

Bible study

The Importance of Human Diversity Series

DRAFT

JUST WHAT DO YOU MEAN ...

“NOAH WAS ... PERFECT IN HIS GENERATIONS”?

Version 3.2

By C. M. White



Alexander Solzhenitsyn believed that every nation, however small, is a unique part of God's plan for mankind.



Just what do you mean ... “Noah was ... perfect in his generations?”

Authored by Craig Martin White.

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Abstract

This paper examines the phrase “Noah was ... perfect in his generations” from Genesis 6:9, exploring its theological and contextual significance through an analysis of the Hebrew terms *towledah* (genealogies or descendants) and *dowr* (generations or posterity), alongside the term *tamiym* (perfect or unblemished). It argues that Noah’s perfection refers not only to his spiritual righteousness but also to his preservation of his lineage, contrasting with his contemporaries. Drawing on Biblical context, historical teachings, and various scholarly sources, the study emphasises that Genesis 6 addresses both spiritual and physical attributes, with Noah’s adherence to God’s will in maintaining his righteousness. The paper also connects these themes to broader biblical narratives, warning against modern parallels to pre-Flood sins, and underscores the importance of adhering to traditional Biblical study principles.

Rules of Bible Study and Setting Doctrine on “generations”

In this paper I discuss “These *are* the generations (Heb *towledah*) of Noah: Noah was a just man *and* perfect in his generations (Heb *dowr*), *and* Noah walked with God” (Genesis 6:9) and whether we can prove or discount our traditional understanding.

“These are the generations [*towledah*] of Noah. Noah was a righteous [*tsaddiyq*] man, blameless [*tsaddiyq*] in his generation [*dowr*]. Noah walked with God.” (Gen 6:9, ESV)

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.” (Gen 6:9, KJV)

All sources reveal that two words are generally used for the English word “generations” in Genesis 6:

- *Towledah* - “descendants, results, proceedings, generations, genealogies, an account of men and their descendants, 1) a genealogical list of one’s descendants, 2) one’s contemporaries.” (Brown, Driver and Briggs’ *Hebrew Lexicon* online).
- *Dowr* - “a period, an age, a generation (a period of time), a generation (those living during a period), a dwelling or habitation.” (Brown, Driver and Briggs’ *Hebrew Lexicon* online).¹

However, before changing teachings such as Genesis 6, surely one must first conform to the rules for Bible Study.

1. One concern is that the latest fad for setting or changing doctrine is that it is a “word study”.

¹ In “A Critical Analysis of the Evidence from Ralph Hawkins for a Late-Date Exodus-Conquest”, *Journal of the Evangelical Theological Society*, Vol. 51, No. 2, June 2008, p. 227 Rodger Young and Bryant Wood note that “The word *dōr* in these passages [several they cite] does not refer to a lapse of time, such as the time from the birth of a father to the birth of his son, although that is one of its meanings elsewhere. This could not be the meaning in the case of Israel in the wilderness because every parent who had children twenty years old or older died together with those children; this would have been two generations dying in the wilderness if the meaning were a time lapse between the birth of the parent and the birth of the child.”

This is not true. The old Worldwide Church of God (WCG) taught that there were various rules for Bible Study or setting of doctrine. One must look at the original meaning (truly difficult when the original text is no longer available or when Hebrew has changed so much over thousands of years). We must use God’s guidance through the current resources we have available which includes research into linguistics, history, archaeology etc when necessary as well.

But to now teach that doctrine is merely a “word study” is not being faithful to our original teachings and not what we have traditionally taught. Consider this: if one were to only set doctrine via a “word study”, then one would have to accept this world’s interpretation of born again, Lord’s Day, baptism and such like. Rather, we must look at the obvious meaning within the overall Biblical context, immediate context, God’s Plan, does it fulfill the lifestyle God wants for us and perhaps backed up by history and of course our traditional view.

Leaving doctrine to a “word study” alone will lead one to accept the interpretations of liberal theologians who have their own interpretation of Scripture, influenced often by political correctness and woke ideology.²

2. Further, any wish to change the traditional understanding must be in accord with Biblical principle and advance His way of life for human benefit.

In settling on a doctrinal change, we must then ask ourselves:

- Are we 100% absolutely sure that it can be proven from Scripture?
- Have we followed the rules of Bible Study?
- Does it further God’s way of life and is it His will?
- What did the old WCG teach on the subject?
- Is there a hidden agenda?

Many years ago, the WCG produced booklets such as *How to Study the Bible* and *Read the Book*. Amongst the rules for Bible study were

- Bible never contradicts itself
- Check the context
- Let the Bible interpret the Bible
- Don’t *establish* doctrine with “Bible Helps” (they are indeed helpful, but should not be used to *establish* doctrine)

3. One might argue that the phrase in question in Genesis 6:9 could refer to Noah being perfect or righteous in the generation in which he lived. Whether it does or not depends entirely on context and whether the meaning of the Hebrew word *dowr* is meant to be translated in the singular (inferring one’s current generation) or in the plural (inferring one’s posterity or descendants).

I mention above the question “are we 100% absolutely sure that it can be proved from Scripture?” There is no way that a change can be legitimate, based upon a word study attempting to show that *dowr* refers to a current generation, given that in most or many occasions in Scripture it is translated generations (= posterity). This point must be kept in mind before one decides to alter this teaching. Refer to **Appendix 3. List of Scriptures where *dowr***

² These are terms used for social Marxism in the modern context.

is used also of posterity.

4. Another rule for Bible study we should all remember was "get all the Scriptures":

"No one scripture can OF ITSELF, taken OUT OF CONTEXT, be used to establish the Truth. "Knowing this first, that no prophecy of the scripture is of any PRIVATE interpretation" (II Pet. 1:20).

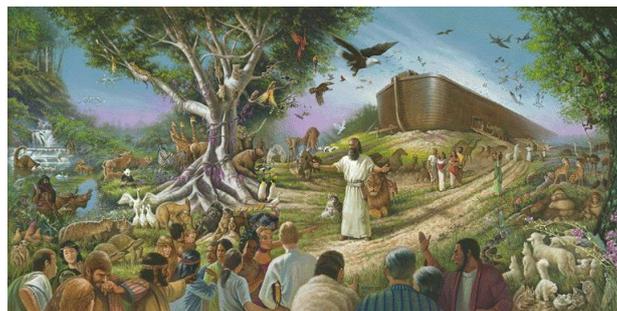
God has put His Bible together in a very unusual manner. He has written it so that men could study it intricately in its original languages, poring over its pages for their entire lifetime -- AND YET NEVER COME TO A KNOWLEDGE OF THE TRUTH. Many people have memorized great sections of the Bible and yet not come to realize what those sections mean. You must take the whole Bible in its entire context, getting ALL OF THE SCRIPTURES in that Bible ON ANY ONE SUBJECT BEFORE you can come to the knowledge of that particular subject from God's point of view.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little"

That is how the converted mind is to study the Bible. Yet, when the unconverted study God's Word a little here and a little there they are STILL NOT ABLE TO UNDERSTAND the Message of God's Truth because they do not have His Holy Spirit guiding them. That Holy Spirit -- the very mind and understanding of God -- is the power that inspired those words in the first place, and WITHOUT THAT SPIRIT TO INSPIRE THE UNDERSTANDING, THE DOOR TO THE WORD OF GOD REMAINS SHUT! (The Holy Spirit is given ONLY to those who OBEY God -- Acts 5:32.) Continuing from Isaiah: "... But the word of the Lord WAS unto them {those who DISOBEY} precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken" (Isa. 28:9-10, 13).

Oftentimes people think that the Bible is CONTRADICTING itself when actually all it is doing is SUPPLEMENTING itself. A good example of this is found in Matthew 27:37 as compared to Luke 23:38. Here Matthew and Luke APPEAR to contradict one another in their statements as to what was written on the sign affixed to the stake upon which Jesus Christ was crucified." (David Hill, *How to Study the Bible*, pp. 19, 21)

Let us attempt to adhere to these rules.



Noah and his ark

What do *towledah* and *dowr* mean?

The word *towledah* is used of descendants throughout the Bible (eg Gen 5:1; 10:1; 11:10, 27 etc). This is not in dispute.

But what can we make of *dowr*? Does it have the same meaning as *towledah*?

Various sources including *Vine’s Expository Dictionary of Biblical Words* and Keil & Delitzsch’s *Commentary on the Old Testament* argue for a meaning which would include time, age, period of time.

Translations such as *Darby’s New Translation Bible* and *The Interlinear Bible* translate this verse in that fashion.

However *dowr* has another meaning:

According to Gesenius’ *Hebrew-Chaldee Lexicon of the Old Testament*, the word can also refer to one’s posterity, generations of men (Deuteronomy 23:3-4, 9) and generation in the sense of age (Num 32:13):

(1) an age, generation of men, as living at the same time, or the time in which they lived, Gen. 7:1; Ex. 1:6; Num. 32:13; Deut. 2:14. The idea of age or generation being neglected, **it often means a race of men**, those living within a certain period of time, whether good or bad; hence, (2) race, hence generation, i.q. גֵּוּל, race or class of men, in a good sense, Ps. 14:5, "the generation of the righteous"; in a bad sense (like the Germ. *Race*), Deut. 32:5, "a perverse and crooked generation"; Deut. 32:20, "a very froward generation"; Jer. 7:29, "the generation of his wrath," i.e., those with whom God is angry." (p. 201) [emphasis mine]

The context of Genesis and chapter 6 itself suggest posterity in relation to marriage, and NOT merely one’s current generation one finds oneself in. In addition, the *Lexicon* continues

“... Habitation ... is frequently used of generations, ages to come, Lev 22:3. Nu 9:10 ... “to you, or to your posterity;””.

Therefore, it does not chiefly refer to one’s current generation. Indeed, the context of Genesis 6 is marriage, corruption and one’s posterity or offspring.

There are other sources one could quote:

- *Strong’s Concordance* for instance states that this word (*dowr*) includes the concept of one’s posterity (#1755).
- *Modern King James*: “These *are* the generations of Noah. Noah was a just man and perfect in his **generations**. Noah walked with God.”
- *Webster*: “These *are* the generations of Noah: Noah was a just man, *and* perfect in his **generations**, *and* Noah walked with God.”

- *Authorised Standard Version*: “These are the generations of Noah. Noah was a righteous man, *and* perfect in his **generations**: Noah walked with God.”
- *Rotherham*: “These are the generations of Noah, Noah was a righteous man, blameless in his **generations**.”
- *Draft Original Bible Project*: “These are the generations of Noah. Noah was a righteous man (*‘ish*), blameless in his **generations**: Noah walked with Elohim (a footnote to blameless reads: “Hebrew, *tamim*, means “complete, whole, sincere, without blemish,” see Gen 17:1; Exo 12:5).”

Given the dual nature of much of Scripture, Genesis 17:1-5 could easily also include the concept of Abraham’s descendants through to Israel being of a pure strain, given the context of Genesis.

According to *Creation & Blessing* by Allen Ross,

“Blameless describes a perfect, flawless, or complete individual. In Leviticus it is used to describe the sacrificial animals as perfect, without blemish” (p. 193).

Similarly, in a physical sense, Noah was not corrupt, but perfect in his posterity. That is the context of Genesis 6.

