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## **GENESIS: POLEMIC**

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<sup>1</sup>When man began to multiply on the face of the land and daughters were born to them, <sup>2</sup>the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose.

<sup>3</sup>Then the LORD said, “My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years.”

<sup>4</sup>The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

<sup>5</sup>The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.

<sup>6</sup>And the LORD regretted that he had made man on the earth, and it grieved him to his heart. <sup>7</sup>So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.”

<sup>8</sup>But Noah found favor in the eyes of the LORD.

**Genesis 6:1–8 (ESV)**

THE BIBLE OFFERS A SUPERNATURAL WORLDVIEW.

MUCH OF THE HEBREW BIBLE IS WRITTEN AS A POLEMIC AGAINST COMPETING WORLDVIEWS. A POLEMIC IS “AN AGGRESSIVE ATTACK ON OR REFUTATION OF THE OPINIONS OR PRINCIPLES OF ANOTHER.”

GENESIS 6 IS NOT WRITTEN TO INFORM ABOUT A GREAT FLOOD IT’S WRITTEN TO EXPLAIN THE GREAT FLOOD.

<sup>1</sup>When man began to multiply on the face of the land and daughters were born to them, <sup>2</sup>the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose.

**Genesis 6:1-2 (ESV)**

## **SETHITE VIEW**

In this view the “sons of God” are merely humans descended from the line of Seth. The intermarry with “the daughters of humankind” who are daughters of Cain. In this view there is nothing supernatural.

The Sethite view of [Genesis 6:1-4](#) is deeply flawed:

Nothing in [Genesis 6:1-4](#) or anywhere else in the Bible identifies people who come from Seth’s lineage with the descriptive phrase “sons of God.” That connection is purely an assumption through which the story is filtered by those who hold the Sethite view.

The text never calls the women in the episode “daughters of Cain.” Rather, they are “daughters of humankind.” There is no actual link in the text to Cain. This means that the Sethite view of the text is supported by something *not* present in the text, which is the very antithesis of exegesis.

There is no command in the text regarding marriages or any prohibition against marrying certain persons. There are no “Jews and Gentiles” at this time.

The view fails miserably in explaining the Nephilim.

## THE SUPERNATURAL VIEW

This view sees the “sons of God” as divine beings who take human woman and produce the Nephilim or giants in the earth. See Job 2:1.

<sup>4</sup>“Where were you when I laid the foundation of the earth? Tell me, if you have understanding. <sup>5</sup>Who determined its measurements—surely you know! Or who stretched the line upon it? <sup>6</sup>On what were its bases sunk, or who laid its cornerstone, <sup>7</sup>when the morning stars sang together and all the sons of God shouted for joy?

**Job 38:4–7 (ESV)**

<sup>3</sup>Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. <sup>4</sup>For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.

<sup>5</sup>Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. <sup>6</sup>And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day— <sup>7</sup>just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.

**Jude 3–7 (ESV)**

<sup>4</sup>For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; <sup>5</sup>if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; <sup>6</sup>if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; <sup>7</sup>and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked <sup>8</sup>(for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); <sup>9</sup>then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, <sup>10</sup>and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones,

**2 Peter 2:4–10 (ESV)**

Scholars agree that the passages are about the same subject matter. They describe an episode from the time of Noah and the Flood when “angels” sinned.<sup>21</sup> That sin, which precipitated the Flood, was sexual in nature; it is placed in the same category as the sin that prompted the judgment of Sodom and Gomorrah. The transgression was interpreted by Peter and Jude as evidence of despising authority and the boundaries of “proper dwelling” for the parties concerned. All of those elements are transparent in [Genesis 6:1–4](#). There is simply no other sin in the Old Testament that meets these specific details—and no other “angelic” sin at all in the Old Testament that might be the referent.<sup>1</sup>

<sup>1</sup> Heiser, M. S. (2017). *Reversing Hermon: Enoch, The Watchers & The Forgotten Mission of Jesus Christ* (p. 14). Bellingham, WA: Lexham Press.

#### MESOPOTAMIAN APKALLU BACKDROP

<sup>18</sup>For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, <sup>19</sup>in which he went and proclaimed to the spirits in prison, <sup>20</sup>because they formerly did not obey, when God’s patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.

<sup>21</sup>Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, <sup>22</sup>who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

**1 Peter 3:18–22 (ESV)**