Noah

GENESIS 6:1-9:29

NOVEMBER 18, 2026

4 They will say, “Where is the promise of his coming? For ever since the
fathers fell asleep, all things are continuing as they were from the beginning
of creation.”

5 For they deliberately overlook this fact, that the heavens existed long ago,
and the earth was formed out of water and through water by the word of
God,

6 and that by means of these the world that then existed was deluged with
water and perished.

7 But by the same word the heavens and earth that now exist are stored up
for fire, being kept until the day of judgment and destruction of the ungodly.

8 But do not overlook this one fact, beloved, that with the Lord
one day is as a thousand years, and a thousand years as one day.

9 The Lord is not slow to fulfill his promise as some count
slowness, but is patient toward you, not wishing that any should
perish, but that all should reach repentance.

10 But the day of the Lord will come like a thief, and then the
heavens will pass away with a roar, and the heavenly bodies will
be burned up and dissolved, and the earth and the works that
are done on it will be exposed.

25 And Adam knew his wife again, and she bore a
son and called his name Seth, for she said, “God
has appointed for me another offspring instead of
Abel, for Cain killed him.”

26 To Seth also a son was born, and he called his
name Enosh. At that time people began to call
upon the name of the Lord.

1 This is the book of the generations of Adam. When
God created man, he made him in the likeness of
God.

2 Male and female he created them, and he blessed
them and named them Man when they were created.

3 When Adam had lived 130 years, he fathered a son
in his own likeness, after his image, and named him
Seth.

23 Thus all the days of Enoch were 365 years.

24 Enoch walked with God, and he was not, for God took him.

25 When Methuselah had lived 187 years, he fathered Lamech.

26 Methuselah lived after he fathered Lamech 782 years and had other sons and daughters.

27 Thus all the days of Methuselah were 969 years, and he died.

28 When Lamech had lived 182 years, he fathered a son

29 and called his name Noah, saying, “Out of the ground that the Lord has cursed, this one shall bring us relief from our work and from the painful toil of our hands.”

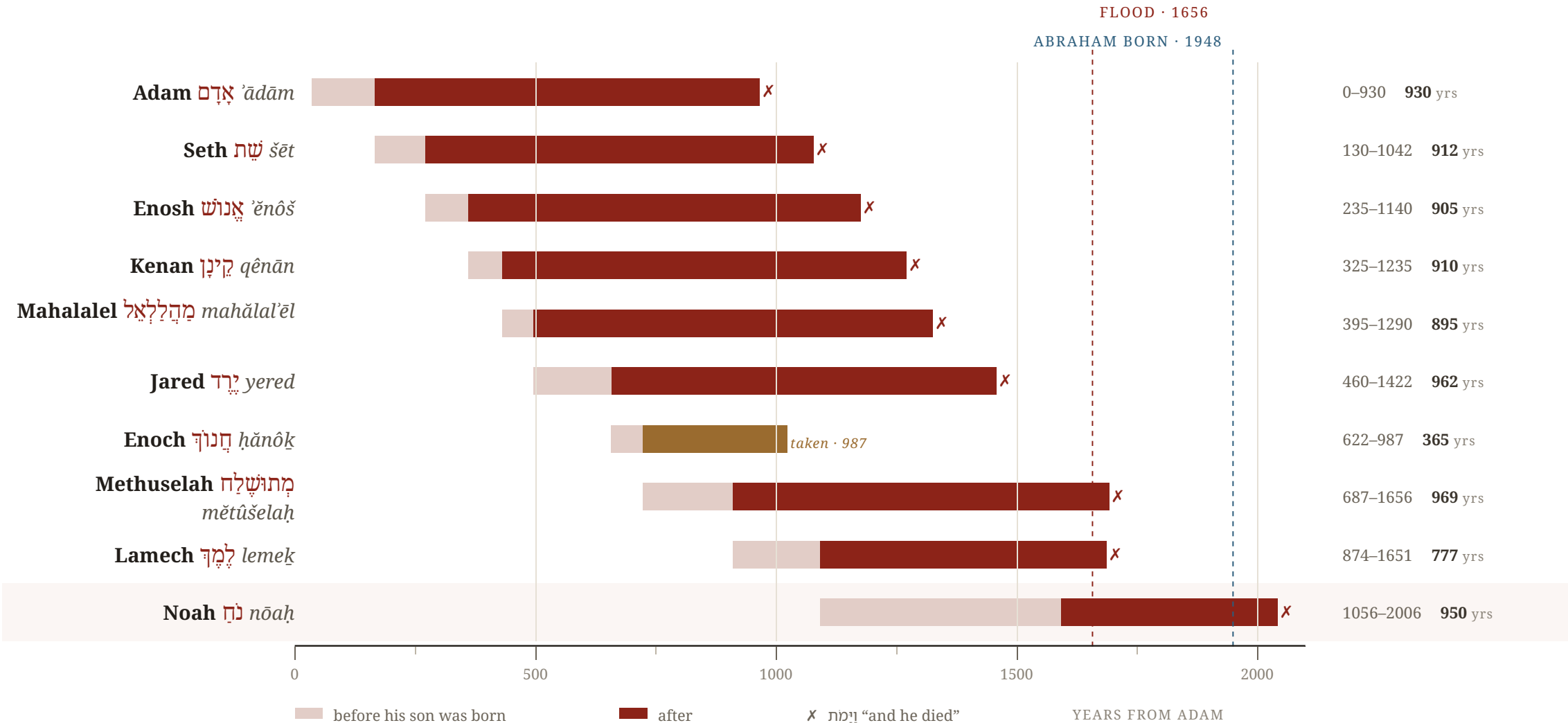
30 Lamech lived after he fathered Noah 595 years and had other sons and daughters.

