

Noah and the Flood

Genesis 6:1-9:29

with Rockey's Thoughts, October 20, 2020

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The Story of Noah and the Flood

6:1 Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, **2** that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.

3 And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." **4** There were giants 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 in the earth, and that every intent of the thoughts of his heart was only evil continually. **6** And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. **7** So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them." **8** But Noah found grace in the eyes of the LORD.

9 This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. **10** And Noah begot three sons: Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence. **12** So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.

13 And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. **14** Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. **15** And this is how you shall make it: The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits. **16** You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it with lower, second, and third decks. **17** And behold, I Myself am bringing floodwaters 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 go 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 sort into the ark, to keep them alive with you; they shall be male and female. **20** Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every kind will come to you to keep them alive. **21** And you shall take for yourself of all food that is eaten, and you shall gather it to yourself; and it shall be food for you and for them."

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

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7:1 Then the LORD said to Noah, “Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation. **2** You shall take with you seven each of every clean animal, a male and his female; two each of animals that are unclean, a male and his female; **3** also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth. **4** For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made.” **5** And Noah did according to all that the LORD commanded him. **6** Noah was six hundred years old when the floodwaters were on the earth.

7 So Noah, with his sons, his wife, and his sons’ wives, went into the ark because of the waters of the flood. **8** Of clean animals, of animals that are unclean, of birds, and of everything that creeps on the earth, **9** two by two they went into the ark to Noah, male and female, as God had commanded Noah. **10** And it came to pass after seven days that the waters of the flood were on the earth. **11** In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened. **12** And the rain was on the earth forty days and forty nights.

13 On the very same day Noah and Noah’s sons, Shem, Ham, and Japheth, and Noah’s wife and the three wives of his sons with them, entered the ark— **14** they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. **15** And they went into the ark to Noah, two by two, of all flesh in which is the breath of life. **16** So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

17 Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth. **18** The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters. **19** And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered. **20** The waters prevailed fifteen cubits upward, and the mountains were covered. **21** And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. **22** All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died. **23** So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who were with him in the ark remained alive. **24** And the waters prevailed on the earth one hundred and fifty days.

8:1 Then God remembered Noah, and every living thing, and all the animals that were with him in the ark. And God made a wind to pass over the earth, and the waters subsided. **2** The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained. **3** And the waters receded continually from the earth. At the end of the hundred and fifty days the waters decreased. **4** Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat. **5** And the waters decreased continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen.

6 So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made. **7** Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. **8** He also sent out from himself a dove, to see if the waters had receded from the face of the ground. **9** But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters were on the face of the whole earth. So he put out his hand and took her, and drew

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her into the ark to himself. **10** And he waited yet another seven days, and again he sent the dove out from the ark. **11** Then the dove came to him in the evening, and behold, a freshly plucked olive leaf was in her mouth; and Noah knew that the waters had receded from the earth. **12** So he waited yet another seven days and sent out the dove, which did not return again to him anymore.

13 And it came to pass in the six hundred and first year, in the first month, the first day of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry. **14** And in the second month, on the twenty-seventh day of the month, the earth was dried.

15 Then God spoke to Noah, saying, **16** “Go out of the ark, you and your wife, and your sons and your sons’ wives with you. **17** Bring out with you every living thing of all flesh that is with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth.” **18** So Noah went out, and his sons and his wife and his sons’ wives with him. **19** Every animal, every creeping thing, every bird, and whatever creeps on the earth, according to their families, went out of the ark.

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 the LORD smelled a soothing aroma. Then the LORD said in His heart, “I will never again curse the ground for man’s sake, although the imagination of man’s heart is evil from his youth; nor will I again destroy every living thing as I have done.

22 “While the earth remains,
Seedtime and harvest,
Cold and heat,
Winter and summer,
And day and night
Shall not cease.”

9:1 So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth. **2** And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. **3** Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. **4** But you shall not eat flesh with its life, that is, its blood. **5** Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man’s brother I will require the life of man.

6 “Whoever sheds man’s blood,
By man his blood shall be shed;
For in the image of God
He made man.
7 And as for you, be fruitful and multiply;
Bring forth abundantly in the earth
And multiply in it.”

8 Then God spoke to Noah and to his sons with him, saying: **9** “And as for Me, behold, I establish My covenant with you and with your descendants after you, **10** and with every living creature that is with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast

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of the earth. **11** Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth.”

12 And God said: “This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: **13** I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. **14** It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud; **15** and I will remember My covenant which is between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh. **16** The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” **17** And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

18 Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan. **19** These three were the sons of Noah, and from these the whole earth was populated.

