



*Sunday School Lesson*  
**Gen. 6:9-22**  
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**Noah in a Wicked World**



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**Quick Links to the Study**

I. Context

- a. Historical
- b. Literary

II. Message

- a. Transitional Introduction, vv. 9-10
- b. Violence in Creation, vv. 11-12
- c. Resolve to Destroy Creation, vv. 13-22

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This study is the third one in the theme "Repairing Relationships" in the Smyth-Helwys Formations series. The lesson title is "Repairing Relationships with My Community." The positive thrust of the lesson title, however, goes a different direction than the scripture text which stresses distance between Noah and the people around him. As always, we will try to focus on the meaning of the scripture text, apart from an outside imposed structure suggested by the lesson title.

The story is about Noah and represents the early part of the Noah story in Genesis. See the literary design below for more details.

**I. Context**

As a part of the continuing study in Genesis, relevant parts of previous studies will be reproduced here.

**a. Historical**

The **external history** (=compositional history) relates to the book of Genesis itself. In a previous study on Gen 25:19-34, we looked at the external history. I will use relevant parts of that material here as a reminder from the earlier study.

The compositional origin of the document called Genesis in the English Bible is like the other OT documents; its origin is clouded in mystery. This document is the first of five documents which together are called the Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy). Frequently down through interpretative history they have simply been called the 'books of Moses.' This because Moses has been closely associated with these documents by virtue of his leadership of the Israelite people in their move from slaves to a nation. These documents have also been labeled the Law of Moses as well.

Although Moses certainly had a lot to do with the materials found in these documents, several indicators inside them suggest that, at least in their present form, they came into existence much later than the lifetime of Moses himself. References such as to the Canaanites being in the land 'at that time' (Gen. 12:6) suggest that 'now' they were no longer in that land, as well as Moses' own death being narrated in Deut. 34 which is obviously narrated from another person's perspective rather than Moses' -- all these and many more began suggesting to Bible students -- both Jewish and Christian -- as early as the middle ages that the compositional history is more complex than simply assigning it to Moses would allow.

Beginning in the late 1500s Christian scholars began probing the origins intensely in light of the emerging emphasis on study of history, especially ancient history, in western culture. This intense analysis led to the development of the viewpoint that the Pentateuch emerged in its present form in the period from the

late exile to the postexilic eras during the fifth and fourth centuries B.C.E. Numerous sources of material were utilized in the composing of these five OT documents, leading to the most commonly adopted view of the J, E, D, P sources as being dominant. This, of course, doesn't deny that much of the source material goes back to Moses himself, but does demonstrate that the book we know as Genesis owes its present form to editors who lived and worked many centuries after the stories themselves took place. Their intent was to carefully preserve the story of 'beginnings,' of both humanity in general and of the Israelite people in particular. For that we can give thanks to God who providentially guided this process through to its culmination in this first document of our Bible.

The **internal history** of our passage has very little significance for the understanding of the text. No mention of any identifiable geographical location is present in chapter six. The only spatial terms in the text are broad and generalized: "face of the ground" (v. 1); "on the earth" (vv.4, 17); "in the earth" (v.5); "on the earth" (v. 6); "earth" (vv. 11, 12, 13); "under heaven" (v. 17); "of the ground" (v. 20). The time references are indeterminate because of their general nature: "when..." (vv. 1, 4); "their days shall be one hundred twenty years" (v. 3); "in those days -- and also afterward" (v. 4); "continually" (v. 5); "I am going to bring a flood..." (v. 17); "I will establish..." (v. 18). The only internal history issue here is what was meant by the Hebrew term for "earth." Note first that no qualifying adjective such as "all the earth" or "the entire earth" shows up. The closest thing to that is the reference in v. 17 to "under heaven all flesh in which is the breath of life; everything that is on the earth..."

Nothing in any of these terms provides a precise dating or geographical location. The precise range of reference to the idea of "the earth" depends mostly upon when this material came together in written form from the centuries of oral tradition being passed down from one generation to another. The written expression most likely comes into being -- at least as we know it -- either during the Babylonian exile or shortly afterwards. At this time "earth" would have meant the Mediterranean Sea area in the larger definition, or more likely the eastern Mediterranean Sea region. The perspective is that of the world as understood in that day. Although modern scientific discovery may point to a worldwide (in our definition) flood, the evidence is far from conclusive and to inject such into an interpretation of this text is risky at best. The assumption taken below is based upon the natural meaning of the term at the time of the writing of this material, although one must readily acknowledge that in the original writer's mind the terms meant the entire earth as he understood it.

## **b. Literary**

The larger literary **genre** of chapter six is to be a part of the primeval history that is covered in chapters one through eleven in Genesis. The patriarchal history covers chapters twelve through fifty. The first part, the primeval history, in purpose covers the story of the beginning of humanity and has a universal scope to it. The patriarchal history, on the other hand, attempts to cover the story of the beginning of the Israelite people and thus has a more narrow scope. The significance of primeval history in modern scholarship is described by Barry Bandstra (*Reading the Old Testament*, 2nd ed., p.50) as:

The Primeval Story is not history as we ordinarily use the term. The earliest events of creation, for example, had no human eyewitnesses. Stories such as we find in the early chapters of Genesis are mostly myths and sagas. A literalistic approach to Genesis 1-11 would confuse history with myth and reality with symbol. Applying such terms as "myths" to Genesis in no way devalues or demeans the stories. They may not provide the earliest history exactly as it happened, but they do communicate Israel's deepest truths about the world in its relationship to God.

Also helpful is the description of John H. Tullock (*The Old Testament Story*, 7th ed., p. 40):

The primeval history, as Genesis 1-11 is often called, is a different kind of history. It is different, first of all, because it is based on oral traditions passed along over a long period of time. It is different also because of the way it speaks of God's direct relationship to people, unlike the style of a modern historian. After all, there was no television camera to record the events of creation for the six o'clock news.

The nature of the material, then, is theological -- that is, it speaks of God's activity in creation. It is the product of Israel's thoughts about how the world came into being, expressed in the oral traditions that were a part of Israel's heritage.

Israel's neighbors also had creation stories. One of the most famous stories goes back to the Akkadians, who dominated Mesopotamia from 2350 B.C.E. to 2060 B.C.E. Because it comes to us from the Babylonians, it is called the Babylonian creation epic, or *emuma elish*, after the opening words of the text.

Although the above descriptions seem to suggest that the events of chapters one through eleven never happened, many Old Testament scholars will disagree that this form of writing has no basis in history. For the strict literalists, [biblical archaeology](#) is often pointed to as confirmation of the complete historicity of these narratives. But, in reality, events and people this far back in time have no clear confirming evidence. The Babylonian flood stories could be the target of evidence just as easily as the Noah flood story. For several decades biblical archaeologists have not tried “to prove the scriptures” one way or another. Instead, the goal is to enlighten the understanding of culture and patterns of ancient living through discovery of materials in the middle east. This helps us better understand the scripture from a social history perspective. Occasionally, some discovery helps pinpoint a dating for some major character or mostly a pivotal location in the biblical narrative. But these are much later in time than the primeval period.

