

***The Theology of the Unseen Realm:
How God Uses Angels, Demons and the Holy Assembly***

“The Case for the Supernatural View of Genesis 6:1-4 – Part B”

I. Further Evidence for the Supernatural View



A. Creation according to “its kind” or “their kind”.

1. The supernatural view of Genesis 6:1-4 concerns an unholy mixture, i.e. the mixing of species – divine and human.
2. Moses had this concern in mind when he used the repeated phrase “according to its kind in Genesis 1-7. See Genesis 1:11; 1:12 (2x); 1:21 (2x); 1:24 (2x); 1:25 (3x); 6:20 (3x); 7:14 (4x).
 - a. A reading of Genesis Chapter One out loud makes clear that the reader is to understand that God made all living things according to their “kind”. If it was a point of background information, the phrase could have been used once at the end of the creation account. VanDorn notes, “The sheer volume and repetition of the phrase in this chapter (ten of the seventeen occurrences in the Bible) demonstrates that he wants you to notice and remember it.” VanDorn, *Giants: The Sons of God*, p. 33. The phrase “after their kind” never occurs again within Scripture after Genesis 7. The phrase is noting something important prior to the flood.

B. Descriptive words for how creation “according to their kind” became corrupt prior to the flood.



1. Note Genesis 6:12

“¹² God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.”

 - a. The word “corrupt” (NASU) *shachath* has several meanings.

2. “Destroy” (*shachath*) is found in Genesis 6:13, 17. The sense seems to be that they destroyed themselves and therefore God will destroy them. It is of interest that this word is also used in conjunction with “the way.”



a. Exodus 32:7-8

“⁷ Then the Lord spoke to Moses, ‘Go down at once, for your people, whom you brought up from the land of Egypt, have corrupted themselves. ⁸ They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and have worshiped it and have sacrificed to it and said, “This is your god, O Israel, who brought you up from the land of Egypt!” ’ ”



b. Deuteronomy 9:12

“¹² Then the Lord said to me, ‘Arise, go down from here quickly, for your people whom you brought out of Egypt have acted corruptly. They have quickly turned aside from the way which I commanded them; they have made a molten image for themselves.’ ”



c. Judges 2:17-19

“¹⁷ Yet they did not listen to their judges, for they played the harlot after other gods and bowed themselves down to them. They turned aside quickly from the way in which their fathers had walked in obeying the commandments of the Lord; they did not do as their fathers. ¹⁸ When the Lord raised up judges for them, the Lord was with the judge and delivered them from the hand of their enemies all the days of the judge; for the Lord was moved to pity by their groaning because of those who oppressed and afflicted them. ¹⁹ But it came about when the judge died, that they would turn back and act more corruptly than their fathers, in following other gods to serve them and bow down to them; they did not abandon their practices or their stubborn ways.”



d. Judges 3:5-6

“⁵ The sons of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites; ⁶ and they took their daughters for themselves as wives, and gave their own daughters to their sons, and served their gods.”

3. It seems that playing the harlot with other gods (Judges 2:17) includes idolatrous worship and fornication. In the Old Testament, people played the harlot with various entities.



Lev. 17:7 – with goat demons

Lev. 20:5 – with Molech

Deut. 31:16 – with foreign gods

a. They commit adultery (spiritual or otherwise) with stone and tree.

Jeremiah 3:9

“⁹ Because of the lightness of her harlotry, she polluted the land and committed adultery with stones and trees.”

The point is that sexual immorality, which is the intimate coming together of a man and a woman, explains that in pagan harlotry there is a mixing of different “kinds” even though no offspring result.



4. “*Shachath*” can also mean “to spoil” (Jer. 13:7) or “to ravage” (II Sam. 11:1). Both uses of the term can have similar sexual connotations.

a. *Shachath* – destroy, ruin, corrupt. Strongs #7843. Frequency: Used 148 times.

