



The Covenant with Noah: Part 1... Genesis 6-9

We have been studying, for the last eight weeks or so, the place of the covenant in the Bible. I have been trying to demonstrate to you the importance of the use of the covenant in God's dealings with mankind. I have entitled our study *The Reformed Doctrine of Covenant Theology* not simply because the idea of the covenant is only found in Reformed circles...it is not. It pervades almost all of Christianity. I am calling what I called it because I am approaching the study from that perspective.

Now, I have made the point already that covenant theologians typically understand there to be three covenants in the Bible. The first covenant occurred before the creation of the world between the members of the Trinity and concerned the salvation of the elect after they Fall in the garden. That covenant is called the Covenant of Redemption. I discussed the covenant of redemption in lesson 6 in case you need to go back and review.

The second covenant is typically referred to as either the Covenant of Creation or the Adamic Covenant or the Covenant of Works. It was the covenant which God made with Adam, our great federal representative, in the Garden of Eden prior

to the Fall in which God promised life to Adam on condition of continued, perpetual obedience. But, of course, Adam did not obey and as a result he fell and we fell in him. And the result of that fall has been the entrance of sin and death into the world along with all our woe. I discussed the Covenant of Works in our last two lessons, lessons 7 and 8.

Now the third covenant in the Bible is called the Covenant of Grace and is really made up of all of God's covenantal dealings with mankind after the fall. I really want to emphasize this point. You see, after the fall, the fact that God deals with man in other sense than judgment is a very practical demonstration or illustration of His wonderfully, marvelous grace. That is why I kept saying early on that there is only one covenant of grace. It is made up to be sure of a number of administrations or dispensations. That is, the Covenant of Grace is made up of all of the other covenants of the Bible after the fall. So when I speak of the covenant of grace I am including under that heading the Noahic Covenant, the Abrahamic Covenant, the Davidic Covenant and the New Covenant. And when I do that I am thinking of each those covenants as constituent parts of the one overarching Covenant of Grace...something like steps on a pathway.

Now I know I have made this particular point over and over but I am doing so because I can understand how confusing it can be. I understand how confusing it is to hear there are three major covenants and then to hear there is only the one covenant of grace. Perhaps it is best to say it like this, "In all of God's marvelous revelation there are three great covenants but since the Fall of Man in the garden God has dealt with His elect only on the basis of the one covenant of grace. Oh, He does indeed still deal with the lost on the basis of the covenant of works but

He deals with us, his redeemed chosen people, on the basis of the one covenant of grace.”¹

That is why, of course, when I started this study that I started with the covenant with Abraham. That is, I started with the covenant of grace. I did so because that is the covenant in which God has shown Himself to us. That is the covenant in which God has knocked on our door. That is where He has met us and redeemed us and called us to Himself. Besides that, the graciousness of God’s dealing with Abraham is so transparently obvious and to my mind so Christocentric that it seemed like the right place to put in to stir your hearts with a sense of God’s kindness in showing us His grace.

So that’s what I did. I put in the middle and of things...in *media res*...and then backed up to cover those things which actually occurred beforehand. Now having accomplished that, I am moving forward this morning from the fall and the Garden of Eden...moving forward to God’s first covenantal dealing with mankind after the tragedy in the Garden of Eden. I am moving forward from the *proto-evangel* in Genesis 3:15 to the first actual place the word “covenant” is used in the Bible. I am talking, of course, about the story of Noah starting in Genesis 6.

But before we can look at story of Noah we have to look back just a bit to the expulsion from the garden. I want you to think for a moment what it must have been like for Adam and Eve to stand at the entrance of Garden of Eden and to look back at all they had lost and to see the cherubim with a flaming sword blocking their access back into the garden and the tree of life. I want you to think about what it must have been like to have been banished from the garden by God.