As Frank S. Frick (*A Journey Through the Hebrew Scriptures*, 2nd ed., p. 108) describes, one crucial issue is the technical definition of the term “myth” over against a popular meaning of the term:

In the continuing discussion of myth, while scholars may not agree on its precise definition, a consensus has emerged regarding elements that myths have in common. To qualify as a myth, scholars suggest, the material must meet the following four criteria:

1. Be a story
2. Be tradition, that is, passed down, usually orally, within a communal setting
3. Deal with a character(s) who is more than an ordinary human
4. Treat events in remote antiquity

At another level, however, “myth” makes reference to a story that narrates profound truth in story form, the kind of truth that escapes scientific or historical documentation. In this sense, then, myth provides one of the most penetrating ways of talking about the meaning of life, about the relationships between human beings, and about the relationships between God and persons. Myth is a specialized kind of metaphor, a story about the past that embodies and expresses truth about a people’s traditional culture.

One important way to understand this is through a comparison of the Noah flood stories in the Old Testament to similar flood stories in the Babylonian traditions. [The Gilgamesh Epic](#) and [the Atrahasis Epic](#) provide important contrasts to the understanding of life from that of the Israelites. Again John Tullock (p. 44) has a helpful summation of both of these:

**The Gilgamesh Epic.** Gilgamesh, the hero, seeks the secret of eternal life. He goes to Utnapishtim, who tells him how the gods tried to destroy humanity with a great flood. Ea, one of the gods, had warned Utnapishtim, who escaped by building an ark. The flood was so great that even the gods themselves thought they were going to be destroyed.

When the waters receded a bit, the ark landed on Mount Nisir. Utnapishtim sent out a dove and a raven to see if the waters had receded sufficiently for him to leave the ark. When the flood was over, he made a sacrifice:

The gods smelled the sweet savor,  
The gods crowded like flies about the sacrifice.

**The Atrahasis Epic.** This epic, first published in 1922, also comes from the Babylonians. Like the biblical account, it starts first with a creation story. The people are so numerous and noisy that the gods decide to destroy them. A number of solutions are tried -- plague, drought, famine -- but none is satisfactory. Finally, a flood is called for, after which a new kind of world will appear, in which various means will be used to control the population.

One clearly evident difference is the indifference of the gods to humanity. The God of the Israelites cares for humanity, but humanity grew indifferent to God. In these Babylonian stories, the gods came to be bothered by humans and decided to get rid of them. The indifference of these gods both reflects and encourages this same indifference among humans, especially those who rule over people. The Israelite God held humanity accountable for sinful actions on the basis of His holy, righteous nature and His expectation that the humans whom He has created are accountable to live a righteous life as well. When such beliefs stand as foundational to one’s religious tradition it will eventually have a major impact on the pattern of behavior that is deemed okay. Thus Noah as a righteous person is the one chosen to be spared from destruction in the biblical account.

Another contrast is God’s care for humanity. Noah became a point of concern for God, while in the Babylonian traditions the gods had no love or care for humans. Thus knowing that God cares for us is crucial to our sense of responsibility to live a life pleasing to Him. This impacts our approach to worship

and sense of morality. The brutality of the Babylonian culture reflected this lack of righteousness in their gods. It turned religious worship into the minimum action necessary to appease the deity and keep him as far from you as possible. If he or she had no regard for you as well as no sense of holiness, you didn't want to be around them at all, if possible.

This theological meaning of these texts is far more important than debating over the historicity of these texts in Genesis.

The **literary composition** of the text is the second issue needing addressing. In the literary source understanding (mentioned in the external history above) clearly indicates that two stories -- that of J and that of P -- have been brought together into a single narrative in the written form of our text. Several indications of this surface in the Hebrew text, as Gordon Wenham (*Word Biblical Commentary*) summarizes:

Traditionally these chapters have been held up as a parade example of the value of the documentary hypothesis. Gunkel terms the source analysis of this story "a masterpiece of modern criticism" and suggests that beginners may learn how source criticism is done by studying these chapters. First assign to J passages mentioning Yahweh, and to P passages mentioning God. This criterion alone serves to distinguish 6:5–7:5 from 8:15–9:17, leaving only the middle of the story source-critically problematic. But these verses can be distributed between J and P by examining the differences between the sources in the opening and closing sections of the narrative and tracing through the central part the same distinctions in chronology and vocabulary.

Some older interpretative approaches using Form Critical methods will come at the text in untangling these two stories from one another and then treating them separately. Although this approach has validity and helpfulness, more recent approaches tend to work with the text as we have it, realizing that the combining of these two strands of Israelite tradition together had purpose and meaning for the writers of this text and for the initial readers. This meaning produces the most relevant application of the text to a modern reader.

The **literary setting** for chapter six is the other contextual matter to be treated. One of the differences here among contemporary interpreters is the starting point of the flood narrative. The last verse of chapter eleven is clearly the end of this larger Noah narrative and 9:19 of the flood story. The starting point ranges from 6:1 to 6:5 to 6:9. In a strict literary analysis, Wenham (*WBC*) adopts 6:9 as the starting point and sees an extended chiasmus as the literary structure of the flood story, followed by a division by scenes in the narrative:

Transitional introduction (6:9–10)

1. Violence in creation (6:11–12)
2. First divine speech: resolve to destroy (6:13–22)
3. Second divine speech: "enter ark" (7:1–10)
4. Beginning of flood (7:11–16)
  5. The rising flood (7:17–24)  
God remembers Noah
6. The receding flood (8:1–5)
7. Drying of the earth (8:6–14)
8. Third divine speech: "leave ark" (8:15–19)
9. God's resolve to preserve order (8:20–22)
10. Fourth divine speech: covenant (9:1–17)

Transitional conclusion (9:18–19)

- 1) 6:9b–21: Divine monologue addressed to Noah, preceded by reflections on Noah and mankind's behavior
- 2) 6:22: Narrative: Noah main actor
- 3) 7:1–4: Divine monologue addressed to Noah
- 4) 7:5–16: Narrative: Noah and animals main actors, God minor role
  - 5) 7:17–24: Narrative: the rising waters main actor, Noah et al. passive
  - 6) 8:1–5: Narrative: the falling waters main actor, God minor role
- 7) 8:6–14: Narrative: Noah and birds main actors
- 8) 8:15–17: Divine monologue addressed to Noah
- 9) 8:18–19: Narrative: Noah main actor
- 10) 8:20–9:17 Divine monologue addressed to Noah, preceded by reflections on Noah's, and mankind's,

Thus in following this understanding of the text structure, our passage (6:9-22) picks up on the first two scenes of the larger unit of material. Although somewhat technical, the importance of doing this kind of analysis cannot be stressed too much. It will significantly impact the interpretation of the scripture passage under consideration.