See Mah Slick, “Word Study on Shachath: Destroy, Annihilationism, Minor Groups and Issues”. Oct. 11, 2018. Carm.org/annihilationism/word-study-on-shachath-destroy/

5. Once again, VanDorn notes, “Given these word meanings and usage in other places, it is not inconceivable that the people prior to the flood had been destroyed through cross-breeding or genetic manipulation, which came about through spiritual beings that transgressed their proper abode.” VanDorn, *Giants: The Sons of God*, pg. 34.

II. Genetic purity – the concern is that no serpentine seed would pollute the seed of the woman (Gen. 3:15).

A. Note the language used to describe Noah in relation to his purity.



1. Genesis 6:9

a. NKJV reads “This is the genealogy of Noah. Noah was a just man, perfect in generations. Noah walked with God.”

- b. ESV – “⁹ These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.”
 - c. NASU – “⁹ These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.”
 - d. Blameless cannot mean sinless.
2. The opening phrase “these are the generations” is repeated ten times in Genesis. It is used the way we employ chapter headings to introduce main sections. See John D. Currid, *Genesis, Vol. I*, pg. 182.
- a. The Hebrew term “*toledoth*” (Generations or descendants) is always concerned with genealogy, physicality, and lineage. The Hebrew term “*dor*” typically refers to “generation” or your “epoch”. For example, the generation of the sixties. In this example the term does not refer to lineal descent but rather a time period.
 - 1. “These are the generations” – Gen. 6:9. (*toledoth*) is used ten times in Genesis.
 - 2. “Blameless in his time” – Gen. 6:9 (*dor*). The term is clearly plural in Hebrew. The NASU footnotes a literal reading as “generations_s” while “*dor*” typically means epoch. It can mean lineal descent, too. I believe this is the sense in Genesis 6:9.
 - b. Further, note the word “perfect”/“blameless” (*tamin*) as used in the Pentateuch. The term does not mean the keeping of the Law, but rather as to “serve as an emissary for God.” See John Walton, *Covenant: God’s Purpose, God’s Plan*, p. 72-73. The word is also used of spotless animals. In fact, this term is used approximately fifty times and this is the context in 80% of the occurrences. A worshipper must present a physically unblemished animal. The sense is not spiritual perfection, but rather physical purity. Consequently, Noah “perfect in his generations means that he was physically pure or as VanDorn notes, “...unpolluted, undefiled, and perhaps genetically untainted. ‘In his generations_s’ (plural) would mean that all of his direct forefathers (that is his lineage, including his father Lamech, his grandfather Methuselah and so on) were physically pure.” VanDorn, *Giants*, pg 36. [Emphasis Mine] This seems

to have been the point that was within an intertestamental book. “Enoch bore witness to the watchers, the ones who sinned with the daughters of men because they began to mingle themselves with the daughters of men so that they might be polluted, and Enoch bore witness against them.” – Jubilees 4:22. Perhaps genetic purity is the main point of Noah’s genealogy.

B. Historical record describing Canaan and possible genetic manipulation

1. “Different kinds” as opposed to “their kind” also concerns the practice of the inhabitants of Canaan. Note the report of the 12 spies. Some of them carried unusual sizes of produce.

a. Numbers 13:23

“²³ Then they came to the valley of Eshcol and from there cut down a branch with a single cluster of grapes; and they carried it on a pole between two men, with some of the pomegranates and the figs.”

b. Jewish tradition (Babylonian Talmud, Sotah 34A, vs. 12-20) says that one spy carried a pomegranate, one carried a fig, and Joshua and Caleb carried nothing. Perhaps they did not share the plan to discourage the Israelites from attacking Canaan.

1. Neither Joshua nor Caleb disputed the evidence of bountiful food or fortified cities with at least two giant tribes – Amorites and Anakim (Num. 13:22,28,29,32).

2. Note several laws that God put in place for Israel regarding physical purity.


a. Leviticus 18:23-24

“²³ Also you shall not have intercourse with any animal to be defiled with it, nor shall any woman stand before an animal to mate with it; it is a perversion.
²⁴ Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled.”

b. Leviticus 19:19

“¹⁹ You are to keep My statutes. You shall not breed together two kinds of your cattle; you shall not sow your field with two kinds of seed, nor wear a garment upon you of two kinds of material mixed together.”

