

### Introduction

Genesis 5 begins with “This is the book of the generations of Adam.” This introductory formula denotes that we have entered a new major segment of Genesis.<sup>1214</sup> Since the word “generations” derives from the verb which connotes “fathering offspring,” it connotes a family or clan history.<sup>1215</sup> Genealogies in the Ancient Near East suggested continuity and relationship to increase a person’s power and prestige.<sup>1216</sup>

Moses began this chapter by returning to the sixth day of creation. He wrote, “On the day when God created humanity, in the likeness of God he created him. Male and female, he created them. And he blessed them, and he called their name ‘human’ on the day they were created.”

Unlike the animals, which God created in various species and kinds, Moses described people in terms of gender. Therefore, this verse affirms that the Lord created both men and women in his image to rule over creation (Cf. Gen 1:26–28).<sup>1217</sup> He also designed us to experience community with each other. This enables us to express all that it means to be fully human, whether we marry or remain single.<sup>1218</sup>

Moses concluded Adam’s biography by writing, “And it was that the days of Adam after his fathering of Seth [were] 800 years, and he fathered sons and daughters. And so it was that all the days of Adam which he lived [were] 930 years. And he died.” Here we finally see the physical death resulting from the fall. The refrain, “and he died” at the end of the description of even the oldest patriarch points to the universality of the impact of sin upon Adam.<sup>1219</sup>

Once again, Moses surveyed the era of Gen 4 but from the vantage point of the line of Seth.<sup>1220</sup> Unlike Cain’s cursed line, which prominently features two murderers, the promised lineage of Seth links the two founders of humanity: Adam and Noah.<sup>1221</sup> Thus, Moses recognized Noah as the legitimate seed who built a godly culture.<sup>1222</sup>

By limiting the Gen 5 and Gen 11 accounts to ten generations of people of importance or who lived at critical times, Moses presented the flood as the important dividing line of primeval history.<sup>1223</sup> These genealogies contain broken lines of descent which include only the most significant ancestors. This enables us to recognize that the periods of time from Adam to Noah and from Noah to Abraham almost certainly differ in length.<sup>1224</sup>

The long lives of the descendants of Seth may depict that they were unusually godly people or that the curse of death gradually took its hold upon humanity.<sup>1225</sup> By recording precise numbers, this genealogical record conveys that Moses discussed real people.<sup>1226</sup> While God’s blessing remained upon them in terms of their fruitfulness, Moses reminds us that the effects of sin remained by repeating the refrain, “and he died.”<sup>1227</sup> We know virtually nothing about the

<sup>1214</sup>Wenham, *Genesis 1–15*, 121.

<sup>1215</sup>Schreiner, “תולדות” (*toledot*), *TDOT*, 15:582–8, 582–3.

<sup>1216</sup>Matthews, Chavalas, and Walton, *IVPBBCOT*, Gen 5:1–32.

<sup>1217</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 138–9.

<sup>1218</sup>Bonhoeffer, *Creation and Fall: A Theological Exposition of Genesis 1–3*, 83

<sup>1219</sup>Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 135.

<sup>1220</sup>Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 189.

<sup>1221</sup>Waltke and Fredricks, *Genesis: A Commentary*, 112.

<sup>1222</sup>Waltke and Fredricks, *Genesis: A Commentary*, 109.

<sup>1223</sup>Waltke and Fredricks, *Genesis: A Commentary*, 111.

<sup>1224</sup>Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 10–1.

<sup>1225</sup>Walton, *Genesis*, 282.

<sup>1226</sup>Wenham, *Genesis 1–15*, 134.

<sup>1227</sup>Walton, *Genesis*, 284.

men listed in Gen 5 through v. 20 aside from the meaning of a few of their names.<sup>1228</sup> They simply form links in the chain between Seth and Noah.

In contrast, Enoch walked in fellowship with God; and God walked in close communion with Enoch.<sup>1229</sup> Both parties experienced mutually satisfying intimate communication.<sup>1230</sup> Yet, Enoch lived for a relatively short time since “Enoch walked with God, and he [was] not, because God took him.” Precisely because Enoch walked with God, he did not suffer the fate of Adam and his other descendants.<sup>1231</sup> Thus, Enoch found true life in the midst of the curse of death.<sup>1232</sup> The greatest honor is not a long life but to be lifted into the presence of God without dying.<sup>1233</sup>

### Seeking Relief

**1) Gen 5:28–32:** Moses began this section by writing, “And Lamech lived 182 years, and he fathered a son.” This Lamech differed greatly from the one depicted in Gen 4:19, 23–24.<sup>1234</sup> The one who came from the lineage of Seth desired deliverance from God’s curse upon the ground, instead of seeking revenge (Gen 3:17–19).<sup>1235</sup>

