

CHAPTER 8

The Individual Rule of Man

Noah, the New Adam and a New Earth

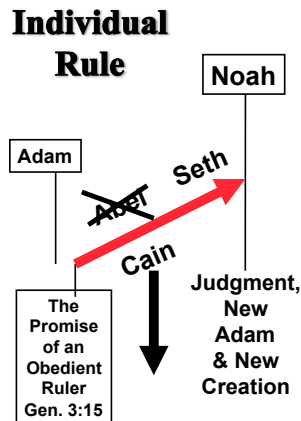
Rising Action: God continues to bring forth The Seed

The response of this provision of seed in Seth continues the hope of The Seed. Thus men begin to call upon the Name of the LORD. In other words, this demonstration by God of the hope of Genesis 3:15 gives man hope in God's plan.

²⁶ To Seth, to him also a son was born; and he called his name Enosh. Then *men* began to call upon the name of the LORD. (Genesis 4:26)

SETTING

THE RULE OF THE KING
THROUGH THE
NATION OF ISRAEL



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Contrasting the seed of the serpent, Cain, and his genealogical line in Genesis 4, the author reveals the line of Seth as the hope of the Seed of the Woman that follows in Genesis 5. The author continues the contrast by relating the evil outcome of Cain's seed in Genesis 4, but now in Abel's death, he will show the hope of obedience in Seth's line.

Cain's line was presented in the last chapter and was characterized by those (Enoch, Lamech, Jubal, etc.) who found their hope in the identity and fame of a cursed world. By way of contrast to Enoch and Lamech of Cain's line in Genesis 4, the line of

Seth also has an Enoch and a Lamech (note the literary contrast by use of the same names for comparison). These men's occupation or their fame in the world is not listed at all. They are only noted by their relationship with God through their response to the revelation of God.

Recall the line of Cain in Genesis 4.

Enoch: Cain's son had a city named after him (4:17)

Lamech: Took vengeance and had multiple wives (4:19-24).

Lamech's sons: Tentmakers, shepherds, makers of musical instruments, forgers of bronze and iron (4:20-22).

Now the line of Seth (Gen. 4) is contrasted by showing that there are some who are righteous since their response to the revelation of 3:15 is their identity. Like Abel, their identities are tied to the revelation of the Seed of the Woman (3:15). It is interesting to note that no one in the line of Seth to Noah is identified by an earthly career, only by their response to the revelation of Genesis 3:15.

Enoch: Enoch "walked with God" (5:22)

This phrase is used twice with Enoch (5:22, 24) and once with Noah and does not appear elsewhere in the Scriptures¹. The term "walk," here, in the metaphorical sense means, "to be in agreement with". Thus both Noah and Enoch were known for the fact that they agreed with God's revelation of Genesis 3:15, the mercy in the Seed of the Woman.

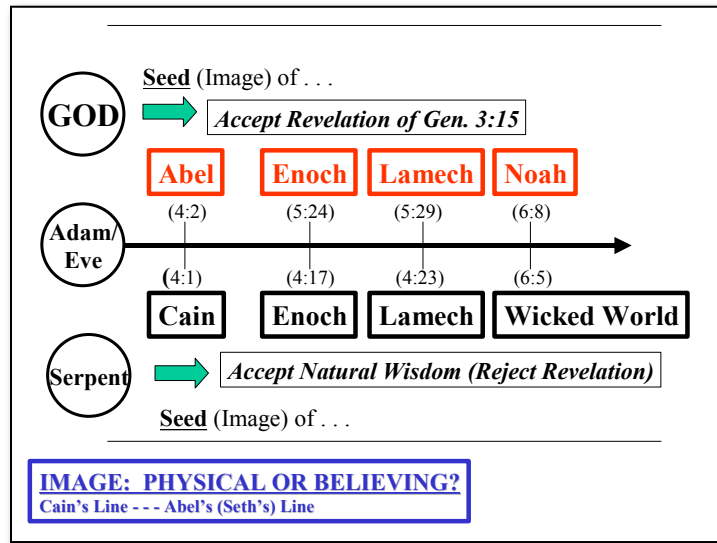
Lamech: Hoped that the "Seed" was Noah who would remove the curse (5:29).

The father of Noah, like Eve, hopes his son Noah will be the One (Genesis 3:15) who will bring about the removal of the curse of Genesis 3:17. Like Enoch, he had trusted in the revelation of Genesis 3:14-24.