1. This law is situated in the middle of the previous set of laws and has in mind the same context of not doing what the Canaanites had done. It is possible that the Canaanites were trying to engineer hybrid plants and animals. Jacob knew about genetic modification (Genesis 30:31-40).

 c. Leviticus 20:15-16, 23

“¹⁵ If there is a man who lies with an animal, he shall surely be put to death; you shall also kill the animal. ¹⁶ If there is a woman who approaches any animal to mate with it, you shall kill the woman and the animal; they shall surely be put to death. Their bloodguiltiness is upon them.”

“²³ Moreover, you shall not follow the customs of the nation which I will drive out before you, for they did all these things, and therefore I have abhorred them.”


1. There is concern regarding the mixing of kinds even though an offspring cannot result from such unions.

3. With this data in mind, the point is that “... before Genesis 6, right in the middle of Genesis 6 and after a good deal of time is taken up discussing the mixing of kinds ... Therefore, we have good reason to believe that the origin of this problem occurred some time prior to the flood.” VanDorn, *Giants*, p. 38. [Emphasis Mine]

C. Corruption of all living things

1. “All flesh corrupted itself,” Genesis 6:12, therefore God destroyed “all flesh” that was on the earth. Genesis 6:13,17; 7:21; 9:11-17. God was even angry at the birds, mammals and crawling things, but why? Had they sinned? Is it possible that all flesh became corrupt because of a mixing of kinds? Why did God not simply send a plague upon humanity? Answer: Everything had become corrupted.

a. Gordon Wenham noted the many prohibitions found in the Law of Moses regarding mixing crops and materials for clothing. He further highlighted laws prohibiting bestiality and marrying Canaanites. He then remarks:

 “It therefore follows that unions between the ‘sons of the gods’ and human women must be at least as reprehensible, for in this case both parties must

know it is against the will of the creator who made the world so that everything should reproduce ‘according to its kind.’” – Wenham, *Genesis 1-15*, p. 141. [Emphasis mine]

b. How could this be? No one knows but consider that they lived a lot longer than we do, and the required knowledge may have had divine origin.

2. The evidence suggests that mixing of kinds was a forbidden science that was taught to mankind by the “watchers” prior to the flood.

a. *The Book of Jashar* is a book which claims to be from antiquity, but first published into English in 1625, which was well before the advent of modern genetic manipulation. The original as noted within the Old Testament has not survived. There is a passage in the Book of Jasher found in the “Genesis Apocryphon” which was found among the Dead Sea Scrolls in 1947 which could mean that the book is at least 2000 years old. The 1625 copy reads:

“And every man ... corrupted the earth, and the earth was filled with violence. And ... the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon the earth, all men and all animals.” (4:17-18) [Emphasis Mine]

1. Regarding this ancient book, there are thirteen non-canonical works cited in the Scripture with Jashar the only one to survive at least in a 1625 edition. The name means “Book of the Upright” or “Book of the Just Man”. It is referenced three times in the Bible. Its history spans creation to the death of Joshua, approximately 2516 years of history.

a. Joshua 10:13

“¹³ So the sun stood still, and the moon stopped,
Until the nation avenged themselves of their enemies.
Is it not written in the book of Jashar? And the sun stopped in the middle of the sky and did not hasten to go down for about a whole day.”



b. II Samuel 1:18

“¹⁸ and he told them to teach the sons of Judah the song of the bow; behold, it is written in the book of Jashar.”



c. II Timothy 3:8

“⁸ Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected in regard to the faith.” (The names Jannes and Jambres are mentioned in *Jasher* 79:27, and Moses is mentioned in 73:29.)

b. Old Testament citations of non-canonical books include:

1. *Book of Wars of the Lord* – Numbers 21:14

2. *Book of Gad the Seer* – I Chronicles 29:29

c. Additional books cited by New Testament authors:



1. *Assumption of Moses* – Jude 9 “Michael ... body of Moses”

2. *Book of Enoch* – Jude 4, 6, 13, 14-15, II Peter 2:4, 3:13

3. *Epistle to the Laodiceans* – Col. 4:16 “Read the Epistle of the Laodiceans.”