## II. Message

In using the above chiastic structural understanding, our text will divide itself into three segments: (1) transitional introduction (vv. 9-10); (2) violence in creation (vv. 11-12); (3) resolve to destroy creation (vv. 13-22).

### a. Transitional Introduction, vv. 9-10

#### NASB

9 These are *the records* of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God. 10 Noah became the father of three sons: Shem, Ham, and Japheth.

#### NRSV

9 These are the descendants of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God. 10 And Noah had three sons, Shem, Ham, and Japheth.

#### NLT

9 This is the history of Noah and his family. Noah was a righteous man, the only blameless man living on earth at the time. He consistently followed God's will and enjoyed a close relationship with him. 10 Noah had three sons: Shem, Ham, and Japheth.

#### Notes:

The first part of verse plays off the genealogy contained in 5:1-32 that traces humanity from Adam to Noah. This jumps over 6:1-5, and anticipates the listing of Noah's three sons, thus carrying forward the listing of humanity. The same introductory wording is found in 10:1, "These are the descendants of Noah's sons...." This marks the beginning of a new section, just as 6:9 does. Thus these two genealogical listings serve as boundary markers for the flood story in Genesis. The three sons are Shem, Ham and Japheth who, according to the lengthy listing in 10:2-31 (Japheth, vv. 2-5; Ham, vv. 6-20; Shem, vv. 21-31), became the father of the emerging nations. The same boundary marking pattern is found in 10:1 and 10:32 for the three sons of Noah:

10:1-- "1 These are the descendants of Noah's sons, Shem, Ham, and Japheth; children were born to them after the flood."

10:32 -- "32 These are the families of Noah's sons, according to their genealogies, in their nations; and from these the nations spread abroad on the earth after the flood."

In the middle of 6:9-10 is the declaration: "Noah was a righteous man, blameless in his time; Noah walked with God." This is set against the background of 6:5-8 and answers the question arising in verse eight: "5 The Lord saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually. 6 And the Lord was sorry that he had made humankind on the earth, and it grieved him to his heart. 7 So the Lord said, 'I will blot out from the earth the human beings I have created—people together with animals and creeping things and birds of the air, for I am sorry that I have made them.' 8 But Noah found favor in the sight of the Lord." Noah found favor with God, but why? Verse 9b answers that question. He was righteous, that is, he walked with God and thus was blameless while the rest of the people were full of blame, guilt before God. Wenham (*WBC*) summarizes helpfully: "The word 'righteous' is a very common term in the OT (used 206 times, most frequently in Psalms and Proverbs). It is nearly always used of persons, either men or God, and often stands in contrast to 'wicked,' רָשָׁע. Near synonyms include 'innocent' and 'upright.'" Noah's character and actions are set in strong contrast to that of the people around him. Now centuries before the giving of the Law to Moses, what constituted God's will as laid out for people to follow? The boundaries of obedience had to be understood more broadly than was the case after the much later Mosaic Law spelled them out in detail. But important here is the concept of obligation of people to walk obediently to God -- something missing in the other flood narratives. At the heart of this lay the holy character of God Himself as the model and example for humans to imitate. In reality, the Mosaic Law simply extended this principle in greater

detail.

Also important here is the parallel in 9:18-19 that completes the chiasmus (see preceding page): “8 The sons of Noah who went out of the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. 19 These three were the sons of Noah; and from these the whole earth was peopled.” When the flood story comes full circle the emphasis reverts back to the three sons as the source of all humanity. Thus, in this tradition Noah represents God starting over a second time with humanity. Adam had begun without sin but sinned and eventually his descendants became so corrupt that they had to be destroyed. Noah represented the one bright star in that cesspool of rottenness and became the new basis of humanity. But would the story end differently this second time? Obviously the answer is no. But the point emerges that God cares and is trying to produce a different outcome. Not until Christ would there be the possibility of a truly different outcome.

What can be gleaned from this that applies to us today? One thing that comes to mind is the challenge of living righteously in the midst of sinfulness. The pressure upon Noah had to have been great. Yet he resisted it successfully. Sometimes Christians today excuse their disobedience by using the old clichè “Everybody’s doing it.” Not Noah. Not Jesus. Nor the apostles. Nowhere in scripture does one find justification for such a basis of sinful action. God’s calling as expressed first in Deut. 18:13; Lev. 19:2 and then later by Jesus (Mt. 5:48) is “You then shall be complete (perfect, τέλειος) as your heavenly Father is complete (perfect; τέλειος).”

Secondly, what constitutes “righteousness”? At the core of scriptural teaching is the principle mentioned above. God’s character and pattern of behavior stand as the defining basis of what becomes righteousness for us. This is central to the Jewish and Christian religious traditions. For Jews, the Mosaic Law becomes the extension of that with its centuries old interpretative tradition. But for Christians, Jesus becomes the concrete expression of that divine righteousness. As Charles Shelton’s book *In His Steps* from another day depicts, we take our understanding of the righteousness expected of us from the model of Christ. Additionally, the New Testament makes equally strong the truth that Christ is not just an example, but that a living, spiritual relationship with Him is essential to being able to follow that example. We walk in His steps out of the dynamic of a vital relationship with Him. Without that relationship, we can’t ever successfully walk in His steps. But the core of all that begins early in the book of Genesis.

Thus, the standard of behavior is not determined by our own whims, our own reasoning etc. Nor can it be determined from the surrounding world. God has set the standards and revealed them in sacred scripture. Our task then is to understand them from the scriptures and with the help of the Holy Spirit to incorporate them into our lives.

### **b. Violence in Creation, vv. 11-12**

#### **NASB**

11 Now the earth was corrupt in the sight of God, and the earth was filled with violence. 12 God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.

#### **NRSV**

11 Now the earth was corrupt in God’s sight, and the earth was filled with violence. 12 And God saw that the earth was corrupt; for all flesh had corrupted its ways upon the earth.

#### **NLT**

11 Now the earth had become corrupt in God’s sight, and it was filled with violence. 12 God observed all this corruption in the world, and he saw violence and depravity everywhere.

#### **Notes:**

These verses return to the depravity of humanity that has been described in greater detail in vv. 5-7: “5 The Lord saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually. 6 And the Lord was sorry that he had made humankind on the earth, and it grieved him to his heart. 7 So the Lord said, ‘I will blot out from the earth the human beings I have created—people together with animals and creeping things and birds of the air, for I am sorry that I have made them.’” Three things emerge in vv. 11-12. First, corruption (in being) leads to wrong, even violent, actions. Actions grow out of character, and become a mirror of what’s inside us. This relates to both good and bad. The OT principle here was at the heart of Jesus’ attempts to return the Judaism of his day back to this. Especially do we see

this in the Sermon on the Mount in Mt. 5-7. Most of this understanding had been lost by the Pharisees at the beginning of the Christian era. Sin was perceived largely as wrong action, and little if any attention was placed on the spiritual interior of a person, as well as the link between the inside and outside of one's life. Unfortunately, that same mistake prevails all too often in our day, even among Christians. Secondly, with inward corruption at a sufficiently deep level the outward actions turn violent, not just morally wrong. The scriptures present this as a universal truth, with profound ramifications for society in general. The justice system in most western countries attempts only to address wrong behavior, usually defined in terms of hurtful actions against others or against society in general. Through rigid enforcement of laws most people can usually be intimidated into compliance with the legal system. For the others, imprisonment is the option. But in no way can the legal system -- nor is it intended to -- produce correct moral behavior. For people to behave themselves properly, they must have a "heart transplant." Immorality stems from inward corruption, as asserted here and elsewhere in the Bible. The message of Christianity is that commitment to Jesus is the only way to change the inside through which the outward behavior genuinely changes.