The biblical text doesn't tell us what it was like or what they thought or what they said. John Milton tries to guess and he paints as marvelous picture as anyone ever could in the last nine lines of book 12 of *Paradise Lost*. This is what he writes:

*They, looking back, all the eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming brand; the gate
With dreadful faces thronged, and fiery arms:
Some natural tears they dropt, but wiped them soon;
The world was all before them, where to choose
Their place of rest, and Providence their guide:
They, hand in hand, with wandering steps and slow,
Through Eden took their solitary way.²*

Now what we know biblically is that when they walked out of the garden and into the vastness of the created world Adam began to earn his bread in toil with the soil and Eve began to have children. We also know that sin exploded into the world. I don't think there is any better way to say it than the way R.C. Sproul does in his series on Covenant Theology when he says that chapters four, five and six of Genesis are concerned with the radical expansion of evil.³

The first pericope or segment of Genesis four introduces the two children of Adam and Eve...Cain and Abel...and you know just as well I do that Cain rose up in jealousy against Abel and against his righteousness and murdered him and then tried to cover up what he had done. And you know that God descended somehow and confronted Cain and pronounced judgment on him banishing him from the immediate presence of his family in much the same way that he had banished Adam and Eve from his own immediate presence.

You also know that God was gracious in granting Adam and Eve another son to take Abel's place...his name was Seth.

^{ESV} **Genesis 4:25**...And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him."

Anyway, the rest of chapter four contains the genealogy of the line of Cain while chapter five contains the genealogy of the line of Seth. Now I need to make that point especially clear because some of the names are used in both genealogies. Of course, when that happens the genealogies are talking about two completely different people who just happen to have the same name. If you don't realize that that is what is going on it can become pretty confusing.

Now as I said, chapter four contains the genealogy of Cain and while our lesson is not really concerned with his line in and of itself it's worthwhile, I think, to look at a few verses from the chapter. The first couple of verses I'd like you to notice are Genesis 4:16-17.

^{ESV} **Genesis 4:16**...Then Cain went away from the presence of the LORD and settled in the land of Nod, east of Eden. ¹⁷ Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch.

Notice two things. First Cain moves away from the presence of the Lord...further and further away geographically and relationally. He winds up in the land of Nod...the land of wandering...a wanderer in the land of wandering⁴...east of Eden.

Secondly, notice Cain builds a city there...a secular city....and society advances and learns how to do different things...do things like make metal and play music. But this secular city is against God and in the end in culminates in an extraordinary amount of hubris or pride.⁵ Just seven generations from Adam you see the extraordinary pride and hubris of Lamech stand up and boast to his wife regarding what he will tolerate and what he will not. Look at what he says in verse 23.

^{ESV} **Genesis 4:23**...Lamech said to his wives: "Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me. ²⁴ If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold."⁶

Now chapter five contains the line of Adam through Seth and it is quite different from that of Cain. Notice with regard to Seth the biblical record does not say they built cities but rather that they began to call upon the name of the Lord.⁷

^{ESV} **Genesis 4:25**...And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another offspring instead of Abel, for Cain killed him." ²⁶ To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the LORD.

Now the contrast between the two groups is fairly obvious. In fact, the text does not actually relate Cain back to Adam's line. Instead, it starts Cain's line with Cain. It is obviously true that Cain was the physical son of Adam but the text seems to want to emphasize the contrast between the two lines by relating Seth to Adam and Cain only to Cain. Look and the first three verses of chapter 5 describing the line of Adam and the first few verses in chapter 4 describing the line of Cain.

^{ESV} **Genesis 5:1**...This is the book of the generations of Adam. When God created man, he made him in the likeness of God. ² Male and female he created them, and he blessed them and named them Man when they were created. ³ When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth.

^{ESV} **Genesis 4:17**...Cain knew his wife, and she conceived and bore Enoch. When he built a city, he called the name of the city after the name of his son, Enoch.

Of course, as you continue down through the line of Seth the contrast becomes even more apparent. Notice for example the seventh person representing the seventh generation from Adam through Seth. His name is Enoch and his story occurs in Genesis 5:21.

^{ESV} **Genesis 5:21**...When Enoch had lived 65 years, he fathered Methuselah. ²² Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. ²³ Thus all the days of Enoch were 365 years. ²⁴ Enoch walked with God, and he was not, for God took him.