31 Thus all the days of Lamech were 777 years, and he died.

32 After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth.

Genesis 5:1–32

TEN GENERATIONS · TO SCALE



GENESIS · MASORETIC TEXT

Noah and His Sons

GENESIS **5:29** · **6:10** · **9:18–27**

FATHER

נֹחַ

nōaḥ

rest

5:29 yĕnaḥămēnû — “he will comfort”

6:6 wayyinnāḥem — “he regretted”

8:4 wattānaḥ — “it rested”

8:21 nîḥōaḥ — “soothing”

FIRSTBORN

שֵׁם

šēm

name

9:26 “God of Shem”

11:4 “make us a name”

12:2 “I will make your name great”

10:21 father of Eber

SECOND SON

חָם

ḥām

“hot”?

9:22 “father of Canaan”

9:25 “cursed be Canaan”

10:6 Mizraim, Canaan

EGYPTIAN km(t) — “the black land”?

THIRD SON

יֶפֶת

yepet

he will enlarge

9:27 yapt ʾĕlōhîm lĕyepet

10:2–5 the coastlands

ALT. yāpāh — “beautiful”

Two Roots, One Sound נֹחַ nōaḥ — √nûaḥ “to rest” · √nāḥam “to comfort”

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VERSE	HEBREW	TRANSLITERATION	WHAT THE ROOT IS DOING
IN THE FLOOD ACCOUNT six verses, both roots interleaved			
5:29*	יְנַחֲמֵנוּ	*yĕnaḥămēnû*	Lamech names him — but the verb is **nāḥam**, not **nûaḥ**
6:6	וַיִּנָּחֶם	*wayyinnāḥem*	the root turns to grief: “he **regretted** that he had made man”
6:7	נִחַמְתִּי	*niḥamtî*	and again: “I **regret** that I have made them”
8:4	וַתָּנַח	*wattānaḥ*	the ark **rested** on Ararat — the other root, **nûaḥ**
8:9	מָנוֹחַ	*mānôaḥ*	no **resting place** for the dove — same root as 8:4
8:21	רֵיחַ הַנִּיחֹחַ	*rēaḥ hannîḥôaḥ*	“a **soothing** aroma” — **nîḥôaḥ**, back to **nûaḥ**
LATER IN GENESIS the same verb, in ordinary life			
24:67	וַיִּנָּחֶם	*wayyinnāḥem*	Isaac **comforted** after Sarah dies — 6:6’s form, exactly
27:42	מִתְנַחֵם	*mitnaḥēm*	Esau **consoles himself** with the thought of killing Jacob
37:35	לְנַחֲמוֹ · לְהִתְנַחֵם	*lĕnaḥămô · lĕhitnaḥēm*	Jacob refuses to be **comforted** for Joseph
38:12	וַיִּנָּחֶם	*wayyinnāḥem*	Judah **comforted** after his wife dies — again 6:6’s form
50:21	וַיְנַחֵם	*waynaḥēm*	Joseph **comforts** the brothers who sold him

* the name is נֹחַ *nōaḥ*, √nûaḥ — but the blessing spoken over it is √nāḥam

ROOTS √nûaḥ H5117 · √nāḥam H5162 · *mānôaḥ* H4494 · *nîḥôaḥ* H5207 — eleven verses in Genesis

1 When man began to multiply on the face of the land and
daughters were born to them,

2 the sons of God saw that the daughters of man were attractive.
And they took as their wives any they chose.