Lamech's Son: Noah walked with God. He was righteous.

Nothing is mentioned of Noah that is not related to the revelation of God of Genesis 3:15.

¹ It does appear in a similar form with similar meaning in other places (cf. Genesis 48:15) to mean that the person was in agreement with the revelation of God. In the New Testament it appears with other objects such as "walk in the Spirit," "walk in the light."



Thus it is clear by this literary contrast that Cain’s physical line listed in Genesis 4 is known by their identity to be famous in the physical, cursed, creation. On the other hand, the men of Seth’s line that are noted are only identified with the promise, which is apart from those who had an earthly “Name.”

The Climax: The Appearance of the Seed (Noah) to Announce Judgment

The story of Noah and the Ark traditionally has been held to begin with Genesis 6:1, but it actually begins the father’s announcement of the birth (like Eve announced Cain’s birth in 4:1) as the “hoped for” seed in 5:29. The announcement of the father takes the reader back to Genesis 3:15, 17 as he looks for the One who will remove the curse of the ground. In Genesis 3:17, God had cursed the ground and in 3:15 God spoke of the “He” who would remove the curse. Like Eve, Lamech demonstrates the hope that this one would be the “Seed,” the New Adam, who would judge the wicked seed of the serpent and establish a new earth. This thus starts the Noah story, and like the story of Cain and Abel, this story’s function will determine if Lamech’s hope is true, that is, “is Noah The Seed?”

As the genealogical line pursues the Seed of the Woman, the announcement of the appearance of the seed of the woman goes forth from the father.

Now he (Lamech, Noah’s father) called his name Noah, saying, “This one will give us rest from our work and from the toil of our hands *arising* from the ground which the LORD has cursed.”

(Genesis 5:29)

The promise of God was for a New Adam and a New Creation. Note that Lamech

desires both, the New Adam (Genesis 3:15) that will bring a creation with the curse of the ground removed (Genesis 3:17).

New Testament

New Testament authors point out that in its original contextual intent, the story of Noah and the judgment is clearly an anticipatory prophecy of the ultimate Seed in Jesus' appearance and coming judgment on the seed of the serpent. For instance, Jesus refers to Noah and the flood as anticipating His first and second appearance as the ultimate Noah, as He states,

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

Second Peter refers to the flood as anticipating this age where doubters question the validity of the Second Coming.

² that you should remember the words spoken beforehand by the holy prophets . . . that in the last days mockers will come with *their* mocking, following after their own lusts,⁴ and saying, “Where is the promise of His coming? For *ever* since the fathers fell asleep, all continues just as it was from the beginning of creation.”⁵ For when they maintain this, it escapes their notice that . . . the world at that time was destroyed, being flooded with water.⁷ But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men. (2 Peter 3:2-7)

Second Peter answered the antagonists in 2 Peter 2:1 who did not believe judgment was coming by referencing Noah and the flood as a preface indicator of the ultimate judgment.

⁵ and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; (2 Peter 2:5)

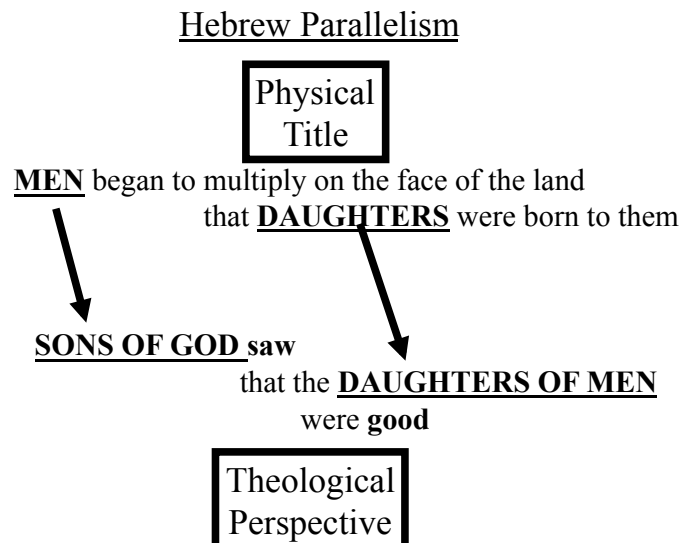
Antagonist's Representatives: The Seed of the Serpent – the Wicked World

There are only two paths from the beginning of the book. One is the path of the followers of the serpent who assess things by sight, by human wisdom, and seek a

“Name” by glorifying themselves in a cursed world. The other is the path of those who respond to the revelation of God, specifically in the hope of the Seed of the Woman. Now that this new Adam has appeared in Noah, these two paths will become apparent as he will fulfill (part of²) Genesis 3:15 by judging all those who follow the serpent. A reader who has understood the way of the serpent (human wisdom, fame) versus the way of God (revelation, relationship to God, no mention of earthly pursuits), will be struck by the first two verses of Genesis 6. These men were clearly working based on human wisdom pursuing an earthly, physical benefit, i.e., following the serpent.