One may undertake a word study to demonstrate that *dowr* refers to only one’s current generations or ongoing generations instead of genealogical descent. For instance this may be shown in the following Scriptures:

“Then He said to Abram: ‘Know certainly that your descendants will be strangers in a land that is not theirs...and they will afflict them four hundred years. But in the fourth generation (*dowr*) they shall return here....’” (Gen 15:13, 16)

“[Babylon] will never be inhabited, Nor will it be settled from generation (*dowr*) to generation (*dowr*)....” (Is 13:1)

“Then the LORD said to Noah, ‘Come into the ark, you and all your household, because I have seen *that* you *are* righteous before Me in this generation (*dowr*).’” (Gen 7:1)

However, we must be very cautious about undertaking only a “word study” when setting doctrine, for that is not the only way to do so. Doctrine must be set by principles referred to at the outset of this paper. In addition, we must:

1. acknowledge that just using the words as interpreted by today’s left-liberal scholars will lead to wrong conclusions on born again, God Family and such like
2. we must admit that God was behind the old Worldwide Church of God, even when its leadership may not have had access to the materials we have today. It should be assumed to be correct in these major areas, until PROVEN wrong. After all, we are bound to continue the teachings that came through it. Let us build upon them and go

deeper into them.

3. How many can demonstrate that they had the same extent of fruits as the old Worldwide Church of God? If not, should they build upon his works instead of pulling them down?
4. I iterate - doctrine is ‘teaching’ – it is not a ‘word study’ alone. Teachings are based on the rules to Bible study and history etc – this is why the Church made so very few doctrinal mistakes compared to the churches of this world
5. the 12 rules of Bible Study as taught by the Church, do not include ‘just a word study’ – they include many other principles that must be followed before conclusions may be drawn.

Another way to look at it is from the view of *chiasmus*. It is also known as a *chiastic* structure which gets its name from the Greek letter Chi, which looks like our letter "X."

Simply, a chiasm is a literary technique that presents a concept and then repeats it back in reverse order. The typical structure is where you have parallel lines that repeat, echo, or explain each other as it builds to a key focal point in the passage. For example, Jesus says in Mark 2:27, "The Sabbath was made for man, and not man for the Sabbath." Here you see the use of "sabbath" and "man" repeated but in reverse order which gives symmetry and succinctness to the statement, thus making it more memorable.

This type of structure appears to be a common teaching device in the ancient world, allowing someone to understand the structure of a statement, helping them to memorise the concept and passage easier, and providing greater insight and depth to what is said.

In **Appendix 1. Genesis 6 finds its complement in Revelation 12.** I show that these two chapters rhyme, providing insights into each other.



God created mankind diverse. Why undermine His creation?

What does “blameless” or “perfect” mean?

The Hebrew word can mean whole, complete, intact or unblemished animal sacrifice. It is usually used for the human spiritual state. But like so many words, it can be used in a way not normally used elsewhere or in conjunction with a thought, which may not be used somewhere else in Scripture. This is not unusual in the Bible or any language.

Many defects are indeed genetic. But let us suppose it isn't – defects are not the issue – the issue is whether this Scripture refers to physical attributes including posterity. The old WCG never said it referred to physical blemishes within this context, but that it refers to physical

attributes. In Noah's case, it refers to his posterity or lineage.

The fact is that the word *tamiym* can be used for genetic blemish just as a word can be used in multiple contexts with slight variations of meanings.

In the Dead Sea Scrolls, *Birth of Noah* (4Q534-536) in discussing Genesis 6:9, Noah is said to be 'born perfect' (Robert Eisenman, *The Dead Sea Scrolls Uncovered*, p. 33). Rabbinical literature did not know how to interpret this but thought that it may refer to him being born circumcised. So this shows us that they knew that these particular Scriptures referred to physical qualities and not spiritual, alone.

"The specifics of Noah's physical characteristics are also set forth in this text, and the reference to his being 'the Elect of God' is extremely important" (p. 34).

This shows that there was at least some recognition that this verse has reference to Noah's physical attributes, even if some did not understand exactly what it was, due to the gradual loss of knowledge over time.

Notice *The Pulpit Commentary. Volume 1. Genesis – Exodus*:

"It is probable, moreover, that he was of pure descent, and in that respect also distinguished from his contemporaries, who were the offspring of promiscuous marriages between the godly and the ungodly" (Murphy)". (p. 108) [emphasis mine]

In Genesis 6

"not a single action is mentioned there to illustrate his righteousness ... Noah also admonished and warned his contemporaries, and called upon them to repent ...

"Noah's reproof of the men of his generation is derived from a reference to him as 'a righteous man' – the reference is to one who forewarns others ... only such a one being worthy of the designation "righteous"" (*Encyclopedia Judaica*, vol. 12, art. "Noah", pp. 1194-95). [emphasis mine]

It was interesting that this *Encyclopedia* said this, as other commentaries also do so. In other words, Noah's spiritual direct works are not listed. But, his other spiritual quality of preserving his genetic line is.

I was surprised to find that there were several commentaries which were so confused on this issue that they tried every which way they could to argue around it. Many of them just cannot grasp it.

Allow Mr Armstrong to explain:

"Noah, was "perfect" in his generations. That is, his heredity, ancestry (Gen. 6:9). Proof of this lies in the meaning of the Hebrew word translated "perfect." It may refer either to spiritual character (Gen. 17:1) or to physical characteristics (Lev.

22:21). Therefore Genesis 6:9 allows the translation that Noah was either "blameless" or "unblemished." The context (Gen. 6:2) clearly indicates the latter is the intended meaning of "perfect." (*Mystery of the Ages*, p. 147)

So a good rendering of Genesis 6:9 could be that Noah was the only "just" man (in spiritual character), and also "unblemished" (in his lineage) among his contemporaries." (ibid, p. 147).

Bullinger's *Companion Bible* states:

“the generations. Heb. Toledoth = family history ... perfect. Heb. Tamim, without blemish as to breed or pedigree ... **The Hebrew word *tamim* means without blemish, and is the technical word for bodily and physical perfection, and not moral.** Hence it is used of animals of *sacrificial purity*. It is rendered *without blemish* in Exodus 12:5; 29:1. Leviticus 1:3,10; 3:1,6; 4:3,23,28,32; 5:15,18; 6:6; 9:2,3; 14:10; 22:19; 23:12,18. Numbers 6:14; 28:19,31; 29:2,8,13,20,23,29,32,36. Ezekiel 43:22,23,25; 45:18,23; 46:4,6,13. *Without spot*. Numbers 19:2; 28:3,9,11; 29:17,26. *Unified*. Psalms 119:1. This shows that **Genesis 6:9 does not speak of Noah's moral perfection, but tells us that he and his family alone had preserved their pedigree and kept it pure**”.

[emphasis mine]

Theologians, decades ago, understood this truth, but they and their successors moved away from this truth – their original view was that the lines of Cain and Seth were intermarrying contrary to God's will.³ Still others perverted this understanding and speculated that fallen angels married women! (an idea that some Jews brought with them when they left Babylon). Yet the context is clear – Noah's physical descendants are under discussion. God inspired Moses, who was concerned about such matters in relation to the nation he governed, Israel, to write Genesis in this fashion.



³ Here is one view: “No doubt some of the children of Shem intermarried with the children of Ham and Japheth (Gen 7:13) giving the possibility that the frequency of defects became more pronounced leading to a progressive decline in the genetic robustness of the race. For those who are uncomfortable with God preserving a group of individuals carrying a genetic defect, it must be admitted by all that the genetic resources preserved by the people surviving the Flood were much less than those available in the entire population destroyed (the same applies to all the animal groups taken into the ark).” (Warren Shipton, “Ecosystem Community Health Initiatives and Care of Creation”, *Journal of the Adventist Theological Society*, Vol. 25, No. 1 (2014), p. 61)

God has set the bounds of the nations – this is to assist in maintaining human diversity?

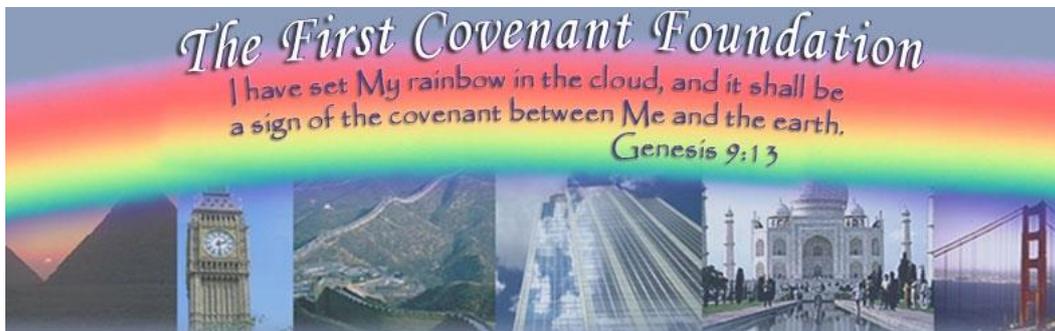
Why does Genesis 6:9 contain both spiritual and physical attributes?

God created us physical, as such His Laws are applied to us are both physical and spiritual. One cannot lead a good life spiritually, without doing so physically, including in one’s marriage and in teaching one’s offspring the ways of God.

Why does it say that this is the genealogy of Noah and straight away say that he was perfect in his generations if it does not hold reference to posterity? Therefore a good, amplified translation based on the fact that Moses, contemporary of Shem, Arphaxad etc wrote it, together with the Biblical principle and immediate context could be:

“This is the genealogy of Noah. Noah was a just man and his descendants [through to Arphaxad down the line to Abraham, Isaac and Jacob] were unblemished [this is how] Noah walked with God [during that time of wrong marriages].”

Noah was alive until 2 years before Abram was born. As such, he could guide his posterity (the righteous line) through Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah. Terah fathered Abram. As such, Noah could guide and protect them both spiritually and ethnically. What is so wrong with that?



God destroyed the pre-flood world for sinful practices. What is the point of falling into the same trap?

The Context of Genesis is about ancestries, nations, marriages and moral wickedness

The number of commercials, rock videos, movies, discussions etc advocating mixing the world into one surely mirrors what happened in the pre-Flood world. Whatever is on one’s mind follows into action, discussion etc. The amount of focus today on this issue by academia and in the media is astounding.

One of the more conservative and reasonable researchers this writer has ever come across is Walter Kaiser. In his book *The Promise Plan of God* he summaries how Genesis 6:1-4 is understood through three primary perspectives:

Cosmologically Mixed Races (human/fallen angel) view: This interpretation suggests that the "sons of God" were angels who engaged in relations with human women, resulting in the birth of "giants" (*nephilim*). This view is supported by the corrupt *Book of Enoch*, writings of Josephus, and certain texts from the *Septuagint*. However, it is contradicted by Mark 12:25, which asserts that angels do not marry, and there is a lack of scriptural evidence for marriages involving angels.

Religiously Mixed Races view: This perspective posits that the "sons of God" were the righteous descendants of Seth who intermarried with the ungodly descendants of Cain. This interpretation faces challenges due to the inconsistent application of the term "men" (referring to humanity in verse 1 and specifically to Cainites in verse 2) and the unlikely notion that such mixed unions could produce "giants," as religious affiliation does not influence genetic makeup.

Sociologically Mixed Races view: This is the favored interpretation, which identifies the "sons of God" as tyrannical male aristocrats or kings who seized power and took women in polygamous unions, driven by a desire for fame and dominance. This view is supported by ancient Aramaic Targums referring to them as "sons of nobles," Symmachus's Greek translation describing them as "sons of kings or lords," and the use of 'elohim in Scripture to denote "judges" or "magistrates" (e.g., Exodus 21:6). The term *nephilim*, which is connected to the word for "fall" (*naphal*) and associated with *gibborim* (meaning "men of valor" or "power"), likely refers to influential rulers rather than literal giants, as exemplified by figures such as Nimrod.

