Genesis
Chapter 6

Contents: Flood announced. Compromise of sons of God with daughters of men.

Characters: Noah, Shem, Ham, Japheth.

Conclusion: The true believer can float in peace on the very waters by which the wicked world is judged.

Key Word: Flood, 17.

Strong Verses: 8, 9, 18, 22.

Striking Facts: The plan whereby Noah was saved was no invention of his own but one revealed by God, 13. Faith is governed by the pure Word of God. Hebrews 11:7. The ark is a "type of Christ" where HIS people can find refuge. GOD needed a universal measure communicate the size of the ark [ship of safety]. GOD used the cubit[i].

Questions:

   1. Who were the "sons of GOD?

   2. Who were the "sons of Men?

   3. Who were the "daughters of men"?

   4. Do they still exist?

   Why or why not? **[Discussion]**

   5. How long should we live?

All ancient Greek systems of weight were derived, either directly or indirectly, from an eastern source. The older systems of ancient Greece and Persia were the Aeginetan, the Attic, the Babylonian and the Euboic.

1. The *Aeginetan talent* is stated to have contained 60 *minae*, 6000 *drachme*.

2. The *Attic talent* is the standard weight introduced by Solon.

3. The *Babylonian talent* may be determined from existing weights found by Mr. Layard at Nineveh. Pollux makes it equal to 7000 *Attic drachms*.

4. The *Euboic talent*, though bearing a Greek name, is rightly held to have been originally an eastern system. The proportion of the Euboic talent to the Babylonian talent was probably as 60 to 72. Taking the Babylonian maneh at 7992 grs., we obtain 399,600 for the Euboic talent. The principal if not the only Persian gold coin is the *daric*, weighing about 129 grs.

The *Hebrew talent* or talents and divisions. A talent of silver is mentioned in Exodus, which contained 3000 shekels, distinguished as "the holy shekel," or "shekel of the sanctuary." The gold talent contained 100 manehs, 10,000 shekels. The silver talent contained 3000 shekels, 6000 bekas, 60,000 gerahs. The significations of the names of the Hebrew weights must be here stated.

The chief unit was the **Shekel** (that is, *weight*), called also the *holy shekel* or *shekel of the sanctuary*; subdivided into the *beka* (that is, *half*) or *half-shekel*, and the *gerah* (that is, a *grain* or *beka*).

The chief multiple, or higher unit, was the *kikkar* (that is, *circle* or *globe*, probably for an *aggregate sum*), translated in our version, after the Septuagint (LXX) **Talent**; (that is, *part, portion* or *number*), a word used in Babylonian and in the Greek *hena* or *mina*.

(1) The relations of these weights, as usually: employed for the standard of *weighing silver*, and their absolute values, determined from the extant silver coins, and confirmed from other sources, were as follows, in grains exactly and in avoirdupois weight approximately:

(2) For gold, a different shekel was used, probably of foreign introduction. Its value has been calculated at from 129 to 132 grains. The former value assimilates it to the Persian *daric* of the Babylonian standard. The talent of this system was just double that of the silver standard; if was divided into 100 *manehs*, and each *maneh* into 100 shekels, as follows:

(3) There appears to have been a third standard for copper, namely, a shekel four times as heavy as the gold shekel (or 528 grains), 1500 of which made up the copper talent of 792,000 grains. It seems to have been subdivided, in the coinage, into halves (of 264 grains), quarters (of 132 grains) and *sixths* (of 88 grains).

B. **Measures.** —

I. **Measures of Length.** — In the Hebrew, as in every other system, these measures are of two classes: length, in the ordinary sense, for objects whose size we wish to determine, and distance, or itinerary measures, and the two are connected by some definite relation, more or less simple, between their units.

The measures of the former class (length) have been universally derived, in the first instance, from *the parts of the human body*; but it is remarkable that, in the Hebrew system, the only part used for this purpose is the *hand* and *fore-arm*, to the exclusion of the *foot*, which was the chief unit of the western nations.

Hence, arises the difficulty of determining the ratio of the foot to the **Cubit**, (The Hebrew word for the cubit (**ammah**) appears to have been of Egyptian origin, as some of the measures of capacity (the **hin** and **ephah**) certainly were). Which appears as the chief Oriental unit from the very building of Noah's ark. Gen_6:15-16; Gen_7:20.

The Hebrew lesser measures were the *finger's breadth*, Jer_52:21 only; the *palm* or *handbreadth*, Exo_25:25; 1Ki_7:26; 2Ch_4:5, used metaphorically in Psa_39:5, the *span*, that is, the full stretch between the tips of the thumb and the little finger, Exo_28:16; 1Sa_17:4; Eze_43:13, and figuratively. Isa_40:12.

