

# JUST WHAT DO YOU MEAN “NOAH WAS ... PERFECT IN HIS GENERATIONS”?

Craig White  
Version 1.1

Herbert W Armstrong held a view that Gen 6:9 referred to Noah preserving his ethnic identity and guided his posterity in protecting theirs.

This flies in the face of globalism, liberalism, the United Nations and political correctness.

Was Armstrong right? Even if he was, should we cease publishing on this area of Bible understanding because of the direction the world is headed? Or was he wrong? What does the Bible say?

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## HIGHLIGHTS:

- Studying doctrine should include the rules for Bible Study, not a mere word study. It must include context
- The context includes not just Gen 6, but the whole of Genesis and the writings of Moses
- Moses was concerned about genealogies, families, preservation of Israel (who also were sons of God)
- Gen 6 when coupled with Luke 17 shows that the primary problem was wrong marriages
- ‘Dowr’ primarily means posterity
- Noah was able to guide his posterity until 2 years prior to Abram’s birth
- ‘Tamiym’ can easily mean physical qualities and this is the context of Genesis
- Gen 6 parallels Deut 32 which throws further light on this issue
- Genesis finds its complement in Revelation, and throws further light upon Gen 6

## **1. Rules of Bible Study and Setting Doctrine on “generations”**

In this paper we discuss “These *are* the generations (*towledah*) of Noah: Noah was a just man *and* perfect in his generations (Heb *dowr*), *and* Noah walked with God” (Genesis 6:9) and whether we can prove or discount our traditional understanding.

All sources reveal that two words are generally used for the English word “generations” in Genesis 6:

- *Towledah*—“descendants, results, proceedings, generations, genealogies, an account of men and their descendants, 1) a genealogical list of one’s descendants, 2) one’s contemporaries.”
- *Dowr*—“a period, an age, a generation (a period of time), a generation (those living during a period), a dwelling or habitation.” (*Brown, Driver and Briggs’ Hebrew Lexicon*).

However, before one even begins to write on doctrines such as Genesis 6 and considering changing them, one must first conform to the rules for Bible Study

1. One concern is that the latest fad for setting or changing doctrine is that it is a “word study”. This is not true. HWA and the old WCG taught that there were various rules for Bible Study or setting of doctrine. One must look at the original meaning (truly difficult when the original text is no longer available or when Hebrew has changed so much over thousands of years). We must use God’s guidance through the writings of the person He raised up, history, archaeology etc when necessary as well.

But to now teach that doctrine is merely a “word study” is not being faithful to our original teachings and not what we have traditionally taught. Consider this: if one were to only set doctrine via a “word study”, then one would have to accept this world’s interpretation of born again, Lord’s Day, baptism and such like. Rather, we must look at the obvious meaning within the overall Biblical context, immediate context, God’s Plan, does it fulfill the lifestyle God wants for us and perhaps backed up by history and so on.

Leaving doctrine to a mere “word study” will lead one to accept the interpretations of protestants who have their own interpretation of scripture, influenced perhaps today by political correctness.

2. Further, any change must be in accord with Biblical principle, be in accord with God’s will and advance His way of life.

In settling on a doctrinal change, we must then ask ourselves:

- Are we 100% absolutely sure that it can be proven from scripture?
- Have we followed the rules of Bible Study?
- Does it further God’s way of life and is it His will?
- What did HWA teach on the subject?
- Is there a hidden agenda?

Many years ago, the WCG produced booklets such as *How to Study the Bible* and *Read the Book*. Amongst the rules for Bible study were

- Bible never contradicts itself
- Check the context
- Let the Bible interpret the Bible

- Don't establish doctrine with "Bible Helps" (they are indeed helpful, but should not be used to establish doctrine)

**3. One might argue that the phrase in question in Genesis 6:9 could refer to Noah being perfect or righteous in the generation in which he lived. Whether it does or not depends entirely on context and whether the meaning of the Hebrew word *dowr* is meant to be translated in the singular (inferring one's current generation) or in the plural (inferring one's posterity or descendants).**

I mention above the question "are we 100% absolutely sure that it can be proved from scripture?" There is no way that this new proposed position can be absolutely proven by a word study to be a current generation given that in most or many occasions in scripture it is translated generations (= posterity). This point must be kept in mind before one decides to alter this teaching.

4. Another rule for Bible study we should all remember was "Get All the Scriptures":

"No one scripture can OF ITSELF, taken OUT OF CONTEXT, be used to establish the Truth. "Knowing this first, that no prophecy of the scripture is of any PRIVATE interpretation" (II Pet. 1:20).

God has put His Bible together in a very unusual manner. He has written it so that men could study it intricately in its original languages, poring over its pages for their entire lifetime -- AND YET NEVER COME TO A KNOWLEDGE OF THE TRUTH. Many people have memorized great sections of the Bible and yet not come to realize what those sections mean. You must take the whole Bible in its entire context, getting ALL OF THE SCRIPTURES in that Bible ON ANY ONE SUBJECT BEFORE you can come to the knowledge of that particular subject from God's point of view.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little ...."

That is how the converted mind is to study the Bible. Yet, when the unconverted study God's Word a little here and a little there they are STILL NOT ABLE TO UNDERSTAND the Message of God's Truth because they do not have His Holy Spirit guiding them. That Holy Spirit -- the very mind and understanding of God -- is the power that inspired those words in the first place, and WITHOUT THAT SPIRIT TO INSPIRE THE UNDERSTANDING, THE DOOR TO THE WORD OF GOD REMAINS SHUT! (The Holy Spirit is given ONLY to those who OBEY God -- Acts 5:32.) Continuing from Isaiah: "... But the word of the Lord WAS unto them {those who DISOBEY} precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken" (Isa. 28:9-10, 13).

Oftentimes people think that the Bible is CONTRADICTING itself when actually all it is doing is SUPPLEMENTING itself. A good example of this is found in Matthew 27:37 as compared to Luke 23:38. Here Matthew and Luke APPEAR to contradict one another in their statements as to what was written on the sign affixed to the stake upon which Jesus Christ was crucified."

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## 2. What do *towledah* and *dowr* mean?

The word is used of descendants throughout the Bible (eg Gen 5:1; 10:1; 11:10, 27 etc). This is not in dispute.

But what can we make of *dowr* ? Does it have the same meaning as *towledah*?

Various sources including *Vine’s Expository Dictionary of Biblical Words* and *The Keil & Delitzsch Commentary on the Old Testament* argue for a meaning which would include time, age, period of time

Translations such as *Darby’s New Translation Bible* and *The Interlinear Bible* translate this verse in that fashion.

However *Dowr* has another meaning:

According to Gesenius *Hebrew-Chaldee Lexicon of the Old Testament*, the word can also refer to one’s posterity, generations of men (Deut 23:3-4, 9) and generation in the sense of age (Num 32:13):

“... The idea of age, or generation being neglected, it often means a race of men ... race, hence generation ... in a good sense, Psa. 14:5 ... in a bad sense (like the Germ. Race), Deut 32:5 ... “a forward and perverse race.” Deu 32:20. Jer 7:29 ... “the race of his anger,” those with whom God is angry”.

The context of Genesis and chapter 6 itself suggest posterity in relation to marriage, and NOT merely one’s current generation one finds oneself in.

In addition, the *Lexicon* continues

“... Habitation ... is frequently used of generations, ages to come, Lev 22:3. Nu 9:10 ... “to you, or to your posterity;””.

Therefore, it does not chiefly refer to one’s current generation. Indeed, the context of Gen 6 is marriage, corruption and one’s posterity or offspring.