Apparently, Enoch was devoted to following hard after God. There are only two people in all of the Bible who escaped death. One is Elijah and the other is this seventh from Adam...the righteous Enoch. The historical understanding of the phrase "for God took him" is that somehow God translated Enoch directly to heaven without seeing death. We know that is the case from Hebrews chapter 11.

^{ESV} **Hebrews 11:5**...By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God.

Notice too, Noah's father Lamech in verse 28. Notice how he appears a perfect foil or antitype to the Lamech through Cain.

^{ESV} **Genesis 5:28**...When Lamech had lived 182 years, he fathered a son ²⁹ and called his name Noah, (Noah means “dove”) saying, "Out of the ground that the LORD has cursed this one shall bring us relief from our work and from the painful toil of our hands."⁸

The Lamech through Cain looked to his own strength and power to guard himself from attack while the Lamech through Seth looks for deliverance and mercy from God through a promised seed. You can see it is Lamech’s allusion back to the promise of the *proto-evangel* in Genesis 3:15.

Now in talking about the difference between these two lines or genealogies I don’t want to give you the idea that all is well with Seth’s line or that the curse is no longer applicable. All is not well. In fact, the steady drumbeat or repetition of one particular phrase makes it quite clear that all is not well....that the curse is still very much in effect.

That repeated phrase is the phrase “and he died”. You see it in verse 5.

^{ESV} **Genesis 5:5**...Thus all the days that Adam lived were 930 years, *and he died*.

You see it in verse 8.

^{ESV} **Genesis 5:8**...Thus all the days of Seth were 912 years, *and he died*.

You see it in verse 11.

^{ESV} **Genesis 5:11**...Thus all the days of Enosh were 905 years, *and he died*.

You see it in verse 14.

^{ESV} **Genesis 5:14**...Thus all the days of Kenan were 910 years, *and he died*.

You see it in verse 17.

^{ESV} **Genesis 5:17**...Thus all the days of Mahalalel were 895 years, *and he died*.

You see it in verse 20.

^{ESV} **Genesis 5:20**...Thus all the days of Jared were 962 years, *and he died*.

Of course, it then skips Enoch but picks up the idea again in verse 27 with Enoch's son.

^{ESV} **Genesis 5:27**...Thus all the days of Methuselah were 969 years, *and he died*.

And then finally you see it again in verse 31.

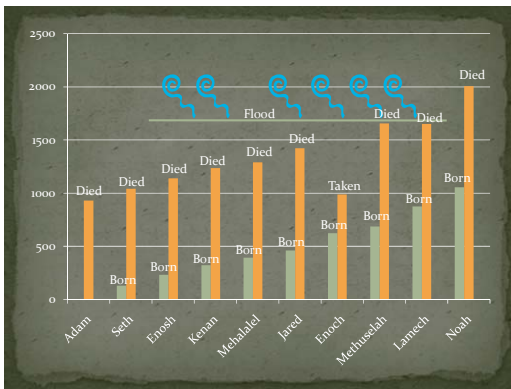
^{ESV} **Genesis 5:31**...Thus all the days of Lamech were 777 years, *and he died*.

So you see that the text seems to be contrasting the two lines building up to Noah. There is the introduction of the line of Cain and then the introduction of the line of Adam through Seth. And then suddenly the text changes and Noah is introduced along with his three sons.

^{ESV} **Genesis 5:32**...After Noah was 500 years old, Noah fathered Shem, Ham, and Japheth.

Now the text does allow the possibility that the three boys were triplets but other passages that refer to the youngest son or the eldest brother really tend to hint that that they were simply born sometime after Noah was 500 years old.⁹ I take the oldest son was Shem, with Japeth in the middle and Ham as the youngest.

Now before we dig into that I thought it might be helpful to put up some of these men and their dates up for you to consider. Now I am not trying to show the actual calendar date any of them were born. I am simply trying to show you that Noah would have had pretty good reason to know what had gone before him. Let me see if I can explain what I mean.



