, except those preserved with Noah - from which all modern animals are descended.
6. **A "Cataclysm," Not A Mere Flood.** Both Hebrew (Old Testament) and Greek (New Testament) use words to describe Noah's flood which are different than the ordinary words for flood. In this way, Noah's flood was represented as a totally unique occurrence. [Hebrew / "Mabbool" - Greek / "Kataklysmos" (cataclysm)].
 7. **God's Rainbow Promise.** God promised never again to send a global flood (Genesis 8:21, 9:8-17). This promise is demonstrated by the symbol of the rainbow, a sign for God's promise to all the Earth. The rainbow is a sign to every living creature, mankind and animals. If this promise was not made to all creatures on Earth, then God has broken His promise. Local floods have repeatedly killed hundreds and even thousands of humans and animals since Noah's time.
 8. **Why Stay In The Ark A Year?!** Noah was in the ark for more than a year, not just 40 days (Genesis 8:14). 53 weeks is absurdly long to stay in the ark for a local flood since dry land would have been just over the horizon. After the flood waters had been going down for 4 months, the dove could still find no suitable ground (Genesis 8:9). This does not seem to fit the circumstances for a local flood in which the dove could fly to dry land. However, these situations are consistent if the Flood was global.
 9. **The Whole Earth Was Devastated.** God said, "I am surely going to destroy both them (the people) and the Earth" (Genesis 6:13b). The global extent of the Flood is referred to more than 30 times in Genesis 6-9 alone! In Isaiah 54:9, God states, "I swore that the waters of Noah would never again cover the Earth." Peter delivered a clear global warning, confirming that God created the Earth, devastated it by the Flood, and will one day destroy it again by fire (2 Peter 3:5-7). Peter certainly did not mean that just a local area on Earth would be burned. Just as the Flood was global, so will be the final judgment.

The Bible specifically teaches that the Flood of Noah's time was global in extent and that all air-breathing, land animals and all humans were killed, except those saved in the Ark. How could the Bible be any more clear concerning the global nature of the Flood?! Or, if this was actually a local flood, how could the Bible have been any more misleading about its extent?

A growing number of scientists believe that geological evidence indicates our world has undergone a catastrophic flood. This is causing them to question

whether or not the biblical account of Noah's ark could be true. Many people are rereading the Biblical description of the Ark to ascertain the feasibility of such a vessel to fulfill its designated purpose in light of present day knowledge of both zoology and our present day knowledge of shipbuilding.



Size comparison between average size one-story home and Noah's Ark. Illustration from The World that Perished.

How big was Noah's Ark?

"And God said unto Noah... Make thee an ark of gopher wood; rooms shalt though make in the ark, and thou shalt pitch it within and without with pitch. 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. A window shalt thou make in 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." (Gen. 6:14-16)

A cubit is the distance between an adult's elbow and tip of the finger, no less than 18-inches [45.72 centimeters]. (Scene from The World that Perished.)

Most Hebrew scholars believe the cubit to have been no less than 18 inches long [45.72 centimeters]. This means that the ark would have been at least 450 feet long [137.16 meters], 75 feet wide [22.86 meters] and 45 feet high [13.716000000000001 meters]. Noah's Ark was said to have been the largest sea-going vessel ever built until the late nineteenth century when giant metal ships were first constructed. Its length to width ratio of six to one provided excellent stability on the high seas. In fact, modern shipbuilders say it would have been almost impossible to turn over. In every way, it was admirably suited for riding out the tremendous storms in the year of the flood.

These dimensions are especially interesting when compared to those given in the mythical, Babylonian account of the Ark. Here the ark is described as a perfect cube, extending 120 cubits in all directions and with nine decks. Such a vessel would spin slowly round and round in the water and from the standpoint of stability, would be a disaster.

But was the ark big enough to hold the number of animals required?

The total available floor space on the ark would have been over 100,000 square feet, which would be more floor space than in 20 standard-sized basketball courts.



Assuming an 18-inch cubit [45.72 centimeters], Noah's Ark would have had a cubic volume equal to 569 modern railroad stock cars.

The total cubic volume would have been 1,518,000 cubic feet [462,686.4 cubic meters] -- that would be equal to the capacity of 569 modern railroad stock cars.

Now comes the question, how many land dwelling air breathing animals would have had to be taken aboard the ark to survive the flood?

According to Ernest Mayr, America's leading taxonomist, there are over 1 million species of animals in the world.

Over the last two decades the search for Noah's Ark has received international attention. Dozens of expeditions to the Ararat region of eastern Turkey, mostly by American Christian groups, have led to numerous claims - but no proof.



