

#### 6:2b-4

**they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.** This seems like the amount of time between this pronouncement and the flood. With 5:32, this means Noah was about 480 years old when he started on the ark (he went into the flood, says chapter 7, in his 600<sup>th</sup> year).

**There were giants** If these were the result of those relationships discussed in the next phrase then we are talking about beings that are god-like or something? It may explain some sort of trace of a superior people who were not totally human at all. This may explain things like ancient maps before aircraft and before Antarctica had frozen over.<sup>1</sup> **in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.** It appears that these are angels who left the realm of being spirit beings possessed certain men, had weird unions with women and there came a genetically-altered race.

What does **of old** mean? Now where have we seen that language before, of old? Micah 5:2.

“...whose goings forth have been from of old...”

Describing the Christ who would show up in Bethlehem. He said:

“...whose goings forth have been from of old, from everlasting.”

Whatever these giants were, they have been around a long time. When I let Scripture interpret Scripture I am left with believing that there were angels that fell and did some really debauched things.

#### **What else would you expect from the New Testament?**

*1 Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also **he went and preached unto the spirits in prison;** Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*

So whoever these spirits are in this prison, they were disobedient before Noah's flood. It doesn't tell us what the spirits are. But one thing is certain. You don't find anywhere in Peter's writings or in any of the discussion surrounding Peter where "spirits" is used to describe people who just don't have a body. So there is a hint. So we have spirits in a particular prison that were put there around the time of Noah's flood.

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<sup>1</sup><http://www.collective-evolution.com/2015/02/24/500-year-old-map-was-discovered-that-shatters-the-official-history-of-the-planet/> [accessed 5/7/18].

*2 Peter 2:1-4 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.*

He has made a promise. These false prophets are going to be judged, and he gives a proof. Look at verse four.

*4. For if God spared not **the angels that sinned**, but cast them down to hell, 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;*

I don't know if you noticed that or not, but we have 2<sup>nd</sup> Peter 2:4-5 and we have talk of these angels or spirits and we have talk of Noah.

Couldn't that just be one fall from heaven? I mean, couldn't that be talking about the fall that happened before man was tempted in the garden? It is very clear at the time of Peter's writing, since he cast some devils out that they weren't all in hell. So we are not talking about all the angels here being thrown out of heaven as some kind of pre-human fall from heaven like the Isaiah 14 Lucifer falling from heaven. That can't be it, because not all the angels that sinned in that case are in hell. Some are still not in hell. Some of those demons are still alive on planet earth. So we are talking about a particular time when there was a particular sin that particular angels did and because of that they were put into a particular place. And it was sometime around Noah's flood.

"Hell" comes from three different Greek words in the New Testament. Remember, the Bible wasn't written in old English: *Hades* (*Sheol* is Hebrew); *Gahenna*. *Tartarus* is the one mentioned here and only mentioned here. This is the only time it is used in the entire New Testament. So there is a particular time and a particular place where particular angels were put after they did a particular sin. And it was around the time of Noah, we see in verse five.

*Jude 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. 6. 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.*

Ok, so we have angels that did a particular sin and you are like, well, I don't really see a Noah thing happening here. I think it is implied. Why?

*Jude 7 Even as Sodom and Gomorrhah, 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.*

Now ask yourself “Who indulged in sexual immorality?” The angels did, because Sodom and Gomorrah did it “likewise.”

So we find in verse seven they partook of something that was sexually immoral, in my humble opinion, caused the flood. So we have three references here pointing to particular angels that left their first estate or left the realm of spirit only and came into the realm of humanity, probably possessed certain men, had intercourse with women, had a genetically altered race and God wanted to crush that particular offspring and did so in the flood.

*Luke 8:27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes...30 And Jesus asked him, saying, What is thy name? And he said, Legion: because **many devils were entered into him**. And they besought him that he would not command them to go out **into the deep**.*

Is that talking about a lake? Well, they were near a lake, but the word behind deep here is the word we get our word *abyss* from. They begged Jesus that he would not command them to go to the abyss. Now why would they be concerned about the abyss? The abyss is also used in Revelation chapters 9, 11, 17, and 20. Do you know what it is translated there? “Bottomless pit.” So they knew they were committing a particular sin, and they feared they were potentially earning themselves a particular place to be held for a while. I believe they feared the *tartarus* of 2<sup>nd</sup> Peter 2:4.