His conclusion is that the sociologically mixed races view provides the most coherent explanation of Genesis 6:1-4, portraying corrupt, power-seeking rulers whose actions, combined with widespread human depravity, incited God's judgment through the flood.

An extract from his book on the subject is found in **Appendix 4. Chapter 1. Excursus B: The Sons of God and the Daughters of Men (Genesis 6:1 – 4).**

Herbert Armstrong and a few others go further and view this section of Genesis 6 as referred to mixing the human races instead of preserving diversity. In this context, one author, Ken Davis, wrote some marvellous words of wisdom relating to human diversity in "Building A Biblical Theology of Ethnicity for Global Mission", *The Journal of Ministry & Theology*, Fall, pp. 91-126. You can read these in **Appendix 5. Words of Wisdom.**

1. The context is marriage between male and female and therefore ancestries - sexual impurity for those that operate outside of the marriage bounds is strongly inferred. Referring to the pre-flood environment that Noah had to endure, *The Book of Jasher* which contains various Jewish traditions, states:

“And the judges and rulers [possibly Sethites] went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, **and taught the mixture of animals of one species with the other**, in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals ... And Noah found grace in the sight of the Lord, and the Lord chose him and his children to raise up seed from them upon the face of the whole earth.” (chapter iv, verses 18,

21). [emphasis mine]

This shows that the sins of the pre-Flood world included wrong marriages and mixing species. The hint is obvious that human species may have been mixed too.

Nina Caputo in "11 Sons of God, Daughters of Man, and the Formation of Human Society in Nahmanides's Exegesis" in Ryan Szpiech (ed), *Medieval Exegesis and Religious Difference: Commentary, Conflict, and Community in the Premodern Mediterranean*, provides further insights:

"Viewing the Torah as a communication between God and his people, traditional readers must seek a way to understand this text as meaningful both regardless of and because of its position in the biblical corpus. The nonchalant manner in which the biblical narrative presents superhuman or possibly mythical creatures in Genesis 6 seems to demand clarification." (p. 174)

He quotes from *Eli'ezer (Chapters of Rabbi Eli'ezer)* which is a medieval commentary on Genesis:

"The correct interpretation in my eyes is that Adam and his wife were called *benei ha elohim* because they were made by His hands and He was their father, and they had no other father besides Him. And Adam sired many sons, as it is written, "he fathered many sons and daughters" [Gen. 5:4]. These people who were the first born of a mother and a father were of great perfection from [their] height to [their] strength, since they were born in the image of their father, as it is written of Seth: "and he fathered [a son] in his own image, after his likeness" [Gen. 5:3]. Thus it was the case that all of the early men— Adam, Seth, Enosh— were called *benei ha elohim* because these three men were in the image of God, but when the practice of idolatry began they became like [other] men who were weak and feeble." (quoted on p. 176)⁴

And Arthur Hocart wrote:

"Perhaps there never were any gods without kings, or kings without gods. When we have discovered the origin of divine kingship we shall know, but at present we only know that when history begins there are kings, the representatives of gods" (*Kingship*, p. 7).

⁴ David Livingston, "Who Were the Sons of God in Genesis 6?" *Bible and Spade*, Vol. 22, No. 2 (Spring 2009): "If the sons of the gods" are despots pretending to be "divine" kings, then who are the "daughters of men?" Possibly the children of Seth, that is, "believers." Or, they may simply have been "men," common people, in contrast to "divine" kings. Likely this latter is the sense in which it is used since it describes well the practices of the ancient Near East. There, tyrants took (or "snatched away") whoever they chose of the daughters of the common man. They were his "property." (p. 34)

He states that a number of accounts can be found in the Old Testament regarding the "sons (followers) of the prophets." Additionally, in the New Testament, Paul referred to Timothy as his "son" (or disciple). It may be reasonable to suggest that a follower of a temple-order could be referred to as a "son" of the order, which would encompass the priest-king. Nevertheless, in the case of the latter, he would be identified as "son of the god such and such". For instance, the city of Ashur had a patron deity also named Ashur. In the seventh century BC, the notable Assyrian emperor, Ashurbanipal, rose to power and took on a name that translates to "Ashur Has Made a Son."

"There would be nothing extraordinary in a worldwide diffusion of divine kingship: the doctrine evidently has exercised a great fascination over the human mind. Greece and Rome shook it off in their youth, but returned to it in their old age. When Alexander claimed to be the son of Zeus he was merely continuing, reviving, or borrowing from the East an ancient belief that the first-born of the king was really the son of a god who had assumed bodily form in order to lie with the Queen, a belief which was current in Egypt under the Early Dynasties of the Empire, if not earlier. The later Romans had to accept the divinity of kings with their empire ... Having thus re-established their sway over Western Europe the divine kings of the world did not again surrender it except to another Divine King, a Spiritual King, incarnated once for all in order ever." (pp. 16-17)

Larry Richards in *Bible Difficulties Solved* writes:

"The sons of God who "saw that daughters of men were beautiful" and "married any of them they chose" have puzzled Jewish and Christian commentators alike. It is clear that the text regards this as unnatural and a terrible sin. In the rest of the Old Testament the phrase *sons of God* is used for either angels ... or human beings who enjoyed a covenant relationship with the Lord ... **It is likely that the text refers to intermarriage between the godly line of Seth and the line of Cain**" (p. 28).⁵ [emphasis mine]

2. In *Paradise to Prison. Studies in Genesis* further light is thrown on this, using the same logic that Herbert Armstrong employed:

"... they did not sin in taking wives, but in taking wives "of all which they chose" ... the sons of God took "whichever" women they chose, without regard to their spiritual status (if the sons of God were Sethites) or to their royal status (if the sons of God were kings) ..." (p. 114)

This is similar to what Herbert W Armstrong and the old WCG taught – they took women that **they** chose, contrary to God's will. The problems of the pre-Flood world are like those today with violence, over-population, mixing of species (both human and animal).

J. Barton Payne in his *New Perspectives on the Old Testament* (pp. 56-57) promotes the idea that the term "sons of god" may be a title for kings, aristocrats and nobles. This infers that people were intermarrying to become somebodies. This often happens by marrying into another family or nation.

"Thus, the king is divine, he is god, and manifested himself as such especially on the New Year Festival. And this is not the result of a long history of evolution, but goes back to the earliest times." (Ivan Engnell, *Studies in Divine Kingship in the Ancient Near East*, p. 18)

L. Michael Morales in *Who Shall Ascend the Mountain of the Lord?* reveals that:

⁵ See Meredith Kline's article titled "Divine Kingship and Genesis 6:1-4", *Westminster Theological Journal*, Vol. 24, No. 2 (May) 1962, pp. 187-204.

"... the result of this transgression was that knowledge of the way of YHWH had been abandoned, almost utterly lost - all flesh had corrupted (nishatâ) his [YHWH's] way upon the earth' (Gen 6:12). The only previous use of this word 'way' (derek) was when YHWH had installed the cherubim and flaming sword to guard 'the way to the tree of life' (Gen. 3:24) - the way of YHWH is also the way to YHWH." (p. 58)

"It is possible then that **the 'sons of God' are to be defined as Seth's line and the primary nature of their sin was that of intermarriage with the line of Cain**- this aside from the form of that transgression, be it by tyrannical kings, cult prostitution, etc." (footnote 53, p. 58)⁶ [emphasis mine]

3. Indeed, if the 'righteous line' (and sons of God) that the commentaries decades ago used to refer to (ie the line from Seth through Noah, Shem down to Abraham, Isaac and Jacob) are 'the sons of God', this would not be unique, as the Church members are the spiritual sons and daughters of God. Given that Israel is typological of the Church, Israel were the physical 'sons of God' continuing the 'righteous line'. Ephraim, which often represents Israel as a whole, is called God's dear son in Jer 31:20.

4. Genesis 6:9 seems to recall Genesis 5 given their close connection:

"This is the book of the generations of Adam. In the day that God created man, he made him in the likeness of God.

He created them male and female, and blessed them. And He called their name man in the day when they were created.

And Adam lived one hundred and thirty years and fathered *a son* in his own likeness, after his own image. And he called his name Seth." (Gen 5:1-3, KJV)

The author, Moses, seems to indicate that Genesis 5 is remembered in the following chapter, by using similar language and referring back to the righteous line, Seth – the "sons of god" in that sense. Notice that King Solomon is called "a son of God" in IISamuel 7:14 and IChronicles 17:13!

5. Much is made of genealogies in Genesis (eg chapters 5, 10, 11, 25, 30, 49). This must have been of great interest to Moses, the author of Genesis and the other books of the Pentateuch: a simple read of them shows his intense jealousy to preserve Israel, the relationship of Israel to surrounding nations, the numbering of the tribes of Israel, marriage laws and who was married to whom and so on. Within this context, there can be no doubt that wrong marriages are referred to in Gen 6 and that this is why God inspired what He did in verse 9.

Further, Noah was contemporary to Shem, Arphaxad, Eber, Peleg, Reu, Serug, Nahor, Terah and

⁶ Morales further states: "There may be a double emphasis on Cain's desire for immortality inasmuch as children and building projects may be considered ways to leave one's name (see the Epic of Gilgamesh for the latter) both converging upon Cain's naming the city after his son. We are probably meant to see something of this motivation as well in the sons of God episode of Gen. 6, with v. 4 noting the 'men of renown', literally 'men of name' (šēm)." (footnote 71, p. 63)

"Before moving on to the patriarchal history, it is worth reflecting on the threefold descent from God's Presence that ends in the abyss of the deluge, where the earth has become 'uncreated', as it were, covered by the primordial waters once more (Gen. 7:24; cf. 1:2). All three transgressions, of Adam, Cain and the sons of God, not only involve the crossing of forbidden boundaries, but also result in the crossing of boundaries ..." (p. 64)

Haran, and apparently died just two years prior to Abram's birth. The 'righteous line' and Noah's posterity was clearly on Moses' mind as God inspired him to write Genesis (note especially chapters 5, 6, 17, 49). What can be clearer?

One skeptic admits:

"Even the genealogies were made to play their part; they either served to sidetrack those who rebelled against God (Cain, Japheth, Ham, Canaan) or to connect the believers in a straight line from Adam to Abraham. Quite the opposite of the pagans, who made no attempt to fit their mythology with their king lists and annals" (George Livingston, *The Pentateuch in Its Cultural Environment*, p. 149).

Another wrote:

"Just before the flood this rebellion produced "men of renown," literally, "men of a name" (Gen 6:4). These "men of a name" were the offspring of the sexual union of "the sons of God" and the "the daughters of men." The text depicts them as ancient warriors who had established their reputation or fame (the implication of the term ... [sem, "name"] here (20) apart from God." (Keith Essex, "The Abrahamic Covenant," *The Master's Seminary Journal*, Vol. 10, No. 2 (Fall 1999), p. 196)

Now turn to Deuteronomy 32:5-9 also written by Moses:

"They have **corrupted** themselves: *they are* not His sons; *it is* their **blemish**; *they are* a crooked and perverse **generation** [*dowr*].

Do you thus give back to Jehovah, Oh foolish and unwise people? *Is* He not your Father who bought you? *Has* He *not* made you and established you?

Remember the days of old; consider the years of many **generations** [*dowr*].

Ask your father, and he will show you; your elders, and they will tell you.

When the Most High **divided to the nations their inheritance, when He separated the sons of Adam** [God brought about the different races from the beginning], He **set the bounds of the people** according to the number of the sons of Israel. [in Genesis 11 they tried to mix together, exactly like they tried to do prior to the Flood. See also Acts 17:26]

For Jehovah's portion *is* His people. Jacob *is* the lot of His inheritance." [how like Noah and his posterity became God's people]

Here, Moses is very likely writing a parallel to Genesis 6, and is warning Israel not to do what their forefathers, the 'sons of God', did.