Now it came about, when
men began to multiply on the face of the land, and daughters were born to them,
² that the sons of God saw that the daughters of men were beautiful (lit.: “good”)
and they took wives for themselves, whomever they chose.

(Genesis 6:1-2)



Situation: Men are multiplying (see Genesis 1:28) and among those are daughters whom they marry.

Assessment: Men multiply and produce daughters. But they are multiplying only the physical and not multiplying the revelation (image) of God. They evaluate

² As is typical of “fore-shadowing,” no one completely fulfills the prophecy. While Noah will wipe out all of the seed of the serpent and deliver the righteous, he will not suffer as a substitute for the sin of the righteous.

(“sons of God saw³ . . .”) these women based on their earthly physical appeal only (“daughters of men⁴”) and pronounce that assessment as godly⁵ (“good”). However, there is nothing “good” in their assessment as they are not considering the woman as partners in representing God (2:16-24) and they are not regarding the revelation of God in Genesis 3:15 that God would judge. This will become clear as Noah announces the judgment by building a boat and it is ignored.

Definitions:

“The Sons of God⁶”

Indicates (as a parallel to “men” in 6:1) all mankind. The author is merely changing “men” (indicating their physical description), to “sons of God” (indicating their spiritual responsibility as “images” or “sons”). These men were to imitate God spiritually

³ Recall that the word “saw” is frequently a figure of speech for “to evaluate and determine,” as in “God saw that it was good” or “Eve saw . . .”

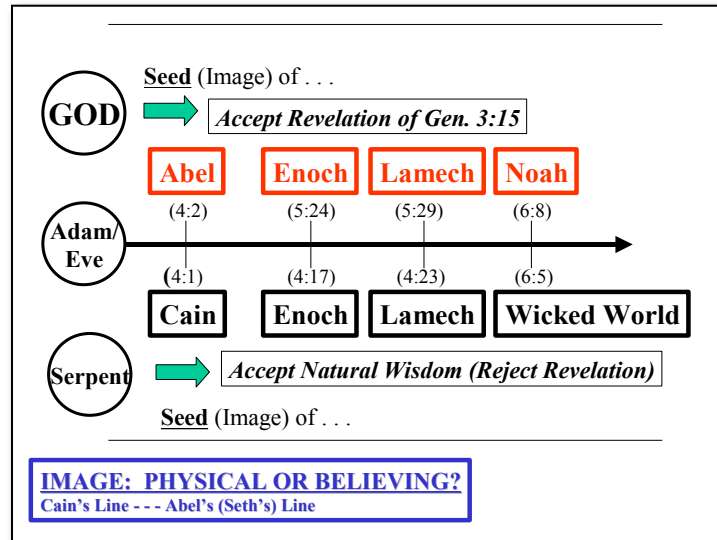
⁴ The phrase daughters “of men” is in contrast to the sons “of God”. The men are examined as to their responsibility to represent God (i.e.. “sons” or “images”), but they look on the women only as physical representatives of their physical fathers, not as co-heirs of the inheritance of God (i.e., “images”) as intended in Genesis 2.

⁵ This will be the identical theme of the Book of James as he states that his audience is doing evil and saying it is from God (¹³ Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. ¹⁴ But each one is tempted when he is carried away and enticed by his own lust” (James 1:13-14). These “sons of God” (men) were doing evil but calling it “good.”

⁶ The relationship between “image” and “sons of” is that of synonyms. God creates man in His image and the rest of the Bible refers to them as “sons.” In the same Pentateuch the children of Israel, are the “sons to YHWH” (Deut. 14:1). Yet in later in Deuteronomy he states that they are “not His children” (32:5), or are “sons in whom is no faithfulness (32:20).” However, the image or “son” is to not to just produce physical children, but physical children with spiritual images. In Gen. 5 Adam has children in His image, thus indicating the same meaning between “children” and “image.” In fact, Gen. 5:3 substitutes “*in his image according to his likeness,*” for the word “son” which it picks up in the next sentence, “he had *other* sons and daughters.”

