

# BREAD OF LIFE TORAH STUDIES

*I am the bread of life. He who comes to me shall never hunger... John 6:35*

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## GENESIS 5-6

Chapter 4 finished with the introduction of Seth: *And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."*

### CHAPTER 5 - "The Book of the Generations of Adam"

Chapter 5 begins by listing the 'seed' sons of Adam for ten generations until the birth of Noah and his three sons.

v.1 *This is the book of the generations of Adam* – There is only one other place in the Bible where this exact terminology is used, and that is in Matthew 1:1: *The book of the generations of Jesus Christ*. Matthew's Gospel is clearly meant to be a continuation of Scripture – forming a bridge between the 'Old Testament' and the 'New Testament' – in fact the Old Testament never grows old and the two form one indivisible whole. We cannot understand the New, without the foundation of the 'Old'. In fact, we find many connections between the stories of Noah and Jesus, as we will see as we proceed.

We see the same word pattern used for each son in the genealogy, until the birth of Enoch. There are several interesting facts about Enoch:

- He was the seventh in line (seven being the number of spiritual completion)
- His name means 'dedication' or 'consecration'.
- He was the father of Methuselah. The oldest man who ever lived (969 years).
- Enoch '*walked with God*' (written twice for emphasis) *and he was not; for God took him* at the relatively young age of 365 years.

We read in Hebrews 11:5: *By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.*<sup>1</sup>

Jude 1:14 tells us that Enoch was a prophet. He named his son *Methuselah*, which means 'when he dies it shall be sent'. His long life was a sign of God's grace – as long as Methuselah was living the Flood would not come. As long as he was living, man had the chance to repent. He was about 850 years old when Noah began building the Ark." It seems that Methuselah's long life was, in effect, a symbol of God's grace and mercy in forestalling the coming judgment of the flood. It is therefore fitting that his lifetime is the oldest in the Bible.

**v.28** *Lamech lived one hundred and eighty-two years, and had a son.*<sup>29</sup> *And he called his name Noah saying, "This one will comfort us concerning our work and the toil of our hands, because of the ground which the Lord has cursed."*

The name Noah means "rest" – and understanding the 'rest' of God, is an extremely important concept for us to understand and enter into. The first time we hear this word is in the Creation

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<sup>1</sup> Enoch was the first of only two Biblical men who did not see death; the other being Elijah.

story, when God ‘rested’<sup>2</sup> from all his work which He had done, “and he blessed the seventh day and sanctified it.” As we would know, this points to the weekly Sabbath rest, which is one of the ten commandments, but it goes well beyond that also. The Lord has a ‘rest’ for His people. Our rest comes when our faith rests *wholly* in Christ.

Hebrews 4:10-11 *1 For he who has entered His rest has himself also ceased from his works as God did from His. Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.*

**Q. Does it seem contradictory to you that we are to ‘make every effort to enter God’s rest?’  
How do you understand this?**

**v.32 32** *And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.*

The number five, in Hebrew, speaks of **God’s grace and mercy**; 500, takes this to an infinite level.

## **CHAPTER 6 – The Wickedness and Judgment of Man (read verses 1-8)**

In chapter 5, verse 1 we read: “In the day that God created man, He made him in the likeness of God.” The enemy of God set about trying to destroy that image from the very beginning. He persuaded Cain to kill Abel, but God created a new Godly seed line in Seth. Satan’s next ploy was to corrupt the DNA of man to such an extent that the ‘seed of the woman’ sent to defeat him could not be born. In spite of what many may think, the flood was not a cruel and terrible punishment from an angry and vengeful God – rather, it was a merciful and protective act to leave hope for His creation, and not allow humanity to sink totally into an abyss of wicked demonic hopelessness.

The strange events recorded in Genesis 6 were understood by the ancient rabbinical sources, as well as the Septuagint translators and the early church fathers, to refer to *fallen angels* procreating with human women to produce ungodly offspring – *Nephilim* means “fallen ones”. *Sons of God* (v.2) in Hebrew, is *bnei ha-Elohim*, a term which always refers to angels, both good and bad. See, for example, Job 1:6, 2:1 and 38:7. These ‘demi-gods’ are spoken of in all the ancient legends. (e.g. Titans in Gk. mythology) The Book of Enoch understands the Nephilim in this way, as does Josephus, and the early Church Fathers. Two New Testament scriptures also throw light on this:

Jude 6 - *And the angels, which kept not their first estate, but **left their own habitation**, he has reserved in everlasting chains under darkness unto the judgment of the great day.*

2 Peter 2:4-5 - *For if God spared not the angels that sinned, but cast them down to hell [Tartarus], and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;*

The Greek word for ‘preacher’ is better translated “herald” and refers to an official entrusted with making public proclamations, especially those that are of a transcendent nature. Once again we see a correlation with Jesus—the ultimate preacher and herald of righteousness.