Artist's conception of Noah's Ark based on biblical information and reported sightings on Mt. Ararat.

According to the Bible, Noah's Ark was a large barge constructed of wood and sealed with bitumen. Its overall dimensions were 450 feet long, 75 feet wide and 45 feet high with three interior decks. A "window" appeared to be constructed around the top (Genesis 6:14-16). Incidentally, the overall size of the Ark makes it the largest seagoing vessel known before the 20th century, and its proportions are amazingly similar to the large ocean liners of today.

The Bible says Noah's boat came to rest on "the mountains of Ararat" (Genesis 8:4). "Ararat" probably designated a region (the ancient kingdom of Urartu) and not a specific mountain peak. After Noah and his family left the Ark on the mountain, the boat virtually disappeared from the pages of the Bible. Later Biblical writers never suggested they knew it could still be seen.

The mountain called Ararat today is more like a mountain range with twin peaks. Interestingly, there have been numerous reports throughout history of a large boat on a mountain in this region. Earliest references (beginning in the 3rd century B.C.) suggested it was common knowledge that the Ark could still be viewed on Mount Ararat.



Mt. Ararat in Turkey where many "Ark sightings" have been reported.

Reports over the past century range from visits to the vessel, to recovery of wooden timber, to aerial photographs. It is generally believed that at least large part of the Ark is intact, not on the highest peak, but somewhere above the 10,000 foot level. Apparently encased in snow and ice for most of the year, only during certain warm summers can the structure be witnessed or accessed. Some have spoken of climbing onto the roof, others say they have walked inside.

In the 1980s, "ark-eology" was given an air of respectability with the active participation of former NASA astronaut James Irwin in expeditions up the mountain. In addition, Ark investigation was also given a boost with the breakup of the former Soviet Union, because the mountain was right on the Turkey-Soviet border. Expeditions up the mountain had been considered a security threat by the Soviet government.

Unfortunately, return visits to proposed sites have produced no further evidence, the whereabouts of all photographs are presently unknown, and different sightings do not suggest the same location on the mountain. Furthermore, Astronaut James Irwin has since died, a purported eyewitness has recently recanted publicly, and there have been few new expeditions up the mountain in the 1990s.

But efforts are still ongoing. While the Associates for Biblical Research is not engaged in any of these efforts, we are aware of continued research into ancient reports, further testimony from eyewitnesses and renewed efforts to pinpoint the Ark's resting place. More expeditions are pending. If it's up there, we will certainly hear about it.

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Appendix B Sethites

Textual Controversy:

Mischievous Angels or Sethites?

by Chuck Missler

Why did God send the judgment of the Flood in the days of Noah? Far more than simply a historical issue, the unique events leading to the Flood are a prerequisite to understanding the prophetic implications of our Lord's predictions regarding His Second Coming.¹

The strange events recorded in Genesis 6 were understood by the ancient rabbinical sources, as well as the Septuagint translators, as referring to *fallen angels* procreating weird hybrid offspring with human women-known as the "*Nephilim*." So it was also understood by the early church fathers. These bizarre events are also echoed in the legends and myths of *every* ancient culture upon the earth: the ancient Greeks, the Egyptians, the Hindus, the South Sea Islanders, the American Indians, and virtually all the others.

However, many students of the Bible have been taught that this passage in Genesis 6 actually refers to a failure to keep the "faithful" lines of Seth *separate* from the "worldly" line of Cain. The idea has been advanced that after Cain killed Abel, the line of Seth remained separate and faithful, but the line of Cain turned ungodly and rebellious. The "Sons of God" are deemed to refer to leadership in the line of Seth; the "daughters of men" is deemed restricted to the line of Cain. The resulting marriages ostensibly blurred an inferred separation between them. (Why the resulting offspring are called the "*Nephilim*" remains without any clear explanation.)

Since Jesus prophesied, "As the days of Noah were, so shall the coming of the Son of Man be,"² it becomes essential to understand what these days included.

Origin of the Sethite View

It was in the 5th century a.d. that the "angel" interpretation of Genesis 6 was increasingly viewed as an embarrassment when attacked by critics. (Furthermore, the worship of angels had begun within the church. Also, celibacy had also become an institution of the church. The "angel" view of Genesis 6 was feared as impacting these views.)

Celsus and Julian the Apostate used the traditional "angel" belief to attack Christianity. Julius Africanus resorted to the Sethite interpretation as a more comfortable ground. Cyril of Alexandria also repudiated the orthodox "angel" position with the "line of Seth" interpretation. Augustine also embraced the Sethite theory and thus it prevailed into the Middle Ages. It is still widely taught today among many churches who find the literal

"angel" view a bit disturbing. There are many outstanding Bible teachers who still defend this view.

