

tes" of that early age. The degeneracy of the race received a tremendous impulse when godly men, in choosing their wives, made physical beauty alone, regardless of spiritual character, the object of their unchastened desires.

GIANTS. These are distinguished from the offspring of the mixed marriages. It is reasonable to believe that in nature's springtime exuberance the human frame was sometimes of gigantic proportions.

THE EXTENT OF THE DELUGE. It was universal so far as man was concerned. The language can hardly bear any other sense and the end could not otherwise have been attained. There are serious difficulties, however, in the way of believing that the whole world was covered with water. (1) There is nothing in the narrative requiring us to hold this. "The whole earth" referred to means the world of man's habitation. (See Prof. Tayler Lewis' Excursus in Lange's commentary). (2) There are scientific reasons for believing that certain portions of the earth could not have been under water within the last five or six thousand years. (For scientific considerations bearing upon the question, See Hugh Miller's "Testimony of the Rocks"). (3) A total submergence of the whole world for a year would have exterminated a large number of marine and fresh water animals with the majority of plants. (4) Whilst an appeal to the power of divine omnipotence might be made, yet it is without analogy that God should bring creatures from all parts of the world to one spot. The miracle would be more stupendous than that of creation. (5) How could carnivorous animals be supplied with food in the ark and yet the species on which they preyed be preserved by one pair? (6) It was simply impossible for the ark to have contained representatives of the whole world's "living things."

Although the destruction of the apostate race was necessary to the redemption of mankind as a whole, yet God is "longsuffering toward them." His spirit is not withdrawn at once, but continues his gracious strivings for 120 years longer; Noah proclaims, like Jonah of a later age to people living on the same ground, the righteous judgment impending, reasoning doubtless, like Paul, "of righteousness, temperance, and judgment to come." The ark, too, slowly building before their eyes, was both a testimony to Noah's sincerity and an invitation to escape the approaching doom.

(Question on the foregoing, writing down the words as the answers lead to them).

High Civilization.

Moral Degeneracy.

Total Destruction

Agriculture.

Mixed Marriages.

Respite.

Pastoral Pursuits.

Giants.

Warning.

Music and Poetry,

Outlaws.

Refuge.

Metal Implements.

NOTES AND EXPLANATIONS.

INTRODUCTORY.—The human race seems to have deteriorated morally with great rapidity. The godly race of Seth ("sons of God") inter-married with the godless descendants of Cain ("daughters of men") and the result was the same as it would be now. The former were dragged down to the level of the latter (see 2 Cor. 6; 14). Mighty men, of strength and prowess, were leaders in deeds of violence and famous by reason of their infamy. The whole earth was corrupt and God had but one witness for righteousness, as far as the narrative relates. There was but one course left if the race was to be preserved from utter extinction by evil and God's plan of redemption carried out. A new beginning must be made. Accordingly God announces to Noah his intention of bringing a flood of water upon the earth to destroy mankind. The covenant is to be established with him, and through him with a new humanity. Ample warning is given to the wicked; for 120 years Noah preaches and warns; but when the appointed time has come, God shuts the door of the Ark upon his faithful servant and his family (eight persons) and the creatures with him. (Compare the Parable of the Ten Virgins).