

# Genesis

What the Bible is All About

We ended our last session with a genealogy (Genesis 5), beginning with Adam and, bringing us up to date to Noah. But before Moses begins the narrative of Noah, we first take a step back, not forward. We can consider chapter five as a parenthetical chapter that fills us in on the descendants of Adam up to Noah. If we pick up the narrative in chapter 6:1, reading it together with 4:26,

*"Then men began to call upon the name of the LORD (4:26)... (6:1) And it came to pass..."*

Keep Genesis 3:15 in mind as we read through Scripture. It contains God's promise to send a redeemer who will *crush the head* of the Serpent (Satan). From the day the promise was made, Satan began his attempts to thwart God's prophetic plan.

## Chapter 6

### Verses 1-3-

There is great speculation and interest in *who are the sons of God who saw the daughters of men?*

Common views for the **sons of God**:

1. They were the descendants of Cain and Seth. The Sethites being *the sons of God*. And the **daughters of men** being the line of the Cainites.

Common Views for the Sons of God Genesis 6:2		
They were descendants of Cain and Seth. The Sethites being the sons of God. The Cainites being the daughters of men.	They were kings and nobles. The kings married commoners.	They were fallen angels.

The Sethite/Cainite view is one of the most popular, and was developed by Augustine between 354-430 AD. Augustine did some good things, but not all. He was an a-millennialist (a = no, millennium = 1,000 years: no millennium. An a-millennialist teaches there is no millennium, or that we are currently living in a *realized millennium*, i.e. spiritual). Augustine taught that the Church is the reigning kingdom of God upon the earth right now. He was a brilliant man, but he brought his worldly philosophical view into the church and never went through the change of renewing his mind (Romans 12:2). He brought human philosophy into all of his interpretation.<sup>1</sup> Augustine and others rejected supernatural ideas. It makes sense he would have believed view #1.

2. They were kings and nobles. Meaning kings married commoners.

But how would these two interpretations explain why the descendants of these marriages would produce (vs. 4) **giants in the earth...when the sons of God came unto the daughters of men.**

<sup>1</sup> Woods, Dr. Andy. 2018. Dispensational Publishing House. Taos, NM. 26,28,29

### 3. The **sons of God** were fallen angels.

How is the phrase **sons of God** used in the Bible?

New Testament use of the phrase refers to all who have been born again through personal faith in Jesus Christ (e.g. John 1:12; Romans 8:14; 1 John 3:1, etc.).

Old Testament use of the actual phrase used in 6:2, *bene elohim* is only used in the book of Job (1:6; 2:1; 38:7), which is possibly the most ancient book in the Bible. In the Job passages it appears to be used exclusively for *angels*.

Therefore, sons of God is always used of created beings (i.e. angels). Why does the N.T. use the term? Christians are *new creatures* according to 2 Corinthians 5:17. We are not *born again* (from the old), rather we are completely *new* creations. Adam would have been considered a son of God since he was created from the dust of the ground.

Several reasons to accept this view:

1. Whenever angels have appeared visibly to men, as recorded in the Bible, they have appeared in the physical bodies of men.
2. Angels are always described, when they appear, as *men*.
3. While Jesus said *angels do not have marital status in heaven* (See Matthew 22:30). It does not necessarily mean that they were incapable of doing so if they were cast out of heaven.

This verse is generally taken as meaning 120 years before the Flood.

- Noah, "a preacher of righteousness" (2 Peter 2:5).
- Could be referring to the literal man "Adam" since the word **also** is used (*also*, as well as the rest of mankind). E.W. Bullinger<sup>2</sup> states, "If men (plural) be the meaning, then it may be well asked, who are the others indicated by the word **also**?"
  - Dr. Henry Morris states, "The word "man" is Adam, and Adam himself may still have been alive when God spoke those words, perhaps in the day of Enoch."<sup>3</sup>
  - If verse 3 means the *man Adam* then it is another parenthetical entry which fulfills God's declaration to Adam (Genesis 2:17; a created human) that he should die. Here, it was made more clear that though he had lived 810 years he should surely die; and that his breath, or spirit of life from God, should not forever remain in him.<sup>4</sup>
- Finally, it may just mean, "*In a hundred and twenty years I am ending this!*"

#### Verse 4–

**There were giants** (Hebrew:Nephilim) **in the earth in those days** (apparently the result of the union between the fallen angels and human women); **and also after that (after the flood)**. These Nephilim reappear in the book of Numbers

<sup>2</sup> E.W. Bullinger. The Companion Bible. 1922. Kregal Publications. Grand Rapids, MI. Ap. 23, 10.