3 Then the Lord said, “My Spirit shall not abide in man forever, for
he is flesh: his days shall be 120 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 man and they
bore children to them. These were the mighty men who were of
old, the men of renown.

The Same Four Verbs Genesis 3:6 → Genesis 6:2

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	Genesis 3:6 the woman		**Genesis 6:2** the sons of God	
SAW	וַתֵּ֣רֶא	*wattēreʾ* qal · 3fs	וַיִּרְא֣וּ	*wayyirʾû* qal · 3mp
THAT	כִּ֤י	*kî* —	כִּ֤י	*kî* —
GOOD	טוֹב	*ṭôb* for food	טֹבֹ֥ת	*ṭōḇōt* no qualifier
TOOK	וַתִּקַּ֖ח	*wattiqqaḥ* one fruit	וַיִּקְח֣וּ לָהֶ֔ם	*wayyiqḥû lāhem* for themselves
OBJECT	הָעֵ֑ץ	*hāʿēṣ* the tree	נָשִׁ֖ים	*nāšîm* all whom they chose

The sons of God Genesis 6:2, 4

The Sethite view

DOMINANT C. AD 400 – 1900

1. Two lines. Genesis 4 lists Cain's descendants; Genesis 5 lists Seth's. Chapter 6 opens with them meeting.
2. "Sons of God" = the Sethites. Israel is called God's son elsewhere (Deut 14:1).
3. "Daughters of men" = the Cainites. The sin is intermarriage across the line God preserved.
4. Why it matters. 4:26 says Seth's line began to call on the name of the LORD. That is the line removed.
5. Weaknesses. Intermarriage is never condemned here, and the Nephilim go unexplained.

The Divine Council view

DOMINANT C. 100 BC – AD 400 · RESURGENT SINCE C. 1900

1. A technical term. The exact phrase בְּנֵי הָאֱלֹהִים occurs five times — Gen 6:2, 6:4, Job 1:6, 2:1, 38:7 — all heavenly.
2. A known setting. God presides over a council of lesser divine beings (Ps 82:1; 1 Kgs 22:19).
3. The sin. A boundary between heaven and earth is crossed. Jude 6; 2 Peter 2:4.
4. Why the flood is total. An offence against the created order needs a new creation.
5. The limit. The text never says the angels were punished — plain sense, not explanation.

WHAT BOTH VIEWS HAVE TO ACCOUNT FOR

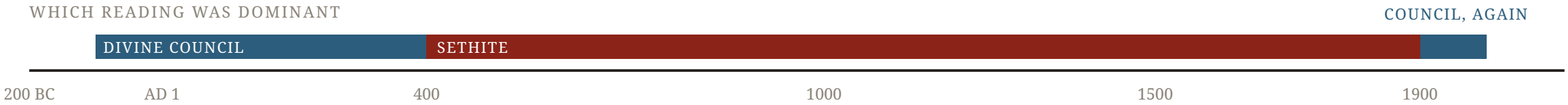
THE PHRASE
Five occurrences, and a Hebrew idiom that can mean either.

THE NEPHILIM
On the earth before and after — 6:4 will not let either reading off.

THE TOTAL JUDGMENT
Every living thing, not a targeted punishment.

THE NEW TESTAMENT
Jude 6; 2 Peter 2:4; 1 Peter 3:19–20 — angels, chains, a flood.

WHICH READING WAS DOMINANT



5 The Lord saw that the wickedness of man was great in the
earth, and that every intention of the thoughts of his heart was
only evil continually.

6 And the Lord regretted that he had made man on the earth,
and it grieved him to his heart.

7 So the Lord said, “I will blot out man whom I have created
from the face of the land, man and animals and creeping things
and birds of the heavens, for I am sorry that I have made them.”