There are other sources one could quote. *Strong’s Concordance* for instance states that this word (*dowr*) includes the concept of one’s posterity (#1755). Why is this not mentioned by the author of this paper?

*Modern King James*: These *are* the generations of Noah. Noah was a just man and perfect in his **generations**. Noah walked with God.

*Webster*: These *are* the generations of Noah: Noah was a just man, *and* perfect in his **generations**, *and* Noah walked with God.

*Authorised Standard Version*: These are the generations of Noah. Noah was a righteous man, *and* perfect in his **generations**: Noah walked with God.

*Rotherham*: These are the generations of Noah, Noah was a righteous man, blameless in his **generations**  
*Draft Original Bible Project*: These are the generations of Noah. Noah was a righteous man (*’ish*), blameless in his **generations**: Noah walked with Elohim (a footnote to blameless reads: “Hebrew, *tamim*, means “complete, whole, sincere, without blemish,” see Gen 17:1; Exo 12:5).

Given the dual nature of much of scripture, Gen 17:1-5 could easily also include the concept of Abraham’s descendants through to Israel being of a pure strain, given the context of Genesis.

According to *Creation & Blessing* “Blameless describes a perfect, flawless, or complete individual. In Leviticus it is used to describe the sacrificial animals as perfect, without blemish” (page 193).

Similarly, in a physical sense, Noah was not corrupt, but perfect in his posterity. That is the context of Gen 6.

One may undertake a word study to demonstrate that *dowr* refers to only ones current generations or ongoing generations instead of genealogical descent. For instance this may be shown in the following scriptures:

“Then He said to Abram: ‘Know certainly that your descendants will be strangers in a land that is not theirs...and they will afflict them four hundred years. But in the fourth generation (*dowr*) they shall return here....’” (Gen 15:13, 16)

“[Babylon] will never be inhabited, Nor will it be settled from generation (*dowr*) to generation (*dowr*)....” (Is 13:1)

“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 (*dowr*).’” (Gen 7:1)

However, we must be very cautious about undertaking only a “word study” when setting doctrine, for that is not the only way to do so. Doctrine must be set by principles referred to at the outset of this paper. In addition, we must:

1. acknowledge that just using the words as interpreted by today’s left-liberal protestant scholars will lead to very wrong conclusions on born again, God Family and such like
2. we must admit that God inspired HWA, even when he may not have had access to the materials we have today. HWA must always be assumed to be correct in these major areas, until PROVEN wrong. After all, we are bound to continue the teachings that came through HWA, so why change them? Rather, let us build upon them and go deeper into them.
3. How many can demonstrate that they were as inspired as HWA and had the same extent of fruits? If not, should they rather build upon his works rather than pulling them down?
4. doctrine is ‘teaching’ – it is not a ‘word study’ alone. Teachings are based on the rules to Bible study and history etc – this is why the Church made so very few doctrinal mistakes compared to the churches of this world
5. the 12 rules of Bible Study as taught by HWA, do not include ‘just a word study’ – they include many other principles that must be followed before conclusions may be drawn.

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### **3. What does “perfect” mean?**

The Hebrew word can mean whole, complete, intact or unblemished animal sacrifice. It is usually used for human spiritual state. But like so many words, it can be used in a way not normally used elsewhere or in conjunction with a thought, which may not be used somewhere else in scripture. This is not unusual in the Bible or any language.

Many defects are indeed genetic. But let us suppose it isn’t – defects is not the issue – the issue is whether this scripture refers to physical attributes including posterity. HWA never said it referred to physical blemishes within this context, but that it refers to physical attributes. In Noah’s case, it refers to his posterity. How can this be denied?

The fact is that the word *tamiym* can be used for genetic blemish just as a word can be used in multiple contexts with slight variations of meanings.

In the Dead Sea Scrolls, *Birth of Noah* (4Q534-536) in discussing Genesis 6:9 (*The Dead Sea Scrolls Uncovered*, page 33), Noah is said to be 'born perfect'. Rabbinical literature did not know how to interpret this, but thought that it may refer to him being born circumcised. So this shows us that they knew that these particular scriptures referred to physical qualities and not spiritual, alone.

"The specifics of Noah's physical characteristics are also set forth in this text, and the reference to his being 'the Elect of God' is extremely important" (page 34).

This shows that there was at least some recognition that this verse has reference to Noah's physical attributes, even if some did not understand exactly what it was, due to the gradual loss of knowledge over time.

Allow Mr Armstrong to explain: "Noah, was "perfect" in his generations. That is, his heredity, ancestry (Gen. 6:9). Proof of this lies in the meaning of the Hebrew word translated "perfect." It may refer either to spiritual character (Gen. 17:1) or to physical characteristics (Lev. 22:21). Therefore Genesis 6:9 allows the translation that Noah was either "blameless" or "unblemished." The context (Gen. 6:2) clearly indicates the latter is the intended meaning of "perfect." So a good rendering of Genesis 6:9 is that Noah was the only "just" man (in spiritual character), and also "unblemished" (in his genetic heritage) among his contemporaries." (*Mystery of the Ages*, page 147).

Bullinger's *Companion Bible* states: "the generations. Heb. Toledoth = family history ... perfect. Heb. Tamim, without blemish as to breed or pedigree ... The Hebrew word *tamim* means *without blemish*, and is the technical word for bodily and physical perfection, and *not moral*. Hence it is used of animals of *sacrificial purity*. It is rendered *without blemish* in Exodus 12:5; 29:1. Leviticus 1:3,10; 3:1,6; 4:3,23,28,32; 5:15,18; 6:6; 9:2,3; 14:10; 22:19; 23:12,18. Numbers 6:14; 28:19,31; 29:2,8,13,20,23,29,32,36. Ezekiel 43:22,23,25; 45:18,23; 46:4,6,13. *Without spot*. Numbers 19:2; 28:3,9,11; 29:17,26. *Unified*. Psalms 119:1.

This shows that Genesis 6:9 does not speak of Noah's moral perfection, but tells us that he and his family alone had preserved their pedigree and kept it pure".

Theologians decades ago understood this truth, but as they began to degenerate further, their successors moved away from this truth – their original view was that the lines of Cain and Seth were intermarrying contrary to God's will. Still others perverted this understanding and speculated that fallen angels married women! (an idea that some Jews brought with them when they left Babylon) Modern, liberal commentators, have moved away from the original understanding, either by ignoring this scripture or reading other meanings into it. Yet the context is clear – Noah's physical descendants are under discussion. God inspired Moses, who was concerned about such matters in relation to the nation he governed, Israel, to write Genesis in this fashion.

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#### **4. Why does Gen 6:9 contain both spiritual and physical attributes?**

God created us physical, as such His Laws applied to us are both physical and spiritual. One cannot lead a good life spiritually, without doing so physically, including in one's marriage and in teaching one's offspring the ways of God.

Why does it say that this is the genealogy of Noah and straight away say that he was perfect in his generations if it does not mean posterity? But the context is his posterity or descendants. Therefore a good amplified translation based on the fact that Moses, contemporary of Shem, Arphaxad etc wrote it, Biblical principle and immediate context would be:

**“This is the genealogy of Noah. Noah was a just man and his descendants [through to Arphaxad down the line to Abraham, Isaac and Jacob] were unblemished [this is how] Noah walked with God [during that time of wrong marriages].”**

Noah was alive until 2 years before Abram was born. As such, he could guide his posterity (the righteous line) through Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah. Terah fathered Abram. As such, Noah could guide and protect them both spiritually and ethnically. What is so wrong with that?