### **6:5-8**

**Then the LORD saw** The “sons of god” **saw** (6:2), and the author wants you to draw the connection between what the “sons of god” **saw** and what the **LORD saw**. This connection is that God’s actions are related to the sin of the “sons of god.” Furthermore, verses 11 and 12 show that the corruption of the earth is related to the **evil of man**.

**that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. 6 And the LORD was sorry** He was happy with what He did (1:31) and now He has a sort of sorrow about day six of Creation week.

**that He had made man on the earth, and <sup>i</sup>He was grieved in His heart. 7 So the LORD said, “I will <sup>k</sup>destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.” 8 But Noah** the historicity of this man is established in the previous chapter’s genealogy: If he is not historical neither are the others in chapter 5. Of course there are others who mention Noah as a historical figure (Isaiah 54:9; Ezekiel 14:14-20; Matthew 24:37; Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:4-5). The motive for discrediting his historicity is so that one might discount Adam’s anti-type, Christ (see Paul’s discussion comparing the two in Romans 5 and 1 Corinthians 15).

**found grace in the eyes of the LORD.** It seems as though his dad thought **Noah** would be special

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<sup>i</sup>Eph. 4:30

<sup>k</sup>Ps. 7:11

(5:28). On the other hand, maybe everybody thought that (4:1). This phrase definitely means that while the world of mankind made God sorry; **Noah** made him happy. This sort of leads the reader to see **Noah** seeing the **LORD's eyes**. After all, we recently read, in chapter 4, that Cain's face was fallen. In other words, there was no face to face contact with God. Cain found no approval in God's **eyes** while Noah did. **Noah** sees a kinder demeanor than did Cain and his children. It seems that this is the message of Moses.

### 6:9-10

**This is the genealogy of Noah. Noah was a just man, <sup>6</sup>perfect in his generations. Noah walked with God.** As Enoch did.

It is worthy of note that **Noah** finds no ability, it seems, to **walk with God** if he did not first find grace in God's eyes (6:8). **10 And Noah begot three sons: <sup>o</sup>Shem, Ham, and Japheth.**

### 6:11-12

**The earth also was corrupt <sup>p</sup>before God, and the earth was <sup>q</sup>filled with violence. <sup>12</sup> So God <sup>r</sup>looked upon the earth, and indeed it was corrupt; for <sup>s</sup>all flesh had corrupted their way on the earth.**

### 6:13-21

**And God said to Noah, <sup>t</sup>“The end of all flesh has come before Me, for the earth is filled with violence** This may have had something to do with Cain (chapter 4) or with the *nephilim*. However, 9:6 tells us that God wanted this dealt with post-Flood with great expedience.

**through them; and behold, <sup>v</sup>I will destroy them with the earth.** If this were nothing but a local Flood, it seems superfluous to spend years and years building an ark when they could have simply moved out of the region. Other questions like “why make a covenant with a bow (chapter 9) to “never again flood the earth” if we are simply talking about a regional flood? <sup>14</sup> **Make yourself an ark of gopherwood; make <sup>7</sup>rooms in the ark, and cover it inside and outside with pitch. <sup>15</sup> And this is how you shall make it: The length of the ark *shall be* three hundred cubits,** The most conservative **cubit** known from this time is about 18 inches.

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<sup>6</sup>blameless or *having integrity*

<sup>o</sup>Gen. 5:32

<sup>p</sup> Deut. 31:29; Judg. 2:19; Rom. 2:13

<sup>q</sup> Ezek. 8:17

<sup>r</sup> Ps. 14:2; 53:2, 3

<sup>s</sup> Ps. 14:1–3; Is. 28:8

<sup>t</sup> Is. 34:1–4; Jer. 51:13; Ezek. 7:2, 3; Amos 8:2; 1 Pet. 4:7

<sup>v</sup> 2 Pet. 2:4–10

<sup>7</sup> Lit. *compartments or nests*