In discussing Genesis 6: 9 *The New International Commentary on the Old Testament. The Book of Genesis chapters 1-17* states:

"These three sentences are only ten words in Hebrew. We remember too that Noah is the tenth generation from Adam according to select genealogies of Gen 5:1-32. By using this sequence of ten words, perhaps the author is underscoring the fact that Noah formed the tenth generation from creation." (p. 277)

Genesis uses this type of poetry and imagery throughout. This reveals that Genesis 6 “generations” refers not to the current generation or contemporaries of Noah but all generations clear back to Adam and Eve. So, was Noah ‘more righteous’ than the other holy people? Is it possible to be more righteous than someone else?

Or, did he preserve his ethnic identity and teach his offspring to do so which extended through the generations? Notice:

“The word blameless means free from defect, as may be observed in the many passages describing the unblemished animal presented to God (Ex. 12:5; Lev 1:3, 10; 3:1, 6; etc) ... Of course, Noah was not “free from defect”. He was *tamim*, but not sinless. Perhaps a word like “wholesome” or “sound” or “candid” would be appropriate when applying this word to people.” (*The New International Commentary on the Old Testament. The Book of Genesis chapters 1-17*)

No one is sinless or ever has been with the exception of Christ Himself. Yet Noah was blameless indeed – that is what the Scriptures say - I was surprised to find that there were several commentaries which were so confused on the issue of Noah holding fast to his genetic type, that they tried every which way they could to argue around it.

6. Directly after the Flood, many tried to integrate the world’s peoples again, contrary to God’s will Who divided the nations (Gen 10:25, 32). But Satan wanted integration (Genesis 11:4-9) much like the United Nations does today. How did God disperse the nations? He confounded the single language and assigned different languages to different nations and races. All anthropologists and linguists will tell you that language is a cultural/ethnic transmitter – beside geographical bounds it is the chief means for a nation or ethnic group to maintain its identity over thousands of years. This proves that God segregated the peoples on ethnic lines to preserve their identities after the Babel incident.

It was through this scattering along ethnic lines with language being used to prevent amalgamation, that His purpose to preserve human diversity could be fulfilled:

“And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place.” (Acts 17:26, ESV)

7. In Genesis 24, 26, 27 we have virtually arranged marriages. Why? Given that these people were pagans, it must have been for ethnic reasons to prevent their sons marrying women that **they** chose (see point 2 above) contrary to the will of their parents (Ex 20:12):

“**Honor your father and your mother**, so that your days may be long upon the land which Jehovah your God gives you.” (Ex 20:12, ASV)

“And Abraham said to the oldest servant of his house, who ruled over all that he had, I pray you, put your hand under my thigh.

“And I will make you swear by Jehovah, the God of Heaven and the God of the earth, that **you shall not take a wife to my son of the daughters of the Canaanites**, among whom I dwell.

But you shall go to my country and to my kindred, and take a wife to my son Isaac.” (Gen 24:2-4, ASV)

“And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite;
who were a grief of spirit to Isaac and to Rebekah.” (Gen 26:34-35, ASV)

“And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth, like these of the daughters of the land, what good is my life to me?

And Isaac called Jacob, and blessed him, and commanded him. And he said to him, You shall not take a wife of the daughters of Canaan.

And Esau saw that Isaac had blessed Jacob and had sent him away to Padan-aram in order to take a wife from there, and that as he blessed him he gave him a command, saying, You shall not take a wife of the daughters of Canaan; and Jacob obeyed his father and his mother, and had gone to Padan-aram.” (Gen 27:46; 28:1, 7-8, ASV)

Some modern scholarship agrees that these were marriages ethnically unacceptable. *The International Bible Encyclopedia*, article “Esau” states:

“The birth narrative that mentioned the second child grasping the heel of the first foreshadowed the subordinate relationship of the Edomites to the offspring of Jacob (cf. Jer 49:8; Ob. 6; Rom 9:10-13) ...

Archaeological discoveries from Nuzi have shown that disposing of the birthright among members of the same family was not unknown.

Esau’s apparent indifference to such valued possessions as the birthright was reflected in his marriage to two local women who were not of Abrahamic stock. This was a matter of great regret to Isaac and Rebekah (Gen. 26:35), and doubtless prompted the latter to instruct Jacob in ways of obtaining the patriarchal blessing that properly belonged to Esau (ch. 27).” [emphasis mine]

From the above, we have further evidence of what the wrong marriages of Genesis 6 were all about. They were mixed marriages. This is the context in which Moses wrote the Pentateuch, Genesis and of course chapters 6, 10 and 11.

Are we seeing a repetition of the times of Noah today?

The following table compares the days of Noah with various prophecies found in the New Testament that demonstrate the similarities:

Table Comparing the Days of Noah with Christ’s Prophecies

(“But as the days of Noe were, so shall also the coming of the Son of man be” Matt 24:37)

By Craig M White, Version 1.6

Event	Days of Noah	Christ’s Prophecies	Other Scriptures & Comments
Population explosion	Gen 6:1		
Wrong marriages (inc	Gen 6:2-5	Matt 24:38; Luke 17:26-27	NB: Luke 17:28-30 – the situation

Event	Days of Noah	Christ’s Prophecies	Other Scriptures & Comments
homosexual and other perversions)			was similar during the days of Lot (cp 2Pet 2:6-10; Jude 1:7) ⁷
Wrong foods		Matt 24:38; Luke 17:26-27	Cp Is 22:12-14
Plague of wrong thoughts	Gen 6:5		Cp II Tim 3:1-6; Rom 1:28-32; Is 59:2-8
A very few find favour with God (a righteous remnant)	Gen 6:8		Heb 11:7; 1Pet 3:20
Violence (inc wars)	Gen 6:11		
Warning ministry (120 years)			II Pet 2:5
Sudden destruction	Gen 7:11-13	Matt 24:38-39	
Global destruction of the earth and its inhabitants	Gen 6:7, 13	Matt 24:28; Luke 17:37 ⁸	Ezek 14:13-22
Remnant kept safe		Matt 24:40-41; Luke 17:30-	
Watch		Matt 24:42	

An insightful article in this context that helps in understanding this is Daniel Strett, “As it was in the Days of Noah: The Prophets’ Typological Interpretation of Noah’s Flood”, *Criswell Theological Review*, Vol. 5, No. 1 (Fall, 2007), pp. 33–51.

How did Noah ‘walk with God’? Concluding comments

It is interesting that Moses uses two expressions for Noah’s walk with God: he was spiritually righteous and he was righteous or upright in his posterity. Moses uses such an expression to indicate two attributes of Noah: physical and spiritual in the last days of that pre-Flood world.

How did he “walk with God”? How was he righteous? Well, he must have lived a way of life opposite to the behaviour of his contemporaries:

- (1). His marriage was different;
- (2). He was not corrupt;
- (3). He was not wicked;

⁷ The term “strange flesh” refers to illicit sexual activity including homosexual. See Dave Miller, *Homosexuality and Strange Flesh*, Apologetics Press. 5 Oct.

⁸ “First, Jesus describes what life was like in the time of Noah, when people did not expect the flood. His point in verse 39 is that “they knew nothing about what would happen until the flood came and *took them all away*. That is how it will be at the coming of the Son of Man.” Note that the phrase *took them all away* describes judgment (it was Noah and his family who were *left* on the earth). Thus, when Jesus introduces the eschatological equivalent to the days of Noah (in verses 40-41) it is clear from the analogy he draws that the ones *taken* are the unrighteous, to judgment. If we doubt this interpretation, we need only turn to Luke’s version of this text, for he follows the narrative of one taken and one left (in 17:34 and 36) with a question from the disciples in verse 37. “Where, Lord?” they ask. That is, where are they taken? Jesus replies, “Where there is a dead body, there the vultures will gather.” This is clearly a reference to judgment; the image is certainly not of “heaven.”” (J. Richard Middleton, “A New Heaven and a New Earth: The case for a holistic reading of the Biblical Story of Redemption,” *Journal for Christian Theological Research* (2006), Vol. 6, Article 4, p. 95.)

(4). His heart was pure;

(5). He was not violent – in other words he was opposite to the wickedness of that time. In particular, marriage is raised as the most important issue in Genesis 6.

Further, why should God destroy the entire world and start all over again, if it were the normal ongoing sins of man? There must have been types of sin that so ruined God’s creation and could have upset His plan, that He had to destroy almost everyone so He could virtually start all over again. We are nearing similar proportions of that today. In Luke 17 we are told that the end-time will be very sinful, as in Noah’s day:

“And as it was in the days of Noah, so it also shall be in the days of the Son of Man.

They ate, they drank, **they married wives, they were given in marriage**, until *the* day that Noah entered into the ark; and the flood came and destroyed *them* all.

So also as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built;

but the day Lot went out of Sodom, it rained fire and brimstone from the heaven and destroyed *them* all.

Even so it shall be in the day when the Son of Man is revealed.” (Luke 17:26-30, KJV) [see also Matt 24:38].

The first thing to notice is that marriage is mentioned here in similitude to Genesis 6:1-3 and give the context, which must refer to the same type of (wrong) marriages as in the days of Noah. Christ cannot mean that the world will just have marriages and so on today as in those days. The context is wrong marriages and subsequent punishment for them. Today people are eating and drinking wrong foods, buying and selling in the wrong manner (ripping each other off as never before), forcing the land (do not observe Land Sabbaths) and building in the wrong fashion (forcing people into tiny dwellings through over-population etc).

People will not be living normal lives in the end, leading up to the Tribulation and that is a reason for the future Tribulation followed by the Day of the Lord. The entire context of Genesis 6 and Christ’s words are related to punishment upon man for sin, wrong lifestyles and in particular wrong marriages.



The choice is ours – maintain Gods’ beautiful diversity or join the world in destroying it

Consider the following quote from the 1700s – it is applicable also to the 1968 liberal revolutionaries against traditional conservative values:

“...it does not require a majority to prevail, but rather an irate, tireless minority keen to set brush fires in people's minds...” -- Samuel Adams.

The same is true in the Churches of God today as we suffer the relentless attacks from the woke and globalist crowd.

Appendix 1: Genesis 6 finds its complement in Revelation 12

Genesis Finds its Complement in the Apocalypse. Below is Appendix 3 from *The Companion Bible*.

GENESIS.

1. Genesis, the book of beginning.
2. The Earth created (1:1).
3. Satan's first rebellion.
4. Sun, moon and stars for the Earth's government (1:14-16).
5. Sun to govern the day (1:16).
6. Darkness called night (1:5).
7. Waters called seas (1:10).
8. A river for Earth's blessing (2:10-14).
9. Man in God's image (1:26).
10. Entrance of sin (3).
11. Curse pronounced (3:14,17).
12. Death entered (3:19).
13. Cherubim, first mentioned in connection with man (3:24).
14. Man driven out from Eden (3:24).
15. Tree of life guarded (3:24).
16. Sorrow and suffering enter (3:17).
17. Man's religion, art, and science, resorted to for enjoyment, apart from God (4).
18. Nimrod, a great rebel and king, and **hidden** anti-God, the founder of Babylon (10:8,9).
- 19. A flood from God to destroy an evil generation (6:9).**
20. The Bow, the token of God's covenant with the Earth (9:13).
21. Sodom and Egypt, the place of corruption and temptation (13,19).
22. A confederacy against Abraham's people overthrown (14).
23. Marriage of first Adam (2:18-23).
24. A bride sought for Abraham's son (Isaac) and found (24).
25. Two angels acting for God on behalf of His People (19).
26. A promised seed to possess the gate of his enemies (22:17).
27. Man's dominion ceased and Satan's begun (3:24).
28. The old serpent causing sin, suffering,

APOCALYPSE.