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## **5. The Context of Genesis is about ancestries, races & nations, marriages and moral wickedness**

The number of commercials, rock videos, movies, discussions etc advocating interracial marriage mirrors what happened in the pre-Flood world – people had the thoughts of this particular sexual sin on their minds. Whatever is on one’s mind follows into action, discussion etc. The amount of focus today on this issue, even in a perverted way, is amazing.

1. The context is marriage between male and female and therefore ancestries - sexual impurity for those that operate outside of the marriage bounds is strongly inferred. Referring to the pre-flood environment that Noah had to endure, *The Book of Jasher* which contains various Jewish traditions, states:

“And the judges and rulers [possibly Sethites] went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals ... And Noah found grace in the sight of the Lord, and the Lord chose him and his children to raise up seed from them upon the face of the whole earth.” (chapter iv, verses 18, 21).

This shows that the sins of the pre-Flood world included wrong marriages and mixing species. The hint is obvious that human species must have been mixed too.

Larry Richards in *Bible Difficulties Solved* writes:

“The sons of God who “saw that daughters of men were beautiful” and “married any of them they chose” have puzzled Jewish and Christian commentators alike. It is clear that the text regards this as unnatural and a terrible sin. In the rest of the Old Testament the phrase *sons of God* is used for either angels ... or human beings who enjoyed a covenant relationship with the Lord ... It is ... likely that the text refers to intermarriage between the godly line of Seth and the line of Cain” (page 28).

2. In *Paradise to Prison. Studies in Genesis* further light is thrown on this, using the same logic that HWA enjoyed:

“ ... they did not sin in taking wives, but in taking wives “of all which they chose” ... the sons of God took “whichever” women they chose, without regard to their spiritual status

(if the sons of God were Sethites) or to their royal status (if the sons of God were kings) ...”(page 114)

This is what HWA taught – they took women that *they* chose, contrary to God’s will. The problems of the pre-Flood world are like those today with violence, over-population, mixing of species (both human and animal).

3. Indeed, if the ‘righteous line’ (and sons of God) that the Commentaries decades ago used to refer to (ie the line from Seth through Noah, Shem down to Abraham, Isaac and Jacob) are ‘the sons of God’, this would not be unique, as the Church members are the spiritual sons and daughters of God. Given that Israel is typological of the Church, Israel were the physical ‘sons of God’ continuing the ‘righteous line’. Ephraim, which often represents Israel as a whole, is called God’s dear son in Jer 31:20.

4. Gen 6:9 seems to recall Gen 5:

Gen 5:1 *This is* the book of the generations of Adam. In the day that God created man, he made him in the likeness of God.

Gen 5:2 He created them male and female, and blessed them. And He called their name man in the day when they were created.

Gen 5:3 And Adam lived one hundred and thirty years and fathered *a son* in his own likeness, after his own image. And he called his name Seth.

The author, Moses, seems to recall Genesis 5 in the following chapter, by using similar language and referring back to the righteous line, Seth.

5. Much is made of genealogies in Genesis (eg chapters 5, 10, 11, 25, 30, 49). This must have been of great interest to Moses, the author of Genesis and the other books of the Pentateuch: a simple read of them shows his intense jealousy to preserve Israel, the relationship of Israel to surrounding nations, the numbering of the tribes of Israel, marriage laws and who was married to whom and so on. Within this context, there can be no doubt that wrong marriages are referred to in Gen 6 and that this is why God inspired what He did in verse 9.

Further, Noah was contemporary to Shem, Arphaxad, Eber, Peleg, Reu, Serug, Nahor, Terah and Haran, and apparently died just two years prior to Abram’s birth. The ‘righteous line’ and Noah’s posterity was clearly on Moses’ mind as God inspired him to write Genesis (especially chapters 5, 6, 17, 49). What can be clearer?

One skeptic admits:

“Even the genealogies were made to play their part; they either served to sidetrack those who rebelled against God (Cain, Japheth, Ham, Canaan) or to connect the believers in a straight line from Adam to Abraham. Quite the opposite of the pagans, who made no attempt to fit their mythology with their king lists and annals” (*The Pentateuch in Its Cultural Environment*, page 149).

Now turn to Deuteronomy 32, also written by Moses:

Deu 32:5 They have **corrupted** themselves: *they are* not His sons; *it is* their **blemish**; *they are* a crooked and perverse **generation** [*dowr*].

Deu 32:6 Do you thus give back to Jehovah, Oh foolish and unwise people? *Is* He not your Father who bought you? *Has* He *not* made you and established you?

Deu 32:7 Remember the days of old; consider the years of many **generations** [*dowr*]. Ask your father, and he will show you; your elders, and they will tell you.

Deu 32:8 When the Most High **divided to the nations their inheritance, when He separated the sons of Adam** [God brought about the different races from the beginning],

He **set the bounds of the people** according to the number of the sons of Israel. [in Genesis 11 they tried to mix together, exactly like they tried to do prior to the Flood. See also Acts 17:26]  
Deu 32:9 For Jehovah's portion *is* His people. Jacob *is* the lot of His inheritance. [how like Noah and his posterity became God's people]

Here, Moses is very likely writing a parallel to Genesis 6, and is warning Israel not to do what their forefathers, the ‘sons of God’, did.

6. Directly after the Flood, many tried to integrate the world's races again, contrary to God's will Who divided the nations (Gen 10:25, 32). But Satan wanted integration and thus intermarriage (Gen 11:4-9) much like the United Nations does today. How did God disperse the nations? He confounded the single language and assigned different languages to different nations and races. All anthropologists and linguists will tell you that language is a cultural/ethnic transmitter – beside geographical bounds (cf Acts 17:26), it is the chief means for a nation or ethnic group to maintain its identity over thousands of years. This proves that God segregated the peoples on racial lines to preserve their identities.

7. In Genesis 24, 26, 27 we have virtually arranged marriages. Why? Given that these people were pagans, it must have been for racial reasons to prevent their sons marrying women that *they* chose (see point 2 above) contrary to the will of their parents (Ex 20:12):

Exo 20:12 **Honor your father and your mother**, so that your days may be long upon the land which Jehovah your God gives you [**you cannot honor them if you changed your bloodline. And you certainly don't honor your ancestors or your posterity**]

Gen 24:2 And Abraham said to the oldest servant of his house, who ruled over all that he had, I pray you, put your hand under my thigh.

Gen 24:3 And I will make you swear by Jehovah, the God of Heaven and the God of the earth, that **you shall not take a wife to my son of the daughters of the Canaanites**, among whom I dwell.

Gen 24:4 **But you shall go to my country and to my kindred, and take a wife to my son Isaac.**

Gen 26:34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite;

Gen 26:35 **who were a grief of spirit to Isaac and to Rebekah.**

Gen 27:46 **And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth, like these of the daughters of the land, what good is my life to me?**

Gen 28:1 **And Isaac called Jacob, and blessed him, and commanded him. And he said to him, You shall not take a wife of the daughters of Canaan.**

Gen 28:6 And Esau saw that Isaac had blessed Jacob and had sent him away to Padan-aram in order to take a wife from there, and that as he blessed him he gave him a command, saying, You shall not take a wife of the daughters of Canaan;

Gen 28:7 and Jacob obeyed his father and his mother, and had gone to Padan-aram;

From the above, we have further evidence of what the wrong marriages of Genesis 6 were all about. They were interracial. This is the context which Moses wrote the Pentateuch, Genesis and of course chapters 6, 10 and 11.