If you plot out when each man was born in relationship to Adam, one of the things you will notice is that most of them could have interacted with each other. In other words, Enoch would have been born and grown to adulthood during the lifetime of Adam. Noah would have missed Seth by only fourteen years. He would have been alive during the life of Enosh, Kenan, Mahalalel, Methuselah and Lamech. He would have not had the chance to meet Enoch but he would

have known men that did. One other thing that is important, which I do not know how to interpret, is that Methuselah died the year of the flood. I do not know whether he died in the flood. I prefer to think that he did not.

Now, all that having been said, let's finally look at chapter six and the controversy that comes up in the passage.

^{ESV} **Genesis 6:1**...When man began to multiply on the face of the land and daughters were born to them, ² the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. ³ Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." ⁴ 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. ⁵ 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. ⁶ And the LORD was sorry that he had made man on the earth, and it grieved him to his heart. ⁷ 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." ⁸ But Noah found favor in the eyes of the LORD.

Now this passage is extremely difficult and as controversial as it is hard. The little phrase "when man began to multiply" seems to be referring back to the time at the beginning of chapter four it talks about Cain and says, "Cain knew his wife, and she conceived and bore Enoch." Whether it is or not the difficulty of the passage is figuring out who the two groups are that are mentioned in verse 2. The two groups I'm talking about are the "sons of God" and the "daughters of men". Brue Waltke writes this:

The traditional Christian interpretation since the third century, supported by Luther and Calvin, understood the sons of God and the daughters of men to be the sons of Seth and the daughters of Cain, and the sin the mingling of the two

seeds, defiling the line. Superficially this best fits the immediate context contrasting the cursed-laden line of Cain with the godly line of Seth...¹⁰

Waltke is quite right about the predominance of the view in Reformed circles. The view was first set forth by St. Augustine¹¹ and it was later accepted and promoted both by Luther and Calvin. Still Waltke argues that the view ought to be rejected. Here's why. He says that the word for "man" used in Genesis 6:1 is generic and refers simply to humanity. When you see the word "men" you shouldn't necessarily think of Cain or of Seth. You should simply think generically of men or mankind. The "daughters" born to these particular men are simply their female offspring. There is nothing inherent in the text to make the reader think that either the men or the daughters mentioned there are specifically connected with either Cain or Seth.

Still that is the view of Augustine, Calvin and Luther and it is based on the presence of the genealogical lines in the immediate context. Listen to what Calvin says:

It was, therefore, base ingratitude in the posterity of Seth, to mingle themselves with the children of Cain, and with other profane races; because they voluntarily deprived themselves of the inestimable grace of God. For it was an intolerable profanation, to pervert, and to confound, the order appointed by God. It seems at first sight frivolous, that the sons of God should be so severely condemned, for having chosen for themselves beautiful wives from the daughters of men. But we must know first, that it is not a light crime to violate a distinction established by the Lord;¹²

Now to be clear...this first view holds that the "sons of God" are the descendants of Seth and the "daughters of men" are the descendants of Cain and the two intermarried and provoked God's anger as a result. Obviously the passage sees

the “sons of God: as Sethites and the “daughters of men” as Cainites because the Sethites are considered to be the more godly line. That is true, of course, but another problem arises from the context because of the two genealogies laid out before hand only the genealogy of Seth mentions daughters...and it actually mentions daughters nine times.

The genealogy involving Cain doesn't mention the word “daughters” one single time. So it seems if you were going to attach the word “daughters” to one of the two lines you would have to attach the word “daughters” to line of Seth. Of course, the problem with doing that is that you would then have to understand the group called the “sons of God” as the line of Cain...and no one wants to do that.

Finally, there is the third problem of the kind of offspring that the union produces. I'll talk more about that in a minute.

The second view is the view that the sons of God were simply ancient rulers: ancient, mighty men who fashioned themselves as gods on earth. People that hold the view like Meredith Kline look to verses like the following where a human king or leader is referred to as a son of god.¹³

^{ESV} **2 Samuel 7:14**...will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men,

^{ESV} **Psalms 2:6**...“As for me, I have set my King on Zion, my holy hill.” ⁷ I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you.