Thirdly, the picture of "God saw..." is important. This is a widely used image in the Bible, beginning with the creation narratives in Genesis one with "God saw..." repeated after each day's actions. God is not removed from His creation and disinterested in it. To the contrary, He watches over it constantly and is fully aware of what is happening in it -- both the good and the bad. The idiom is used in both passages, vv. 5 and 12, to indicate that God was fully aware of the corruption and wicked actions on earth. One implication of this is that we can't hide from God, nor can we hide our actions from God.

Interestingly, the parallel to this passage in the chiasmus is [9:1-17](#), which is the covenant with Noah to never again destroy the earth with a flood. The rainbow became the symbol of that covenant. The command to Noah and his sons is "Be fruitful and multiply, and fill the earth" (9:1). A new beginning emerges after corrupted humanity is destroyed.

### c. Resolve to Destroy Creation, vv. 13-22

#### NASB

13 Then God said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth. 14 "Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch. 15 "This is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits. 16 "You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks. 17 "Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth

#### NRSV

13 And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence because of them; now I am going to destroy them along with the earth. 14 Make yourself an ark of cypress wood; make rooms in the ark, and cover it inside and out with pitch. 15 This is how you are to make it: the length of the ark three hundred cubits, its width fifty cubits, and its height thirty cubits. 16 Make a roof for the ark, and finish it to a cubit above; and put the door of the ark in its side; make it with lower, second, and third decks. 17 For my part, I am going to bring a flood of waters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die. 18 But I will establish my covenant with you; and you shall

#### NLT

13 So God said to Noah, "I have decided to destroy all living creatures, for the earth is filled with violence because of them. Yes, I will wipe them all from the face of the earth! 14 "Make a boat from resinous wood and seal it with tar, inside and out. Then construct decks and stalls throughout its interior. 15 Make it 450 feet long, 75 feet wide, and 45 feet high. 16 Construct an opening all the way around the boat, 18 inches below the roof. Then put three decks inside the boat -- bottom, middle, and upper -- and put a door in the side. 17 "Look! I am about to cover the earth with a flood that will destroy every living thing. Everything on earth will die! 18 But I solemnly swear to keep you safe in the boat, with your wife and your sons and their wives. 19 Bring a pair of every

shall perish. 18 “But I will establish My covenant with you; and you shall enter the ark—you and your sons and your wife, and your sons’ wives with you. 19 “And of every living thing of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female. 20 “Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every kind will come to you to keep {them} alive. 21 “As for you, take for yourself some of all food which is edible, and gather {it} to yourself; and it shall be for food for you and for them.” 22 Thus Noah did; according to all that God had commanded him, so he did.

come into the ark, you, your sons, your wife, and your sons’ wives with you. 19 And of every living thing, of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female. 20 Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground according to its kind, two of every kind shall come in to you, to keep them alive. 21 Also take with you every kind of food that is eaten, and store it up; and it shall serve as food for you and for them.” 22 Noah did this; he did all that God commanded him.

kind of animal – a male and a female – into the boat with you to keep them alive during the flood. 20 Pairs of each kind of bird and each kind of animal, large and small alike, will come to you to be kept alive. 21 And remember, take enough food for your family and for all the animals.” 22 So Noah did everything exactly as God had commanded him.



#### Notes:

Wenham (*WBC*) again calls our attention to the literary parallel structure of the divine speech in vv. 13-21:

A 13 God’s proposed action: to destroy world

B 14–16 Hence, command to Noah to build ark

A’ 17–20 God’s plan further explained

B’ 21 Hence, command to Noah to victual [outfit] the ark.

The nature of this literary structure is usually labeled step parallelism. The second set of strophes carries forward the first set.

In this third segment comes the divine resolve to destroy this corrupted humanity (v. 13) but to preserve Noah and his family (vv. 14-21).

The destruction (v. 13) is extensive: “And God said to Noah, “I have determined to make an end of all flesh, for the earth is filled with violence because of them; now I am going to destroy them along with the earth.” This is repeated again in verse 17 in greater detail: “For my part, I am going to bring a flood of waters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die.” The determination is that only by wiping the slate clean can the problem of human corruption be resolved. One important implication of this declaration is the impact of human corruption on the surrounding creation. That principle still holds true for today.

The preservation of Noah comes through the building of an ark. The dimensions of the ark are explained by Wenham (*WBC*): “At 18 inches or 45 centimeters to the cubit (for precise equivalents, see R. de Vaux, *Ancient Israel*, 197), the ark was a huge box about 450’ (135 m) long, 75’ (22 m) broad, and 45’ (13 m) deep. It is usually supposed to have been flat-bottomed. The surface area of the ark was thus three times as much as that of the tabernacle courtyard, 100 x 50 cubits (Exod 27:9–13). The Babylonian ark, on the other hand, was a perfect cube, 120 cubits in each direction, in volume nearly five times as large as the Hebrew vessel.” One of the interesting observations often made is that the ark and the tabernacle are the only two “buildings” with which dimensions are given in the Pentateuch. Several of the dimensions of the ark are in multiples of those of the tabernacle. These parallels suggest close connection, at least symbolically, between the two. Probably as a symbol of deliverance: the ark for humanity; the tabernacle from Israel. This is probably behind the statement in 1 Peter 3:18-22:

18 For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God.



He was put to death in the flesh, but made alive in the spirit, 19 in which also he went and made a proclamation to the spirits in prison, 20 who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. 21 And baptism, which this prefigured, now saves you, not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, 22 who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

Another aspect of this text is the inclusion of the animals in the ark. Since humanity's corruption negatively impacted the earth and not just people, the animals were to be included as a part of the new beginning for all living creation. Important to notice is the first biblical occurrence of the Hebrew term for covenant in verse 18. God will make a covenant with Noah and his family to protect them. The details of this covenant will be spelled out in greater detail in chapter nine. The heart of it will be the promise to never destroy the earth again with floods. This lays the foundation for the idea of covenant that will play a central role for most all the Old Testament.