1. Apocalypse, the book of the end.
2. The Earth passed away (21:1).
3. Satan's final rebellion (20:3,7-10).
4. Sun, moon, and stars, connected with Earth's judgement (6:13; 8:12; 16:8).
5. No need of the sun (21:23).
6. "No night there" (22:5).
7. "No more sea" (21:1).
8. A river for the New Earth (22:1,2).
9. Man headed by one in Satan's image (13).
10. Development and end of sin (21,22).
11. "No more curse" (22:3).
12. "No more death" (21:4).
13. Cherubim, finally mentioned in connection with man (4:6).
14. Man restored (22).
15. "Right to the Tree of Life" (22:14).
16. No more sorrow (21:4).
17. Man's religion, luxury, art, and science, in their full glory, judged and destroyed by God (18).
18. The Beast, the great rebel, a king, and **manifested** anti-God, the reviver of Babylon (13-18).
- 19. A flood from Satan to destroy an elect generation (12).**
20. The Bow, betokening God's remembrance of His covenant with the Earth (4:3; 10:1).
21. Sodom and Egypt again: (spiritually representing Jerusalem) (11:8).
22. A confederacy against Abraham's seed overthrown (12).
23. Marriage of last Adam (19).
24. A Bride made ready and brought to Abraham's Son (19:9) See Matthew 1:1.
25. Two witnesses acting for God on behalf of His People (11).
26. The promised seed coming into possession (11:18).
27. Satan's dominion ended, and man's restored (22).
28. The old serpent bound for 1,000 years (20:1-

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| and death (3:1). | 3). |
| 29. The doom of the old serpent pronounced (3:15). | 29. The doom on the old serpent executed (20:10). |
| 30. Sun, moon, and stars, associated with Israel (37:9). | 30. Sun, moon, and stars, associated again with Israel (12). |

Note point 19 highlighted.

What the above shows (centred on Genesis 6:9 comparison to Revelation 12) is that as the spiritually pure, unmixed with this world were attacked by Satan (and many of them preserved in Revelation 12), so the physically mixed in Genesis 6, were destroyed by God.

Further, *The Companion Bible's* appendix, does not notice the parallel between the 144,000 Israelites who were 'virgins' (compared to the Great Whore) and the Sons of God who were sexually impure.

"And I heard the number of those who were sealed, one hundred *and* forty-four thousands, having been sealed out of every tribe of the **sons of Israel.**" (Rev 7:4, BLB)

"And they sang as it were a new song before the throne and before the four living creatures and the elders. And no one could learn that song except the hundred *and* forty-four thousands who were redeemed from the earth.

"These are those who **were not defiled with women; for they are virgins.** These are those who follow the Lamb wherever He goes. These were redeemed from among men, *as a firstfruit to God and to the Lamb.*" (Rev 14:3-4, BLB)

So, while the line of Seth (sons of God) defiled themselves by not being sexually pure by marrying the women meant for them, contrary to their parent's wishes, the Israelites in Revelation 7 and 14 (also sons of God) are spiritually pure by not defiling themselves with a great Whore. This also shows that the sons of God in Genesis 6 are humans and not fallen angels, because humans are inferred sons of God in Revelation, paralleling Genesis 6.

Appendix 2: The immediate context of Genesis 6

NB: *American Standard Version* used throughout this appendix.

Gen 6:1 And it came to pass, when men began to multiply **[population explosion like today]** on the face of the ground, and daughters were born unto them,

Gen 6:2 that the sons of God [type of Israel] saw the daughters of men that they were fair; and they took them wives of all that they chose **[they went against the wishes of their parents to preserve their ethnic identities like today]**.

Gen 6:3 And Jehovah said, My spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years.

Gen 6:4 The Nephilim were in the earth in those days, and also after that, when the sons of God came unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown. **[these offspring took over leadership positions because they were so numerous]**

Gen 6:5 And Jehovah saw that the wickedness of man was great in the earth **[these marriages were obviously not approved of God]**, and that every imagination of the thoughts of his heart was only evil continually **[constant bad thoughts of sex, about others, revenge, hate and so on]**.

Gen 6:6 And it repented Jehovah that he had made man on the earth, and it grieved him at his heart.

Gen 6:7 And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them.

Gen 6:8 But Noah found favor in the eyes of Jehovah.

Gen 6:9 These are the generations **[offspring]** of Noah. Noah was a righteous man **[spiritually upright]**, and perfect in his generations **[his immediate posterity kept their ethnic identity and he could guide them for generations thereafter until he died, 2 years prior to the birth of Abram]**: Noah walked with God. **[Noah's behaviour and marriage was different to the world's]**

Gen 6:10 And Noah begat three sons, Shem, Ham, and Japheth.

Gen 6:11 And the earth was corrupt before God, and the earth was filled with violence.

Gen 6:12 And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

Gen 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Gen 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

Gen 6:15 And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

Gen 6:16 A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

Gen 6:17 And I, behold, I do bring the flood of waters upon this earth, to destroy all flesh, wherein is the breath of life, from under heaven; everything that is in the earth shall die.

Gen 6:18 But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Gen 6:19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

Gen 6:20 Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive.

Gen 6:21 And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them.

Gen 6:22 Thus did Noah; according to all that God commanded him, so did he.

Appendix 3. List of Scriptures where *dowr* is used also as posterity

NB: KJV used throughout this appendix.

(Gen 6:9) These *are* the generations⁸⁴³⁵ of Noah⁵¹⁴⁶. Noah⁵¹⁴⁶ was a just⁶⁶⁶² man³⁷⁶ *and* perfect⁸⁵⁴⁹ in his **generations**¹⁷⁵⁵, *and* Noah⁵¹⁴⁶ walked¹⁹⁸⁰ with God⁴³⁰. perfect: or, upright

(Gen 9:12) And God⁴³⁰ said⁵⁵⁹, This *is* the token²²⁶ of the covenant¹²⁸⁵ which I⁵⁸⁹ make⁵⁴¹⁴ between me and you and every living²⁴¹⁶ creature⁵³¹⁵ that *is* with you, for perpetual⁵⁷⁶⁹ **generations**¹⁷⁵⁵:

(Gen 17:7) And I will establish⁶⁹⁶⁵ my covenant¹²⁸⁵ between me and thee and thy seed²²³³ after thee³¹⁰ in their **generations**¹⁷⁵⁵ for an everlasting⁵⁷⁶⁹ covenant¹²⁸⁵, to be a God⁴³⁰ unto thee, and to thy seed²²³³ after thee³¹⁰.

(Gen 17:9) And God⁴³⁰ said⁵⁵⁹ unto Abraham⁸⁵, Thou shalt keep⁸¹⁰⁴ my covenant¹²⁸⁵ therefore, thou, and thy seed²²³³ after thee³¹⁰ **in their generations**¹⁷⁵⁵.

(Gen 17:12) And he that is eight⁸⁰⁸³ days³¹¹⁷ old¹¹²¹ shall be circumcised⁴¹³⁵ among you, every man child²¹⁴⁵ **in your generations**¹⁷⁵⁵, he that is born³²¹¹ in the house¹⁰⁰⁴, or bought⁴⁷³⁶ with money³⁷⁰¹ of any stranger¹¹²¹,⁵²³⁶, which *is* not of thy seed²²³³. he that is eight...: Heb. a son of eight days

(Exo 3:15) And God⁴³⁰ said⁵⁵⁹ moreover⁵⁷⁵⁰ unto Moses⁴⁸⁷², Thus shalt thou say⁵⁵⁹ unto the children¹¹²¹ of Israel³⁴⁷⁸, The LORD³⁰⁶⁸ God⁴³⁰ of your fathers¹, the God⁴³⁰ of Abraham⁸⁵, the God⁴³⁰ of Isaac³³²⁷, and the God⁴³⁰ of Jacob³²⁹⁰, hath sent⁷⁹⁷¹ me unto you: this *is* my name⁸⁰³⁴ for ever⁵⁷⁶⁹, and this *is* my memorial²¹⁴³ **unto all**¹⁷⁵⁵ **generations**¹⁷⁵⁵.

(Exo 30:8) And when Aaron¹⁷⁵ lighteth⁵⁹²⁷ the lamps⁵²¹⁶ at even⁶¹⁵³, he shall burn incense⁶⁹⁹⁹ upon it, a perpetual⁸⁵⁴⁸ incense⁷⁰⁰⁴ before⁶⁴⁴⁰ the LORD³⁰⁶⁸ throughout your **generations**¹⁷⁵⁵. lighteth: or setteth up: Heb. causeth to ascend at even: Heb. between the two evenings

(Exo 30:10) And Aaron¹⁷⁵ shall make an atonement³⁷²² upon the horns⁷¹⁶¹ of it once²⁵⁹ in a year⁸¹⁴¹ with the blood¹⁸¹⁸ of the sin offering²⁴⁰³ of atonements³⁷²⁵: once²⁵⁹ in the year⁸¹⁴¹ shall he make atonement³⁷²² upon it **throughout your generations**¹⁷⁵⁵: it *is* most⁶⁹⁴⁴ holy⁶⁹⁴⁴ unto the LORD³⁰⁶⁸.

(Exo 30:21) So they shall wash⁷³⁶⁴ their hands³⁰²⁷ and their feet⁷²⁷², that they die⁴¹⁹¹ not: and it shall be a statute²⁷⁰⁶ for ever⁵⁷⁶⁹ to them, *even* to him and to his seed²²³³ **throughout their generations**¹⁷⁵⁵.

(Exo 30:31) And thou shalt speak¹⁶⁹⁶ unto the children¹¹²¹ of Israel³⁴⁷⁸, saying⁵⁵⁹, This shall be an holy⁶⁹⁴⁴ anointing⁴⁸⁸⁸ oil⁸⁰⁸¹ unto me **throughout your generations**¹⁷⁵⁵.

(Exo 31:13) Speak¹⁶⁹⁶ thou also unto the children¹¹²¹ of Israel³⁴⁷⁸, saying⁵⁵⁹, Verily³⁸⁹ my sabbaths⁷⁶⁷⁶ ye shall keep⁸¹⁰⁴: for it *is* a sign²²⁶ between me and you **throughout your generations**¹⁷⁵⁵; that ye may know³⁰⁴⁵ that I *am* the LORD³⁰⁶⁸ that doth sanctify⁶⁹⁴² you.

(Exo 31:16) Wherefore the children¹¹²¹ of Israel³⁴⁷⁸ shall keep⁸¹⁰⁴ the sabbath⁷⁶⁷⁶, to observe⁶²¹³ the sabbath⁷⁶⁷⁶ **throughout their generations**¹⁷⁵⁵, for a perpetual⁵⁷⁶⁹ covenant¹²⁸⁵.

(Exo 40:15) And thou shalt anoint⁴⁸⁸⁶ them, as thou didst anoint⁴⁸⁸⁶ their father¹, that they may minister unto me in the priest's office³⁵⁴⁷: for their anointing⁴⁸⁸⁸ shall surely be an everlasting⁵⁷⁶⁹ priesthood³⁵⁵⁰ **throughout their generations**¹⁷⁵⁵.

(Lev 3:17) *It shall be* a perpetual⁵⁷⁶⁹ statute²⁷⁰⁸ **for your generations**¹⁷⁵⁵ throughout all your dwellings⁴¹⁸⁶, that ye eat³⁹⁸ neither fat²⁴⁵⁹ nor blood¹⁸¹⁸.