Those like Kline that hold this view believe that these ancient rulers...these mighty men were guilty of committing polygamy by taking wives of whomever they chose. In other words, their sin was stacking up wives. They cite passages like the one about Lamech in Genesis 4.

^{ESV} **Genesis 4:19**...And Lamech took two wives. The name of the one was Adah, and the name of the other Zillah.

And they cite passages like:

^{ESV} **Genesis 28:8**...So when Esau saw that the Canaanite women did not please Isaac his father, ⁹ Esau went to Ishmael and took as his wife, besides the wives he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

This view also notes that in committing the sin they did these powerful rulers or despots committed much the same sin as Eve by desiring that which is forbidden. They get that from the comparison of two expressions...

^{ESV} **Genesis 6:2**...the sons of God saw that the daughters of man were attractive.

^{ESV} **Genesis 3:6**...So when the woman saw that the tree was good for food,

The underlying Hebrew words are exactly the same. They saw something "beautiful" and "took it". So their sin would have been both polygamy and lust and certainly it is possible to make a case from Genesis that polygamy was bad even though God does permit it later on. Still it is hard to see how or why such marriages would have offended God so severely or why it would have produced the kind of offspring that comes up in the text.¹⁴

The third view, and one that is regaining credibility is the one that believes the “sons of God” mentioned in the passage are fallen angels.¹⁵ Now as shocking as that might sound there is pretty good lexical reason for holding the view.¹⁶ For example:

^{ESV} **Job 1:6**...Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

^{ESV} **Daniel 3:25**...He answered and said, "But I see four men unbound, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods."

Secondly, it is the view that has pretty much always dominated Jewish interpretation and it was commonly held in Judaism at least as far back as the second century BC. Let me read to you from the pseudepigraphal¹⁷ book of Enoch written some two hundred years before Jesus.

Enoch 6:1...And it came to pass when the children of men had multiplied that in those days were born unto ² them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men ³ and beget us children.' **7:1**..And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms ² and they ³ became pregnant, and they bare great giants, whose height was three thousand ells:

Now, one other interesting connection here is that the Bible actually quotes from the very book...the Book of Enoch. It is quoted in the New Testament in the Book of Jude.

^{ESV} **Jude 1:14**...It was also about these that Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord comes with ten thousands of his holy ones,"¹⁸

Beyond that there is a warning in the Book of Jude about sexual immorality that includes a rather cryptic reference to fallen angels.

^{ESV} **Jude 1:5**...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. ⁶ 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--⁷ 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.

Still, since you are all capable Bible scholars, you will no doubt want to remind me of the passage where Jesus told the Sadducees that the angels in heaven do not marry.

^{ESV} **Matthew 22:29**...But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

Obviously this passage would be an outright refutation of the view that angels could have ever cohabitated with mankind except for one thing. That one thing is the very last phrase of the verse..."angels in heaven". I think you could take it that the angels in heaven do not engage in such deeds, which is precisely the reason they are the angels in heaven and not fallen angels but I am not so sure that that the fallen angels might not have been able to do so.¹⁹

Still, I understand the offensiveness of the position. I love what R.C. Sproul says on this passage. He says, "I just don't think Bible would ever include anything like that."

Still, this particular explanation does help to explain the existence of the kind of seed produced by whatever union occurred.

^{ESV} **Genesis 6:3**...Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." ⁴ 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.

Note first that the Lord did not intend to continue on with things as they were. The point about the 120 years is not that man will now only live to be a 120 year old but rather that from the point his pronouncement is made only 120 years are left before the flood.

The Nephilim that are mentioned are a mysterious group of people. The phrase Nephilim is based on the Hebrew word for "to fall" and most commentators understand the name Nephilim to refer to the "fallen ones." That works particularly well with the idea of "fallen angels" but it may not be a good idea to press it too far.

There is also a reference to the Nephilim after the flood and they to are referred to as giants. Of course, if you hold to a world-wide flood (which I do) you would have to hold to this second group of Nephilim, the ones mentioned after the flood, are not descendants of this first group but rather similar to them.

^{ESV} **Numbers 13:33**...And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them."

