

Genesis 6, Part 1: Judgment Approaches

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Genesis 6:1-4 – Men of Renown

There are two ways to interpret “sons of God...daughters of man.” The easy way is **intermarriage**. This was the position of Augustine, Chrysostom, Luther, and Calvin.

The more challenging interpretation is that “sons of God” (*ben elohim*) refer to **fallen angels**.

Scriptural support: Job 1:6, 2:1, 38:7—each time referring to *angels*.

New Testament references: 1 Peter 3:18-22; 2 Peter 2:4-5; Jude 6-7 (Peter and Jude both appear to be using 1 Enoch as source material.)

In addition to 1 Enoch, the Greek translation of Genesis (c. 280 BC) renders *ben elohim* as *angels*.

Sodom and Gomorrah provide another connection (*sarkos heteras*): **strange flesh**. (Jude 7; Gen 19:5)

Can angels appear in human form? (Gen 18:2; 18:8; 19:3; Hebr 13:2)

Who were the “Nephilim”? (Num 13:33) They were **big and mean**. Whom do we know that fits that category? (Deut 3:11; 1 Sam 17:4)

Unholy unions demonstrate how Satan is always trying to hinder the advance of God’s kingdom.

Genesis 6: 5-8 – Only Evil Continually

Is mankind “b-b-b-bad to the bone”? No, it’s much worse than that. (Gen 6:5; 8:21; Is 64:6; Jer 17:9; Rom 3:10-18)

These verses describe the **total depravity** of mankind. (WCF 6.4)

If man is not completely bad and inclined to all evil, then he has the potential to **save himself**.

Two major battles fought on this turf were: Augustine vs. Pelagius and Calvin vs. Arminius. The position that man is not completely evil is usually referred to as **Arminianism**. This position is **unbiblical**.

God determined to destroy all flesh on account of **corruption** and **violence** brought by mankind.

But Noah found favor with God—not of his own doing.