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## **6. How did Noah ‘walk with God’? Concluding comments**

It is interesting that Moses use two expressions for Noah’s walk with God: he was spiritually righteous and he was righteous or upright in his posterity. Moses uses such an expression to indicate two attributes of Noah: physical and spiritual in the last days of that pre-Flood world.

How did he “walk with God”? How was he righteous? Well, he must have lived a way of life opposite to the behaviour of his contemporaries: (1). His marriage was different; (2). He was not corrupt; (3). He was not wicked; (4). His heart was pure; (5). He was not violent – in other words he was opposite to the wickedness of that time. In particular, marriage is raised as the most important issue in Gen 6.

Further, why should God destroy the entire world and start all over again, if it were the normal ongoing sins of man? There must have been types of sin that so ruined God’s creation and could have upset His plan, that He had to destroy everyone so He could virtually start all over again. We are nearing similar proportions of genetic upset today.

In Luke 17 we are told that the end-time will be very degenerate, as in Noah’s day:

Luk 17:26 And as it was in the days of Noah, so it also shall be in the days of the Son of Man.

Luk 17:27 They ate, they drank, **they married wives, they were given in marriage**, until *the* day that Noah entered into the ark; and the flood came and destroyed *them* all.

Luk 17:28 So also as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built;

Luk 17:29 but the day Lot went out of Sodom, it rained fire and brimstone from the heaven and destroyed *them* all.

Luk 17:30 Even so it shall be in the day when the Son of Man is revealed. [see also Matt 24:38].

The first thing to notice is that marriage is mentioned here in similitude to Gen 6:1-3 and give the context, must refer to the same type of (wrong) marriages as in the days of Noah. Christ cannot mean that the world will just have marriages and so on today as in those days. The context is wrong marriages and subsequent punishment for them. Today people are eating and drinking wrong foods, buying and selling in the wrong manner (ripping each other off as never before), force the land (do not observe Land Sabbaths) and building in the wrong fashion (forcing people into tiny dwellings through over-population etc).

People will not be living normal lives in the end, leading up to the Tribulation and that is a reason for Tribulation followed by the Day of the Lord. The entire context of Genesis 6 and Christ’s words are related to punishment upon man for sin, wrong lifestyles and in particular wrong marriages.

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**APPENDIX 1. List of Scriptures where dowr is used also as posterity**

(Gen 6:9) These *are* the generations<sup>8435</sup> of Noah<sup>5146</sup>. Noah<sup>5146</sup> was a just<sup>6662</sup> man<sup>376</sup> *and* perfect<sup>8549</sup> in his **generations**<sup>1755</sup>, *and* Noah<sup>5146</sup> walked<sup>1980</sup> with God<sup>430</sup>. perfect: or, upright

(Gen 9:12) And God<sup>430</sup> said<sup>559</sup>, This *is* the token<sup>226</sup> of the covenant<sup>1285</sup> which I<sup>589</sup> make<sup>5414</sup> between me and you and every living<sup>2416</sup> creature<sup>5315</sup> that *is* with you, for perpetual<sup>5769</sup> **generations**<sup>1755</sup>:

(Gen 17:7) And I will establish<sup>6965</sup> my covenant<sup>1285</sup> between me and thee and thy seed<sup>2233</sup> after thee<sup>310</sup> in their **generations**<sup>1755</sup> for an everlasting<sup>5769</sup> covenant<sup>1285</sup>, to be a God<sup>430</sup> unto thee, and to thy seed<sup>2233</sup> after thee<sup>310</sup>.

(Gen 17:9) And God<sup>430</sup> said<sup>559</sup> unto Abraham<sup>85</sup>, Thou shalt keep<sup>8104</sup> my covenant<sup>1285</sup> therefore, thou, and thy seed<sup>2233</sup> after thee<sup>310</sup> **in their generations**<sup>1755</sup>.

(Gen 17:12) And he that is eight<sup>8083</sup> days<sup>3117</sup> old<sup>1121</sup> shall be circumcised<sup>4135</sup> among you, every man child<sup>2145</sup> **in your generations**<sup>1755</sup>, he that is born<sup>3211</sup> in the house<sup>1004</sup>, or bought<sup>4736</sup> with money<sup>3701</sup> of any stranger<sup>1121,5236</sup>, which *is* not of thy seed<sup>2233</sup>. he that is eight...: Heb. a son of eight days

(Exo 3:15) And God<sup>430</sup> said<sup>559</sup> moreover<sup>5750</sup> unto Moses<sup>4872</sup>, Thus shalt thou say<sup>559</sup> unto the children<sup>1121</sup> of Israel<sup>3478</sup>, The LORD<sup>3068</sup> God<sup>430</sup> of your fathers<sup>1</sup>, the God<sup>430</sup> of Abraham<sup>85</sup>, the God<sup>430</sup> of Isaac<sup>3327</sup>, and the God<sup>430</sup> of Jacob<sup>3290</sup>, hath sent<sup>7971</sup> me unto you: this *is* my name<sup>8034</sup> for ever<sup>5769</sup>, and this *is* my memorial<sup>2143</sup> **unto all**<sup>1755</sup> **generations**<sup>1755</sup>.

(Exo 30:8) And when Aaron<sup>175</sup> lighteth<sup>5927</sup> the lamps<sup>5216</sup> at even<sup>6153</sup>, he shall burn incense<sup>6999</sup> upon it, a perpetual<sup>8548</sup> incense<sup>7004</sup> before<sup>6440</sup> the LORD<sup>3068</sup> throughout your **generations**<sup>1755</sup>. lighteth: or setteth up: Heb. causeth to ascend at even: Heb. between the two evenings

(Exo 30:10) And Aaron<sup>175</sup> shall make an atonement<sup>3722</sup> upon the horns<sup>7161</sup> of it once<sup>259</sup> in a year<sup>8141</sup> with the blood<sup>1818</sup> of the sin offering<sup>2403</sup> of atonements<sup>3725</sup>: once<sup>259</sup> in the year<sup>8141</sup> shall he make atonement<sup>3722</sup> upon it **throughout your generations**<sup>1755</sup>: it is most<sup>6944</sup> holy<sup>6944</sup> unto the LORD<sup>3068</sup>.

(Exo 30:21) So they shall wash<sup>7364</sup> their hands<sup>3027</sup> and their feet<sup>7272</sup>, that they die<sup>4191</sup> not: and it shall be a statute<sup>2706</sup> for ever<sup>5769</sup> to them, *even* to him and to his seed<sup>2233</sup> **throughout their generations**<sup>1755</sup>.

(Exo 30:31) And thou shalt speak<sup>1696</sup> unto the children<sup>1121</sup> of Israel<sup>3478</sup>, saying<sup>559</sup>, This shall be an holy<sup>6944</sup> anointing<sup>4888</sup> oil<sup>8081</sup> unto me **throughout your generations**<sup>1755</sup>.

(Exo 31:13) Speak<sup>1696</sup> thou also unto the children<sup>1121</sup> of Israel<sup>3478</sup>, saying<sup>559</sup>, Verily<sup>389</sup> my sabbaths<sup>7676</sup> ye shall keep<sup>8104</sup>: for it *is* a sign<sup>226</sup> between me and you **throughout your generations**<sup>1755</sup>; that ye may know<sup>3045</sup> that I *am* the LORD<sup>3068</sup> that doth sanctify<sup>6942</sup> you.