Problems with the Sethite View

Beyond obscuring a full understanding of the events in the early chapters of Genesis, this view also clouds any opportunity to apprehend the *prophetic* implications of the Scriptural allusions to the "Days of Noah."³ Some of the many problems with the "Sethite View" include the following:

1. The Text Itself

Substantial liberties must be taken with the literal text to propose the "Sethite" view. (In data analysis, it is often said that "if you torture the data severely enough it will confess to anything.")

The term translated "the Sons of God" is, in the Hebrew, *B'nai HaElohim*, "Sons of Elohim," which is a term *consistently* used in the Old Testament for *angels*,⁴ and it is *never* used of believers in the Old Testament. It was so understood by the ancient rabbinical sources, by the Septuagint translators in the 3rd century before Christ, and by the early church fathers. Attempts to apply this term to "godly leadership" is without Scriptural foundation.⁵

The "Sons of Seth and daughters of Cain" interpretation strains and obscures the intended grammatical antithesis between the *Sons of God* and the *daughters of Adam*. Attempting to impute any other view to the text flies in the face of the earlier centuries of understanding of the Hebrew text among both rabbinical and early church scholarship. The lexicographical antithesis clearly intends to establish a contrast between the "angels" and the women of the Earth.

If the text was intended to contrast the "sons of Seth and the daughters of Cain," why didn't it say so? Seth was not God, and Cain was not Adam. (Why not the "sons of Cain" and the "daughters of Seth?" There is no basis for restricting the text to either subset of Adam's descendants. Further, there exists no mention of *daughters of Elohim*.)

And how does the "Sethite" interpretation contribute to the ostensible cause for the Flood, which is the primary thrust of the text? The entire view is contrived on a series of assumptions without Scriptural support.

The Biblical term "Sons of Elohim" (that is, of the Creator Himself), is confined to the direct creation by the divine hand and not to those born to those of their own order.⁶ In Luke's genealogy of Jesus, only Adam is called a "son of God."⁷ The entire Biblical drama deals with the tragedy that humankind is a fallen race, with Adam's initial immortality forfeited. Christ uniquely gives them that receive Him the power to become the sons of God.⁸ Being born again of the Spirit of God, as an entirely new creation,⁹ at their resurrection they alone will be clothed with a building of God¹⁰ and in every respect

equal to the angels.¹¹ The very term *oiketerion*, alluding to the heavenly body with which the believer longs to be clothed, is the precise term used for the heavenly bodies from which the fallen angels had disrobed.¹²

The attempt to apply the term "Sons of Elohim" in a broader sense has no textual basis and obscures the precision of its denotative usage. This proves to be an assumption which is antagonistic to the uniform Biblical usage of the term.

2. The Daughters of Cain

The "Daughters of Adam" also does not denote a restriction to the descendants of Cain, but rather the whole human race is clearly intended. These daughters were the daughters born to the men with which this very sentence opens:

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Genesis 6:1,2

It is clear from the text that these daughters were not limited a particular family or subset, but were, indeed, from (all) the Benoth Adam, "the daughters of Adam." There is no apparent exclusion of the daughters of Seth. Or were they so without charms in contrast with the daughters of Cain? All of Adam's female descendants seem to have been involved. (And what about the "sons of Adam?" Where do they, using this contrived dichotomy, fit in?)

Furthermore, the line of Cain was not necessarily known for its ungodliness. From a study of the naming of Cain's children, many of which included the name of God,¹³ it is not clear that they were all necessarily unfaithful.

3. The Inferred Lines of Separation

The concept of separate "lines" itself is suspect and contrary to Scripture.¹⁴ National and racial distinctions were plainly the result of the subsequent intervention of God in Genesis 11, five chapters later. There is no intimation that the lines of Seth and Cain kept themselves separate nor were even instructed to. The injunction to remain separate was given much later.¹⁵ Genesis 6:12 confirms that all flesh had corrupted His way upon the earth.

4. The Inferred Godliness of Seth

There is no evidence, stated or implied, that the line of Seth was godly. Only one person was translated from the judgment to come (Enoch) and only eight were given the protection of the ark. No one beyond Noah's immediate family was accounted worthy to be saved. In fact, the text implies that these were distinct from all others. (There is no

evidence that the wives of Noah's sons were from the line of Seth.) Even so, Gaebelain observes, "The designation 'Sons of God' is never applied in the Old Testament to believers," whose sonship is "distinctly a New Testament revelation."¹⁶

The "Sons of Elohim" saw the daughters of men that they were fair and took them wives of all that they chose. It appears that the women had little say in the matter. The domineering implication hardly suggests a godly approach to the union. Even the mention that they saw that they were attractive seems out of place if only normal biology was involved. (And were the daughters of Seth so unattractive?)