The parallel passage in the chiasmus to 6:13-22 is 8:20-22 which reverses the perspective: "20 Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. 21 And when the Lord smelled the pleasing odor, the Lord said in his heart, 'I will never again curse the ground because of humankind, for the inclination of the human heart is evil from youth; nor will I ever again destroy every living creature as I have done. 22 As long as the earth endures, seed time and harvest, cold and heat, summer and winter, day and night, shall not cease.'" After the flood God's resolve changed. Before, it was to destroy; after, it was to preserve.

The final point of this passage is verse 22: "Noah did this; he did all that God commanded him." Thus the declaration of Noah being righteous at the beginning is confirmed here. Once he received God's instructions, he carried them out completely.

The power of the Noah story is immense. Its compelling nature draws us to learn it in childhood. God's grace and judgment pull us into it. Comparison of it with the other flood stories of that ancient time remind us of the very different view of deity that came to the Israelites. We worship a God who both cares and holds us accountable to follow His example. Worship is intended to lessen the distance between us and God, not lengthen it, as was the case in other ancient religious traditions. Our actions flow out of who we are deep inside. Both God's character and actions are the model. Noah set a standard that challenges us even today. May we walk in obedience to God as he did. As such we will stand as witnesses to those around us, as Heb. 11:7 reminds us: "By faith Noah, warned by God about events as yet unseen, respected the warning and built an ark to save his household; by this he condemned the world and became an heir to the righteousness that is in accordance with faith."



## NASB

1 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; and they took wives for themselves, whomever they chose. 3 Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.” 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.

5 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. 6 The LORD was sorry that He had made man on the earth, and He was grieved in His heart. 7 The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.” 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. 10 Noah became the father of three sons: Shem, Ham, and Japheth.

11 Now the earth was corrupt in the sight of God, and the earth was filled with violence. 12 God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.

13 Then God said to Noah, “The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth. 14 “Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch. 15 “This is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits. 16 “You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks. 17 “Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish. 18 “But I will establish My covenant with you; and you shall enter the ark—you and your sons and your wife, and your sons’ wives with you. 19 “And of every living thing of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female. 20 “Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every kind will come to you to keep {them} alive. 21 “As for you, take for yourself some of all food which is edible, and gather {it} to yourself; and it shall be for food for you and for them.” 22 Thus Noah did; according to all that God had commanded him, so he did.

## NRSV

1 When people began to multiply on the face of the ground, and daughters were born to them, 2 the sons of God saw that they were fair; and they took wives for themselves of all that they chose. 3 Then the Lord said, “My spirit shall not abide in mortals forever, for they are flesh; their days shall be one hundred twenty years.” 4 The Nephilim were on the earth in those days—and also afterward—when the sons of God went in to the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown.

5 The Lord saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually. 6 And the Lord was sorry that he had made humankind on the earth, and it grieved him to his heart. 7 So the Lord said, “I will blot out from the earth the human beings I have created—people together with animals and creeping things and birds of the air, for I am sorry that I have made them.” 8 But Noah found favor in the sight of the Lord.

9 These are the descendants of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God. 10 And Noah had three sons, Shem, Ham, and Japheth.

11 Now the earth was corrupt in God’s sight, and the earth was filled with violence. 12 And God saw that the earth was corrupt; for all flesh had corrupted its ways upon the earth.

13 And God said to Noah, “I have determined to make an end of all flesh, for the earth is filled with violence because of them; now I am going to destroy them along with the earth. 14 Make yourself an ark of cypress wood; make rooms in the ark, and cover it inside and out with pitch. 15 This is how you are to

make it: the length of the ark three hundred cubits, its width fifty cubits, and its height thirty cubits. 16 Make a roof for the ark, and finish it to a cubit above; and put the door of the ark in its side; make it with lower, second, and third decks. 17 For my part, I am going to bring a flood of waters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die. 18 But I will establish my covenant with you; and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. 19 And of every living thing, of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female. 20 Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground according to its kind, two of every kind shall come in to you, to keep them alive. 21 Also take with you every kind of food that is eaten, and store it up; and it shall serve as food for you and for them." 22 Noah did this; he did all that God commanded him.

#### NLT

1 When the human population began to grow rapidly on the earth, 2 the sons of God saw the beautiful women of the human race and took any they wanted as their wives. 3 Then the LORD said, "My Spirit will not put up with humans for such a long time, for they are only mortal flesh. In the future, they will live no more than 120 years." 4 In those days, and even afterward, giants lived on the earth, for whenever the sons of God had intercourse with human women, they gave birth to children who became the heroes mentioned in legends of old.

5 Now the LORD observed the extent of the people's wickedness, and he saw that all their thoughts were consistently and totally evil. 6 So the LORD was sorry he had ever made them. It broke his heart. 7 And the LORD said, "I will completely wipe out this human race that I have created. Yes, and I will destroy all the animals and birds, too. I am sorry I ever made them." 8 But Noah found favor with the LORD.

9 This is the history of Noah and his family. Noah was a righteous man, the only blameless man living on earth at the time. He consistently followed God's will and enjoyed a close relationship with him. 10 Noah had three sons: Shem, Ham, and Japheth.

11 Now the earth had become corrupt in God's sight, and it was filled with violence. 12 God observed all this corruption in the world, and he saw violence and depravity everywhere.

13 So God said to Noah, "I have decided to destroy all living creatures, for the earth is filled with violence because of them. Yes, I will wipe them all from the face of the earth! 14 "Make a boat from resinous wood and seal it with tar, inside and out. Then construct decks and stalls throughout its interior. 15 Make it 450 feet long, 75 feet wide, and 45 feet high. 16 Construct an opening all the way around the boat, 18 inches below the roof. Then put three decks inside the boat – bottom, middle, and upper – and put a door in the side. 17 "Look! I am about to cover the earth with a flood that will destroy every living thing. Everything on earth will die! 18 But I solemnly swear to keep you safe in the boat, with your wife and your sons and their wives. 19 Bring a pair of every kind of animal – a male and a female – into the boat with you to keep them alive during the flood. 20 Pairs of each kind of bird and each kind of animal, large and small alike, will come to you to be kept alive. 21 And remember, take enough food for your family and for all the animals." 22 So Noah did everything exactly as God had commanded him.