Thus, when the “sons of God” phrase comes forth in Genesis 6 it is speaking of the “sons of God” as men who are to represent God (“sons,” “images”). It is not indicating angels, as in Job, where the same phrase (בְּנֵי-הָאֱלֹהִים) is used . While angels could be called representatives of God, and thus sons, the context here is clearly men. The sons of God term shows up for Israel in Deut. 14:1 and should be used in that sense rather than the unique situation of Job.

in the physical realm and “see” things as God saw them. Thus as in the comparisons in Chapter 4 and 5 with Cain/Abel, Enoch/Enoch, Lamech/Lamech, the narrator presents the sons of God (physically great on the earth, or great through their own eyes) contrasted with Noah who “walked with God” according to God’s sight.



“The daughters of men”

They were just that, the physical daughters of men. They were being evaluated (“saw”) based only on their physical usefulness and appeal not on their position as a helper to represent God as indicated in Genesis 2.

New Testament

Peter talks about the submission of the wife to the husband (1 Peter 3:1), yet points out that the husband is to treat her as a fellow-heir as revealed in Genesis 2:24. In other words, the man is to honor his wife on the basis of her equality in being an heir of the promise and one having the “image” of God. While she is to be submissive in the physical realm based on the revelation of God, she is not to be demeaned since within her assignment by God she is a bearer of the “image” and a “helper” to rule.

⁷ You husbands, in the same way, live with *your wives* in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered. (1Peter 3:7)

“beautiful” (lit.: “good,” Heb.: *tov*):

Similar to Eve⁷, these men evaluate these women physically and feel that this is right, i.e., the purpose of women as physical only. “They claimed that they were “good” (Hebrew: טוב). This word should not be translated “beautiful”. The problem is that they are not imitating God (“God saw. . .”, since they are only reasoning from the physical, just as the serpent instructed. Man was thus physically reproducing, but not reproducing the image of God (in God’s revelation) according to God’s instruction in creation (1:28) to multiply the image of God. They had created a “good” god in their own image and then followed him. But the god they created was “evil” and so their “good” was actually evil since it was not following the true “God” of revelation.

The literary contrast within the section demonstrates this exactly. For while man saw his activities as “good,” God “saw” that there was “wickedness” on the face of the earth (6:5).

Again recall what James says, that man is doing self-centered, fleshly temptations and calling them “from God.”

¹³ Let no one say when he is tempted, "I am being tempted by God" (*i.e., doing what is self-centered but claiming it is from God*); for God cannot be tempted by evil, and He Himself does not tempt anyone. ¹⁴ But each one is tempted when he is carried away and enticed by his own lust. ¹⁵ Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

(James 1:13-15)

“took:”

This is the third word of the trilogy. They “saw” they were “good”, and then they “took.” This is another indication that man was in control. He was evaluating with his physical eyes, ignoring the revelation of God and implementing (“took”) what he “saw” as “good.” These three words show up in only three character(s) in the Old Testament. Eve “saw” that the fruit was “good” and she “took” it in Genesis 3:6. They show up here in Genesis 6. And then later in 2 Samuel 11, David “sees” that Bathsheba is “good” and he sends men to “take” her. All of these indicate the same thing. Man has chosen to reason with his own mind (“know good and evil”) and justify possessing what God has not given to him or her.

⁷ The words here are exactly the same as used for Eve. She “saw” that it was “good” and she “took.” The third place is in 2 Samuel 11 where David “sees” Bathsheba, that she is exceedingly “good,” and sends for her and “takes” her. The point of the literary comparison in David’s case is to show his reasoning as a potential Messiah is no different than Eve’s, and will be rejected.

“whomever they chose:”

Again this is another comment on their opposition to the sovereign instruction of God. Man was claiming to be in control and he based his choice on his physical perception as he “saw” it, not on what God, in His sovereign determination, had desired for man.