(Lev 6:18) All the males²¹⁴⁵ among the children¹¹²¹ of Aaron¹⁷⁵ shall eat³⁹⁸ of it. *It shall be* a statute²⁷⁰⁶ for ever⁵⁷⁶⁹ **in your generations**¹⁷⁵⁵ concerning the offerings^{801.0} of the LORD³⁰⁶⁸ made by fire⁸⁰¹: every one that toucheth⁵⁰⁶⁰ them shall be holy⁶⁹⁴².

(Lev 7:36) Which the LORD³⁰⁶⁸ commanded⁶⁶⁸⁰ to be given⁵⁴¹⁴ them of the children¹¹²¹ of Israel³⁴⁷⁸, in the day³¹¹⁷ that he anointed⁴⁸⁸⁶ them, *by* a statute²⁷⁰⁸ for ever⁵⁷⁶⁹ **throughout their generations**¹⁷⁵⁵.

(Lev 10:9) Do not drink⁸³⁵⁴ wine³¹⁹⁶ nor strong drink⁷⁹⁴¹, thou, nor thy sons¹¹²¹ with thee, when ye go⁹³⁵ into the tabernacle¹⁶⁸ of the congregation⁴¹⁵⁰, lest ye die⁴¹⁹¹: *it shall be* a statute²⁷⁰⁸ for ever⁵⁷⁶⁹ **throughout your generations**¹⁷⁵⁵:

(Lev 17:7) And they shall no more offer²⁰⁷⁶ their sacrifices²⁰⁷⁷ unto devils⁸¹⁶³, after³¹⁰ whom they have gone a whoring²¹⁸¹. This shall be a statute²⁷⁰⁸ for ever⁵⁷⁶⁹ unto them **throughout their generations**¹⁷⁵⁵.

(Lev 21:17) Speak¹⁶⁹⁶ unto Aaron¹⁷⁵, saying⁵⁵⁹, Whosoever³⁷⁶ *he be* of thy seed²²³³ **in their generations**¹⁷⁵⁵ that hath *any* blemish³⁹⁷¹, let him not approach⁷¹²⁶ to offer⁷¹²⁶ the bread³⁸⁹⁹ of his God⁴³⁰. bread: or, food

(Lev 22:3) Say⁵⁵⁹ unto them, Whosoever³⁷⁶ *he be* of all your seed²²³³ **among your generations**¹⁷⁵⁵, that goeth⁷¹²⁶ unto the holy things⁶⁹⁴⁴, which the children¹¹²¹ of Israel³⁴⁷⁸ hallow⁶⁹⁴² unto the LORD³⁰⁶⁸, having his uncleanness²⁹³² upon him, that soul⁵³¹⁵ shall be cut off³⁷⁷² from my presence⁶⁴⁴⁰: *I am* the LORD³⁰⁶⁸.

(Lev 23:14) And ye shall eat³⁹⁸ neither bread³⁸⁹⁹, nor parched corn⁷⁰³⁹, nor green ears³⁷⁵⁹, until the selfsame^{6106, 2088} day³¹¹⁷ that⁵⁷⁰⁴ ye have brought⁹³⁵ an offering⁷¹³³ unto your God⁴³⁰: *it shall be* a statute²⁷⁰⁸ for ever⁵⁷⁶⁹ **throughout your generations**¹⁷⁵⁵ in all your dwellings⁴¹⁸⁶.

(Lev 23:21) And ye shall proclaim⁷¹²¹ on the selfsame⁶¹⁰⁶ day³¹¹⁷, *that* it may be an holy⁶⁹⁴⁴ convocation⁴⁷⁴⁴ unto you: ye shall do⁶²¹³ no servile⁵⁶⁵⁶ work⁴³⁹⁹ *therein*: *it shall be* a statute²⁷⁰⁸ for ever⁵⁷⁶⁹ in all your dwellings⁴¹⁸⁶ **throughout your generations**¹⁷⁵⁵.

(Lev 23:31) Ye shall do⁶²¹³ no manner of work⁴³⁹⁹: *it shall be* a statute²⁷⁰⁸ for ever⁵⁷⁶⁹ **throughout your generations**¹⁷⁵⁵ in all your dwellings⁴¹⁸⁶.

(Lev 23:41) And ye shall keep²²⁸⁷ it a feast²²⁸² unto the LORD³⁰⁶⁸ seven⁷⁶⁵¹ days³¹¹⁷ in the year⁸¹⁴¹. *It shall be* a statute²⁷⁰⁸ for ever⁵⁷⁶⁹ **in your generations**¹⁷⁵⁵: ye shall celebrate²²⁸⁷ it in the seventh⁷⁶³⁷ month²³²⁰.

(Lev 23:43) That **your generations**¹⁷⁵⁵ may know³⁰⁴⁵ that I made the children¹¹²¹ of Israel³⁴⁷⁸ to dwell³⁴²⁷ in booths⁵⁵²¹, when I brought them out³³¹⁸ of the land⁷⁷⁶ of Egypt⁴⁷¹⁴: *I am* the LORD³⁰⁶⁸ your God⁴³⁰.

(Lev 24:3) Without²³⁵¹ the vail⁶⁵³² of the testimony⁵⁷¹⁵, in the tabernacle¹⁶⁸ of the congregation⁴¹⁵⁰, shall Aaron¹⁷⁵ order⁶¹⁸⁶ it from the evening⁶¹⁵³ unto the morning¹²⁴² before⁶⁴⁴⁰ the LORD³⁰⁶⁸ continually⁸⁵⁴⁸: *it shall be* a statute²⁷⁰⁸ for ever⁵⁷⁶⁹ **in your generations**¹⁷⁵⁵.

(Lev 25:30) And if it be not redeemed¹³⁵⁰ within the space⁴³⁹⁰ of a full⁸⁵⁴⁹ year⁸¹⁴¹, then the house¹⁰⁰⁴ that is

in the walled²³⁴⁶ city⁵⁸⁹² shall be established⁶⁹⁶⁵ for ever⁶⁷⁸³ to him that bought⁷⁰⁶⁹ it **throughout his generations¹⁷⁵⁵**: it shall not go out³³¹⁸ in the jubile³¹⁰⁴.

(Num 10:8) And the sons¹¹²¹ of Aaron¹⁷⁵, the priests³⁵⁴⁸, shall blow⁸⁶²⁸ with the trumpets²⁶⁸⁹; and they shall be to you for an ordinance²⁷⁰⁸ for ever⁵⁷⁶⁹ **throughout your generations¹⁷⁵⁵**.

(Num 15:14) And if a stranger¹⁶¹⁶ sojourn¹⁴⁸¹ with you, or whosoever *be* among⁸⁴³² **you in your generations¹⁷⁵⁵**, and will offer⁶²¹³ an offering made by fire⁸⁰¹, of a sweet⁵²⁰⁷ savour⁷³⁸¹ unto the LORD³⁰⁶⁸; as ye do⁶²¹³, so he shall do⁶²¹³.

(Num 15:15) One²⁵⁹ ordinance²⁷⁰⁸ *shall be both* for you of the congregation⁶⁹⁵¹, and also for the stranger¹⁶¹⁶ that sojourneth¹⁴⁸¹ *with you*, an ordinance²⁷⁰⁸ for ever⁵⁷⁶⁹ **in your generations¹⁷⁵⁵**: as ye *are*, so shall the stranger¹⁶¹⁶ be before⁶⁴⁴⁰ the LORD³⁰⁶⁸.

(Num 15:21) Of the first⁷²²⁵ of your dough⁶¹⁸² ye shall give⁵⁴¹⁴ unto the LORD³⁰⁶⁸ an heave offering⁸⁶⁴¹ **in your generations¹⁷⁵⁵**.

(Num 15:23) *Even* all that the LORD³⁰⁶⁸ hath commanded⁶⁶⁸⁰ you by the hand³⁰²⁷ of Moses⁴⁸⁷², from the day³¹¹⁷ that the LORD³⁰⁶⁸ commanded⁶⁶⁸⁰ *Moses*, and henceforward¹⁹⁷³ **among your generations¹⁷⁵⁵**;

(Num 15:38) Speak¹⁶⁹⁶ unto the children¹¹²¹ of Israel³⁴⁷⁸, and bid⁵⁵⁹ them that they make⁶²¹³ them fringes⁶⁷³⁴ in the borders³⁶⁷¹ of their garments⁸⁹⁹ **throughout their generations¹⁷⁵⁵**, and that they put⁵⁴¹⁴ upon the fringe⁶⁷³⁴ of the borders³⁶⁷¹ a ribband⁶⁶¹⁶ of blue⁸⁵⁰⁴:

(Num 18:23) But the Levites³⁸⁸¹ shall do⁵⁶⁴⁷ the service⁵⁶⁵⁶ of the tabernacle¹⁶⁸ of the congregation⁴¹⁵⁰, and they shall bear⁵³⁷⁵ their iniquity⁵⁷⁷¹: *it shall be* a statute²⁷⁰⁸ for ever⁵⁷⁶⁹ **throughout your generations¹⁷⁵⁵**, that among⁸⁴³² the children¹¹²¹ of Israel³⁴⁷⁸ they have⁵¹⁵⁷ no inheritance⁵¹⁵⁹.

(Num 35:29) So these *things* shall be for a statute²⁷⁰⁸ of judgment⁴⁹⁴¹ **unto you throughout your generations¹⁷⁵⁵** in all your dwellings⁴¹⁸⁶.

(Deu 7:9) Know³⁰⁴⁵ therefore that the LORD³⁰⁶⁸ thy God⁴³⁰, he *is* God⁴³⁰, the faithful⁵³⁹ God⁴¹⁰, which keepeth⁸¹⁰⁴ covenant¹²⁸⁵ and mercy²⁶¹⁷ with them that love¹⁵⁷ him and keep⁸¹⁰⁴ his commandments⁴⁶⁸⁷ **to a thousand⁵⁰⁵ generations¹⁷⁵⁵**;

(Deu 32:7) Remember²¹⁴² the days³¹¹⁷ of old⁵⁷⁶⁹, consider⁹⁹⁵ the years⁸¹⁴¹ **of many¹⁷⁵⁵ generations¹⁷⁵⁵**: ask⁷⁵⁹² thy father¹, and he will shew⁵⁰⁴⁶ thee; thy elders²²⁰⁵, and they will tell⁵⁵⁹ thee. many...: Heb. generation and generation

(Jos 22:27) But *that it may be* a witness⁵⁷⁰⁷ between us, and you, **and our generations¹⁷⁵⁵** after³¹⁰ us, that we might do⁵⁶⁴⁷ the service⁵⁶⁵⁶ of the LORD³⁰⁶⁸ before⁶⁴⁴⁰ him with our burnt offerings⁵⁹³⁰, and with our sacrifices²⁰⁷⁷, and with our peace offerings⁸⁰⁰²; that your children¹¹²¹ may not say⁵⁵⁹ to our children¹¹²¹ in time to come⁴²⁷⁹, Ye have no part²⁵⁰⁶ in the LORD³⁰⁶⁸.

(Jos 22:28) Therefore said⁵⁵⁹ we, that it shall be, when they should so say⁵⁵⁹ **to us or to our generations¹⁷⁵⁵** in time to come⁴²⁷⁹, that we may say⁵⁵⁹ *again*, Behold⁷²⁰⁰ the pattern⁸⁴⁰³ of the altar⁴¹⁹⁶ of the LORD³⁰⁶⁸, which our fathers¹ made⁶²¹³, not for burnt offerings⁵⁹³⁰, nor for sacrifices²⁰⁷⁷; but it *is* a witness⁵⁷⁰⁷ between us and you.