(Exo 31:16) Wherefore the children<sup>1121</sup> of Israel<sup>3478</sup> shall keep<sup>8104</sup> the sabbath<sup>7676</sup>, to observe<sup>6213</sup> the sabbath<sup>7676</sup> **throughout their generations**<sup>1755</sup>, *for* a perpetual<sup>5769</sup> covenant<sup>1285</sup>.

(Exo 40:15) And thou shalt anoint<sup>4886</sup> them, as thou didst anoint<sup>4886</sup> their father<sup>1</sup>, that they may minister unto me in the priest's office<sup>3547</sup>: for their anointing<sup>4888</sup> shall surely be an everlasting<sup>5769</sup> priesthood<sup>3550</sup> **throughout their generations**<sup>1755</sup>.

(Lev 3:17) *It shall be* a perpetual<sup>5769</sup> statute<sup>2708</sup> **for your generations**<sup>1755</sup> throughout all your dwellings<sup>4186</sup>, that ye eat<sup>398</sup> neither fat<sup>2459</sup> nor blood<sup>1818</sup>.

(Lev 6:18) All the males<sup>2145</sup> among the children<sup>1121</sup> of Aaron<sup>175</sup> shall eat<sup>398</sup> of it. *It shall be* a statute<sup>2706</sup> for ever<sup>5769</sup> **in your generations**<sup>1755</sup> concerning the offerings<sup>801,0</sup> of the LORD<sup>3068</sup> made by fire<sup>801</sup>: every one that toucheth<sup>5060</sup> them shall be holy<sup>6942</sup>.

(Lev 7:36) Which the LORD<sup>3068</sup> commanded<sup>6680</sup> to be given<sup>5414</sup> them of the children<sup>1121</sup> of Israel<sup>3478</sup>, in the day<sup>3117</sup> that he anointed<sup>4886</sup> them, *by* a statute<sup>2708</sup> for ever<sup>5769</sup> **throughout their generations**<sup>1755</sup>.

(Lev 10:9) Do not drink<sup>8354</sup> wine<sup>3196</sup> nor strong drink<sup>7941</sup>, thou, nor thy sons<sup>1121</sup> with thee, when ye go<sup>935</sup> into the tabernacle<sup>168</sup> of the congregation<sup>4150</sup>, lest ye die<sup>4191</sup>: *it shall be* a statute<sup>2708</sup> for ever<sup>5769</sup> **throughout your generations**<sup>1755</sup>.

(Lev 17:7) And they shall no more offer<sup>2076</sup> their sacrifices<sup>2077</sup> unto devils<sup>8163</sup>, after<sup>310</sup> whom they have gone a whoring<sup>2181</sup>. This shall be a statute<sup>2708</sup> for ever<sup>5769</sup> unto them **throughout their generations**<sup>1755</sup>.

(Lev 21:17) Speak<sup>1696</sup> unto Aaron<sup>175</sup>, saying<sup>559</sup>, Whosoever<sup>376</sup> *he be* of thy seed<sup>2233</sup>: **in their generations**<sup>1755</sup> that hath any blemish<sup>3971</sup>, let him not approach<sup>7126</sup> to offer<sup>7126</sup> the bread<sup>3899</sup> of his God<sup>430</sup>. bread: or, food

(Lev 22:3) Say<sup>559</sup> unto them, Whosoever<sup>376</sup> *he be* of all your seed<sup>2233</sup> **among your generations**<sup>1755</sup>, that goeth<sup>7126</sup> unto the holy things<sup>6944</sup>, which the children<sup>1121</sup> of Israel<sup>3478</sup> hallow<sup>6942</sup> unto the LORD<sup>3068</sup>, having his uncleanness<sup>2932</sup> upon him, that soul<sup>5315</sup> shall be cut off<sup>3772</sup> from my presence<sup>6440</sup>: *I am* the LORD<sup>3068</sup>.

(Lev 23:14) And ye shall eat<sup>398</sup> neither bread<sup>3899</sup>, nor parched corn<sup>7039</sup>, nor green ears<sup>3759</sup>, until the selfsame<sup>6106, 2088</sup> day<sup>3117</sup> that<sup>5704</sup> ye have brought<sup>935</sup> an offering<sup>7133</sup> unto your God<sup>430</sup>: *it shall be* a statute<sup>2708</sup> for ever<sup>5769</sup> **throughout your generations**<sup>1755</sup> in all your dwellings<sup>4186</sup>.

(Lev 23:21) And ye shall proclaim<sup>7121</sup> on the selfsame<sup>6106</sup> day<sup>3117</sup> *that* it may be an holy<sup>6944</sup> convocation<sup>4744</sup> unto you: ye shall do<sup>6213</sup> no servile<sup>5656</sup> work<sup>4399</sup> *therein*: *it shall be* a statute<sup>2708</sup> for ever<sup>5769</sup> in all your dwellings<sup>4186</sup> **throughout your generations**<sup>1755</sup>.

(Lev 23:31) Ye shall do<sup>6213</sup> no manner of work<sup>4399</sup>: *it shall be* a statute<sup>2708</sup> for ever<sup>5769</sup> **throughout your generations**<sup>1755</sup> in all your dwellings<sup>4186</sup>.

(Lev 23:41) And ye shall keep<sup>2287</sup> it a feast<sup>2282</sup> unto the LORD<sup>3068</sup> seven<sup>7651</sup> days<sup>3117</sup> in the year<sup>8141</sup>. *It shall be* a statute<sup>2708</sup> for ever<sup>5769</sup> **in your generations**<sup>1755</sup>: ye shall celebrate<sup>2287</sup> it in the seventh<sup>7637</sup> month<sup>2320</sup>.

(Lev 23:43) That **your generations**<sup>1755</sup> may know<sup>3045</sup> that I made the children<sup>1121</sup> of Israel<sup>3478</sup> to dwell<sup>3427</sup> in booths<sup>5521</sup>, when I brought them out<sup>3318</sup> of the land<sup>776</sup> of Egypt<sup>4714</sup>: *I am* the LORD<sup>3068</sup> your God<sup>430</sup>.

(Lev 24:3) Without<sup>2351</sup> the veil<sup>6532</sup> of the testimony<sup>5715</sup>, in the tabernacle<sup>168</sup> of the congregation<sup>4150</sup>, shall Aaron<sup>175</sup> order<sup>6186</sup> it from the evening<sup>6153</sup> unto the morning<sup>1242</sup> before<sup>6440</sup> the LORD<sup>3068</sup> continually<sup>8548</sup>: *it shall be* a statute<sup>2708</sup> for ever<sup>5769</sup> **in your generations**<sup>1755</sup>.

(Lev 25:30) And if it be not redeemed<sup>1350</sup> within the space<sup>4390</sup> of a full<sup>8549</sup> year<sup>8141</sup>, then the house<sup>1004</sup> that *is* in the walled<sup>2346</sup> city<sup>5892</sup> shall be established<sup>6965</sup> for ever<sup>6783</sup> to him that bought<sup>7069</sup> it **throughout his generations**<sup>1755</sup>: it shall not go out<sup>3318</sup> in the jubile<sup>3104</sup>.

(Num 10:8) And the sons<sup>1121</sup> of Aaron<sup>175</sup>, the priests<sup>3548</sup>, shall blow<sup>8628</sup> with the trumpets<sup>2689</sup>; and they shall be to you for an ordinance<sup>2708</sup> for ever<sup>5769</sup> **throughout your generations**<sup>1755</sup>.