## LXX

<sup>LXT</sup> **Genesis 6:1** καὶ ἐγένετο ἡνίκα ἤρξαντο οἱ ἄνθρωποι πολλοὶ γίνεσθαι ἐπὶ τῆς γῆς καὶ θυγατέρες ἐγενήθησαν αὐτοῖς <sup>2</sup> ἰδόντες δὲ οἱ υἱοὶ τοῦ θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων ὅτι καλαὶ εἰσιν ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν ὧν ἐξελέξαντο <sup>3</sup> καὶ εἶπεν κύριος ὁ θεός οὐ μὴ καταμείνη τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα διὰ τὸ εἶναι αὐτοὺς σάρκας ἔσονται δὲ αἱ ἡμέραι αὐτῶν ἑκατὸν εἴκοσι ἕτη <sup>4</sup> οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις καὶ μετ' ἐκεῖνο ὡς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγεννώσαν ἑαυτοῖς ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶνος οἱ ἄνθρωποι οἱ ὀνομαστοί

<sup>5</sup> ἰδὼν δὲ κύριος ὁ θεὸς ὅτι ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ αὐτοῦ ἐπιμελῶς ἐπὶ τὰ ποιηρὰ πάσας τὰς ἡμέρας <sup>6</sup> καὶ ἐνεθυμήθη ὁ θεός ὅτι ἐποίησεν τὸν ἄνθρωπον ἐπὶ τῆς γῆς καὶ διενόηθη <sup>7</sup> καὶ εἶπεν ὁ θεός ἀπαλείψω τὸν ἄνθρωπον ὃν ἐποίησα ἀπὸ προσώπου τῆς γῆς ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἀπὸ ἔρπετων ἕως τῶν πετεινῶν τοῦ οὐρανοῦ ὅτι ἐθυμώθη ὅτι ἐποίησα αὐτούς <sup>8</sup> Νωε δὲ εὗρεν χάριν ἐναντίον κυρίου τοῦ θεοῦ

<sup>9</sup> αὐταὶ δὲ αἱ γενέσεις Νωε Νωε ἄνθρωπος δίκαιος τέλειος ὢν ἐν τῇ γενεᾷ αὐτοῦ τῷ θεῷ εὐηρέστησεν Νωε <sup>10</sup> ἐγέννησεν δὲ Νωε τρεῖς υἱούς τὸν Σημ τὸν Χαμ τὸν Ιαφεθ

<sup>11</sup> ἐφθάρη δὲ ἡ γῆ ἐναντίον τοῦ θεοῦ καὶ ἐπλήσθη ἡ γῆ ἀδικίας <sup>12</sup> καὶ εἶδεν κύριος ὁ θεός τὴν γῆν καὶ ἦν κατεφθαρμένη ὅτι κατέφθειρεν πᾶσα σὰρξ τὴν οὐδὸν αὐτοῦ ἐπὶ τῆς γῆς <sup>13</sup> καὶ εἶπεν ὁ θεός πρὸς Νωε καιρὸς παντὸς ἀνθρώπου ἔκει ἐναντίον μου ὅτι ἐπλήσθη ἡ γῆ ἀδικίας ἀπ' αὐτῶν καὶ ἰδοὺ ἐγὼ καταφθείρω αὐτοὺς καὶ τὴν γῆν <sup>14</sup> ποιήσων οὖν σεαυτῷ κιβωτὸν ἐκ ξύλων τετραγώνων νοσοῖας ποιήσεις τὴν κιβωτὸν καὶ ἀσφαλτώσεις αὐτὴν ἔσωθεν καὶ ἔξωθεν τῇ ἀσφάλτῳ <sup>15</sup> καὶ οὕτως ποιήσεις τὴν κιβωτὸν τριακοσίων πήχεων τὸ μῆκος τῆς κιβωτοῦ καὶ πεντήκοντα πήχεων τὸ πλάτος καὶ τριάκοντα πήχεων τὸ ὕψος αὐτῆς <sup>16</sup> ἐπισυναγών ποιήσεις τὴν κιβωτὸν καὶ εἰς πῆχυν συντελέσεις αὐτὴν ἄνωθεν τὴν δὲ θύραν τῆς κιβωτοῦ ποιήσεις ἐκ πλαγίων κατάγαια διώροφα καὶ τριώροφα ποιήσεις αὐτὴν <sup>17</sup> ἐγὼ δὲ ἰδοὺ ἐπάγω τὸν κατακλυσμὸν ὕδωρ ἐπὶ τὴν γῆν καταφθεῖραι πᾶσαν σάρκα ἐν ἣ ἔστιν πνεῦμα ζωῆς ὑποκάτω τοῦ οὐρανοῦ καὶ ὅσα ἐὰν ἦ ἐπὶ τῆς γῆς τελευτήσει <sup>18</sup> καὶ στήσω τὴν διαθήκην μου πρὸς σέ εἰσελεύση δὲ εἰς τὴν κιβωτὸν σὺ καὶ οἱ υἱοὶ σου καὶ ἡ γυνὴ σου καὶ αἱ γυναῖκες τῶν υἱῶν σου μετὰ σοῦ <sup>19</sup> καὶ ἀπὸ πάντων τῶν κτηνῶν καὶ ἀπὸ πάντων τῶν ἔρπετων καὶ ἀπὸ πάντων τῶν θηρίων καὶ ἀπὸ πάσης σαρκὸς δύο δύο ἀπὸ πάντων εἰσάξεις εἰς τὴν κιβωτὸν ἵνα τρέφῃς μετὰ σεαυτοῦ ἄρσεν καὶ θῆλυ ἔσονται <sup>20</sup> ἀπὸ πάντων τῶν ὀρνέων τῶν πετεινῶν κατὰ γένος καὶ ἀπὸ πάντων τῶν κτηνῶν κατὰ γένος καὶ ἀπὸ πάντων τῶν ἔρπετων τῶν ἐρπόντων ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν δύο δύο ἀπὸ πάντων εἰσελεύσονται πρὸς σέ τρέφεσθαι μετὰ σοῦ ἄρσεν καὶ θῆλυ <sup>21</sup> σὺ δὲ λήμψη σεαυτῷ ἀπὸ πάντων τῶν βρωμάτων ἃ ἔδεσθε καὶ συναγεις πρὸς σεαυτὸν καὶ ἔσται σοὶ καὶ ἐκείνοις φαγεῖν <sup>22</sup> καὶ ἐποίησεν Νωε πάντα ὅσα ἐνετείλατο αὐτῷ κύριος ὁ θεός οὕτως ἐποίησεν

# WTT Genesis 6:1 ניהי כִּי־הִתְחַל הָאָדָם לִרְבֹּעַ עַל־פְּנֵי הָאֲדָמָה

וּבָנוּת יִלְדוּ לָהֶם

<sup>2</sup> וַיֵּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טִבּוֹת הֵנָּה וַיִּקְחוּ

לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ

<sup>3</sup> וַיֹּאמֶר יְהוָה לֹא־יִדְוֶן רוּחִי בָאָדָם לְעַלְמַי כִּי בִשָׂר הוּא בִשְׂרֹ

וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה

<sup>4</sup> הַנְּפֹלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵיכֵן אֲשֶׁר יָבֹאוּ

בְּנֵי הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הַמַּה הַגְּבֻרִים

אֲשֶׁר מְעוֹלִים אָנְשֵׁי הַשָּׁמַיִם פ

<sup>5</sup> וַיֵּרָא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֹצֵר מִחַשְׁבֹּת

לִבּוֹ רָק רַע כָּל־הַיּוֹם

<sup>6</sup> וַיִּנְחָם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל־לִבּוֹ

