

HOK - Day 6

Quick Recap from Day 5

Difference in Offerings between Cane and Able - Faith

- Hebrews 11:4 ~ By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

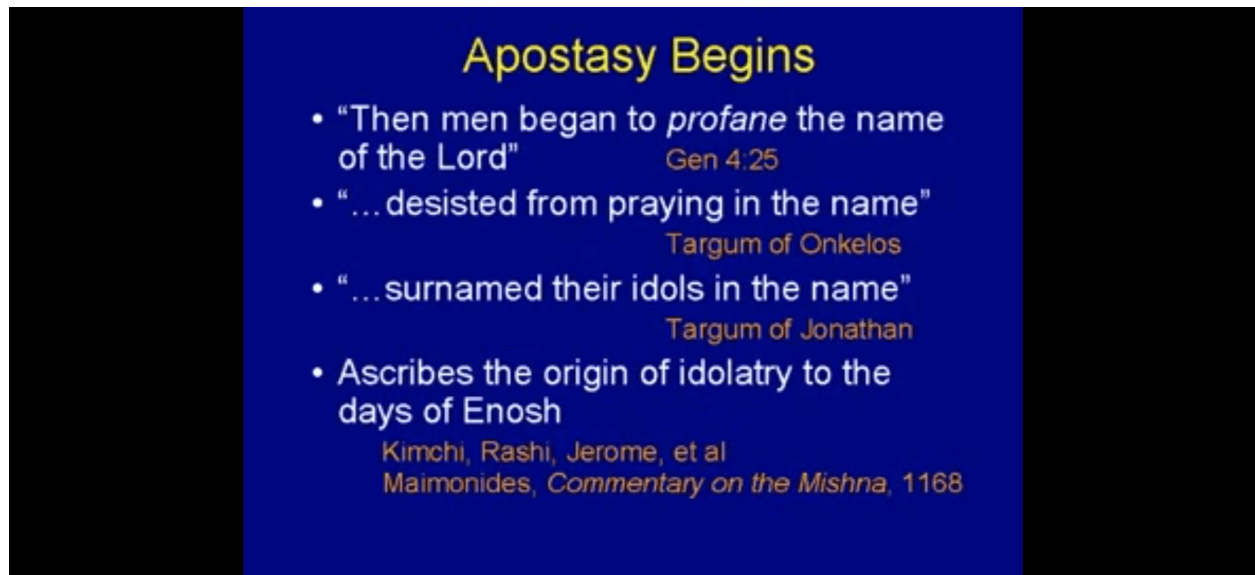
- 2 Samuel 24:24 ~ And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver.

1st example of Works vs Grace

1st we learn Cane will see God's face no more

1st example of Mercy as God could have taken a life for a life but instead gives Cane an opportunity to repent

"Then men began to Profane the name of the Lord"



Apostasy Begins

- "Then men began to *profane* the name of the Lord" Gen 4.25
- "...desisted from praying in the name" Targum of Onkelos
- "...surnamed their idols in the name" Targum of Jonathan
- Ascribes the origin of idolatry to the days of Enosh Kimchi, Rashi, Jerome, et al
Maimonides, *Commentary on the Mishna*, 1168

I. Gen 6 Outline

- Focus: Genesis 6 and "days of Noah."

- Rationale:
 - Many pastors soften this chapter.
 - Once considered “peripheral,” but it’s foundational to the OT and prophecy.
- Method posture:
 - Avoid “condemnation before investigation” (Edmund Spencer).
 - Acts 17:11 mindset—hear openly, then test by Scripture.
 - Goal: present views, equip you to study, not force a conclusion.

II. Jesus’ “Days of Noah” Reference

- Olivet Discourse context (Mt 24–25; Mk 13; Lk 21–22).
- Key warning: “Take heed that no man deceive you.”
- Mt 24:37—“As the days of Noah were, so shall also the coming of the Son of Man be.”
- Implication: Understand what those days were actually like (beyond general wickedness).

III. Textual Focus: Genesis 6:1–4

- Note: vv.1–2 form one sentence—splitting causes confusion.
- Reading:
 - “Sons of God” (בְּנֵי הָאֱלֹהִים) saw “daughters of men” (בָּנוֹת הָאָדָם), took wives.
- “Sons of God” term:
 - In OT usage, refers to direct creations of God—angels (cf. Job 1:6; 2:1; 38:7).
 - Contrast: natural-born humans = sons of Adam; believers become “sons of God” via new birth (Jn 1:12; 3).
- “Daughters of men” = general human women (daughters of Adam), not a Cain-only subset.
- v.4: Emergence of **Nephilim** (root *naphal* = “fallen ones”); also called **gibborim** (“mighty men,” men of renown).
 - Septuagint renders *Nephilim* as *gigantes* (“earth-born”), hence English “giants,” but sense is “fallen ones/hybrids.”