(Num 15:14) And if a stranger<sup>1616</sup> sojourn<sup>1481</sup> with you, or whosoever *be* among<sup>8432</sup> **you in your generations**<sup>1755</sup>, and will offer<sup>6213</sup> an offering made by fire<sup>801</sup>, of a sweet<sup>5207</sup> savour<sup>7381</sup> unto the LORD<sup>3068</sup>; as ye do<sup>6213</sup>, so he shall do<sup>6213</sup>.

(Num 15:15) One<sup>259</sup> ordinance<sup>2708</sup> *shall be both* for you of the congregation<sup>6951</sup>, and also for the stranger<sup>1616</sup> that sojourneth<sup>1481</sup> *with you*, an ordinance<sup>2708</sup> for ever<sup>5769</sup> **in your generations**<sup>1755</sup>: as ye *are*, so shall the stranger<sup>1616</sup> be before<sup>6440</sup> the LORD<sup>3068</sup>.

(Num 15:21) Of the first<sup>7225</sup> of your dough<sup>6182</sup> ye shall give<sup>5414</sup> unto the LORD<sup>3068</sup> an heave offering<sup>8641</sup> **in your generations**<sup>1755</sup>.

(Num 15:23) *Even* all that the LORD<sup>3068</sup> hath commanded<sup>6680</sup> you by the hand<sup>3027</sup> of Moses<sup>4872</sup>, from the day<sup>3117</sup> that the LORD<sup>3068</sup> commanded<sup>6680</sup> *Moses*, and henceforward<sup>1973</sup> **among your generations**<sup>1755</sup>;

*Just what do you mean “Noah was ... perfect in his generations”?*

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(Num 15:38) Speak<sup>1696</sup> unto the children<sup>1121</sup> of Israel<sup>3478</sup>, and bid<sup>559</sup> them that they make<sup>6213</sup> them fringes<sup>6734</sup> in the borders<sup>3671</sup> of their garments<sup>899</sup> **throughout their generations**<sup>1755</sup>, and that they put<sup>5414</sup> upon the fringe<sup>6734</sup> of the borders<sup>3671</sup> a ribband<sup>6616</sup> of blue<sup>8504</sup>:

(Num 18:23) But the Levites<sup>3881</sup> shall do<sup>5647</sup> the service<sup>5656</sup> of the tabernacle<sup>168</sup> of the congregation<sup>4150</sup>, and they shall bear<sup>5375</sup> their iniquity<sup>5771</sup>: *it shall be* a statute<sup>2708</sup> for ever<sup>5769</sup> **throughout your generations**<sup>1755</sup>, that among<sup>8432</sup> the children<sup>1121</sup> of Israel<sup>3478</sup> they have<sup>5157</sup> no inheritance<sup>5159</sup>.

(Num 35:29) So these *things* shall be for a statute<sup>2708</sup> of judgment<sup>4941</sup> **unto you throughout your generations**<sup>1755</sup> in all your dwellings<sup>4186</sup>.

(Deu 7:9) Know<sup>3045</sup> therefore that the LORD<sup>3068</sup> thy God<sup>430</sup>, he *is* God<sup>430</sup>, the faithful<sup>539</sup> God<sup>410</sup>, which keepeth<sup>8104</sup> covenant<sup>1285</sup> and mercy<sup>2617</sup> with them that love<sup>157</sup> him and keep<sup>8104</sup> his commandments<sup>4687</sup> **to a thousand**<sup>505</sup> **generations**<sup>1755</sup>;

(Deu 32:7) Remember<sup>2142</sup> the days<sup>3117</sup> of old<sup>5769</sup>, consider<sup>995</sup> the years<sup>8141</sup> **of many**<sup>1755</sup> **generations**<sup>1755</sup>: ask<sup>7592</sup> thy father<sup>1</sup>, and he will shew<sup>5046</sup> thee; thy elders<sup>2205</sup>, and they will tell<sup>559</sup> thee. many...: Heb. generation and generation

(Jos 22:27) But *that* it may be a witness<sup>5707</sup> between us, and you, **and our generations**<sup>1755</sup> after<sup>310</sup> us, that we might do<sup>5647</sup> the service<sup>5656</sup> of the LORD<sup>3068</sup> before<sup>6440</sup> him with our burnt offerings<sup>5930</sup>, and with our sacrifices<sup>2077</sup>, and with our peace offerings<sup>8002</sup>, that your children<sup>1121</sup> may not say<sup>559</sup> to our children<sup>1121</sup> in time to come<sup>4279</sup>, Ye have no part<sup>2506</sup> in the LORD<sup>3068</sup>.

(Jos 22:28) Therefore said<sup>559</sup> we, that it shall be, when they should *so* say<sup>559</sup> **to us or to our generations**<sup>1755</sup> in time to come<sup>4279</sup>, that we may say<sup>559</sup> *again*, Behold<sup>7200</sup> the pattern<sup>8403</sup> of the altar<sup>4196</sup> of the LORD<sup>3068</sup>, which our fathers<sup>1</sup> made<sup>6213</sup>, not for burnt offerings<sup>5930</sup>, nor for sacrifices<sup>2077</sup>; but it *is* a witness<sup>5707</sup> between us and you.

(Jdg 3:2) Only that<sup>7535</sup> **the generations**<sup>1755</sup> of the children<sup>1121</sup> of Israel<sup>3478</sup> might know<sup>3045</sup>, to teach<sup>3925</sup> them war<sup>4421</sup>, at the least such as before<sup>6440</sup> knew<sup>3045</sup> nothing thereof;

(1Ch 16:15) Be ye mindful<sup>2142</sup> always<sup>5769</sup> of his covenant<sup>1285</sup>; the word<sup>1697</sup> which he commanded<sup>6680</sup> **to a thousand**<sup>505</sup> **generations**<sup>1755</sup>;

(Job 42:16) After<sup>310</sup> this lived<sup>2421</sup> Job<sup>347</sup> an hundred<sup>3967</sup> and forty<sup>705</sup> years<sup>8141</sup>, and saw<sup>7200</sup> his sons<sup>1121</sup>, and his sons<sup>1121</sup>, sons<sup>1121</sup>, *even* **four**<sup>702</sup> **generations**<sup>1755</sup>.

(Psa 33:11) The counsel<sup>6098</sup> of the LORD<sup>3068</sup> standeth<sup>5975</sup> for ever<sup>5769</sup>, the thoughts<sup>4284</sup> of his heart<sup>3820</sup> **to all**<sup>1755</sup> **generations**<sup>1755</sup> • to all...: Heb. to generation and generation

(Psa 45:17) I will make thy name<sup>8034</sup> to be remembered<sup>2142</sup> **in all**<sup>1755</sup> **generations**<sup>1755</sup>: therefore shall the people<sup>5971</sup> praise<sup>3034</sup> thee for ever<sup>5769</sup> and ever<sup>5703</sup>.

(Psa 49:11) Their inward<sup>7130</sup> thought *is, that* their houses<sup>1004</sup> shall continue for ever<sup>5769</sup>, and their dwelling<sup>4908</sup> **places to all**<sup>1755</sup> **generations**<sup>1755</sup>; they call<sup>7121</sup> their lands<sup>127</sup> after their own names<sup>8034</sup> • all...: Heb. generation and generation

(Psa 61:6) Thou wilt prolong<sup>3254</sup> the king's<sup>4428</sup> life<sup>3117, 3117</sup>: and his years<sup>8141</sup> **as many**<sup>1755</sup> **generations**<sup>1755</sup> • Thou...: Heb. Thou shalt add days to the days of the king as...: Heb. as generation and generation

(Psa 72:5) They shall fear<sup>3372</sup> thee as long as<sup>5973</sup> the sun<sup>8121</sup> and moon<sup>3394</sup> endure<sup>6440</sup>, **throughout all**<sup>1755</sup> **generations**<sup>1755</sup>.