4. *Martyrdom of Isaiah* – Heb. 11:37 “They were sawn in two.”

III. Summation

A. The supernatural view, though bazaar to our minds, makes the most sense of the text.

1. This was the only known view concerning Genesis 6:1-4 prior to the second century AD.

2. It was intrinsic to Jewish understanding

3. It was the sole viewpoint during the time of Jesus and the Apostles.

4. It will be demonstrated in a later lesson that New Testament authors assumed the supernatural view of Genesis 6.

B. Refutation

1. Jewish opposition comes to the forefront by the end of the second century.

- a. The Virgin Birth, a cardinal doctrine of Christianity, is too similar to the former supernatural view of Genesis 6:1-4. It had to be abandoned!
- 2. Christian theological opposition is mostly based upon the notion of absurdity and concern for monotheism.

a. Absurdity. It is held when something appears odd or seems illogical. Yet, many Christian doctrines are odd or even absurd to the natural mind.

- 1. Virgin birth
- 2. Dual nature of Christ
- 3. Resurrection of the Dead.
- 4. Trinitarian view of the Godhead

Defies logic and to the natural mind absurd.

b. Monotheism is a cardinal doctrine of both orthodox Judaism and Evangelical Reformed Christianity. It cannot be compromised. Yet, a supernatural view of the “sons of God” in Genesis 6:1-4 and a number of other texts do not undermine monotheism.

- 1. Yahweh is the “most high God.” He is completely unique in all of His attributes!

C. Note divine beings’ prerogatives while in human form.

- 1. They appear to rest.
- 2. They wash themselves.
- 3. They eat bread and meat.
- 4. They grabbed Lot.

a. Genesis 18:4 (with Abraham)

“⁴ Please let a little water be brought and wash your feet, and rest yourselves under the tree.”

b. Genesis 18:8 (with Abraham)

“⁸ He took curds and milk and the calf which he had prepared, and placed it before them; and he was standing by them under the tree as they ate.”



c. Genesis 19:3, 10 (with Lot)

“³ Yet he urged them strongly, so they turned aside to him and entered his house; and he prepared a feast for them, and baked unleavened bread, and they ate.”

“¹⁰ But the men reached out their hands and brought Lot into the house with them, and shut the door.”

4. If they eat, drink and rest, is it hard to believe they have sexual organs, too?

5. Jewish scholarship through the second century had no problem with this understanding.

6. What about angels who do not marry?

a. Matthew 22:30

“³⁰ For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.”

1. Read carefully – “in heaven” they do not marry. The entire point is that lesser *elohim* descended to earth to carry out their plan.

7. Some have entertained angels although unaware. (Hebrews 13:2).

a. They can appear to be so human that their divine origin is hidden from our eyes.

IV. The Word of the Lord on “unholy mixture.”

A. Illustration: The pitcher of clean water becomes tainted when food dye is added.

B. How are our lives becoming tainted by “unholy mixture”?

1. I John 2:15-17

“¹⁵ Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. ¹⁷ The world is passing away, and also its lusts; but the one who does the will of God lives forever.”

2. Think about your eyes, your hands, your feet, your mouth and your mind.

3. The stock and trade of the watchers is unholy mixture. They love it and it may be present in what you love.

a. Mix, mix, mix – what are the ingredients of your life?

b. Turning from “the way” to “a way”.

4. I Peter 1:13-16

“¹³ Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. ¹⁴ As obedient children, do not be conformed to the former lusts which were yours in your ignorance, ¹⁵ but like the Holy One who called you, be holy yourselves also in all your behavior; ¹⁶ because it is written, “You shall be holy, for I am holy.”

5. May our pitchers remain clear, but when tainted, fling yourself to the cross.

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