20 And Noah began to be a farmer, and he planted a vineyard. **21** Then he drank of the wine and was drunk, and became uncovered in his tent. **22** And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. **23** But Shem and Japheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father. Their faces were turned away, and they did not see their father’s nakedness.

24 So Noah awoke from his wine, and knew what his younger son had done to him. **25** Then he said:

“Cursed be Canaan;
A servant of servants
He shall be to his brethren.”

26 And he said:

“Blessed be the LORD,
The God of Shem,
And may Canaan be his servant.
27 May God enlarge Japheth,
And may he dwell in the tents of Shem;
And may Canaan be his servant.”

28 And Noah lived after the flood three hundred and fifty years. **29** So all the days of Noah were nine hundred and fifty years; and he died.

Rockey's Thoughts

(6:1-12) The story of Noah and the flood begins with a very strange account of the “sons of God” marrying the “daughters of men.” This union produced hybrids that were giants and “mighty men,” “men of renown.” Next it tells us that God will limit people's lives to one hundred and twenty years. Then it tells us the people were wicked and they were evil in their hearts. Only one man, Noah, found grace in God's sight. So God decides to take a mulligan, a do over, and destroy all of mankind with the exception of Noah and his immediate family.

(6:13-22) God tells Noah to build an ark. This will allow Noah and his family to survive the coming flood that will destroy the rest of mankind. Noah is to provision the ark and to bring mating pairs of animals with him so they may also be preserved.

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(7:1-8:19) God brings the flood upon the earth. Not only does it rain for forty days and forty nights, but water also comes from the “fountains of the great deep.” God sealed Noah and his family in the ark seven days before it began to rain. The rain continued for forty days. Then the flood was on the earth for one hundred and fifty days before it began to recede. From the dates when Noah entered the ark and departed the ark we can calculate that he and his company were shut in the ark for three hundred and seventy days. That is assuming a three hundred and sixty day year. I assume that because all of the different people group's calendars that have been preserved for us changed from three hundred and sixty days to some form of the current three hundred sixty-five days at the time of Joshua's long day ([Joshua 10:1-27](#)). One artifact from the ancient three hundred and sixty day year is the three hundred and sixty degrees in a circle.

(8:20-9:17) God makes a covenant with Noah. There are several aspects to the covenant, but perhaps the most significant is that God will never again curse the ground or destroy the earth by flood because of people's sins. To seal this covenant God put the rainbow in the sky. The rainbow has seven colors: red, orange, yellow, green, blue, indigo and violet. The number seven is associated with God. The number six is associated with man and the number five is associated with Satan. When we see symbols derived from the rainbow with only five or six colors we should keep this in mind.

(9:18-29) The story of Noah and the flood ends with a sad and rather sordid event. Noah plants a vineyard and makes wine. Then he drinks too much of his wine and passes out drunk. Noah is uncovered in his tent and his son Ham sees him. Instead of covering his father, Ham shames his father further by telling his brothers what he saw. Ham's brothers cover their father's shame without looking upon it. I don't understand all that this incident implies, but the incident was bad enough for Noah to pronounce a curse on Ham and his son Canaan. It is a far too common pattern for a person's spiritual victory to be followed by a moral failing.

The traditional teaching of Noah and the flood is that mankind became so wicked that God decided to destroy them by flooding the whole Earth. Only Noah found favor in God's sight and God choose to spare Noah and his family. God instructed Noah to build an ark to save his family and representatives of the land animals. Together they would repopulate the earth after the flood. Anyone who wants to remain a well adjusted person who believes the conventional wisdom should stop reading here. In what follows I will share an alternate possible explanation and explore some problems I have with certain details of the story. I believe that the details in Scripture are important. I'll begin with my personal story that led me to this alternate interpretation, then I'll share the problems I see and how the alternate explanation may solve those problems.

When I was a senior in High School I decided it was time to start a cover to cover reading of the Bible. It wasn't long before I read Genesis 6:1-4, which tells about the sons of God marrying the daughters of men. It speaks of their offspring being giants and men of renown. I thought to myself: “This opens the door to the possibility that there might be some truth in the ancient mythologies.” About fifteen years later after I had spent some years in college, served in the Air Force and was working as a Systems Engineer, a man spoke at our men's breakfast before church. He shared a unification theory he had developed concerning creation that brought together what he knew about science and what he believed about God. The lynch pin of his theory was that the creation stories in Genesis chapters one and two were in fact two unique creations. God created two races of people: the race created on the sixth day of creation and another race when God created Adam. After the breakfast, I approached the man to thank

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him for his presentation. He saw that I had some understanding and was open to his theory, so he invited me to come to his home to learn more.