(Jdg 3:2) Only that⁷⁵³⁵ **the generations¹⁷⁵⁵** of the children¹¹²¹ of Israel³⁴⁷⁸ might know³⁰⁴⁵, to teach³⁹²⁵ them

war⁴⁴²¹, at the least such as before⁶⁴⁴⁰ knew³⁰⁴⁵ nothing thereof;

(1Ch 16:15) Be ye mindful²¹⁴² always⁵⁷⁶⁹ of his covenant¹²⁸⁵; the word¹⁶⁹⁷ *which* he commanded⁶⁶⁸⁰ **to a thousand⁵⁰⁵ generations¹⁷⁵⁵**;

(Job 42:16) After³¹⁰ this lived²⁴²¹ Job³⁴⁷ an hundred³⁹⁶⁷ and forty⁷⁰⁵ years⁸¹⁴¹, and saw⁷²⁰⁰ his sons¹¹²¹, and his sons¹¹²¹ sons¹¹²¹, **even four⁷⁰² generations¹⁷⁵⁵**.

(Psa 33:11) The counsel⁶⁰⁹⁸ of the LORD³⁰⁶⁸ standeth⁵⁹⁷⁵ for ever⁵⁷⁶⁹, the thoughts⁴²⁸⁴ of his heart³⁸²⁰ **to all¹⁷⁵⁵ generations¹⁷⁵⁵**. to all...: Heb. to generation and generation

(Psa 45:17) I will make thy name⁸⁰³⁴ to be remembered²¹⁴² **in all¹⁷⁵⁵ generations¹⁷⁵⁵**: therefore shall the people⁵⁹⁷¹ praise³⁰³⁴ thee for ever⁵⁷⁶⁹ and ever⁵⁷⁰³.

(Psa 49:11) Their inward⁷¹³⁰ thought *is, that* their houses¹⁰⁰⁴ *shall continue* for ever⁵⁷⁶⁹, *and* their dwelling⁴⁹⁰⁸ **places to all¹⁷⁵⁵ generations¹⁷⁵⁵**; they call⁷¹²¹ *their* lands¹²⁷ after their own names⁸⁰³⁴. all...: Heb. generation and generation

(Psa 61:6) Thou wilt prolong³²⁵⁴ the king's⁴⁴²⁸ life^{3117, 3117}: *and* his years⁸¹⁴¹ **as many¹⁷⁵⁵ generations¹⁷⁵⁵**. Thou...: Heb. Thou shalt add days to the days of the king as...: Heb. as generation and generation

(Psa 72:5) They shall fear³³⁷² thee as long as⁵⁹⁷³ the sun⁸¹²¹ and moon³³⁹⁴ endure⁶⁴⁴⁰, **throughout all¹⁷⁵⁵ generations¹⁷⁵⁵**.

(Psa 79:13) So we thy people⁵⁹⁷¹ and sheep⁶⁶²⁹ of thy pasture⁴⁸³⁰ will give thee thanks³⁰³⁴ for ever⁵⁷⁶⁹: we will shew forth⁵⁶⁰⁸ thy praise⁸⁴¹⁶ **to all¹⁷⁵⁵ generations¹⁷⁵⁵**. to all...: Heb. to generation and generation

(Psa 85:5) Wilt thou be angry⁵⁹⁹ with us for ever⁵⁷⁶⁹? wilt thou draw out⁴⁹⁰⁰ thine anger⁶³⁹ **to all¹⁷⁵⁵ generations¹⁷⁵⁵**?

(Psa 89:1) **Maschil⁴⁹⁰⁵ of Ethan³⁸⁷ the Ezrahite²⁵⁰**. I will sing⁷⁸⁹¹ of the mercies²⁶¹⁷ of the LORD³⁰⁶⁸ for ever⁵⁷⁶⁹: with my mouth⁶³¹⁰ will I make known³⁰⁴⁵ thy faithfulness⁵³⁰ **to all¹⁷⁵⁵ generations¹⁷⁵⁵**. Maschil...: or, A Psalm for Ethan the Ezrahite, to give instruction to all...: Heb. to generation and generation

(Psa 89:4) Thy seed²²³³ will I establish³⁵⁵⁹ for⁵⁷⁰⁴ ever⁵⁷⁶⁹, and build up¹¹²⁹ thy throne³⁶⁷⁸ **to all¹⁷⁵⁵ generations¹⁷⁵⁵**. Selah⁵⁵⁴².

(Psa 90:1) **A Prayer⁸⁶⁰⁵ of Moses⁴⁸⁷² the man³⁷⁶ of God⁴³⁰**. Lord¹³⁶, thou hast been our dwelling place⁴⁵⁸³ **in all¹⁷⁵⁵ generations¹⁷⁵⁵**. A Prayer...: or, A Prayer, being a Psalm of Moses in...: Heb. in generation and generation

(Psa 100:5) For the LORD³⁰⁶⁸ *is* good²⁸⁹⁶; his mercy²⁶¹⁷ *is* everlasting⁵⁷⁶⁹; and his truth⁵³⁰ **endureth to all¹⁷⁵⁵ generations¹⁷⁵⁵**. to all...: Heb. to generation and generation

(Psa 102:12) But thou, O LORD³⁰⁶⁸, shalt endure³⁴²⁷ for ever⁵⁷⁶⁹; and thy remembrance²¹⁴³ **unto all¹⁷⁵⁵ generations¹⁷⁵⁵**.

(Psa 102:24) I said⁵⁵⁹, O my God⁴¹⁰, take me not away⁵⁹²⁷ in the midst²⁶⁷⁷ of my days³¹¹⁷: thy years⁸¹⁴¹ **are throughout all¹⁷⁵⁵ generations¹⁷⁵⁵**.

(Psa 105:8) He hath remembered²¹⁴² his covenant¹²⁸⁵ for ever⁵⁷⁶⁹, the word¹⁶⁹⁷ *which* he commanded⁶⁶⁸⁰ **to**

a thousand⁵⁰⁵ generations¹⁷⁵⁵.

(Psa 106:31) And that was counted²⁸⁰³ unto him for righteousness⁶⁶⁶⁶ **unto all¹⁷⁵⁵ generations¹⁷⁵⁵** for⁵⁷⁰⁴ evermore⁵⁷⁶⁹.

(Psa 119:90) Thy faithfulness⁵³⁰ *is* **unto all¹⁷⁵⁵ generations¹⁷⁵⁵**: thou hast established³⁵⁵⁹ the earth⁷⁷⁶, and it abideth⁵⁹⁷⁵. unto...: Heb. to generation and generation abideth: Heb. standeth

(Psa 135:13) Thy name⁸⁰³⁴, O LORD³⁰⁶⁸, *endureth* for ever⁵⁷⁶⁹; *and* thy memorial²¹⁴³, O LORD³⁰⁶⁸, **throughout all¹⁷⁵⁵ generations¹⁷⁵⁵**. throughout...: Heb. to generation and generation

(Psa 145:13) Thy kingdom⁴⁴³⁸ *is* an everlasting⁵⁷⁶⁹ kingdom⁴⁴³⁸, and thy dominion⁴⁴⁷⁵ **endureth throughout all¹⁷⁵⁵ generations¹⁷⁵⁵**. an...: Heb. a kingdom of all ages

(Psa 146:10) The LORD³⁰⁶⁸ shall reign⁴⁴²⁷ for ever⁵⁷⁶⁹, *even* thy God⁴³⁰, O Zion⁶⁷²⁶, **unto all¹⁷⁵⁵ generations¹⁷⁵⁵**. Praise¹⁹⁸⁴ ye the LORD³⁰⁵⁰.

(Isa 41:4) Who hath wrought⁶⁴⁶⁶ and done⁶²¹³ *it*, calling⁷¹²¹ **the generations¹⁷⁵⁵** from the beginning⁷²¹⁸? I the LORD³⁰⁶⁸, the first⁷²²³, and with the last³¹⁴; I *am* he.

(Isa 51:9) Awake⁵⁷⁸², awake⁵⁷⁸², put on³⁸⁴⁷ strength⁵⁷⁹⁷, O arm²²²⁰ of the LORD³⁰⁶⁸; awake⁵⁷⁸², as in the ancient⁶⁹²⁴ days³¹¹⁷, **in the generations¹⁷⁵⁵** of old⁵⁷⁶⁹. *Art* thou not it that hath cut²⁶⁷² Rahab⁷²⁹⁴, *and* wounded²⁴⁹⁰ the dragon⁸⁵⁷⁷?

(Isa 58:12) *And they that shall be* of thee shall build¹¹²⁹ the old⁵⁷⁶⁹ waste places²⁷²³: thou shalt raise up⁶⁹⁶⁵ the foundations⁴¹⁴⁶ **of many¹⁷⁵⁵ generations¹⁷⁵⁵**; and thou shalt be called⁷¹²¹, The repairer¹⁴⁴³ of the breach⁶⁵⁵⁶, The restorer⁷⁷²⁵ of paths⁵⁴¹⁰ to dwell in³⁴²⁷.

(Isa 60:15) Whereas⁸⁴⁷⁸ thou hast been forsaken⁵⁸⁰⁰ and hated¹⁸¹³⁰, so that no man went through⁵⁶⁷⁴ *thee*, I will make⁷⁷⁶⁰ thee an eternal⁵⁷⁶⁹ excellency¹³⁴⁷, a joy⁴⁸⁸⁵ **of many¹⁷⁵⁵ generations¹⁷⁵⁵**.

(Isa 61:4) And they shall build¹¹²⁹ the old⁵⁷⁶⁹ wastes²⁷²³, they shall raise up⁶⁹⁶⁵ the former⁷²²³ desolations⁸⁰⁷⁴, and they shall repair²³¹⁸ the waste²⁷²¹ cities⁵⁸⁹², the desolations⁸⁰⁷⁴ **of many¹⁷⁵⁵ generations¹⁷⁵⁵**.

(Joe 2:2) A day³¹¹⁷ of darkness²⁸²² and of gloominess⁶⁵³, a day³¹¹⁷ of clouds⁶⁰⁵¹ and of thick darkness⁶²⁰⁵, as the morning⁷⁸³⁷ spread⁶⁵⁶⁶ upon the mountains²⁰²²: a great⁷²²⁷ people⁵⁹⁷¹ and a strong⁶⁰⁹⁹, there hath not been¹⁹⁶¹ ever⁵⁷⁶⁹ the like, neither shall be any more³²⁵⁴ after³¹⁰ it, *even* to the years⁸¹⁴¹ **of many¹⁷⁵⁵ generations¹⁷⁵⁵**. of many...: Heb. of generation and generation

Appendix 4. Chapter 1. Excursus B: The Sons of God and the Daughters of Men (Genesis 6:1 – 4) By Walter C. Kaiser

There are three positions used to explain Genesis 6:1 – 4 that may be labeled: (1) the cosmologically mixed races view (the mingling of angels and humans), (2) the religiously mixed races view (the godly Sethites and the worldly Cainites), and (3) the sociologically mixed races view (despotic male aristocrats and beautiful female commoners).

The oldest and best-known view is that the sons of god were “angels” who left heaven and came to earth and had sexual relations “with the daughters of men,” leaving a race of “giants” (Heb., nephilim). The pseudepigraphal book of Enoch from around 200 BC (Enoch 6:1 – 7:6) put forth this theory, as did the historian Josephus (Antiquities 1.3.1) and the Greek Septuagint translation of the Old Testament in the third century BC (though only the Alexandrian manuscript does so; the critical edition of the Septuagint by Alfred Rahlfs does not). They all explain “sons of God” as angels, but that use of the term only occurs in Job 1:6; 2:1; and 38:7 (with a possible parallel in Psalm 29:1 and 89:7 for “sons of the mighty”).