Now the one weakness of the view, and it is significant, is that the text says God intended to judge all flesh and that seems to be at odds with the idea of fallen demonic spirits. Still, it seems to me, it is the view with the least amount of problems. But, of course, I could be quite wrong. In fact if I were you and had to choose between what I think and what Augustine Calvin and Luther thought I would go with them every time.

Still regardless of which view you accept, it seems to me that they all would have had pretty much the same application for the original readers. That application would have been that there are bounds in marriage that cannot, or should not ever be transgressed. There are unions that ought never to take place. The message for the Israelites would have been something like this, "You are going into the land of Canaan (remember Canaan is the name of Noah's grandson that is going to be so severely cursed) and there will be many beautiful women and men. They will be exciting and provocative but they are not for you. You must choose for your husbands and wives from the household of faith. I think this application might be particularly relevant with our current culture and its uncrucified lust to legalize homosexual marriage.

So there you have it...the setting of the scene at the time of the flood. The earth had become defiled and God decided to move against it. Look at Genesis 6:5.

^{ESV} **Genesis 6:5**...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. ⁶ And the LORD was sorry that he had made man on the earth, and it grieved him to his heart. ⁷ 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." ⁸ But Noah found favor in the eyes of the LORD.

Notice how pitiful and depraved the spiritual state of mankind had become...that every intention of the thoughts of his heart was only evil continually.²⁰ It is an argument in which Moses is trying to explain the importance of covenant fidelity to the Israelites right before they enter the land of Canaan and experience for themselves the horrific nature of the sinfulness they will encounter. It is a theme that is repeated and forgotten over and over throughout the life of the nation. It is a lesson that they forget and that will lead eventually to their being kicked out or banished from the next garden of God on earth.

But we're not through with Noah yet. We'll pick back up here next week and discuss the covenant God makes with him.

Let's pray.

¹ Now I wish I could say there is a complete oneness of mind in the Reformed community regarding these things but there is not. Still, I am not concerned with that. This is an introductory study and I wanted to give you a big picture overview of how Presbyterians have traditionally understood covenant theology. I wanted to do that and to demonstrate the basic views underlying our confession of faith. I think I have done that but if anyone should want to argue that I am superficial and simplistic, I am willing to concede the point.

² John Milton, *Paradise Lost*, Book 12, lines 641-649.

³ R.C. Sproul, "The Noahic Covenant" is lesson 6 in the series *Promise Keeper: God of the Covenants*.

⁴ Victor P. Hamilton, *The Book of Genesis: Chapters 1-17* (William B. Eerdmans Publishing: Grand Rapids, 1990), 235.

⁵ The concept of the two cities, the city of man and the city of God goes all the way back to Augustine and his famous work the *City of God*.

⁶ Bruce K. Waltke, *Genesis: A Commentary* (Grand Rapids: Zondervan Publishing, 2001), 100. Waltke notes the contrast between Lamech's unending revenge and God's unending forgiveness. He notes it by contrasting Christ's command to forgive seventy seven times in Matthew 18:22 and Lamech's desire to avenge himself 77 fold...simply beautiful.

⁷ Waltke, 101. Waltke write, "The covenant family, making its petition and praise in the name of the Lord, glorifies God not humans." Waltke also include under a section called theological reflection this really important idea, "This garden is Paradise: if humanity fails in this ideal setting, then there is no hope for humanity to keep faith anywhere else. The failure of Adam and Eve in the Garden of Eden has profound theological significance. Since Adam was the only human being who could have resisted temptation, his failure implies that humanity cannot keep covenant with God. If Adam before the Fall proved unfaithful in Paradise, how much more will Israel fail in the land when surrounded by the depraved Canaanites (cf. Deut. 31:20; Josh. 24:19)? People cannot keep the law. Their only hope is to call out to God to save them. In contrast to much sociological thinking, namely, that the way to improve humans is to improve their environment, humanity at its best rebels in the perfect environment. Sodom and Gomorrah, where humanity sunk to the lowest levels of violence and sex, was at the time like the "garden of the Lord" (Gen. 13:10). Our modern world is no better.

⁸ Perhaps a reference to viticulture.

