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But Noah Found Grace in the Eyes of the LORD 6: 5-8

But Noah found grace in the eyes of the LORD DIG: Did the sons of God and the daughters of men get away with anything? What do you think the LORD felt as He saw what His creation had become? Do you think His decision was justified? Why or why not? What did ADONAI mean when He said: I am grieved that I have made man?

REFLECT: Have you every grieved the heart of God? Have you ever caused someone else to suffer? When you realized it, what did you do about it (see First John 1:8-10)? As far as God is concerned, are you part of the problem or part of the solution?

The sons of God and the daughters of men were *both* judged by **the LORD: First, let's look at how ADONAI judged these fallen angels, or demons.** The intermarriage of human women and demonic angels is the only reasonable explanation for the statements of **Second Peter 2:4, Jude 6-7** and **First Peter 3:20. Theirs** was a particular, unique **sin** that is *always* in the context of the Flood. **A matter must be established by the testimony of two or three witnesses (Deuteronomy 19:15)**;thus, let's look at our **three witnesses**.

Our first witness is Second Peter. Kefa said: **God did not spare the** demonic **angels when they sinned** by marrying the **daughters of men** and producing the **Nephilim, but sent them to hell (Second Peter 2:4a).** The phrase, **sent them to hell**, is actually the translation of a single Greek word. The verb, used only here in the New Covenant, is derived from Tartarus, which in Greek mythology identified a subterranean abyss that was even lower than hades or **hell**. Tartarus came to refer to the abode of the most wicked spirits, where the worst rebels and criminals received the severest divine punishment. Much like **Jesus** used the term *Gehenna* (the name for Jerusalem's garbage dump, where fires burned continually) to illustrate the inextinguishable torments of eternal anguish, **Peter** used a familiar word from popular Greek thought to designate **hell**.[100] There, **the LORD** put **them into gloomy dungeons to be held for judgment**. Because **their sin** was so

severe, **ADONAI** placed **them** in chains to prevent **them** from committing such **wickedness** ever again **(Second Peter 2:4b).** Then **Peter** puts **Noah** in the context. **The LORD did not spare the ancient world when He brought the Flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others (Second Peter 2:5).** Then **Peter** puts **Sodom and Gomorrah** in the context in the very next verse when **he** wrote: **ADONAI condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly (Second Peter 2:6).**

Our second witness is Jude. **He** said: And these fallen **angels did not keep their positions of authority but abandoned their own home.** Instead of staying in **their** own realm of authority given by **the LORD, they** went outside of it. **These He has kept in darkness, bound with everlasting chains for judgment on the great Day (Jude 6).**

Then **Jude** makes an astonishing comparison. Just as **Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone *after strange flesh*, are set forth as an example, suffering the vengeance of eternal fire (Jude 7 NKJ).** The **wicked** people of **Sodom and Gomorrah** engaged in **sins** equally morally wrong as those of **the demons**. **They**, like **the** fallen **angels**, went ***after strange flesh***. This indicates that they went outside of what was proper for **them**, and like **the demons, they** will have the same punishment **(Revelation 20:10; Isaiah 30:33)**.

Our third witness is First Peter. **Kefa** tells us that between **Jesus'** death on the cross and **His** resurrection, our **Lord** was **put to death in the body but made alive by the Spirit. He** was spiritually alive but physically dead. Sometime during those three days **He went and preached to the spirits in prison (First Peter 3:18-19)**. With **Messiah** dead on the cross **the demons** may have been celebrating **their** seeming victory only to have the living **Christ** show up and make a triumphant announcement that **He** had conquered death. Rabbi Saul mentions the same thing when **Christ descended into the low, earthly regions** of sh'ol **(Ephesians 4:9)**. The TaNaKh refers to the place of the dead as sh'ol **(Deuteronomy 32:22; Job 26:6; Psalm 16:10).** One part of sh'ol was a place of torment and agony, occupied by the unrighteous dead and by the demons **who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built (First Peter 3:20a).** Another part of sh'ol was a place of

contentment and rest, inhabited by **the righteous** dead who had put **their** faith in **ADONAI**. **Abraham's side (Luke 16:22)** was a common name for sh'ol at the time of **the Messiah. They** resided there until **Yeshua** had paid for **their** sins on the cross. Then after declaring victory over those very **demons, the Lord of Life** liberated the godly captives and led them to heaven **when He ascended on high (Ephesians 4:8)**. Among those who went with **Him** were **Adam, Eve, Abel, Seth, Enoch, Methuselah, Lamech, Noah** and all **the righteous** of the TaNaKh before the cross, including **those** mentioned in the hall of faith in the book of **Hebrews** (see my commentary on **Hebrews, to see link click CI – The Hall of Faith**).

What confirms this interpretation is when **Peter**, under the inspiration of **the Holy Spirit**, puts **Noah** in the context. **The LORD** proclaimed **His** triumph over Satan, sin, death and hell to the very worst of **demons**, who disobeyed **ADONAI** in the worst manner **in the days of Noah** before the Flood. **The** fallen **angels'** long effort to demonize people, hinder the redemptive purpose of **the LORD**, and prevent the **Seed of the woman (3:15)** from crushing Satan's head and sending **the demons** into **the lake of fire (Matthew 25:41; Revelation 19:10, 20:10, 14-15)** ultimately failed at the cross.[101] So **the** fallen **angels** did not escape judgment, and neither would the wicked men and women on the earth.