8 But Noah found favor in the eyes of the Lord.

Genesis 6:5

וַיַּ֣רְא יְהוָ֔ה כִּ֚י רַבָּ֣ה רָעַ֣ת הָאָדָ֔ם בָּאָ֑רֶץ וְכָל־יֵ֣צֶר מַחְשְׁבֹ֔ת לִבּ֖וֹ רַ֥ק רַ֖ע כָּל־הַיּֽוֹם

wayyarʾ YHWH kî rabbâ rāʿaṯ hāʾādām bāʾāreṣ wĕḵol-yēṣer maḥšĕḇōṯ libbô raq raʿ kol-hayyôm

“And the LORD saw that the evil of man was great in the earth, and every inclination of the thoughts of his heart was only evil all day long.”

1	רַבָּה *rabbâ*	HOW MUCH **great** The evil is not an exception to be managed. It is the size of the thing.
2	כָּל־יֵ֣צֶר מַחְשְׁבֹ֔ת לִבּ֖וֹ *kol-yēṣer maḥšĕḇōṯ libbô*	HOW DEEP **every inclination of the thoughts of his heart** Not only the act: the *yēṣer*, the formed intention, and the thoughts it produces, and the heart behind them.
3	רַק רַע *raq raʿ*	HOW MIXED **only evil** The word excludes mixture. There is nothing else in it to appeal to.
4	כָּל־הַיּֽוֹם *kol-hayyôm*	HOW OFTEN **all day long** No interval. The same totality the previous line applied to the interior, applied to time.

Genesis 1 against Genesis 6 un-creation

1:31
וַיַּ֣רְא אֱלֹהִ֔ים אֶת־כָּל־אֲשֶׁ֥ר עָשָׂ֖ה וְהִנֵּה־טֹ֣וב מְאֹ֑ד
wayyarʾ ʾĕlōhîm … wĕhinnê-ṭôb mĕʾōd
God saw all that he had made, and behold, very good

→

6:5
וַיַּ֣רְא יְהוָ֔ה כִּ֥י רַבָּ֖ה רָעַ֣ת הָאָדָ֑ם
wayyarʾ YHWH kî rabbâ rāʿaṯ hāʾādām
the LORD saw that the evil of man was great

1:6–7
יְהִ֣י רָקִ֔יעַ בְּתוֹךְ֙ הַמָּ֔יִם וִיהִ֕י מַבְדִּ֖יל בֵּ֣ין מַ֥יִם לָמָֽיִם
yĕhî rāqîaʿ bĕtôḵ hammayim … mabdîl bên mayim lāmāyim
let there be a firmament dividing waters from waters

→

7:11
נִבְקְעוּ֙ כָּל־מַעְיְנֹ֣ת תְּה֔וֹם רַבָּ֖ה וַאֲרֻבֹּ֣ת הַשָּׁ֑מַיִם נִפְתָּ֖חוּ
nibqĕʿû kol-maʿyĕnōṯ tĕhôm rabbâ waʾărubbōṯ haššāmayim niptāḥû
all the fountains of the great deep burst open, and the windows of the heavens opened

1:24–25
בְּהֵמָ֥ה וָרֶ֖מֶשׂ וְחַיְתֹו־אֶ֑רֶץ
bĕhēmâ wāremaś wĕḥaytô-ʾereṣ
livestock, creeping things, beasts of the earth

→

6:7
מֵאָדָ֣ם עַד־בְּהֵמָ֗ה עַד־רֶ֙מֶשׂ֙ וְעַד־עֹ֣וף הַשָּׁ֔מַיִם
mēʾādām ʿaḏ-bĕhēmâ ʿaḏ-remaś wĕʿaḏ-ʿôp haššāmayim
from man to beast, to creeping things, and to the birds of the heavens

1:2
וְר֣וּחַ אֱלֹהִ֔ים מְרַחֶ֖פֶת עַל־פְּנֵ֥י הַמָּֽיִם
wĕrûaḥ ʾĕlōhîm mĕraḥepeṯ ʿal-pĕnê hammāyim
the Spirit of God hovering over the face of the waters

→

8:1
וַיַּעֲבֵ֥ר אֱלֹהִ֛ים רוּ֖חַ עַל־הָאָ֑רֶץ
wayyaʿăbēr ʾĕlōhîm rûaḥ ʿal-hāʾāreṣ
and God passed a wind over the earth

9 These are the generations 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.

17 For behold, I will bring a flood of waters upon
the earth to destroy all flesh in which is the breath
of life under heaven. 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.