<sup>3</sup> Morris, Henry M. 1976. The Genesis Record. Baker Books. Grand Rapids, MI. 170.

<sup>4</sup> E.W. Bullinger. The Companion Bible. 1922. Kregal Publications. Grand Rapids, MI. Ap 23, 10.

(Numbers 13:33) – Why would fallen angels marry and impregnate women? Satan had not forgotten God's prophecy that a promised Seed of the woman would one day destroy him (Genesis 3:15). If he could pollute the *seed of the woman* there would be no Redeemer to crush him. There are many things to consider with this view. A good article for further reading can be found here: <https://dispensationalpublishing.com/25837-2/>

### Verse 7–

**I will destroy man whom I have created.** The reason for the worldwide flood? It was not simply because mankind was evil and wicked. Even after the flood God says that from youth, the heart of man is evil (Genesis 8:21). Purpose of the flood? To get rid of the angelic/human race that had polluted the DNA of mankind.

### Verses 8-22–

Nevertheless, **Noah found grace in the eyes of the LORD** (vs. 8). Noah was,

- **A just man** (righteous)
- **Perfect in his generations** (without blemish, or clean; only Noah's family had kept their DNA from becoming tainted, and only Noah's family will be saved).

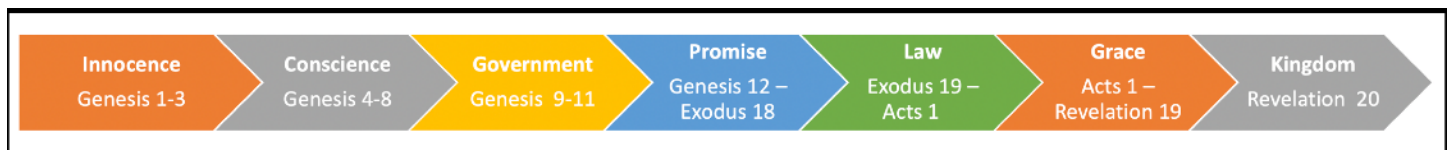
Instructions to build the Ark are given. There was not a call for all mankind to repent; only room for Noah and his family on the ark (eight persons).

## Chapter 7

### Verses 1-24

**Come...and all thy house into the ark; for thee have I seen righteous before me** (vs. 1). There is a contrast in the dispensations, between Noah's faith, in which his household is saved, and in the New Testament, the Philippian Jailer (Acts 16:30-31) who asked *what must I do to be saved*. Noah was saved by his works—he had to build the ark, yet he did it by faith. The jailer, on the other hand, was saved in another dispensation, that of grace. All he did was believe on the finished work of Jesus Christ, his death, burial, and resurrection (1 Corinthians 15:1-4). Noah had to do a work along with his faith. The ark was a type of Christ, but Noah knew nothing of Jesus Christ and his finished work on the cross. Today anyone can "Come" to Jesus and believe—the work has already been done.

A dispensation is a period of time. While God never changes, over the course of time, the way he relates to humanity has changed. Therefore, a dispensationalist is one who believes God has related to people in the course of human history in unique ways. Each of these unique historical relationships between God and people is called a *dispensation*.



**Forty days and forty nights** (vs. 12). Under today's atmospheric conditions it would not be possible for a worldwide rainstorm to occur. And make no mistake this was worldwide, not local<sup>5</sup>. There must have been different conditions, like the "waters above the firmament" that condensed and fell to earth. Everything on dry land would be wiped out from the face of the ground. Men, women, children, **all** flesh (vs. 21), and animal life would be destroyed as God purged the earth of the corrupt DNA which had infiltrated mankind.

## Chapter 8–

### Verses 1-24–

**God remembered Noah...**(vs. 1) (figure of speech: ascribing to God what belongs to humans and rational beings, irrational creatures, or inanimate things: Genesis 8:21; Jeremiah 2:13; Hosea 11:10) as the waters stopped and the **ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat** (vs. 4).