⁹ **ESV Genesis 10:21**...To Shem also, the father of all the children of Eber, the elder brother of Japheth, children were born.

ESV Genesis 9:24...When Noah awoke from his wine and knew what his youngest son had done to him.

¹⁰ Bruce K. Waltke, *Genesis: A Commentary* (Grand Rapids: Zondervan Publishing, 2001), 116.

¹¹ Augustine, *City of God*, Book 15, Chapter 22.

¹² John Calvin, *Commentary on Genesis*, 6.

¹³ Meredith G. Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview* (Eugene, Oregon: Wipf and Stock Publishers, 2006), 185-190. The best proponent of this view by far.

See also Leroy Birney, "An Exegetical Study of Genesis 6:1-4" in *Journal of the Evangelical Theological Society* 13 no 1 Wint 1970, p 43-52.

¹⁴ Allen P. Ross, *Creation & Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids: Baker Books, 1988), 181-182. Ross combines the second and third views...very interesting. He writes, "I find most attractive a combination of the "angel" view and the "despot" view. Fallen angels left their habitation and indwelt human despots and warriors, the great ones of the earth. We know from Daniel 10:13, 20 that great kings and kingdoms of the earth had "princes" ruling

behind them, powerful spirits with whom Michael had to fight; we also know from Ezekiel 28:11–19 that the king of Tyre may have been associated in the prophet’s mind with Satan, the anointed cherub. It is no surprise that, in the literature of the ancient Near East, kings were described as divine, half-divine, or demigods. Pagans revered such great leaders as gods or as offspring of the gods. In Ugaritic the “sons of god[s]” (*bn’im*) refers to members of the pantheon as well as great kings of the earth. In the Ugaritic legend of the Dawn, the chief god of the pantheon, El, is in danger of becoming senile. In a sacred rite of the birds, he seduces two human women in one lewd section of the literature. This union of a god and human women produced “Dawn” and “Dusk”, who seem to become goddesses representing Venus. Gods were thus thought to have their origin in copulation between a god and humans. Accordingly, any superhuman individual or giant would suggest to the ancient people some kind of unusual origin.

The view that interprets the “sons of God” solely as powerful rulers does not, in my opinion, make enough use of the literary connections with pagan literature. The expression “sons of god,” when taken in context of these verses and when viewed against the background of the ancient Near East, suggests that more than powerful rulers are involved. Moreover, the expression in the Bible refers to angels (see, e.g., Job 1:6)

If this analysis is correct, then we have in the story an explanation of how corrupt the world got when this unparalleled violation took place. Furthermore, the story would also become a polemic against subsequent beliefs of the pagans that giants, powerful rulers, and men of renown were of divine origin and that immortality was achieved by hubris and immorality. The entire cult of the Canaanites was centered on fertility rites by sympathetic magic in which people engaged in sexual intercourse with hierodules at the temple. As Israel encountered such corruption she had the law of God which stressed the separation of such sexual activities from the sanctuary and denied that divinity could be achieved by defying God’s barriers.”

¹⁵ Willem A. Van Gemeren, “The Sons of God in Genesis 6:1-4 (An Example of Evangelical Demythologization)” in the *Westminster Theological Journal* 43 no 2 Spr 1981, p 320-348. The most capable defense of this particular position.

¹⁶ James Montgomery Boice, *Genesis Volume 1: Genesis 1:1-11:32* (Grand Rapids: Zondervan Corporation, 1982), 245. Obviously, Boice holds to the view that the sons of God are fallen angels and develops a very cogent argument as usual.

¹⁷ Pseudepigraphal works are works claiming to be written by a biblical figure but recognized by all as spurious.

¹⁸ Quoted from Chapter 1 of the Ethiopian Book of Enoch.

¹⁹ Boice, 248. He quotes Henry Morris who says, “When Jesus said that the angels in heaven do not marry, this does not necessarily mean that those who have been cast out of heaven were incapable of doing so.

²⁰ Boice, 250. Boice describes in detail the way Luther used this particular verse against Erasmus to great effect I arguing for the bondage of the will.