Covenant verbs in Genesis

קוּם

ESTABLISH

hiphil · God is the subject, every time

6:18	וַהֲקִמֹתִי *wa-hăqimōṯî*	with you
9:9	מֵקִים *mēqîm*	with you and your seed
9:11	וַהֲקִמֹתִי *wa-hăqimōṯî*	with you
9:17	הֲקִמֹתִי *hăqimōṯî*	with you · the recap
17:7	וַהֲקִמֹתִי *wa-hăqimōṯî*	with you and your seed, everlasting
17:19	וַהֲקִמֹתִי *wa-hăqimōṯî*	with Isaac
17:21	אָקִים *ʾāqîm*	with Isaac, at the set time

כָּרַת

CUT

qal · men are the subject — except once

21:27	וַיִּכְרְתוּ *wayyiḵrĕṯû*	Abraham and Abimelech
21:32	וַיִּכְרְתוּ *wayyiḵrĕṯû*	Abraham and Abimelech
26:28	וְנִכְרְתָה *wĕniḵrĕṯâ*	Isaac and Abimelech
31:44	נִכְרְתָה *niḵrĕṯâ*	Jacob and Laban
15:18	כָּרַת *kāraṯ*	God — the animals are cut in two

9:11 puts both verbs in one verse. God מֵקִים his covenant, and all flesh shall not be יִכָּרֵת.
The establishing cancels the cutting off.

Genesis 7:11 → 8:14 370 days

7:11 2/17 · YEAR 600

fountains of the great deep burst; the windows of heaven opened

DAY 0

7:12 +40 DAYS

the rain stops

40 DAYS

7:24 7/17 · MONTH 7

the waters stop prevailing; the ark rests on Ararat (8:4)

150 DAYS

8:5 10/1 · MONTH 10

the tops of the mountains are seen

223 DAYS

8:13 1/1 · YEAR 601

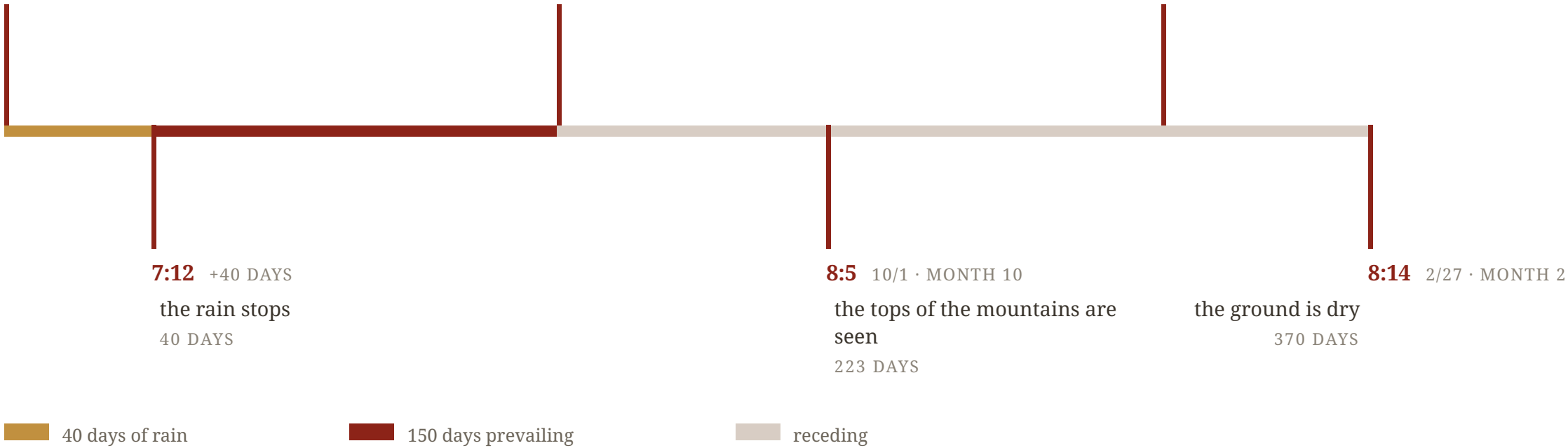
the waters are dried from the earth; Noah removes the covering

314 DAYS

8:14 2/27 · MONTH 2

the ground is dry

370 DAYS



Internal check. 2/17 plus a hundred and fifty days lands on 7/17 exactly, the day 8:4 gives for the ark's resting. That works only on a thirty-day month, so the text is counting in one.