(Psa 79:13) So we thy people<sup>5971</sup> and sheep<sup>6629</sup> of thy pasture<sup>4830</sup> will give thee thanks<sup>3034</sup> for ever<sup>5769</sup>: we will shew forth<sup>5608</sup> thy praise<sup>8416</sup> **to all**<sup>1755</sup> **generations**<sup>1755</sup> • to all...: Heb. to generation and generation

(Psa 85:5) Wilt thou be angry<sup>599</sup> with us for ever<sup>5769</sup>? wilt thou draw out<sup>4900</sup> thine anger<sup>639</sup> **to all**<sup>1755</sup> **generations**<sup>1755</sup>?

*Just what do you mean “Noah was ... perfect in his generations”?*

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(Psa 89:1) **Maschil<sup>4905</sup> of Ethan<sup>387</sup> the Ezrahite<sup>250</sup>**. I will sing<sup>7891</sup> of the mercies<sup>2617</sup> of the LORD<sup>3068</sup> for ever<sup>5769</sup>: with my mouth<sup>6310</sup> will I make known<sup>3045</sup> thy faithfulness<sup>530</sup> **to all<sup>1755</sup> generations<sup>1755</sup>**. Maschil...: or, A Psalm for Ethan the Ezrahite, to give instruction to all...: Heb. to generation and generation

(Psa 89:4) Thy seed<sup>2233</sup> will I establish<sup>3559</sup> for<sup>5704</sup> ever<sup>5769</sup>, and build up<sup>1129</sup> thy throne<sup>3678</sup> **to all<sup>1755</sup> generations<sup>1755</sup>**. Selah<sup>5542</sup>.

(Psa 90:1) **A Prayer<sup>8605</sup> of Moses<sup>4872</sup> the man<sup>376</sup> of God<sup>430</sup>**. Lord<sup>136</sup>, thou hast been our dwelling place<sup>4583</sup> **in all<sup>1755</sup> generations<sup>1755</sup>**. A Prayer...: or, A Prayer, being a Psalm of Moses in...: Heb. in generation and generation

(Psa 100:5) For the LORD<sup>3068</sup> *is* good<sup>2896</sup>; his mercy<sup>2617</sup> *is* everlasting<sup>5769</sup>; and his truth<sup>530</sup> **endureth to all<sup>1755</sup> generations<sup>1755</sup>**. to all...: Heb. to generation and generation

(Psa 102:12) But thou, O LORD<sup>3068</sup>, shalt endure<sup>3427</sup> for ever<sup>5769</sup>; and thy remembrance<sup>2143</sup> **unto all<sup>1755</sup> generations<sup>1755</sup>**.

(Psa 102:24) I said<sup>559</sup>, O my God<sup>410</sup>, take me not away<sup>5927</sup> in the midst<sup>2677</sup> of my days<sup>3117</sup>: thy years<sup>8141</sup> **are throughout all<sup>1755</sup> generations<sup>1755</sup>**.

(Psa 105:8) He hath remembered<sup>2142</sup> his covenant<sup>1285</sup> for ever<sup>5769</sup>, the word<sup>1697</sup> *which* he commanded<sup>6680</sup> **to a thousand<sup>505</sup> generations<sup>1755</sup>**.

(Psa 106:31) And that was counted<sup>2803</sup> unto him for righteousness<sup>6666</sup> **unto all<sup>1755</sup> generations<sup>1755</sup>** for<sup>5704</sup> evermore<sup>5769</sup>.

(Psa 119:90) Thy faithfulness<sup>530</sup> *is* **unto all<sup>1755</sup> generations<sup>1755</sup>**: thou hast established<sup>3559</sup> the earth<sup>776</sup>, and it abideth<sup>5975</sup>. unto...: Heb. to generation and generation abideth: Heb. standeth

(Psa 135:13) Thy name<sup>8034</sup>, O LORD<sup>3068</sup>, *endureth* for ever<sup>5769</sup>; *and* thy memorial<sup>2143</sup>, O LORD<sup>3068</sup>, **throughout all<sup>1755</sup> generations<sup>1755</sup>**. throughout...: Heb. to generation and generation

(Psa 145:13) Thy kingdom<sup>4438</sup> *is* an everlasting<sup>5769</sup> kingdom<sup>4438</sup>, and thy dominion<sup>4475</sup> **endureth throughout all<sup>1755</sup> generations<sup>1755</sup>**. an...: Heb. a kingdom of all ages

(Psa 146:10) The LORD<sup>3068</sup> shall reign<sup>4427</sup> for ever<sup>5769</sup>, *even* thy God<sup>430</sup>, O Zion<sup>6726</sup>, **unto all<sup>1755</sup> generations<sup>1755</sup>**. Praise<sup>1984</sup> ye the LORD<sup>3050</sup>.

(Isa 41:4) Who hath wrought<sup>6466</sup> and done<sup>6213</sup> *it*, calling<sup>7121</sup> **the generations<sup>1755</sup>** from the beginning<sup>7218</sup>? I the LORD<sup>3068</sup>, the first<sup>7223</sup>, and with the last<sup>314</sup>; *I am* he.

(Isa 51:9) Awake<sup>5782</sup>, awake<sup>5782</sup>, put on<sup>3847</sup> strength<sup>5797</sup>, O arm<sup>2220</sup> of the LORD<sup>3068</sup>; awake<sup>5782</sup>, as in the ancient<sup>6924</sup> days<sup>3117</sup>, **in the generations<sup>1755</sup>** of old<sup>5769</sup>. *Art* thou not it that hath cut<sup>2672</sup> Rahab<sup>7294</sup>, *and* wounded<sup>2490</sup> the dragon<sup>8577</sup>?

(Isa 58:12) *And they that shall be* of thee shall build<sup>1129</sup> the old<sup>5769</sup> waste places<sup>2723</sup>: thou shalt raise up<sup>6965</sup> the foundations<sup>4146</sup> **of many<sup>1755</sup> generations<sup>1755</sup>**; and thou shalt be called<sup>7121</sup>, The repairer<sup>1443</sup> of the breach<sup>6556</sup>, The restorer<sup>7725</sup> of paths<sup>5410</sup> to dwell in<sup>3427</sup>.

(Isa 60:15) Whereas<sup>8478</sup> thou hast been forsaken<sup>5800</sup> and hated<sup>8130</sup>, so that no man went through<sup>5674</sup> *thee*, I will make<sup>7760</sup> thee an eternal<sup>5769</sup> excellency<sup>1347</sup>, a joy<sup>4885</sup> **of many<sup>1755</sup> generations<sup>1755</sup>**.

(Isa 61:4) And they shall build<sup>1129</sup> the old<sup>5769</sup> wastes<sup>2723</sup>, they shall raise up<sup>6965</sup> the former<sup>7223</sup> desolations<sup>8074</sup>, and they shall repair<sup>2318</sup> the waste<sup>2721</sup> cities<sup>5892</sup>, the desolations<sup>8074</sup> **of many<sup>1755</sup> generations<sup>1755</sup>**.