Nowhere in Scripture are we told, either in this passage in Genesis 6 or elsewhere, that angels married human women. In fact, Mark 12:25 states that angels do not marry. Even more serious is the fact that if the problem began with the initiative of the “sons of God,” who are equated in this view with angels, then why did God not flood heaven instead of bringing his judgment on earth? Some will still appeal to 1 Peter 3:18 – 20; 2 Peter 2:4; and Jude 6 – 7 for additional support for the angel theory, but these passages do not mention angelic marriages.

The religiously mixed races view fares no better than the cosmologically mixed races view. This view argued that the apostate line of Seth committed the sin of being unequally yoked with unbelieving “daughters of men,” who are interpreted to mean those from the line of Cain. But this view also fails, for it used the term “men” in verse 1 in a different sense than in verse 2: in verse 1 it meant “humanity” generally, but in verse 2 it meant the “line of Cain” specifically. Also, why would a religiously mixed race have such dramatic physical results as a race of “giants,” as the Hebrew phrase nephilim gibborim is understood? Religion is not known to affect the DNA in this sort of way!

The best view is the sociologically mixed races view. The “sons of God” title was an early but favored titular for kings, nobles, and aristocrats in the ancient Near East. Such power-hungry despots were driven to be “men of renown” in their quest for a “name” (Ge 6:4). In this power drive, they despotically usurped control. They perverted the whole concept of God-given government by doing whatever they pleased, with no amelioration of any of earth’s injustices or iniquities, for which relief God had given government in the first place (6:5 – 6). They also became polygamous (6:2).

The evidences for this preferred view are these: (1) the ancient Aramaic Targums rendered the “sons of God” as “sons of nobles”; (2) Symmachus’s Greek translation rendered the same phrase as “the sons of kings or lords”; (3) the Hebrew word for “God/gods” is ’elohim, which is used in Scripture and rendered already in many English Bibles as “magistrates,” or “judges” (Ex 21:6; 22:8; Ps 82:1, 6); and (4) discoveries from the ancient Near East have validated the pagan use of a host of gods’ and goddesses’ names to give more prestige and clout to the authority and despotism of kings and rulers in that day.

On the matter of the so-called giants, the word nephilim occurs only here in 6:4 and Numbers 13:33, which in the Numbers passage does refer to the Anakim, who were people of great stature. The root of the word nephilim comes from naphal, “to fall.” Moreover, the word nephilim is associated in some contexts with the word gibborim, which comes from gibbor, meaning “a man of valor,” “strength,” “wealth,” or “power.” For example, Nimrod, in Genesis 10:8, was such a gibbor. He also appears to be a king in the land of Shinar (i.e., probably, Babylon). Therefore, the meaning of nephilim, in this context, does not appear to be “giants,” but something more like “aristocrats,” “princes,” or “great men” who ruled.

Genesis 6:1 – 4, therefore, is best understood as depicting ambitious, despotic, and autocratic rulers who seized power and women in any way they pleased and did so in an attempt to build their own reputations

and notoriety. Not surprisingly, this spirit was also carried on by their progeny as well. The result was that every inclination of the hearts of men and women, from rulers on down to the populace, was increasingly wicked. That is why the flood had to come: humanity had to be judged for its perversion of the right, the good, and the just, along with judgment on the institution of the state and on government, which also had provoked God to the limit.

1. T. D. Alexander, “Genealogies, Seed and Compositional Unity of Genesis,” *Tyndale Bulletin* 44 (1993): 255 – 70.
2. D. J. A. Clines, *The Theme of the Pentateuch* (Sheffield, UK: University of Sheffield, 1978).
3. T. W. Mann, “ ‘All the Families of the Earth’: The Theological Unity of Genesis,” *Interpretation* 45 (1991): 35 – 53.
4. C. W. Mitchell, *The Meaning of BRK “To Bless” in the Old Testament* (Atlanta: Society of Biblical Literature, 1987).
5. See the diagrams of the New Testament use of “promise” in appendix 2.
6. Claus Westermann, *Creation*, trans. J. J. Scullion (Philadelphia: Fortress Press, 1974), 17 – 31. His analysis of Genesis 1 – 11 agrees at several points with conclusions we had already reached independently.
7. In the ancient Near East, to “name” something was “to call one’s name over” that person, place, or thing, thereby showing one’s ownership and sovereignty over it.
8. For further support and additional arguments, see E. J. Young, *Studies in Genesis* (Nutley, NJ: Presbyterian and Reformed Publishing House, 1964), 1 – 14. See also the fine article by Gerhard F. Hasel, “Recent Translations of Genesis 1:1: A Critical Look,” *Bible Translator* 22 (1971): 154 – 67.
9. A. H. Strong, *Systematic Theology*, Vol. II: *The Doctrine of Man* (Philadelphia: Judson Press, 1907); James Orr, *The Christian View of God and the World*, 9th ed. (New York: Scribner’s, 1908), Lecture Notes III and IV.
10. The literature on the image of God is huge. Some of the more representative but recent contributions are D. J. A. Clines, “The Image of God in Man,” *Tyndale Bulletin* 19 (1968): 55 – 103; James Barr, “The Image of God in the Book of Genesis — A Study in Terminology,” *Bulletin of John Rylands University Library* 51 (1968): 11 – 26.
11. The Hebrew *mikkôl* could be taken in Genesis 3:1, 14 as a partitive, “any of the beasts of the field” — or as a comparative, “than the beasts of the field.” But in 3:14 all agree that the construction must be comparative. Context also dictates in favor of our rendering. See Paul Haupt, “The Curse on the Serpent,” *Journal of Biblical Literature* 35 (1916): 155 – 62.
12. Cf. the Amarna Tablets, E.A. 100:36; Psalm 72:9; Isaiah 49:23; Micah 7:17.
13. The translation of *te ûqâh* as “desire” dates to the Middle Ages when a sexual nuance was introduced for the first time. See Walter C. Kaiser Jr., “Correcting Caricatures: The Biblical Teaching on Women,” *Priscilla Papers* 19, no. 2 (2005): 5 – 11, for more information on this matter and related issues.
14. *Ibid.*
15. This is a literal rendering of the Hebrew and is the way Luther interpreted the Hebrew in his German Bible.
16. See Excursus A at the end of this chapter on the use of the numbers in the two genealogies in Genesis 5 and 11.
17. Meredith Kline, “Divine Kingship and Genesis 6:1 – 4,” *Westminster Theological Journal* 24 (1961 – 62): 187 – 204.
18. See Excursus B at the end of this chapter on the identity of the “sons of god.”
19. See the informative discussion of R. Rendtorff, “Genesis 8:21 und die Urgeschichte des Yahwisten,” *Kirche und Dogma* 7 (1961): 69 – 81, as cited by W. M. Clark, “The Flood and the Structure of the Prepatriarchal History,” *Zeitschrift für die alttestamentliche Wissenschaft* 83 (1971): 205 – 10. Rendtorff argued that the age of curse and primeval history both concluded in Genesis 8:21. As Clark points out, Genesis 9:25ff. does raise the curse again, but it is of limited application to Canaan, and it is followed by an immediate blessing.
20. Samuel Noah Kramer, “The ‘Babel of Tongues’: A Sumerian Version,” *Journal of the American Oriental Society* 88 (1968): 108 – 11.
21. This article, “Primeval Chronology,” from *Bibliotheca Sacra* (April 1890), is reprinted in Walter C. Kaiser Jr., ed., *Classical Evangelical Essays in Old Testament Interpretation* (Grand Rapids: Baker, 1972), 13 – 28.

Appendix 5. Words of Wisdom

Author Ken Davis, in “Building A Biblical Theology of Ethnicity for Global Mission”, *The Journal of Ministry & Theology*, Fall, pp. 91-126 provides some words of wisdom on maintaining diversity.

“Throughout history, God’s great goal has been to bless all earth’s diverse “peoples” and thereby more fully display his own glory to all.” (p. 92)

“One of God’s gifts to mankind, it seems, is to be included in a particular group of people—this gives a sense of belonging, identity, and security ... Seen in this light, familial, national, and linguistic diversity are not curses of divine wrath but a fulfillment of the blessing of creation. A multiethnic, multinational, multilingual humanity was clearly God’s intention all along.” (p. 95)

“True, God was judging their pride and their self-made unity [ie Tower of Babel incident], but the judgment at Babel is not to be seen solely as punishment. In God’s act of scattering humanity, he was also fulfilling his original intention for mankind. The act was preventative as much as punitive. It was designed to prove to earth’s peoples that they could not frustrate his plan for human diversity and pluralism.” (p. 96)

“Yet it does seem evident that God’s gift of (salvation) blessing through Abraham’s seed is to be experienced by every size ethnic group, from the smallest people group (clans, tribes) to the greatest nation.” (p. 97)

“Ethnic identity appears to be an inevitable consequence of God’s providence.” (p. 100)

“A careful study of all the Servant passages leads me to the conclusion that Yahweh intends to use the mediation and ministry of both his Servant Messiah and Israel to bring the message of salvation to the “peoples.” (p. 101)

“The final chapter of Isaiah’s prophecy contains one of the most remarkable missionary messages in the entire Bible. Isaiah 66 seems to point to a future eschatological time when the “nations” will hear the gospel.” (p. 101)

“We have learned that in the OT Scriptures “nations” are normally what we today would call “ethnic groups” rather than political communities (as implied by the modern understanding of “nation states”)” ... the diversification of peoples is good.” (p. 102)

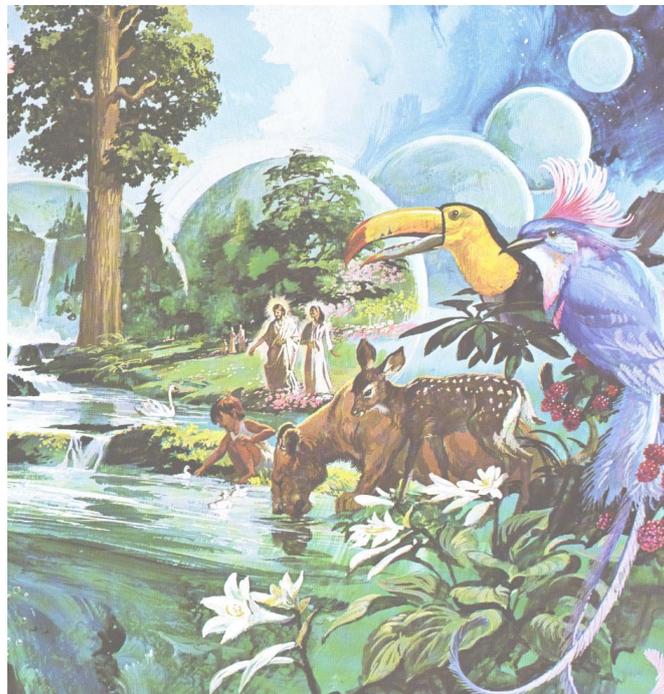
“The human race is one, yet many, which demonstrates that God loves both unity and diversity. Second, belonging to an ethnic group is for people’s well being. Authentic living is found only in corporate connectedness.” (p. 104)

“Because he is the God of creation, we affirm the unity of the human race. Because he is the God of variety, we affirm the diversity of ethnic cultures. Because he is the God of history, we affirm his sovereignty over all nations. Because he is the God of provision, we affirm his constant and providential care of the nations. Because he is the God of redemption, we affirm that his salvation is to be offered to all peoples. Because he is the God of hope, we affirm his coming kingdom for all. And because he is the God of glory, we affirm and celebrate the vision of all nations one day worshiping at his throne!” (p. 106)

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