The man's name was Dean Keith Edmonds. He was not famous. Dean was and was not local. He worked for the government in Washington D.C. while his family lived in our town. His wife was a member of our church and the librarian at my son's elementary school. I taught both of his son's in the high school Sunday School class. The appointed evening came when Dean and I sat across from each other at his kitchen table, with boxes of research materials at hand. This is part of the story that Dean shared with me. As a geographic bachelor working in D.C., he made a decision to fill his free time with an attempt to produce a unification theory that would bring together what he believed as a Christian and what he knew about science. He thought that if both were true, then they should be compatible. For the first three years he achieved nothing but frustration. Dean decided to set aside everything he thought he knew and to begin from scratch with the oldest original documents he could find. He did not limit the scope of his research and over time his theory developed. He told me that he had spent ten years developing his theory and twenty years trying to disprove it. He couldn't disprove it. In developing his theory and trying to disprove it, Dean had to study a very broad range of subjects: religion, science, anthropology, archaeology, genetics and more. After hours of talking, with Dean sharing stories and pictures from his research notes, he offered me the privilege of reading his manuscript that was between the third and fourth revision. I don't know how many more revisions Dean made, but he eventually produced a two volume book entitled "[Adam's Holy Mountain and the Four Rivers of Eden](#)" that is available on Amazon. Unfortunately, Dean passed away in 2011.

I've always been one to pick up a Popular Mechanics, a National Geographic or even a Psychology Today magazine in a waiting room to pass the time. I would look for an interesting article on some unusual invention, scientific theory, psychological study or archaeological find that I had not been taught as part of my standard educational curriculum. So at least some of the things that Dean shared with me that night were not too far beyond my realm of knowledge. I haven't researched enough to authoritatively affirm the truth of Dean Edmond's theory. I can only say that for me it makes good common sense and it solves many more problems than any other explanation I have ever heard. So for those who are still with me, let's see how this might change our understanding of Noah's story and solve some problems at the same time.

The backstory of Noah and the flood tells us that the "sons of God" married the daughters of men and produced a hybrid race that included giants, mighty men and men of renown (Gen 6:1-4). So the question is, "Who were the sons of God?" It is commonly taught that the sons of God were fallen angels that interbred with the daughters of men. This teaching has never set well with me for the following reasons. First, when questioned about marriage in heaven, Jesus said in Matthew 22:30, "For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven." This strongly implies that angels are asexual and do not procreate. Second, in all of the incubus and succubus stories I have ever encountered, there has never been a hint that the sexual encounter resulted in a child. The only exception I know to this is the fictional story of "Rosemary's Baby." I have not made a study of this as I do not care for the macabre or horror genre, but I have had people share with me their first hand accounts of such experiences.

To find what else the Scriptures could reveal, I used a Bible search engine to find "[son\(s\) of God](#)" in the King James Bible. It returned fifty-eight verses. Six are in the Old Testament and and fifty-two in the New Testament. There are forty-seven verses with the singular son of God. Not surprisingly,

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forty-five of those verses are in the New Testament and refer to the Lord Jesus Christ, the only begotten Son of God. One verse is in the book of Daniel in the Old Testament. During the story of Shadrach, Meshach, and Abednego in the fiery furnace, Nubuchadnezzar looks into the furnace and sees four men walking about and he says that the fourth man looks like the son of God. Many believe that this is a theophany of the preexistent Son of God. We can't say for sure if this was indeed Jesus or if it was an angel. The phrase son of God occurs one more time in Luke 3:38, at the end of the genealogy of Jesus Christ where it says: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." Within the Hebrew culture it is common to say one is the son of a distant ancestor. We see this with Jesus when he is called the son of David. We also see it when the Jews of Jesus' day called themselves sons of Abraham. So it would be culturally appropriate to refer to the descendants of Adam, "which was the son of God," as the sons of God. The remaining eleven verses contain the plural "sons of God." There are six occurrences in the New Testament. All refer to redeemed saints as sons of God. Of the five remaining occurrences in the Old Testament, three are in the book of Job and obviously refer to angels in the courts of Heaven. The last two occur here in the story of Noah and we don't know for sure if they refer to the descendants of Adam or to angels. Those who give the common teaching of angels will usually say that everywhere else in the Old Testament the phrase "sons of God" refers to angels. That sounds very definitive. How different it sounds if we are a little more precise and say that the term sons of God occurs one other place in the Old Testament, in the book of Job, where it refers to angels. On the other hand, there is only one Scriptural reference that refers to Adam as the son of God and it is in the New Testament. So the evidence for Adam's descendants to be the sons of God in this passage is no stronger than the common teaching of angels. It would appear to be a one to one tie at best.