It should also be pointed out that the son of Seth himself was Enosh, and there is textual evidence that, rather than a reputation for piety, he seems to have initiated the profaning of the name of God.¹⁷

If the lines of Seth were so faithful, why did they perish in the flood?

5. The Unnatural Offspring

The most fatal flaw in the specious "Sethite" view is the emergence of the Nephilim as a result of the unions. (Bending the translation to "giants" does not resolve the difficulties.) It is the offspring of these peculiar unions in Genesis 6:4 which seems to be cited as a primary cause for the Flood.

Procreation by parents of differing religious views do not produce unnatural offspring. Believers marrying unbelievers may produce "monsters," but hardly superhuman, or unnatural, children! It was this unnatural procreation and the resulting abnormal creatures that were designated as a principal reason for the judgment of the Flood.

The very absence of any such adulteration of the human genealogy in Noah's case is also documented in Genesis 6:9: Noah's family tree was distinctively unblemished. The term used, *tamiym*, is used for *physical* blemishes.¹⁸

Why were the offspring uniquely designated "mighty" and "men of reknown?" This description characterizing the children is not accounted for if the fathers were merely men, even if godly.

A further difficulty seems to be that the offspring were only *men*; no "women of reknown" are mentioned. (Was there a chromosome deficiency among the Sethites? Were there *only* "Y" chromosomes available in this line?)¹⁹

6. New Testament Confirmations

"In the mouths of two or three witnesses every word shall be established."²⁰ In Biblical matters, it is essential to always compare Scripture with Scripture. The New Testament confirmations in Jude and 2 Peter are impossible to ignore.²¹

For if God spared not the angels that sinned, but cast them down to hell [Tartarus], and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 2 Peter 2:4-5

Peter's comments even establishes the time of the fall of these angels to the days of the Flood of Noah.

Even Peter's vocabulary is provocative. Peter uses the term Tartarus, here translated "hell." This is the only place that this Greek term appears in the Bible. Tartarus is a Greek term for "dark abode of woe"; "the pit of darkness in the unseen world." As used in Homer's Iliad, it is "...as far beneath hades as the earth is below heaven`." ²² In Greek mythology, some of the demigods, Chronos and the rebel Titans, were said to have rebelled against their father, Uranus, and after a prolonged contest they were defeated by Zeus and were condemned into Tartarus.

The Epistle of Jude ²³ also alludes to the strange episodes when these "alien" creatures intruded themselves into the human reproductive process:

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Jude 6,7

The allusions to "going after strange flesh," keeping "not their first estate," having "left their own habitation," and "giving themselves over to fornication," seem to clearly fit the alien intrusions of Genesis 6. (The term for habitation, oivkhth,rion, refers to their heavenly bodies from which they had disrobed. ²⁴)

These allusions from the New Testament would seem to be fatal to the "Sethite" alternative in interpreting Genesis 6. If the intercourse between the "sons of God" and the "daughters of men" were merely marriage between Sethites and Cainites, it seems impossible to explain these passages, and the reason why some fallen angels are imprisoned and others are free to roam the heavenlies.

7. Post-Flood Implications

The strange offspring also continued after the flood: "There were Nephilim in the earth in those days, and also after that..." ²⁵ The "Sethite" view fails to meaningfully address the prevailing conditions "also after that." It offers no insight into the presence of the subsequent "giants" in the land of Canaan.

One of the disturbing aspects of the Old Testament record was God's instructions, upon entering the land of Canaan, to wipe out every man, woman, and child of certain tribes

inhabiting the land. This is difficult to justify without the insight of a "gene pool problem" from the remaining Nephilim, Rephaim, et al., which seems to illuminate the difficulty.

8. Prophetic Implications

Another reason that an understanding of Genesis 6 is so essential is that it also is a prerequisite to understanding (and anticipating) Satan's devices²⁶ and, in particular, the specific delusions to come upon the whole earth as a major feature of end-time prophecy.²⁷ We will take up these topics in Part 2, ["The Return Of The Nephilim."](#))

In Summary

If one takes an integrated view of the Scripture, then everything in it should "tie together." It is the author's view that the "Angel View," however disturbing, is the clear, direct presentation of the Biblical text, corroborated by multiple New Testament references and was so understood by both early Jewish and Christian scholarship; the "Sethite View" is a contrivance of convenience from a network of unjustified assumptions antagonistic to the remainder of the Biblical record.

