



IN THE
BEGINNING GOD

GENESIS 1:1

Genesis 6:1-8

Outline:

1. The story leading up
2. The sin going around vv. 1-5
3. The judgment coming down vv. 3, 6-7
4. The grace moving forward v. 8

Genesis 6:1–8 (NKJV)

1 Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,

2 that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.

3 And the LORD said, “My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.”

4 There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown.

5 Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.

6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.

7 So the LORD said, “I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.”

8 But Noah found grace in the eyes of the LORD.

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The story leading up:

- God created (Gen. 1-2)
- Man fell (Gen. 3)
- God promised (Gen. 3:15)
- Man killed (Gen. 4)
- God provided (Gen. 4:25-26)
- Man increases (Gen. 5)

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The sin going around: vv. 1-5

- Obedience v. 1
- Apparent contrast: “men” and “sons of God”
- Wives are taken v. 2c
- God’s assessment v. 3
- The Nephilim v. 4

“The Hebrew word Nephilim means “fallen ones.” The King James Version reads giants: There were giants in the earth in those days. Nevertheless, the Hebrew word nephilim does not mean “giants” in the sense of big, huge people. The reason some English Bibles read the word as “giants” is not based upon the Hebrew, but on the Septuagint, which translated the Hebrew word Nephilim by the Greek word gigantes. The Greek word gigantes is the source of the English word giant, but it does not quite mean the same thing. The Greek term gigantes is the word for the Latin “Titans.” Titans were part man and part god; they had human characteristics, but at the same time were superhuman. When the Jewish translators were trying to find a Greek word that would express to the Greek reader what the Nephilim were, the best word in Greek was gigantes. In English however, the word giant gives the wrong connotation altogether. So it is best to transliterate the Hebrew word Nephilim or “fallen ones.” These are the product of the union of the sons of God and the daughters of men, as is explained in the remainder of the verse

- Arnold G. Fruchtenbaum

The sin going around: vv. 1-5

- Obedience v. 1
- Apparent contrast: “men” and “sons of God”
- Wives are taken v. 2c
- God’s pronouncement v. 3
- The Nephilim v. 4
- God’s assessment v. 5

The sons of God:

1. The Seth vs. Cain view
2. The dynastic rulers view
3. The fallen angel view

The sons of God:

1. The Seth vs. Cain view:

- Immediate context

Seth line: (4:25-26, 5:24, 28-29)

Cain line: (4:19, 23-24)

- Believer and unbeliever marriage is forbidden
- Cf. Matthew 22:30

The sons of God:

1. The Seth vs. Cain view:

- Contradicts comparative use (cf. Job 1:6, 38:7)
- Doesn't seem to be a global judgment offense

(in speaking of the OT use of “sons of God”)

“So everywhere else this word is used, it is always in reference to angels, a point on which all expositors concur. Nevertheless, some wish to make Genesis 6 the one exception. However, it is not wise to make exceptions unless there are very good exegetical reasons to do so, and there is no good reason to make this one passage the exception to the rule.”

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The sons of God:

2. The dynastic ruler view

- ANE lit. often called kings “sons of God”
- OT refers to admin. (e.g. Judges) as gods
- This story is similar to Babylonian antediluvian stories
- Seems to be a global judgment offense

The sons of God:

2. The dynastic ruler view

- Similarity does NOT mean sameness
- Based on extra-biblical data rather than biblical
- More ambiguous usage of “sons of God”

The sons of God:

3. The fallen angel view

- Consistent with OT usage (cf. Job 1:6, 38:7)
- NT comparison (cf. 2 Peter 2:4-5; Jude 6-7)
- Seems to be a global judgment offense

The sons of God:

3. The fallen angel view

- Why does God speak of man in v. 3 when the angels are the instigators
- The potential issue with Mt. 22:30

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The judgment coming down: vv. 3,6-7

- God gives a timeline v. 3
- God grieves over His creation v. 6
- God pronounces destruction v. 7

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The grace moving forward: v. 8

- Noah found grace v. 8