*6:5 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.”*

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<sup>2</sup> Gen. 2:2

**DISCUSS the intensity of the language in the above verses.**

*6:8-9 But Noah found grace in the eyes of the LORD. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah had three sons, Shem, Ham and Japeth.*

The names of Noah's sons are significant: Shem means "name"; *Ham*, "hot, warm"; *Japeth* "fair, beautiful". (We'll discuss these more in the next study)

**Read verses 11-13** noting particularly how many times the word 'earth' appears. Corruption now covers the entire planet. Nothing is free from the stain of man's sinfulness.

Even at his destruction, man's greatness manifests itself in that his end brings along with it that of every living creature. The earth is exempt from the decree, but its surface belongs to man's domain. Man is bound to objects not only physically, but also in a moral, spiritual way. If man falls, the earth itself withers and is in mourning. The whole Bible is permeated with the idea of the organic unity of living creatures, encompassing men and animals.<sup>3</sup>

**DISCUSS this corruption of the earth in the light of:** Genesis 4:10 & Romans 8:19-22.

**Q. Do you think we see the earth/all creation still reacting to the sinfulness of man today?**

With humanity on the verge of destruction, God concentrates his love and hope on one man and on one family. On them He builds the future of the entire universe. One righteous being is capable, by himself, of saving all of humanity: the righteous person is the foundation of the world: Proverbs 10:25 *When the whirlwind passes by, the wicked is no more: but the righteous has an everlasting foundation.*<sup>4</sup>

Jesus Christ is our sure foundation as Paul states:

*10 According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. 11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ.* (1 Cor. 3:10-11)

## **6:9-16 – Details of the Ark**

The details of the ark are by no means random and insignificant, and we should keep in mind when reading these verses, that everything points to the Messiah, so I encourage you to pause after each point, and 'penetrate the surface'. Try to make connections with other scriptures you may know, both in the Old and New Testaments.

v.14 – *make for yourself an ark of gopher wood.* Noah was to build the ark himself. Homiletically, he was told to "Make an ark to symbolize your own behaviour..."<sup>5</sup> The word translated 'ark' in Hebrew literally means 'box'. Here is an interesting quote from a Jewish source:

Only twice does the word [ark] appear in the Torah: here and in Exodus 2:3, to designate the ark, the cradle which protected Moshe and kept him from drowning in the Nile. In both cases, the 'ark' plays the same role; it saves a redeemer from death: the redeemer of humanity and the redeemer of the chosen people. (God made a Covenant with both 'redeemers' on behalf of those redeemed) ... In both cases it serves as a prefiguration of the 'ark'<sup>6</sup> of the covenant'

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<sup>3</sup> Rabbi ElieMunk, *The Call of the Torah* on Gen. 6:7.

<sup>4</sup> Ibid. Gen. 6:8

<sup>5</sup> Midrash from *Chumash*.

<sup>6</sup> *Aron* = ark, coffin, chest, box. First-mention Gen. 50:26 Joseph was put in a 'coffin' in Egypt. Different word to Noah's 'ark'.

which contained the treasure of humanity. Thus, the sacred ark has remained for Jewry the symbol of their salvation and the salvation of all mankind.<sup>7</sup>

- *Make **rooms** in the ark* (lit. ‘nests’, metaph. *abode*, esp. one on a lofty rock, like an eagle’s nest)
- *Cover it inside and out with **pitch*** – A Hebrew word meaning to ‘cover over’, but most uses of the word involve the theological meaning of ‘covering over’ often with the blood of sacrifice in order to atone for sin. Thus it means: to purge, atone. Literally, the pitch keeps the flood waters from entering in. But why is it sealed inside and out?
- *V.15 - And this is how you are to make it: 300 cubits in length, 50 cubits its width, and 30 cubits its height.* 3 speaks of resurrection life; 10 and multiples thereof always refers to completion or fullness; 5 points to God’s Grace – so the ark foreshadows a safe place of the fullness of life and grace we receive through the resurrection life of Christ that we enter into by faith.  
*Eph 3:14-19* Paul prays that the Ephesian saints ... *may have strength to comprehend with all the saints what is the **breadth and length and height and depth**, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.*
- *V.16 - You shall make a **window** for the ark, and you shall finish it to a cubit from above – tsō’har* – this Hebrew word means double light - “noon” or “midday”, and everywhere else in the Tanach it is translated that way. It comes from a primitive root meaning to “press oil”, hence to glisten or shine.  
“The believer can find himself enclosed in an ark in the midst of a catastrophe; yet brightness still shines within him thanks to his faith and unwavering confidence in God.”<sup>8</sup>
- *Put the entrance of the ark in its side* – only one door – in its side!
- *Make it with bottom, second and third decks* – 3 sections.

**6:17** *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.*

God makes it abundantly clear that it is He Himself who will bring total destruction to the earth— but He is never without a strategy to continue His plan of redemption. Here, for the first time we read that He will establish a covenant with those He saves through the Ark.

At the close of chapter 6 we read that Noah is to take two of every kind of animal, male and female, plus all the food that is needed to keep them alive. However, we will see in chapter 7, that he is to take seven of every clean animal. Why?

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

**“By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith”**

Heb. 11:7

<sup>7</sup> Rabbi Elie Munk, *The Call of the Torah*, on Gen. 6:14.

<sup>8</sup> *Ibid.* 6:16