

The Call of Noah

Genesis 6:1-22

- I. THE CORRUPTION ON THE EARTH (Genesis 6:1-5)
 - A. Divine Judgment to Come
 1. Judgment upon the earth is going to fall because sin is the subject of the next three chapters of Genesis. This judgment is frequently referred to as “Noah’s Flood.” Chapter six gives reasons for the flood and prescribes the rescue from the flood. Chapter seven will give the details of the flood, followed by chapter eight recording the end of the flood (Genesis 7; Genesis 8:14-22).
 2. This report is a strong reminder for mankind that the corruption of man eventually brings the wrath of God (Ephesians 5:6; Colossians 3:6).
 - B. The Particulars of the Corruption (Genesis 6:1-5)
 1. The multiplying upon the earth (v. 1)
 - a. Men began to multiply upon the earth (Genesis 1:28)
 - b. Daughters were born unto them (v.1)
 - (1) If the verse stopped there, there would be no problem.
 - (2) Up to this point in the verse they were obeying verse 28 of Genesis 1.
 2. The corruption of the seed of mankind (Genesis 6:2)
 - a. The sons of God saw the daughters of men.
 - b. They saw that they were fair; and...
 - c. They took them wives of all which they chose.
 3. The consequence of the corruption (Genesis 6:3)
 - a. God’s spirit would not always strive with man.
 - b. Yet, his days would be 120 years.
 - c. God has given mankind a deadline.
 4. The source of the corruption (Genesis 6:4)
 - a. The sons of God
 - (1) Who are these sons of God?
 - (2) Why are there giants in the earth?
 - (3) How did these giants come to exist?
 - (4) What does the Bible mean when it states, “there were giants in the earth in those days; and also after that, when the sons of God came into the daughters of men?”
 - b. The identification of the sons of God (Giants)
 - (a) The first mention of giants on earth (Genesis 6:1-4) – The giants came from a union between the sons of God and the daughters of men.
 - (b) The second mention of giants on earth – when the Children of Israel were attempting to enter the land of promise.

- i. When the spies were sent to spy out the land with Joshua and Caleb (Numbers 13:33)
 - ii. The sons of Anak – The Anakims (Emims) (Deuteronomy 2:11)
 - iii. Called Zamzummims by the Ammonites (Deuteronomy 2:20)
 - iv. Og king of Bashan – a remnant of the giants (Deuteronomy 3:11)
 - 1) Og’s bedstead of iron
 - a) Nine cubits the length
 - b) Four cubits breadth (width)
 - c) According to the cubit of a man
 - 2) The dimensions of Og’s bed
 - a) This means that this bedstead would have been between 14 and 14.5 feet long.
 - b) The width would have been about 6 feet wide.
- (c) The giants in the land of promise
- i. The Children of Israel destroy the giants east of Jordan, but will face more of them on the other side of Jordan (western side) (Deuteronomy 9:1-2)
 - ii. Joshua fights the son of Anak in the Promised Land (Joshua 11:22)
 - 1) Notice the giants that remained:
 - a) Gaza
 - b) Gath
 - c) Ashdod
 - iii. The Philistines dwelled in the land of promise.
 - 1) These giants were in the land during the time of Saul and David.
 - 2) David would fight them as a young man, and later as the King of Israel.
 - a) Goliath was of Gath (1 Samuel 17:4) – His height was 6 cubits and a span. This would have made Goliath between 9 and 10 feet tall.
 - b) David would go on to fight other giants as well. (2 Samuel 21:16-22)
- (2) There are three popular beliefs as to the identity of the giants in scripture.
- (a) The sons of princes
 - (b) The godly male descendants of Seth

- (c) Fallen angels
- (3) The three beliefs presented
 - (a) The sons of princes
 - i. This belief is from a traditional view in orthodox rabbinical Judaism (according to a commentary on the OT by Keil and Delitzsch) is that they were the sons of princes.
 - ii. However, the above view requires such a stretch of logic that few hold to it today.
 - (b) The godly line of Seth
 - i. The popular view among Christians today is that the sons of God are the godly male descendants of Seth.
 - ii. Therefore, the female line is generally believed to be the ungodly descendants of Cain.
 - iii. The intermarriage of these two lines (godly line and evil line) caused such a perversion in the race of mankind that eventually it brought about their destruction.
 - iv. This view proposes the following:
 - 1) That God had placed a prohibition on intermarriage between the line of Seth (sons of God) and the line of Cain (daughters of men).
 - 2) Because of these unions God determines to destroy the inhabitants of the earth with a flood.
 - 3) This intermarriage of godly men and wicked women resulted in giants who were mighty men (Genesis 6:4). At the least, the intermarriage of godly men and wicked women produced superior men.
 - v. The problems with this viewpoint:
 - 1) There is very little support from scripture.
 - 2) It assumes that God placed a prohibition on the intermarriage of the line of Seth and Cain. Which the Bible never mentions there being one.
 - 3) It also assumes that God would want to destroy the world based upon godly and ungodly people marrying. Yes, wickedness led to the world in the day of Noah being destroyed, yet, let's remember that saved and unsaved alike marry today, and they do not cause that kind of destruction.