The Nephilim:

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

(Genesis 6:4)

“Nephilim” is from the root נָפַל (lit.: “fallen ones⁸”). The reference to the fact that they “were on the earth in those days and also afterward” indicates that these people existed before and after the flood (see Numbers 13:33 when the Nephilim show up when Israel was at Kadesh-Barnea). These were mighty men (also said of Nimrod in Gen. 10:8,9) by the earth’s standards. The word should be men of “memorial” or “renown” or “fame”. Numbers 13:33 indicates that the Nephilim were a people who were physically impressive. Here also the people are physically impressive, yet their faith in the promise of Gen. 3:15 is not to be found, a clear contrast between the seeds of the serpent (fame in a cursed world) and the followers of God’s promise in the Seed of the Woman (anticipating judgment/escape in the New Adam).

God’s Evaluation of the Wicked World

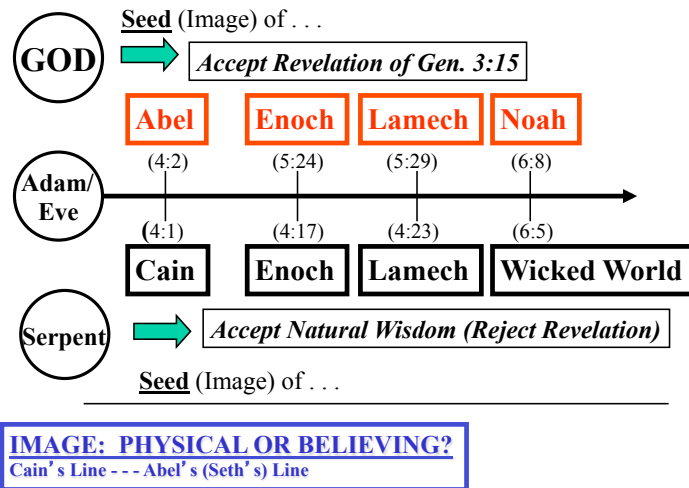
The contrast to “men saw” is that “the LORD saw” this situation of mankind and determines that what has been multiplied is not “good” but wicked. In addition, man’s heart is totally depraved, not having one thought⁹ that is based on the revelation of this

⁸ If the term is taken literally as “fallen ones,” the question has to be asked in what context did they fall? If this were a DNA statement (i.e., family line as the progeny of angels cohabiting with human women), then they would not exist after the flood since they would have been wiped out. Thus it must be an indication of a spiritual condition, e.g., fallen in the sense of depraved beings through Adam’s sin. Thus the name is for a spiritual condition, not a physical.

⁹ Frequently one will hear that there is some “good” in all men, or that every religion has some “good” in it. This verse clearly contradicts that. If one does not seek the revelation of God, there is no access to “good,” but only the evil of his depraved mind. Thus even when one does a

God.

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



The Announcement of Judgment, the Delay, and the Judgment

God determines that He is going to “blot out” man from the earth, but that the judgment (like with Cain) will be delayed. This is due to the patience of God. His Spirit will strive with man for 120 years before He floods the earth, giving man an opportunity to repent.

New Testament

In Matthew, Jesus is the fulfillment of the Noah story. So, like Noah, Jesus arrives to announce the judgment and reveal Himself as the implementer of the judgment for God (Matthew 5-7). He states that there will be a delay in the judgment’s coming (Matthew 13) after which the New Noah (New Adam), Christ, will appear and judge the world for their rejection of Him as the Genesis 3:15 Seed of the Woman through whose sacrifice righteousness would be imputed (Matthew 24—25).

seemingly “good” deed, like taking care of orphans, it is not “good” since he does not know, nor does he do the deed on behalf of, this God.

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

God's Representative: Noah, the Deliverer Seed

The author now turns from the "seed of the serpent" (the wicked world) to the "seed of the woman," the one chosen to execute the judgment on the seed of the serpent and deliver the righteous who trust in God's revelation.

⁸ But Noah found favor in the eyes of the LORD. ⁹ These are *the records of the generations of Noah*. Noah was a righteous man, blameless in his time; Noah walked with God. (Genesis 6:8-9)

The word "favor" here is the word for "grace." Along with the word "found" it indicates that Noah, as contrasted with the wicked world, had sought God and had found Him. He found Him, not in the physical realm, but in the revelation of Genesis 3:15. There he found a God who offered "grace." This grace was the grace offered in Genesis 3:15, through the promise of the Seed of the Woman. Again, the fact that Noah "walked with God" indicates an agreement with His revelation.

Noah then is revealed as the potential New Adam who will implement the judgment for God and deliver the righteous into the "new earth" after a delay of 120 years.