Secondly, let's look at how the LORD dealt with this great sin on the earth. **ADONAI** would hold **the daughters of men** just as accountable for **their sin** as **God** held Eve accountable for her **sin**. In the days before the Flood, **sin** had become pervasive. Its **evil** tentacles reached into every nook and cranny of a person's life, and no one was ever free of its influence. The description here would be hard to match anywhere in Scripture. A state of anarchy and terror must have reigned. **The LORD saw how great** mankind's **wickedness on the earth had become.** It was not merely that **they** entertained a somewhat **sinful** thought once in a while. On the contrary, **their** depravity was total; **every inclination of the thoughts of their** hearts and minds were **only evil all the time (6:5).**[102]

Here, we witness a cruel and ruthless world. People of the flood generation were ruled by their desires alone, and as a result, **the earth was filled with violence (Genesis 7:13)**. Then came the Flood and wiped out the world.

In the days of **Noah**, every person, or every small group, cared only for themselves and their own needs, on the account of others. Humans turn into bands of animals, that fight for food, shelter and hunting ground. They killed and raped to satisfy themselves.

The world turned into an endless warzone, where everyone is an enemy, and people lived in constant fear of death, rape, or other violent outcome. With no rules or limitations. Violence and wickedness filled the earth.

ADONAI was grieved that they had made man on the earth. Mankind had negated **the LORD's** purpose in creation. **ADONAI'S** actions toward **mankind** changed when **mankind's** actions toward **the LORD** changed. **He** responds one way to obedience and another way to disobedience. Although **the** demonic **angels** obviously contributed to the **wickedness on the** earth, **people** were ultimately responsible for **their** own **sin**. **The soul who sins is the one who will die (Ezeki'el 18:20). Demons** can control only those who are in rebellion against **ADONAI**, or are so obsessed with doing **evil** that they are open to being controlled. And **His heart was filled with pain (6:6).** Obviously, all of this was very painful for **the LORD**.

Then **the LORD** said: **I will wipe mankind, whom I have created, from the face of the earth – men and animals, and creatures that move along the ground, and birds of the air – for I am grieved that I have made them (6:7).** The solution for worldwide **wickedness** would be a worldwide Flood. The **animals** and the **birds** were merely innocent bystanders, but they were to be destroyed as well. **The animals and birds had been created for man's use, and since man was to be destroyed, there was no need for them.** Notice no fish are mentioned here because the destruction is going to be by water. Yet this section ends with one glimmer of hope.

But Noah found grace in the eyes of ADONAI (6:8). This is the first mention of **grace** in the Bible. One righteous man stands in the way of human destruction. Here we do not have the judgment of **the LORD** but **His grace**. This was the way

out of the devastation. We have **grace** in the context of judgment. **Noah's** life was the one point of light shining bravely through the darkness that was about to engulf the world. When the whole world turned its back on **ADONAI**, **he** stood strong in the face of adversity. Though **Noah** was a **righteous man (6:9), he** and **his** family would survive the waters of the Flood not because of **his** goodness but because of **God's grace**. **Noah** was merely a sinner saved by **grace**. And so it is with us today. We who are believers would do well to remind ourselves often that **it is by grace that** we **have been saved, through faith – and this is not from** ourselves**, it is the gift of God – not by works, so that no one can boast (Ephesians 2:8-9).**[103]

Haftarah b'Resheet:
Yesha'yahu (Isaiah) 42:5-43:10 (A); 42:5-21 (S)
(see the commentary on Deuteronomy, to see link click Af – Parashah)

This passage begins with the creation account **(Isaiah 42:5)**, advancing quickly to **Isra'el's** role as mediator of **a covenant** to all mankind and **light to the nations (Isaiah 42:6)**. **ADONAI** convenes a court and assembles **the nations** for a trial **(Isaiah 43:8-9)**. **The idols** of **the nations** have no witnesses or prophets to interpret. All are silent. **They** cannot explain the rise of **Cyrus, king of Persia**, as **God's anointed**. Then **YHVH** summons **Isra'el**. Alas! She is deaf and blind (Isaiah 42:19). But **ADONAI**, who created the heavens and formed **Isra'el** from the beginning, has **redeemed her (Isaiah 43:1-3)**. Deaf and blind from the effects of sin, **Isra'el** is led into court in the presence of **the nations**. Can **Isra'el** be shamed **(Isaiah 42:17)** into realizing **God's** faithfulness (see the commentary on **Ruth Af – The Concept of Chesed**)? **YHVH** exclaims to **Isra'el, "You are my witness, and My servant whom I have chosen, so that you can know and trust Me" (Isaiah 43:10a).**

B'rit Chadashah suggested readings for Parashah b'Resheet: Matthew 1:1-17, 19:3-9; John 1:1-18; Hebrews 1:1-3, 3:7-4:11; Revelation 21:1-5, 22:1-21.

The **rest** which **Adam** failed to enter when **he** disobeyed **YHVH** and ate of the tree of the knowledge of good and evil in the garden of Eden, the fathers of **Isra'el** also failed to enter **(Hebrews 3:17)** – due to unbelief and deliberate disobedience at Kadish Barnea **(Psalm 95:10; Numbers 14:23, 29-30** and **35)**. **ADONAI** swears

the fathers will not **rest**, even though **He Himself** has **rested (Genesis 2:2; Exodus 31:17)**. **God's rest** is offered again to **Isra'el** under **Joshua (Joshua 21:44, 22:4, 23:1**, and also see **Deuteronomy 12:9-10**), under **David (Psalm 95:6-8, 11)**, and then under **Yeshua (Matthew 11:28-30)**. The Shabbat rest of **Ha'Shem** is still avaliable today (Hebrews 4:8-9). One must run away from the message of the world, since listening without ears of faith leads to **the hardening of the heart (Hebrews 3:7-19)**. **Therefore, let us do our best to enter that rest; so that no one will fall short because of the same kind of disobedience (Hebrews 4:11)**, because **the Lord** is **coming very soon (Revelation 22:7, 12)**. Believers are called to respond quickly and say: **Come, Lord Yeshua, Come (Revelation 22:20).**