We are left then with questions. What if the two creation stories in Genesis chapters one and two are unique creations? What if the race of men created on the sixth day of creation and the Adam race were genetically enough alike to interbreed and yet different enough to produce a hybrid race? Are the descendants of Adam called "sons of God" in this passage to differentiate them from the women of the sixth day creation race? When I was trained to perform intelligence analysis in the Air Force, it was drilled into us to pick the best common sense explanation when multiple interpretations are possible. For me, two races of men producing a hybrid race makes more sense than angels interbreeding with women.

Now I want to turn to some physical problems I have with the story of the flood. Let me say up front that as a person of faith I believe God caused the flood and it achieved His purpose. It is some of the details and my understanding of this event that I question. The story of Noah and the flood is by definition a miracle because God is directly intervening in the causality of events when He causes it to rain for forty days and forty nights. So anyone who wants to just say, "Don't worry about it. God miraculously made it work." will get no push-back from me. All things are possible with God. However, we also see in the story that some things were done in the natural way. Noah and his sons had to build the ark. They also had to provision it themselves. That being said, I ask everyone to please excuse or forgive my engineer's mind as I continue, because I believe the details in the Bible are important and they need to be understood.

We are told in Genesis 6:15 that the dimensions of the Ark were three hundred cubits by fifty cubits by thirty cubits. There are different lengths given for a cubit in the Bible, but the commonly used length is 18 inches. Multiplied out, that gives the ark a total volume of one million five hundred and eighteen

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thousand seven hundred and fifty cubic feet. The current estimate of land animals is six and one half million species. Using very round numbers, that would mean, on average, four species would share each cubic foot of space in the ark. There is another problem. Much of that space was not available to the animals. Genesis 6:21 tells us that God commanded Noah to provision the ark. We calculated above that Noah and the animals were shut in the ark for three hundred and seventy days. How much food and water would it take to provide for every species of land animal for a year? Add to that the need for food until the first harvest could be raised in three to twelve months, depending on the season when they left the ark. How was feeding, watering and sanitation managed on the ark? There were only eight people to feed and water the animals, to muck out the stalls and dump the excrement through the refuse port. How did exotic animals from distant lands make the journey to the ark? What a logistics nightmare. I don't know how Noah and his family managed it.

I have another problem with my understanding of the flood. In Genesis 7:20 the Scriptures tell us that the waters rose to a height of fifteen cubits and covered the mountains. Fifteen cubits is twenty-two and one half feet. If I understand that to be higher than the highest mountain on earth, then the volume of water required is one billion cubic miles. That is roughly four times the total volume of water in all of the earth's oceans and seas. What would that extra mass do to the orbital mechanics of the Earth? Where would all of that water go to allow dry land to appear again? Why wouldn't the Earth have remained a water planet? On the other hand if I interpret the fifteen cubits to mean above sea level, then only coastal lowlands would be impacted. Neither option seems to be a practical interpretation for our story. I need another way to interpret this.

I know from anthropology that it is common for people groups to think of themselves as humans and they call themselves the people while considering all others outside of their group as something less. Only those within the people group truly matter. I've seen reproductions of ancient maps that show only small portions of the earth, but label it as the world. It has been common throughout history for the world to be defined by the portion of the Earth that is known at the time. We still have a last artifact of that in the terms old world for the eastern hemisphere and new world for the western hemisphere. So if the area populated by the Adam race and many of their hybrid descendants was still somewhat limited and if they lived on a plain surrounded by higher ground with a limited drainage, then forty days of torrential rain would have indeed been a catastrophic event. Could the word that appears as mountains in our modern translations have originally simply meant high ground? The word has gone through translations and had thousands of years for its meaning to grow. The knowledge, beliefs and world view of the recorders and translators would play a large role in their interpretation of the word¹. A flood of twenty-two and a half feet above the high ground of a flood plain that lasts a year would certainly be enough to achieve God's purpose. There would have been no escape, especially if there was no where