IV. The “Angel View” vs. “Sethite View”

A. Angel (supernatural) view

- Fallen angels cohabited with human women, producing hybrid offspring (Nephilim).
- Supported by:
 - **Jude 6–7**: angels left their “habitation” (*oikētērion*), went after “strange flesh,” now chained.
 - **2 Pet 2:4–5**: angels that sinned; judgment linked to **days of Noah**; word *Tartarus* used.
 - OT/ANCIENT witnesses: Septuagint translation; Book of Enoch (as linguistic/cultural witness), Josephus; early Jewish tradition; early Church Fathers (e.g., Justin Martyr, Irenaeus, Tertullian, etc.); modern commentators (Morris, Unger, Fruchtenbaum, etc.).
- Implications:
 - Explains genetically distinct “mighty men.”
 - Frames Gen 6 as a targeted satanic corruption of the human line to block the promised Redeemer (Gen 3:15).

B. Sethite (natural) view (commonly taught)

- “Sons of God” = godly line/leadership of Seth.
- “Daughters of men” = daughters of Cain.
- Sin = intermarriage/compromise.
- Critiques of Sethite view:
 - “Sons of God” never used for believers in OT.
 - Text says “daughters of **Adam**,” not daughters of Cain.
 - No command of separation that early (separation appears later).
 - Does not explain **Nephilim** as **genetically** distinct.
 - If Sethites are the “good guys,” why do they perish in the flood?
 - Gen 6:12—“all flesh had corrupted his way,” undercuts a neat “good line.”
 - Various textual/grammatical issues and historical origins (Augustine’s influence).

V. Extra-Biblical Echoes & Notes

- Global mythic parallels: Greek **Titans** (demigods), Sumerian, Egyptian, Mesoamerican, etc.
- Anecdotal/historical curios (Buffalo Bill account; indigenous lore of six-fingered beings).
- Modern genetics curiosity: GDF8 (myostatin) disruption → stronger, larger animals; illustrative of genetic categories (not proof, but suggestive analogy).
- Ethical concern: Cross-species genetic manipulation echoes “confusion” Biblically prohibited (Lev 20).

VI. Genesis 6:9—Noah’s “Perfection”

- “Perfect in his generations” (תָּמִים, *tamim*) = physically unblemished/without defect.
- Read as **genealogically untainted** by angelic corruption (not sinless perfection).
- Supports the preservation motive behind the ark and the family selection.

VII. “And Also After That” — Post-Flood Echoes

- Gen 6:4 phrase implies recurrence post-flood.
- OT tribes/terms:
 - **Rephaim, Anakim, Zamzummim, Emim, Horim**—giant clans God commands Israel to utterly destroy (gene pool protection).
 - **Og king of Bashan** (Golan)—“king of the giants.”
 - **Goliath** and his brothers—descendants of Anak.
- Geography & monuments:
 - **Gilgal Rephaim** (Golan Heights): megalithic stone circles (“Rephaim’s wheel”).
 - Broader question of ancient megalithic architecture and its builders.
- Hid a little Leven in the third lump:
 - Matt 13 - 24, 33, 38
 - Leviticus 20:11

VIII. Satan's Strategy Across Scripture

- From Gen 3:15 onward: enmity between the **seed of the woman** and the **seed of the serpent**.
- Attempts to corrupt/kill the Messianic line:
 - Early murders (Cain/Abel), flood-era corruption.
 - Targeted attacks: Pharaoh's decrees, Amalek, Haman, assaults on the house of David, Herod's massacre, attempts on Jesus' life (Nazareth cliff; storms), culminating in the cross.
- Ongoing spiritual warfare (Rev 12 overview).

IX. Angels vs. Demons – Suggested Distinctions

- **Angels** (including fallen):
 - Appear in human form; speak, eat, grasp hands; capable of physical acts/combat (e.g., 185,000 slain).
 - Jesus: "angels in heaven" do not marry—note qualifier.
- **Demons**:
 - Seem to require embodiment; possessive activity (e.g., swine of Gadara).
- Proposed: demons and fallen angels are related but distinct categories/operations.

X. Eschatological Linkages

- **Daniel 2** (iron mixed with **miry clay**):
 - Aramaic text: "they shall mingle themselves with the seed of men" (2:43).
 - Implies "they" are **not** the seed of men.
 - Speculative connections: Nephilim resurgence / engineered hybrids / a non-human constituency in the end times.
- **2 Thess 2**: Restraint removed; "lying signs and wonders."
- **Revelation 11 & 17**: Beast ascending from the **Abyss** (abussos).
- **Psalms**: The absurdity of the nations' final revolt against God—Trinitarian dialogue.

XI. God's Grief and the Ark (Gen 6:5–22; 7:1–3)

- Universal corruption and violence; God's deep grief ("repented"—anthropomorphic description of pain).
- Grace to Noah; command to build the ark:
 - Dimensions: ~300 x 50 x 30 cubits; three decks; long transom-like window.
 - Pitch within and without (possible preservation motif).
- Cargo & provisioning:
 - Pairs of all; **sevens** of "clean" animals and birds (raises question: how did Noah know "clean/unclean" pre-Mosaic Law?).
- Faithful obedience of Noah (over ~120 years).