The Resolution: The Judgment of the Flood on the Seed of the Serpent

"I will put enmity between your (the serpent's) seed and between your (the Woman's) Seed. He shall strike you on the head . . . "

The judgment promised in Genesis 3:15 now comes forth in this new Adam, Noah. All the seed of the serpent will be wiped out with only the righteous delivered into the new skies and earth.

This judgment of the flood will return the earth to its initial state of Genesis 1:1-2. God is making sure that the reader recalls that He is about to move once again to re-create a new skies and earth as promised in Genesis 3:14-24, utilizing this new Adam, Noah. Thus the indication by the author is that God is bringing forth a new creation and a new Adam. Of course, this creation will decline since this second Adam is no different than the first. Like the first Adam, this one will plant a garden and eat (drink) of the fruit,

and become naked and ashamed. In addition, it is clear that Noah, as the New Adam, did not wipe out the source of evil, the evil one himself, the serpent Satan.

The literary comparisons between the creation of Genesis 1—4 and Genesis 6—9 are clear. They are there to demonstrate that this was a “new creation” with a new Adam. But the difficulty was that all the righteous still had the character of the original Adam and will demonstrate it.

CREATION

The woman “saw” it was “good”
Spirit moves over waters
Man is “pained”
Creation of man “very good”
Waters cover the earth
Animals created “after their kind”
Dry land emerges
Be fruitful and multiply
Subdue earth
Fill earth
Curses ground
Adam placed in garden
Adam eats of fruit
Adam is naked and ashamed
Son rejects “covering of skins”
Rejecting son cursed
Hope in seed of Seth

RE-CREATION

Men “saw” daughters were “good”
Spirit strives with man
God is “pained”
God “sorry” He had made man
Waters cover the earth
Animals on ark “after their kind”
Dry land emerges
Be fruitful and multiply
Subdue earth
Fill earth
Will not curse ground again
Noah placed in garden
Noah drinks of fruit
Noah is naked and ashamed
Son rejects “covering of nakedness”
Rejecting son’s son cursed
Hope of seed in Shem

The Denouement: The New Skies and Earth

As promised, this new Adam emerges as the ruler of this new creation. He immediately receives the same commands as the original Adam. He is to “be fruitful and multiply” (9:1). And thus the earth and the recreation are complete. Of course, it is clear that this is a microcosm in its prophecy as it is not the ultimate, since Genesis 3:15 has not been fulfilled in the suffering substitute for man’s sins and Satan, the source of this evil, has not been removed.

The Failure of the New Adam in Noah and His Son

As the first creation failed due to the sin of the first Adam, so it repeats again in the hope of this New Creation in this second Adam. The second Adam plants a garden,

eats of the fruit and it dominates him and he is “naked and ashamed¹⁰” exactly as the first Adam. As he lays there in his nakedness exposing his sinful self (recall the covering that God gave Adam and Eve for their sin), his son, Ham, rejects covering him (as Cain rejected the “covering”) and then tells his brothers (like Cain did when he attempted to bring Abel to his thinking through deceit). But his brothers then cover him and do not look on Noah’s sinful self thus indicating their righteousness in understanding the significance of this symbol of relating to God.¹¹ Note that not only does Ham disregard the importance of the covering, but mocks his father. Since Noah was this anointed one on behalf of God, to mock him was to mock God, and thus Ham is cursed in his son, Canaan.¹²

Like Cain was cursed, now Ham is cursed in the cursing his son, Canaan. Shem is documented as the one who will emerge as the bearer of the Seed of the Woman, the One who will ultimately judge the wicked and bring forth a new sky and earth. Thus the hope of the Seed continues as men have the opportunity to turn to God through His promise continued physically as it points to Messiah.

²⁵ So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers." ²⁶ He also said, "Blessed be the LORD, The God of Shem; And let Canaan be his servant. ²⁷ "May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant." (Genesis 9:25-27)

¹⁰ The actual use here in Genesis is that Noah is naked and his shame (nudity) is exposed. The word “ashamed” is not used in this context but is implicit.

¹¹ It is important to recognize that the text is only dealing with the response to God’s revelation, not indicating things about careers and earthly things. Thus, the good and bad contrast here is relating to God’s revelation. Therefore in determining what is wrong and right in this situation, one must stay with the preceding literary structure with regard to nudity, shame, sin, coverings, and “seeing.”

¹² See Deuteronomy 17 for this reference. To not obey or disregard the anointed one of God was a death sentence.