1 The flood occurred sometime around 2500 B.C. Moses is believed to have lived from 1400 B.C. to 1280 B.C. So the story of Noah and the flood existed for more than a millennium as an oral tradition or recorded in ancient manuscripts before Moses wrote the book of Genesis. We know that those chosen to keep a people groups oral tradition usually had to learn the stories exactly and they had to repeat them word for word. Some oral traditions remained virtually unchanged for centuries while we know that others did change. It is the same with ancient manuscripts. Once written, they didn't change, but we also know that some stories did change in later manuscripts and often changed when transported to new locations. Add to that the changes that occur in living languages, cultures and world views as time progresses. Finally, there was the recording by Moses and the later translation from Hebrew to English. Our culture, language and world view are all quite different than the original. I have personally discerned the influence of doctrinal and world view differences in some English translations of the Bible. So there have been many transitions where the meaning of words in this story may have changed from the original intent.

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to go and no way to get there. Anyone who lives in an area that is prone to flooding will say that a flood crest of twenty-two and a half feet is devastating.

A basic knowledge about springs, artesian wells and ground water from earth science can explain how the “fountains of the great deep were broken up” (Genesis 7:11). Torrential rain falling on the higher elevations surrounding the plain would flow to the lower ground. The water absorbed by the surrounding mountains would also be pulled lower into the Earth by gravity. It wouldn't have to travel very far down before the hydraulic pressure on the existing aquifer would build up to the point where the water would break out as gushing springs and artesian fountains. That could easily satisfy what was recorded in Genesis 7:11.

Do I have a definitive answer to the problems in the flood narrative? No, I don't. I'm left with the question: “Did God want to eliminate the Adam race and many of their hybrid descendants, with the exception of Noah and his family, or did God want to eliminate all of mankind? Were mating pairs of every species of land animal on the ark or just those that were local and important to the Adam race? Was the flood a localized event or truly worldwide? A localized flood to eliminate the Adam race and many of their hybrid descendants makes the most common sense to me. Which ever is the correct answer, I still believe that there was a flood and God achieved his purpose of eliminating all of mankind that He desired to eliminate.

There are a couple more verses of note in the the story of Noah. Right up front, in Genesis 6:3 God states that He will use this event to shorten the life expectancy of people to one hundred and twenty years: “And the LORD said, “My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.” We see at the end of this story that Noah lived nine hundred and fifty years. The second passage I want to take note of is Genesis 6:9-10, “This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth.” Could the term “perfect in his generations” mean that Noah was genetically pure? Was Noah the last person with a pure lineage back to Adam? Were there people belonging to the sixth day creation race and perhaps some hybrids that lived outside of the flood area? Could they have then interbred with Noah's descendants? If so, with each succeeding generation, there would be a dilution in the gene pool of the genetic material from the Adam Race. This would also explain why there were still giants after the flood and why they disappeared over time. When I sat across the table from Dean Edmonds, he showed me a graph he had made. First, he plotted the declining lifespans that are recorded in Genesis. Second, using Noah's lifespan of 950 years and something less than one hundred years for the lifespan of the race of people created on the sixth day, Dean used the law of genetic averaging to plot the expected lifespans. It was very close to the plot of declining lifespans from Noah to Jacob that are recorded in the Bible. Dean went back a second time and adjusted the graph for known marriages between hybrids, it became an almost perfect match. The statement made by Jacob to Pharaoh in Genesis 47:9 now becomes very understandable: “And Jacob said to Pharaoh, “The days of the years of my pilgrimage are one hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.” We can see that God's intent to shorten the lifespan of mankind to one hundred and twenty years has almost been achieved by the end of Jacob's life. The declining lifespan of the hybrids was a great concern to them. This helps us understand the insistence of Abraham and Isaac that their sons marry someone from their family. Could this also have been one motivation for Noah's descendants to keep themselves together at the Tower of Babel? We see the

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lingering effect of this today as the Jews have tended to marry within their people group. They still have an above average life expectancy. There are other isolated people groups in the middle east, mostly unaffected by the outside world, that have an even longer life expectancy.

Do I know that the above alternate interpretation of Noah's story is true? No I don't. Do any of us really know what happened? After all, none of us were there. We are all interpreting the available information and giving it our best guess. Our knowledge, beliefs and world view certainly play a large role in our conclusions. I hold Dean Keith Edmonds theory very loosely. It provides a good common sense explanation for many things, but I have not done the research to personally prove or disprove it. Each person must decide for themselves how much of this story is miracle and how much is natural. Please let the Holy Spirit of God guide you in whatever you choose to believe.