As a result of Adam’s choice to pursue wisdom on his own without depending upon the Lord (Gen 3:1–7),<sup>1236</sup> human mastery over creation was subjected to frustration (Gen 1:26–28),<sup>1237</sup> replaced by alienation from our environment (Rom 8:19–22).<sup>1238</sup> Land blessed by God is well-watered and fertile (Gen 2:8–10; Deut 33:13–16). Under his curse, it becomes dry and unproductive (Deut 28:17–18).<sup>1239</sup>

Since God removed his protection and favor, the ground yielded produce only through hard labor.<sup>1240</sup> No longer a delight, work had become an enemy.<sup>1241</sup> Since inedible growth replaced plants needed for food, people constantly toiled to sustain life (Prov 24:30–34).<sup>1242</sup>

For the first time in Gen 5, a father explained his rationale for the name he chose for his son.<sup>1243</sup> Lamech “called his name Noah, saying, ‘This one shall relieve us from our work and from the painful toil of our hands [arising] from the ground which the Lord has put under a curse.’” Lamech used the same Hebrew word which described what Eve and Adam experienced: “pain” (*itsabon*) (Gen 3:16–17).<sup>1244</sup>

<sup>1228</sup> Wenham, *Genesis 1–15*, 127.

<sup>1229</sup> Waltke and Fredricks, *Genesis: A Commentary*, 114–5.

<sup>1230</sup> F. J. Helfmeyer, “הַלֵּךְ וְהַלִּיחָה” (*halakh and halikhah*) *TDOT* 3:388–403, 394.

<sup>1231</sup> Walton, *Genesis*, 279.

<sup>1232</sup> Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary*, 118.

<sup>1233</sup> Hamilton, *The Book of Genesis, Chapters 1–17*, 257.

<sup>1234</sup> Wenham, *Genesis 1–15*, 128.

<sup>1235</sup> Waltke and Fredricks, *Genesis: A Commentary*, 115.

<sup>1236</sup> John H. Walton, *The Lost World of Adam and Eve: Genesis 2–3 and the Human Origins Debate* (Downers Grove, IL: InterVarsity Press, 2015), 143–4.

<sup>1237</sup> Waltke and Fredricks, *Genesis: A Commentary*, 94.

<sup>1238</sup> Dietrich Bonhoeffer, *Creation and Fall: A Theological Exposition of Genesis 1–3* (ed. Martin Rüter, Ilse Tödt, and John W. De Gruchy; trans. Douglas Stephen Bax; DBW; Minneapolis, MN: Fortress, 2004), 133–4.

<sup>1239</sup> Wenham, *Genesis 1–15*, 82.

<sup>1240</sup> Walton, *Genesis*, 229.

<sup>1241</sup> Bonhoeffer, *Creation and Fall: A Theological Exposition of Genesis 1–3*, 134.

<sup>1242</sup> Waltke and Fredricks, *Genesis: A Commentary*, 95.

<sup>1243</sup> Hamilton, *The Book of Genesis, Chapters 1–17*, 258.

<sup>1244</sup> Brown, Driver, and Briggs, “עֲצָבוֹן” (*itsabon*), *BDB*, 781,

<https://archive.org/stream/hebrewenglishlex00browuoft#page/780/mode/2up>.

Due to Noah’s importance in the book of Genesis, Moses repeatedly related the sound of his name to important theological themes in Gen 6–10.<sup>1245</sup> Noah’s name sounds like the Hebrew word which means “comfort” or “relieve” (*nuah*). However, it does not derive from it.<sup>1246</sup>

The desire to receive rest from one’s toil conspicuously appears in Ancient Near Eastern (ANE) literature.<sup>1247</sup> In *Enuma Elish*, the boisterous antics of some lesser gods disturbed the rest of Apsu, the chief god. He complained to the water goddess Tiamat, “Their ways are truly loathsome unto me. By day I find no relief, nor repose by night. I will destroy, I will wreck their ways that quiet may be restored. Let us have rest!”<sup>1248</sup>

Tiamat reacted to his desire to kill the other gods by rebelling. Consequently, the absence of rest led to primordial conflict before the gods created people.<sup>1249</sup> After the battle, Marduk announced to the other gods that people “shall be charged with the service of the gods that they might be at ease!”<sup>1250</sup> Freed from the menial tasks of managing the earth and providing food for themselves, the gods could rest.<sup>1251</sup>

Similarly, the Akkadian myth *Creation of Man by the Mother Goddess* states, “That which is slight he shall raise to abundance, the work of god man shall bear!...Create, then...and let him bear the yoke! The yoke he shall bear...the work of god man shall bear!”<sup>1252</sup> Thus, in ANE thought, people labored so the gods could rest.<sup>1253</sup>