It should also be pointed out that most conservative Bible scholars accept the "angel" view.²⁸ Among those supporting the "angel" view are: G. H. Pember, M. R. DeHaan, C. H. McIntosh, F. Delitzsch, A. C. Gaebelein, A. W. Pink, Donald Grey Barnhouse, Henry Morris, Merrill F. Unger, Arnold Fruchtenbaum, Hal Lindsey, and Chuck Smith, being among the best known.

For those who take the Bible seriously, the arguments supporting the "Angel View" appear compelling. For those who indulge in a willingness to take liberties with the straightforward presentation of the text, no defense can prove final. (And greater dangers than the implications attending these issues await them!)

For further exploration of this critical topic, see the following:

George Hawkins Pember, *Earth's Earliest Ages*, first published by Hodder and Stoughton in 1875, and presently available by Kregel Publications, Grand Rapids MI, 1975.

John Fleming, *The Fallen Angels and the Heroes of Mythology*, Hodges, Foster, and Figgis, Dublin, 1879.

Henry Morris, *The Genesis Record*, Baker Book House, Grand Rapids MI, 1976.

Merrill F. Unger, *Biblical Demonology*, Scripture Press, Chicago IL, 1952.

Clarence Larkin, *Spirit World*, Rev. Clarence Larkin Estate, Philadelphia PA, 1921.

Notes:

1. Matthew 24:37.
2. Matthew 24:37.
3. Matthew 24:37; Luke 17:26, as well as Old Testament allusions such as Daniel 2:43, et al.
4. Cf. Job 1:6; 2:1; 38:7 (where they are in existence before the creation of the earth). Jesus also implies the same term in Luke 20:36.
5. A footnote in an edition of the famed Scofield Bible, in suggesting that "sons of Elohim" does not always denote angelic beings, points to one ostensible exception (Isaiah 43:6) but the term in question is not there used! God simply refers to Israel as "my sons" and "my daughters." Indeed, all of Adam's race are termed God's "offspring" in Acts 17:28 (although Paul is here quoting a Greek poet).
6. The sons of Elohim are even contrasted with the sons of Adam in Psalm 82:1, 6 and warned that if they go on with the evil identified in verse 2, they would die like Adam (man). When our Lord quoted this verse (John 10:34) He made no mention of what order of beings God addressed in this Psalm but that the Word of God was inviolate whether the beings in question were angels or men.
7. Luke 3:38.
8. John 1:11, 12.
9. 2 Corinthians 5:17.
10. 2 Corinthians 5:1-4.
11. Luke 20:36.
12. This term appears only twice in the Bible: 2 Corinthians 5:2 and Jude 1:6.
13. Genesis 4:18.
14. Genesis 11:6.
15. This instruction was given to the descendants of Isaac and Jacob. Even the presumed descendants of Ishmael cannot demonstrate their linkage since no separation was maintained.
16. A.C. Gaebelien, *The Annotated Bible (Penteteuch)*, p. 29.
17. Gen 4:26 is widely regarded as a mistranslation: "Then began men to profane the name of the Lord." So agrees the venerated Targum of Onkelos; the Targum of Jonathan Ben Uzziel; also the esteemed rabbinical sources such as Kimchi, Rashi, et al. Also, Jerome. Also, the famed Maimonides, *Commentary on the Mishnah*, 1168 a.d.
18. Exodus 12:5, 29; Leviticus 1:3, 10; 3:1, 6; 4:3, 23; 5:15, 18, 25; 22:19, 21; 23:12; Numbers 6:14; et al. Over 60 references, usually referring to the freedom from physical blemishes of offerings.
19. Each human gamete has 23 pairs of chromosomes: the male has both "Y" (shorter) and "X" (longer) chromosomes; the female, only "X" chromosomes. The sex of a fertilized egg is determined by the sperm fertilizing the egg: "X+Y" for a male child; "X+X" for a female. Thus, the male supplies the sex-determining chromosome.
20. Deut. 19:15; Matthew 18:16; 26:60; 2 Corinthians 13:1; et al.
21. Jude 6, 7; 2 Peter 2:4-5.
22. Homer, *Iliad*, viii 16.

23. Jude is commonly recognized as one of the Lord's brothers. (Matthew 13:55; Mark 6:3; Gal 1:9; Jude 1:1.)
24. The only other use in the New Testament is 2 Corinthians 5:2, alluding to the heavenly body which the believer longs to be clothed.
25. Genesis 6:4.
26. 2 Corinthians 2:11.
27. Luke 21:26; 2 Thess 2:9, 11; et al.
28. The International Standard Bible Encyclopaedia, Wm. B. Eerdmans Publishing Co., Vol V, p.2835-2836.