<sup>7</sup> וַיֹּאמֶר יְהוָה אֲמַחֶה אֶת־הָאָדָם אֲשֶׁר־בְּרָאתִי מֵעַל פְּנֵי

הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי

נַחַמְתִּי כִּי עָשִׂיתֶם

<sup>8</sup> וְנָח מֵצָא חַן בְּעֵינֵי יְהוָה פ

<sup>9</sup> אֵלֶּה תוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו

אֶת־הָאֱלֹהִים הִתְהַלָּךְ־נֹחַ

<sup>10</sup> וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת׃

<sup>11</sup> וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמְלֵא הָאָרֶץ חָמָס׃

<sup>12</sup> וַיֵּרָא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי־הִשְׁחִית

כָּל־בֶּשֶׂר אֶת־דַּרְכּוֹ עַל־הָאָרֶץ ס

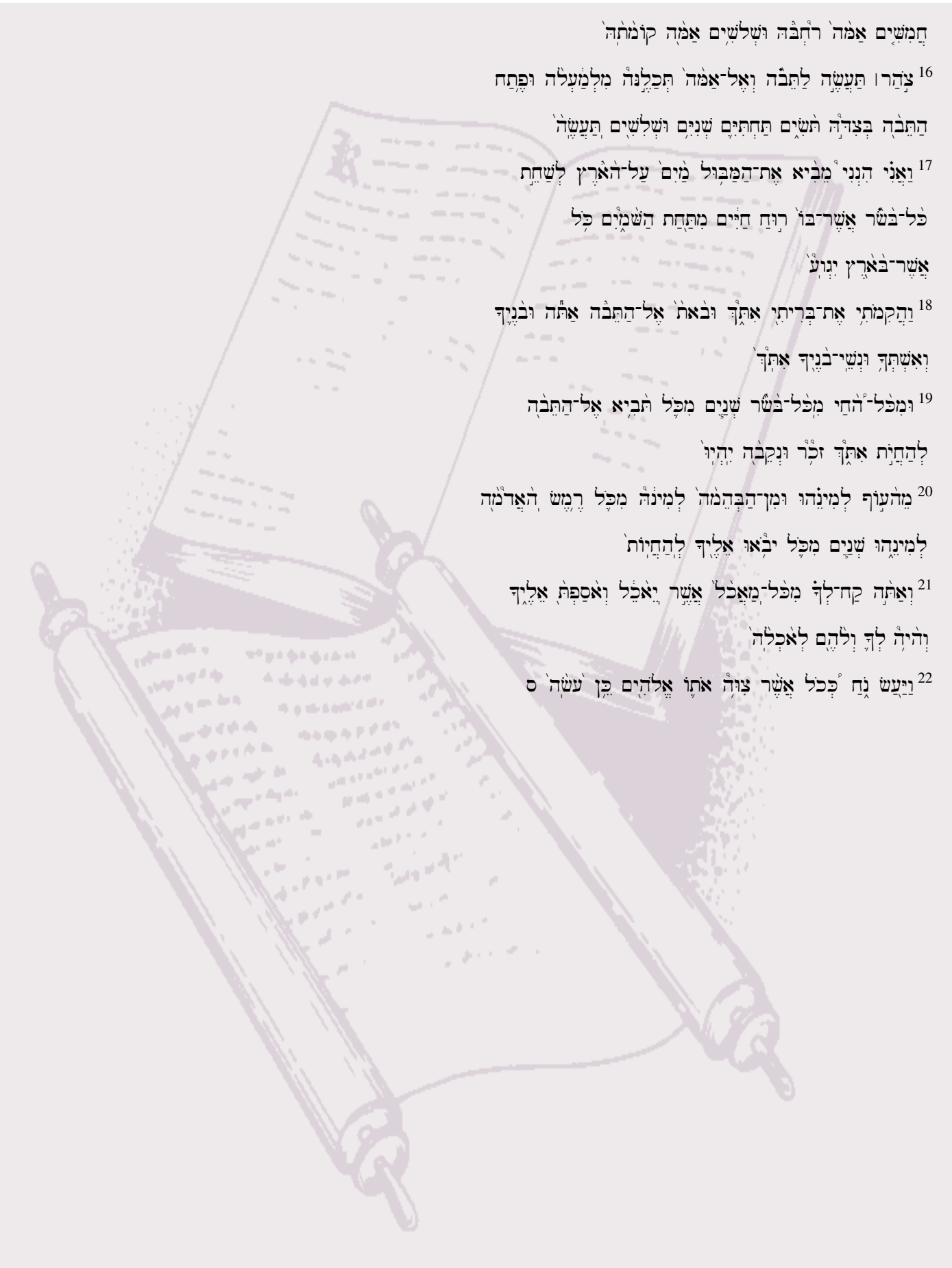
<sup>13</sup> וַיֹּאמֶר אֱלֹהִים לְנֹחַ קַח לְךָ לְפָנָי כִּי־מִלְאָה

הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנֵּנִי מַשְׁחִיתָם אֶת־הָאָרֶץ׃

<sup>14</sup> עֲשֵׂה לְךָ תֵּבַת עֲצֵי־גֹפֶר קַנִּים תַּעֲשֶׂה אֶת־הַתֵּבָה וְכִפְרֹת

אֶתָּה מִבֵּית וּמִחוּץ בַּכָּפָר׃

<sup>15</sup> וְזֶה אֲשֶׁר תַּעֲשֶׂה אֹתָהּ שְׁלֹשׁ מְאוֹת אַמָּה אַרְבֵּי הַתֵּבָה



חֲמִשִּׁים אַמָּה רֹחֲבָהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ  
16 צָהָר׃ תַּעֲשֶׂה לַחֲבֵה וְאֶל-אַמָּה תְּכַלְנָה מִלְּמַעְלָה וּפְתַח  
הַחֲבֵה בְּצִדָּהּ תִּשִּׂים תַּחְתִּים שְׁנַיִם וּשְׁלֹשִׁים תַּעֲשֶׂה  
17 וְאֲנִי הִנְנִי מֹבִיא אֶת-הַמַּבּוּל מַיִם עַל-הָאָרֶץ לְשַׁחַת  
כָּל-בָּשָׂר אֲשֶׁר-בּוֹ רֵיחַ חַיִּים מִתַּחַת הַשָּׁמַיִם כֹּל  
אֲשֶׁר-בָּאָרֶץ יָנוּעַ  
18 וְהִקְמֹתִי אֶת-בְּרִיתִי אִתְּךָ וּבֵאתִי אֶל-הַחֲבֵה אִתָּהּ וּבְנִיךָ  
וְאִשְׁתְּךָ וְנָשֵׁי-בְנֶיךָ אִתְּךָ  
19 וּמִכָּל-הַחַי מִכָּל-בָּשָׂר שְׁנַיִם מִכָּל תָּבִיא אֶל-הַחֲבֵה  
לְהַחֲיֹת אִתְּךָ זָכָר וּנְקֵבָה יְחִיד  
20 מִהָעוֹף לְמִינֵהוּ וּמִן-הַבְּהֵמָה לְמִינָהּ מִכָּל רֶמֶשׂ הָאֲדָמָה  
לְמִינֵהוּ שְׁנַיִם מִכָּל יָבֹאוּ אֵלֶיךָ לְהַחֲיֹת  
21 וְאִתָּהּ קַח-לָךְ מִכָּל-מֵאֵכֶל אֲשֶׁר יֵאֱכַל וְאִסַּפְתָּ אֵלֶיךָ  
וְהָיָה לְךָ וּלְהֵם לְאֵכֶלָהּ  
22 וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כִּן עָשָׂה׃

