

# Genesis 6:9

Authorized King James Version (KJV)

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

## Analysis

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**These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walk...** This passage belongs to the primeval history section (Genesis 1-11) which establishes universal truths about God, humanity, sin, and divine purposes before focusing on Abraham and Israel. These chapters answer fundamental questions about human origins, the spread of wickedness, God's judgment, and the preservation of a righteous remnant.

Recurring patterns emerge: human sin escalating from individual disobedience to societal corruption, divine patience followed by judgment, gracious preservation of a remnant, and covenant promises ensuring redemptive purposes continue. The genealogies connect historical persons, demonstrate the fulfillment of divine promises (blessing and multiplication), and trace the line leading to Abraham and ultimately Christ.

Key theological themes in this section include:

1. sin's destructive progression affecting all humanity
2. God's righteous judgment while preserving mercy
3. human pride and autonomy opposing divine sovereignty
4. cultural development as both blessing and potential idolatry
5. God's sovereign plan advancing despite human rebellion.

These narratives provide the necessary context for understanding God's calling of Abraham and the covenant promises through which all nations will be blessed.

## Historical Context

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The primeval history (Genesis 1-11) parallels ancient Near Eastern traditions including Sumerian King Lists (pre-flood longevity), Akkadian flood traditions (Atrahasis, Gilgamesh), and Mesopotamian city foundation myths. However, Genesis demythologizes these traditions, presenting monotheistic history rather than polytheistic mythology. The genealogies connecting Adam to Noah to Abraham provide historical framework absent in pagan myths.

Archaeological evidence confirms ancient urbanization (chapter 4's cities), agricultural development, metallurgy, and musical instruments emerging in Mesopotamia's early history. The Babel account reflects Mesopotamian ziggurat construction (stepped pyramid temples), particularly in Babylon. Linguistic diversity requiring explanation was obvious to ancient peoples, making the Babel narrative culturally relevant.

For Israel in covenant with Yahweh, these chapters explained their relationship to surrounding nations. All peoples descended from Noah, but Israel descended from Shem through Abraham—chosen for blessing all nations. The flood demonstrated God's justice and mercy: judging wickedness while preserving the righteous. This pattern would recur throughout Israel's history, assuring them that God's covenant faithfulness endures despite judgment on the wicked.

## Related Passages

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**Revelation 20:12** — Judgment according to deeds

**Matthew 25:31** — Final judgment

## Study Questions

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1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?

3. How does this passage point forward to Christ and the gospel of redemption?

## Interlinear Text

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וְהַיְם יְמֵי צַדִּיקָה לְאֵלָה  
These are the generations of Noah, who was a just and perfect man.

H428      H8435      H5146      H5146      H582      H6662      H8549

בְּנֵי הָדָרָת יְמֵי תְּבִלָּה אֶת יְמֵי נָחָה  
in his generations he walked with God, and became heir of the righteous.

H1961      H1755      H854      H430      H1980      H5146

## Additional Cross-References

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**Luke 1:6** (Righteousness): And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

**Hebrews 11:7** (Righteousness): By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

**2 Peter 2:5** (Righteousness): 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;

**Genesis 7:1** (Righteousness): And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

**Genesis 5:24** (References God): And Enoch walked with God: and he was not; for God took him.

**Job 1:1** (References God): There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

**Genesis 17:1** (References God): And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

**Genesis 5:22** (References God): And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

**Galatians 3:11** (Righteousness): But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

**Ezekiel 14:14** (Righteousness): Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.

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