Notice it rested upon the **mountains of Ararat** (vs. 4). There has been news recently of the discovery of Noah's ark on Mt. Ararat, located in Turkey. We need to be careful of sensationalism. The ark landed on the mountains (note the plural) of Ararat. So it does not specifically say which mountain. However, Henry Morris notes in his book, *The Genesis Record*,

"Other mountains have been suggested, in Iraq, Ceylon, India, and elsewhere; but the weight of evidence still favors Mount Ararat [in Turkey]. . . it was the highest mountain in the region by far (Genesis 8:5), and such a description could apply only to the mountain presently known as Mount Ararat. Furthermore, a rather large number of reported sightings of the Ark have come . . . during the past century, as well as during ancient and medieval times."

When the **earth dried** (8:14), after 371 days in the ark, **Noah went forth, and his sons, and his wife, and his sons' wives with him**. The ark emptied of all the animals too (Genesis 8:18,19). The world had drastically changed. The apostle Peter wrote,

*"The world that then was, being overflowed with water, perished"* (2 Peter 3:6). They stepped foot on a new world. The wickedness of the fallen mixed race had been purged. God provided a gracious opportunity for a new beginning for the children of Adam.

**And Noah builded an altar unto the LORD** (8:20). His thoughts, rightly so, turned to God. Since Eden, when God covered Adam and Eve with the skin of an animal, a sacrificial offering had been put in place—providing access to God. Noah built an altar as his first order of business and sacrificed to the LORD. In turn, God made a covenant with Noah **not to curse the ground any more for man's sake** (his grace):

*"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."* (Genesis 8:22)

Chapter nine is the beginning of a third dispensation; the dispensation of Human Government.

Men are now allowed to kill, cook, and eat animals (9:3). Capital punishment is instituted (9:5,6).

<sup>5</sup>See *The Genesis Record*, pages 199-203, for excellent reasons for a worldwide flood verse local.

God's covenant to Noah continues in Genesis 9:13-17.

## Chapter 10

### Verses 1-32

Chapter 10 presents what is known as The Table of Nations. It connects all the nations of the world to Noah and his sons. The grandsons and great-grandsons of Noah are listed, each of whom is identified with the city or country established by his descendants. There is nothing in any other ancient writing discovered by archaeologists which is at all comparable in scope and accuracy to it...It has been possible in many cases to identify the names in Genesis 10 with nations and peoples known to antiquity, especially as revealed by archaeology. This chapter provides the link between recorded history and the period of "prehistory" which is, except for the Bible, preserved only in ancient traditions<sup>6</sup>

Of note is the man, Nimrod, mentioned in 10:8-10.

- mighty on the earth.
- a mighty hunter before the Lord.
- ruled the kingdom of Babel (Babylon).

## Chapter 11

### Verses 1-9

As the population moves away from the Ararat region, rather than repopulating the earth, they stopped in Babel, perhaps under the iron fist of Nimrod. They are of **one language** (Hebrew=lip), and **one speech** (Hebrew = word). The account of the Tower of Babel is man's attempt to unify mankind. They worked quickly, using a brick kiln, **burn them throughly**.

**Let us build a city and a tower, whose top may reach unto heaven.** The words *may reach* are not in the Hebrew and are inserted. It could literally be *Let us build...a tower and its top with the heavens*, meaning this tower may have had the signs of the Zodiac depicted on it. A tower which told of the heavens—worshipping the heavens, leaving God out of the picture, **let us make a name, lest we be scattered abroad upon the face of the whole earth.**

**The Lord came down** (11:5). This phrase is always used in judgment (see Genesis 18:21; Exodus 3:8).

**So the Lord scattered them.** The Septuagint uses the same word for scattered in Acts 8:1 (the result in Acts was the conversion of the Ethiopian—Acts 8:26). If they don't move on their own, God spreads his people around. *We want to build and make a name.* God says, no.

Later, three conversions, three sons of Noah:

Ethiopian: **Ham** (Acts 18:26)

<sup>6</sup> Morris, Henry M. 1976. The Genesis Record. Baker Books. Grand Rapids, MI. 245,246.

Saul: **Shem** (Acts 9)

Cornelius: **Japheth** (Acts 10)

**Babel** = confusion.

Various languages, or tongues:

Tongues at the Tower of Babel: Given in judgment.

Tongues in the Upper Room to the disciples: Given in God's grace (so that all the nations could hear the gospel).

It is through judgment God has scattered the nations. In our next session, God will renew his promise to a man named Abraham.