(Joe 2:2) A day<sup>3117</sup> of darkness<sup>2822</sup> and of gloominess<sup>653</sup>; a day<sup>3117</sup> of clouds<sup>6051</sup> and of thick darkness<sup>6205</sup>; as the morning<sup>7837</sup> spread<sup>6566</sup> upon the mountains<sup>2022</sup>: a great<sup>7227</sup> people<sup>5971</sup> and a strong<sup>6099</sup>; there hath not been<sup>1961</sup> ever<sup>5769</sup> the like, neither shall be any more<sup>3254</sup> after<sup>310</sup> it, *even* to the years<sup>8141</sup> **of many<sup>1755</sup> generations<sup>1755</sup>**. of many...: Heb. of generation and generation

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**APPENDIX 2: Gen 6 finds its complement in Rev 12**

**Genesis Finds its Complement in the Apocalypse.  
This is Appendix 3 from *The Companion Bible*.**

**GENESIS.**

1. Genesis, the book of beginning.
2. The Earth created (1:1).
3. Satan's first rebellion.
4. Sun, moon and stars for the Earth's government (1:14-16).
5. Sun to govern the day (1:16).
6. Darkness called night (1:5).
7. Waters called seas (1:10).
8. A river for Earth's blessing (2:10-14).
9. Man in God's image (1:26).
10. Entrance of sin (3).
11. Curse pronounced (3:14,17).
12. Death entered (3:19).
13. Cherubim, first mentioned in connection with man (3:24).
14. Man driven out from Eden (3:24).
15. Tree of life guarded (3:24).
16. Sorrow and suffering enter (3:17).
17. Man's religion, art, and science, resorted to for enjoyment, apart from God (4).
18. Nimrod, a great rebel and king, and *hidden* anti-God, the founder of Babylon (10:8,9).

**19. A flood from God to destroy an evil generation (6:9).**

20. The Bow, the token of God's covenant with the Earth (9:13).
21. Sodom and Egypt, the place of corruption and temptation (13,19).
22. A confederacy against Abraham's people overthrown (14).
23. Marriage of first Adam (2:18-23).
24. A bride sought for Abraham's son (Isaac) and found (24).
25. Two angels acting for God on behalf of His people (19).
26. A promised seed to possess the gate of his enemies (22:17).
27. Man's dominion ceased and Satan's begun (3:24).
28. The old serpent causing sin, suffering, and death (3:1).
29. The doom of the old serpent pronounced (3:15).
30. Sun, moon, and stars, associated with Israel (37:9).

**APOCALYPSE.**

1. Apocalypse, the book of the end.
  2. The Earth passed away (21:1).
  3. Satan's final rebellion (20:3,7-10).
  4. Sun, moon, and stars, connected with Earth's judgement (6:13; 8:12; 16:8).
  5. No need of the sun (21:23).
  6. "No night there" (22:5).
  7. "No more sea" (21:1).
  8. A river for the New Earth (22:1,2).
  9. Man headed by one in Satan's image (13).
  10. Development and end of sin (21,22).
  11. "No more curse" (22:3).
  12. "No more death" (21:4).
  13. Cherubim, finally mentioned in connection with man (4:6).
  14. Man restored (22).
  15. "Right to the Tree of Life" (22:14).
  16. No more sorrow (21:4).
  17. Man's religion, luxury, art, and science, in their full glory, judged and destroyed by God (18).
  18. The Beast, the great rebel, a king, and *manifested* anti-God, the reviver of Babylon (13-18).
- 19. A flood from Satan to destroy an elect generation (12).**
20. The Bow, betokening God's remembrance of His covenant with the Earth (4:3; 10:1).
  21. Sodom and Egypt again: (spiritually representing Jerusalem) (11:8).
  22. A confederacy against Abraham's seed overthrown (12).
  23. Marriage of last Adam (19).
  24. A Bride made ready and brought to Abraham's Son (19:9) See Matthew 1:1.
  25. Two witnesses acting for God on behalf of His People (11).
  26. The promised seed coming into possession (11:18).
  27. Satan's dominion ended, and man's restored (22).
  28. The old serpent bound for 1,000 years (20:1-3).
  29. The doom on the old serpent executed (20:10).
  30. Sun, moon, and stars, associated again with Israel (12).

What the above shows is that as the spiritually pure, unmixed with this world were attacked by Satan (and many of them preserved in Rev 12), so the physically mixed in Gen 6, were destroyed by God.

Further, *The Companion Bible's* appendix, does not notice the parallel between the 144,000 Israelites who were ‘virgins’ (compared to the Great Whore) and the Sons of God who were sexually impure.

Rev 7:4 And I heard the number of those who were sealed, one hundred *and* forty-four thousands, having been sealed out of every tribe of the **sons of Israel**.

Rev 14:3 And they sang as it were a new song before the throne and before the four living creatures and the elders. And no one could learn that song except the hundred *and* forty-four thousands who were redeemed from the earth.

Rev 14:4 These are those who **were not defiled with women; for they are virgins**. These are those who follow the Lamb wherever He goes. These were redeemed from among men, *as a* firstfruit to God and to the Lamb.

So, while the line of Seth (sons of God) defiled themselves by not being sexually pure by marrying the women meant for them, contrary to their parent’s wishes, the Israelites in Rev 7 & 14 (also sons of God) are spiritually pure by not defiling themselves with a great Whore. This also shows that the sons of God in Gen 6 are humans and not fallen angels, because humans are inferred sons of God in Revelation, paralleling Genesis 6.

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### **APPENDIX 3: The immediate context of Genesis 6**

Gen 6:1 And it came to pass, when men began to multiply [**population explosion like today**] on the face of the ground, and daughters were born unto them,

Gen 6:2 that the sons of God [type of Israel] saw the daughters of men that they were fair; and they took them wives of all that they chose [**they went against the wishes of their parents to preserve their ethnic identities like today**].

Gen 6:3 And Jehovah said, My spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years.

Gen 6:4 The Nephilim were in the earth in those days, and also after that, when the sons of God came unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown. [**these offspring took over leadership positions because they were so numerous**]

Gen 6:5 And Jehovah saw that the wickedness of man was great in the earth [**these marriages were obviously not approved of God**], and that every imagination of the thoughts of his heart was only evil continually [**constant bad thoughts of sex, about others, revenge, hate and so on**].

Gen 6:6 And it repented Jehovah that he had made man on the earth, and it grieved him at his heart.

Gen 6:7 And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them.

Gen 6:8 But Noah found favor in the eyes of Jehovah.

Gen 6:9 These are the generations [**offspring**] of Noah. Noah was a righteous man [**spiritually upright**], *and* perfect in his generations [**his immediate posterity kept their ethnic identity and he could guide them for generations thereafter until he died, 2 years prior to the birth of Abram**]: Noah walked with God. [**Noah’s behaviour and marriage was different to the world’s**]

Gen 6:10 And Noah begat three sons, Shem, Ham, and Japheth.

Gen 6:11 And the earth was corrupt before God, and the earth was filled with violence.

Gen 6:12 And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

Gen 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Gen 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

*Just what do you mean "Noah was ... perfect in his generations"?*

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- Gen 6:15 And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
- Gen 6:16 A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.
- Gen 6:17 And I, behold, I do bring the flood of waters upon this earth, to destroy all flesh, wherein is the breath of life, from under heaven; everything that is in the earth shall die.
- Gen 6:18 But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.
- Gen 6:19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.
- Gen 6:20 Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive.
- Gen 6:21 And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them.
- Gen 6:22 Thus did Noah; according to all that God commanded him, so did he.

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**Consider the following quote from the 1700s – it is applicable also to the 1968 liberal revolutionaries against traditional conservative values:  
" ...it does not require a majority to prevail, but rather an irate, tireless minority keen to set brush fires in people's minds..." -- Samuel Adams.  
The same is true in the Churches of God today.**