- 4) Saved and unsaved marry today, and their children or neither “giants” nor men of renown based upon those unions.
- (c) Fallen angels
- i. So, our other option is the belief that the giants are the result of the sons of God being fallen angels that took wives of the daughters of men.
 - 1) One of the arguments of this teaching is that “angels cannot marry.” Let’s start with this objection.
 - 2) Jesus told his audience in His day that those in the resurrection would “neither marry, nor are given in marriage, but are as the angels in heaven” (Matthew 22:23-30; Mark 18-25)
 - 3) Notice that the Lord is careful to add – “in heaven.” In heaven they are spirits. However, when they appear on earth, they appear as men. The “two angels” that rescued Lot out of Sodom (Genesis 19:1) were sought by the (sodomites) men of Sodom as “the men who came into thee by night” so that they might “know them” (Genesis 19:5). This does not prove that such a union was possible, but it does prove that the angels looked and acted like men. The pattern of calling angels men in the Bible is so common that it is not necessary to pile proof up here. In the Bible you never see an angel with wings or as a woman. Angels are spirits (Psalm 104:4), but when they appear on earth, they take on the form of a male body. In fact, they will even eat, the angels that met with Abram had a meal provided by him (Genesis 18:1-8)
 - ii. The biblical use of Sons of God
 - 1) The phrase “sons of God” is found five times in the Old Testament:
 - a) 2x’s in Genesis 6
 - b) The other 3x’s in the book of Job
 - c) The sons of God present themselves before God (Job 1:6; Job 2:1)
 - d) At the time of creation (Job 38:7)
 - 2) The phrase “sons of God” is found six times in the New Testament:

- a) All these times it is referring to someone being a son of God because they are saved by the blood of Jesus Christ. (John 1:12; Romans 8:14, 19; Philippians 2:15; 1 John 3:1, 2).
They are a new creature (2 Corinthians 5:17)
 - b) Notice that Adam was the son of God because he was created by Him (Luke 3:38), Christ is the Son of God because of His relationship to the Father (John 10:36).
 - c) When Adam had his son Seth, the Bible is clear to state that Seth was born in the likeness of Adam, “after his image” (Genesis 5:3). Seth had no right to be called the son of God by natural birth and neither do his descendants.
 - d) As Christians today we’ve had spiritual birth, therefore, we can be called sons of God.
- 3) So, what about the angels?
- a) The angels were created by God.
 - b) They were present with God in Job 38:7.
- C. The Results of the Corruption (Genesis 6:4-5)
- 1. The Sons of God (fallen angels) producing giants
 - a. The sons of God were attracted to the daughters of men and took wives of their choosing. From these unions came children that were giants and men of renown. What they did was especially perverse in the sight of God.
 - b. Angels in chains of darkness (2 Peter 2:4-5)
 - (1) These angels are already cast down into hell, in chains and darkness, reserved unto judgment. Notice how this event is parallel with the event of Noah’s flood.
 - (2) In fact, the angels are mentioned again in Jude where they “kept not their first estate, but left their own habitation” (Jude 1:6-7)
 - (3) Their habitation was heaven. They freely left their own habitation – evidently to inhabit another place (Jude 1:6). This would match perfectly with Genesis 6:1-4. Their first habitation was heaven, but they left it to inhabit earth and take the daughters of men as their wives.
 - c. Fallen angels compared to Sodom and Gomorrah
 - (1) Consider the next verse of Jude 1. (Jude 1:7; cp. 2 Peter 2:4-7) It deals with Sodom and Gomorrah

- (2) Their sin (Sodom's) was going after strange flesh. That is a man normally wants to marry a woman. When something is strange to you, it is foreign. It was not normal for the angels to do, or want to do, this. Sodom was judged because of its sexual perversion. In like manner, angels are not meant to marry or have relations with man (women). To do is a perversion of their "estate." The perversion of this divine order brought the judgment of God.
2. This union of the sons of God and the daughters of men created a line of people (giants) that were men of renown and "superhuman." They excelled your normal man.
 - a. Notice again Genesis chapter six and verse four (Genesis 6:4)
 - (1) There were "in those days; and also after that." So, in other words there were giants in the days of Noah, but also after the days of Noah one will see giants again.
 - (2) This explains Abraham and the Children of Israel dealing with giants in their days.
 - b. The sons of Anak and the giants in the Promised Land. (Numbers 13:32-33).
 - (1) This explains the size and claims found in Genesis with Abraham,
 - (2) Numbers and Deuteronomy with Moses,
 - (3) Joshua with Joshua, and
 - (4) 1 Samuel with David and the nation of Israel.
 - c. The scriptural approach and the answers that presents the facts as we have them is that the sons of God are fallen angels, that they came to know the daughters of men, and from those unions came children that were giants and men of renown.
3. The wickedness and imagination of man's heart (Genesis 6:5)
 - a. The heart of man is only wicked continually
 - (1) "As the days of Noe (Noah) were, so shall the coming of the Son of man be." (Matthew 24:37-42)
 - (2) The Son will come in judgment (Matthew 24:39; cp. Revelation 19:11-18)
 - b. The imagination of man's heart is only evil
 - (1) The word *imagination* occurs 14 times in scripture.
 - (a) It is associated with the heart of man (Jeremiah 3:17; 7:24; 9:14)
 - (b) Most occurrences are in a negative connotation. (Deuteronomy 31:21)
 - (2) The word *imaginations* occur 6 times in scripture.
 - (a) The plural form of the word is no different.
 - (b) Associated with the heart and wickedness (Proverbs 6:18, Romans 1:21; 2 Corinthians 10:5)