## Transliterated Hebrew Text

<sup>BHT</sup> **Genesis 6:1** walyühî Kîl-hèHèl hâl´ädäm lâröb ´al-Pünê hâl´ädämâ ûbânöt yullüdû lâhem

<sup>2</sup> wayyir´û bünê-häl´élöhîm ´et-Bünöt hâl´ädäm Kî †öböt hê<sup>o</sup>nnâ wayyiqHû lâhem nâšîm miKKöl ´ášer BâHä<sup>o</sup>rû

<sup>3</sup> wayyö<sup>o</sup>´mer yhw(´ädönäy) löl´-yädön rûHî bäl´ädäm lü´öläm BüšaGGam hû´ bäsär wühäyû yämäyw më´â wü´eS<sup>r</sup>îm šänâ

<sup>4</sup> hannüpilîm häyû bâ´ärec Bayyämîm hähëm wügam ´alHárê-kën ´ášer yäbö<sup>o</sup>´û Bünê hâl´élöhîm ´el-Bünöt hâl´ädäm wüyäldû lâhem hê<sup>o</sup>mmâ haGGiBBörîm ´ášer më´öläm ´ansê haššëm P

<sup>5</sup> wayya<sup>o</sup>r´ yhw(´ädönäy) Kî raBBâ rä´at hä´ädäm Bâ´ä<sup>o</sup>rec wükol-yê<sup>o</sup>cer maHšüböt liBBô raq ra´ Kol-hayyôm

<sup>6</sup> wayyinnä<sup>o</sup>Hem yhw(´ädönäy) Kîl-´äsâ ´et-häl´ädäm Bâ´ä<sup>o</sup>rec wayyit´accëb ´el-liBBô

<sup>7</sup> wayyö<sup>o</sup>´mer yhw(´ädönäy) ´emHè ´et-hä´ädäm ´ášer-Bärä<sup>o</sup>´tî më´al Pünê hâl´ädämâ mël´ädäm ´ad-Bühëmâ ´ad-re<sup>o</sup>meS wü´ad-´öp haššämä<sup>o</sup>yim Kî niHa<sup>o</sup>mTî Kî ´ásîtim

<sup>8</sup> wün<sup>o</sup>aH mä<sup>o</sup>cä´ Hën Bü´ênê yhw(´ädönäy) P

<sup>9</sup> ´ë<sup>o</sup>llè Tôldöt nö<sup>o</sup>aH nö<sup>o</sup>aH ´îš caDDîq Tämîm häyâ Büdölrötäyw ´et-häl´élöhîm hilthallek-nö<sup>o</sup>aH

<sup>10</sup> wayyö<sup>o</sup>led nö<sup>o</sup>aH šülöšâ bänîm ´et-šëm ´et-Häm wü´et-yä<sup>o</sup>pet

<sup>11</sup> waTTiššäHët hä´ä<sup>o</sup>rec lipnê hâl´élöhîm waTTimmälë´ hä´ä<sup>o</sup>rec Hämäs

<sup>12</sup> wayya<sup>o</sup>r´ ´élöhîm ´et-hä´ä<sup>o</sup>rec wühinnË nišHä<sup>o</sup>tâ Kîl-hišHît Kol-Bäsär ´et-DarKô ´al-hä´ä<sup>o</sup>rec s

<sup>13</sup> wayyö<sup>o</sup>´mer ´élöhîm lünö<sup>o</sup>aH qëc Kol-Bäsär Bâ´ lüpänay Kîl-mäl´â hä´ä<sup>o</sup>rec Hämäs miPPünêhem wühinünî mašHîtäm ´et-hä´ä<sup>o</sup>rec

<sup>14</sup> ´ásË lükä Tëbat ´acê-gö<sup>o</sup>per qinnîm Tal´ásË ´et-haTTëbâ wükälparTä ´ötäh miBBa<sup>o</sup>yit úmiHúc BaKKö<sup>o</sup>per

<sup>15</sup> wüzè ´ášer Tal´ásË ´ötäh šülöš më´öt ´ammâ ´ö<sup>o</sup>rek haTTëbâ Hámiššîm ´ammâ roHBäh úšülöšîm ´ammâ qômätäh

<sup>16</sup> cö<sup>o</sup>har Ta´ásË laTTëbâ wü´el-´ammâ Tükale<sup>o</sup>nnâ milüma<sup>o</sup>´lä úpe<sup>o</sup>taH haTTëbâ BüciDDäh TäSîm TaHTiyyim šüniyyim úšülüšîm Tal´ásË<sup>o</sup>hâ

<sup>17</sup> wa´ánî hinnî mēbî´ ´et-hammaBBûl ma<sup>o</sup>yim ´al-hä´ä<sup>o</sup>rec lüšaHët Kol-Bäsär ´ášer-Bô rû<sup>o</sup>aH Hayyîm miTTa<sup>o</sup>Hat haššämä<sup>o</sup>yim Köl ´ášer-Bâ´ä<sup>o</sup>rec yigwä´

<sup>18</sup> waháqimötî ´et-Bürîtî ´ittäk úbä´tä ´el-haTTëbâ ´aTTâ úbänË<sup>o</sup>kä wü´ištükä únüšël-bänË<sup>o</sup>kä ´ittäk

<sup>19</sup> úmiKKol-häHay milKKol-Bäsär šüna<sup>o</sup>yim miKKöl Täbî´ ´el-haTTëbâ lühaHáyöt ´ittäk zākār únüqëbâ yilhyû

<sup>20</sup> mëhä´öp lümînē<sup>o</sup>hû úmin-haBBühëmâ lümînäh miKKöl re<sup>o</sup>meS hâl´ädämâ lümînē<sup>o</sup>hû šüna<sup>o</sup>yim miKKöl yäbö<sup>o</sup>´û ´èlË<sup>o</sup>kä lühalHáyöt

<sup>21</sup> wü´aTTâ qaH-lükä miKKol-mal´ákäl ´ášer yel´äkël wü´ásapTä ´èlË<sup>o</sup>kä wühäyâ lükä wülâhem lü´oklâ

<sup>22</sup> wayya<sup>o</sup>aS nö<sup>o</sup>aH Küköl ´ášer ciwwâ ´otô ´élöhîm Kën ´äsâ s