The data for determining the actual length of the Mosaic cubit involve peculiar difficulties, and absolute certainty seems unattainable. The following, however, seem the most probable conclusions:

First, that three cubits were used in the times of the Hebrew monarchy, namely :

(1) The *cubit of a man*, Deu_3:11 or the *common cubit* of Canaan (in contradistinction to the Mosaic cubit) of the Chaldean standard;

(2) The *old Mosaic* or *legal cubit*, a handbreadth larger than the first, and agreeing with the smaller Egyptian cubit;

(3) The *new cubit*, which was still larger, and agreed with the larger Egyptian cubit, of about 20.8 inches, used in the Nilometer.

Second, that the ordinary cubit of the Bible did not come up to the full length of the cubit of other countries. The *reed* (**kaneh**), for measuring buildings (like the Roman **decempeda**), was to 6 cubits. It occurs only in Ezekiel Eze_40:5-8; Eze_41:8; Eze_42:16-29 The values given in the following table are to be accepted with reservation, for want of greater certainty:

Of *measures of distance*, the smallest is the *pace*, and the largest is the *day's journey*.

(a) The *pace*, 2Sa_6:13, whether it be a *single*, like our pace, or *double*, like the Latin **passus**, is defined by nature within certain limits, its usual length being about 30 inches for the former and 5 feet for the latter. There is some reason to suppose that even before the Roman measurement of the roads of Palestine, the Jews had a mile of 1000 paces, alluded to in Mat_5:41. It is said to have been single or double, according to the length of the pace; and hence the peculiar force of our Lord's saying: "Whosoever shall compel thee [as a courier] to go a mile, go with him twain" — put the most liberal construction on the demand.

(b) The *day's journey* was the most usual method of calculating distances in travelling, Gen_30:36; Gen_31:23; Exo_3:18; Exo_5:3; Num_10:33; Num_11:31; Num_33:8; Deu_1:2; 1Ki_19:4; 2Ki_3:9; Jon_3:3 1Ma_5:24; 1Ma_7:45; Tob_6:1, though but one instance of it occurs in the New Testament Luk_2:44.

The ordinary day's journey among the Jews was 30 miles; but when they travelled in companies, only ten miles. Neapolis formed the first stage out of Jerusalem according to the former and Beeroth according to the latter computation,

(c) The **Sabbath Day**'s *journey* of 2000 cubits, Act_1:12, is peculiar to the New Testament, and arose from a rabbinical restriction. It was founded on a universal, application of the prohibition given by Moses for a special occasion: "Let no man go out of his place on the seventh day." Exo_16:29.

An exception was allowed for the purpose of worshipping at the Tabernacle; and, as 2000 cubits was the prescribed space to be kept between the Ark and the people as well as the extent of the suburbs of the Levitical cities on every side, Num_35:5, this was taken for the length of a **Sabbath Day**'s *journey* measured front the wall of the city in which the traveller lived. Computed from the value given above for the cubit, the **Sabbath Day**'s *journey* would be just six tenths of a mile.

(d) After the captivity, the relations of the Jews to the Persians, Greeks and Romans caused the use, probably, of the **parasang**, and certainly of

the *stadium* and the *mile*. Though the first is not mentioned in the Bible, if is well to exhibit the ratios of the three.

The universal Greek standard, the stadium of 600 Greek feet, which was the length of the race-course at Olympia, occurs first in the Maccabees, and is common in the New Testament. Our version renders it *furlong*; it being, in fact, the eighth part of the Roman mile, as the *furlong* is of ours. 2Ma_11:5; 2Ma_12:9; 2Ma_12:17; 2Ma_12:29; Luk_24:13; Joh_6:19; Joh_11:18; Rev_14:20; Rev_21:18.

Please note:
2Ma_11:5= 2 Maccabees 11:5

One measure remains to be mentioned. The *fathom,* used in sounding by the Alexandrian mariners in a voyage, is the Greek **orguia**, that is, the full stretch of the two arms from tip to tip of the middle finger, which is about equal to the height, and in a man of full stature is six feet. For estimating area, and especially land, there is no evidence that the Jews used any special system of square measures, but they were content to express by the *cubit,* the length and breadth of the surface to be measured, Num_35:4,5; Eze_40:27, or by the *reed.* Eze_41:8; Eze_42:16-19; Rev_21:16.