Two different spans. Forty days of rain, then a hundred and fifty days of prevailing water. The water keeps rising after the rain stops.

One year and ten days from the first drop to dry ground — 370 days on a 360-day year.

God remembered

THE HINGE · AN ACT, NOT A RECOLLECTION

REFERENCE	HEBREW	GOD REMEMBERS	WHAT FOLLOWS
Gen 8:1	וַיִּזְכֹּר *wayyizkor*	Noah, and every living thing, and every beast	The wind passes over the earth and the waters subside.
Gen 19:29	וַיִּזְכֹּר *wayyizkor*	Abraham	Lot is sent out from the overthrow of the cities.
Gen 30:22	וַיִּזְכֹּר *wayyizkor*	Rachel	God hears her and she conceives.
Exod 2:24	וַיִּזְכֹּר *wayyizkor*	His covenant with Abraham, Isaac, and Jacob	God sees Israel and knows.
1 Sam 1:19	וַיִּזְכְּרֶהָ *wayyizkerāh*	Hannah	She conceives and bears a son.
Ps 78:39	וַיִּזְכֹּר *wayyizkor*	That they were flesh	He spares them; he does not destroy.
Ps 106:45	וַיִּזְכֹּר *wayyizkor*	His covenant, on their behalf	And the very next verb is **וַיִּנָּחֵם**, he relented.

Two occurrences are not God's: Gen 42:9, Joseph remembers his dreams, and Isa 63:11, the people remember Moses. And once the same verb comes in the first person, God speaking at Exod 6:5 — וָאֶזְכֹּר אֶת־בְּרִיתִי, "I also have remembered my covenant." · Seven other verses put זָכַר and בְּרִית in one breath, Gen 9:15–16 among them.

6:8
חֵן
Favor found. First appearance.

6:18
בְּרִית
Covenant given. Also a first.

7:16
וַיִּסְגֹּר
The door shut. 150 days of silence.

8:1
וַיִּזְכֹּר
God remembers. Noah did nothing.

19 Every beast, every creeping thing, and every
bird, everything that moves on the earth, went out
by families from the ark.

20 Then Noah built an altar to the Lord and took
some of every clean animal and some of every
clean bird and offered burnt offerings on the altar.

21 And when the Lord smelled the pleasing aroma, the
Lord said in his heart, “I will never again curse the
ground because of man, for the intention of man's
heart is evil from his youth. Neither will I ever again
strike down every living creature as I have done.

22 While the earth remains, seedtime and harvest,
cold and heat, summer and winter, day and night,
shall not cease.”

1 And God blessed Noah and his sons and said to them,
“Be fruitful and multiply and fill the earth.

2 The fear of you and the dread of you shall be upon
every beast of the earth and upon every bird of the
heavens, upon everything that creeps on the ground and
all the fish of the sea. Into your hand they are delivered.

3 Every moving thing that lives shall be food for you. And
as I gave you the green plants, I give you everything.

Genesis 9:8–17

THE PARTIES, IN THE ORDER GIVEN

A covenant that runs past the man to the animals and the ground.

9:9	אֲנִי	I — God, emphatic
9:9	אַתֶּם	you — Noah and his sons
9:9	וְזַרְעֲכֶם	and your seed after you
9:10	נֶפֶשׁ חַיָּה	every living soul with you birds · cattle · every beast of the earth
9:12	כָּל־בָּשָׂר	all flesh, for everlasting generations
9:13	הָאָרֶץ	the earth itself

THE WORD, SEVEN TIMES IN TEN VERSES

Counted down the chapter, each one adding something.

1	9:9	בְּרִיתִי	the first mention of the word
2	9:11	בְּרִיתִי	and I will establish it
3	9:12	הַבְּרִית	this is the sign of the covenant
4	9:13	בְּרִית	the bow in the cloud, for a sign
5	9:15	בְּרִיתִי	and I will remember it
6	9:16	בְּרִית	the everlasting covenant
7	9:17	הַבְּרִית	the sign, said again to Noah

And the sign is קֶשֶׁת — the ordinary word for a **war bow**.

Its **first occurrence in the entire Bible** is 9:13, hung here in the cloud.

Seventy of its seventy-four occurrences speak of the weapon, not the sign.