The biblical concept that God intended for humans to participate in his rest is unique in the ANE (Gen 2:1–3; Exod 20:8–11).<sup>1254</sup> It appears that Israel first kept the Sabbath during their time in the wilderness (Exod 16:22–30).<sup>1255</sup> Therefore, Lamech most likely did not observe days of rest from his toil, nor did he conceive the possibility of such a luxury. Perhaps Lamech prophesied that his son Noah would introduce new agricultural practices (Gen 9:20).<sup>1256</sup> On the other hand, his words may reflect his desperate desire for relief from his miserable life of servitude to the ground, as it needed constant tending to produce food.<sup>1257</sup>

Moses returned to the standard format of this genealogy by writing, “And Lamech, after fathering Noah, lived 595 years. And he fathered [other] sons and daughters.” Just as with the linear genealogies of Cain and Shem (Gen 4:19–22; Gen 11:26), the tenth generation in Seth’s ancestral record names three sons. Moses wrote, “And Noah was 500 years old. And he fathered Shem, Ham, and Japheth.”<sup>1258</sup> Then, the genealogical record of Noah comes to a halt. It shall not

<sup>1245</sup>Wenham, *Genesis 1–15*, 128.

<sup>1246</sup>Brown, Driver, and Briggs, *BDB*, “נִוַח” (*nuah*), 628–9, <https://archive.org/stream/hebrewenglishlex00browuoft#page/628/mode/2up>.

<sup>1247</sup>Matthews, Chavalas, and Walton, *IVPBBOT*, Gen 5:32.

<sup>1248</sup>“The Creation Epic” (*Enuma Elish*), *ANET*, tablet 1:35–40, 61, [https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n85/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n85/mode/2up).

<sup>1249</sup>Walton, *Genesis*, 150.

<sup>1250</sup>“The Creation Epic” (*Enuma Elish*), *ANET*, 6:8, 68, [https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n93/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n93/mode/2up).

<sup>1251</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 143.

<sup>1252</sup>E. A. Speiser, trans., “Creation of Man by the Mother Goddess,” in *ANET*, obv. 1–9, 99, [https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n123/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n123/mode/2up).

<sup>1253</sup>Wenham, *Genesis 1–15*, 53.

<sup>1254</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 143.

<sup>1255</sup>Wenham, *Genesis 1–15*, 36.

<sup>1256</sup>Waltke and Fredricks, *Genesis: A Commentary*, 115.

<sup>1257</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 259.

<sup>1258</sup>Wenham, *Genesis 1–15*, 129.

resume until after the deluge (Gen 9:28–29). This indicates that Moses inserted the flood narrative here to expand the account of the descendants of Seth.<sup>1259</sup>

**Read Gen 5:28–32.** Why did Lamech name his son Noah? How does the biblical notion of rest differ from the concept in other ANE literature? Do you think that Lamech was prophesying or expressing his desperation? How would you have felt in his place?

### Groaning for a Redeemed Body

**2) Rom 8:23–25:** In the previous verses (Rom 8:18–22), the Apostle Paul expressed that both we and all the sub-human creation desperately yearn for the deliverance which shall come when God fully reveals the glory of his people.<sup>1260</sup> He began v. 23 by writing, “And not only [creation] but also we ourselves, having the first fruits of the Spirit, we also within ourselves are groaning, eagerly awaiting adoption, the redemption of our bodies.” By repeating “we also ourselves” Paul made his statement highly emphatic.<sup>1261</sup>

First fruits (*aparchē*) consisted of the earliest part of a harvest. Immediately after Passover each year, a priest waved a sheaf of barley before the Lord to dedicate that harvest. Fifty days later, Israelites held a similar ceremony for the first fruits of the wheat harvest (Exod 23:14–19; Lev 23:5–11, 15–21). Seven weeks and one day separated these rites, so people called the second one the Feast of Weeks (Num 18:26). Highlighting the importance of these festivals, God commanded every man in Israel to gather to celebrate them every year (Deut 16:16).<sup>1262</sup>

The Greek name for the Feast of Weeks is Pentecost, a term meaning “fiftieth”.<sup>1263</sup> Significantly, the Holy Spirit came upon the earliest Christians during the first Pentecost after Jesus’s resurrection (Acts 2:1–4). Therefore, Paul used the term “first fruits” as a metaphor for the Holy Spirit living within God’s people (2 Cor 1:21–22; Eph 1:13–14). In an interesting twist, God gifts us with the presence of the Holy Spirit as a pledge of greater things in the future. This first fruit does not signify what we offer to the Lord.<sup>1264</sup> God has already begun his redemptive work within us, which shall finally reach its culmination in the age to come (Rom 8:11–13; Tit 3:5–7).<sup>1265</sup>

Paul wrote, “We ourselves, having the first fruits of the Spirit, we also within ourselves are groaning.” These utterances connect us with the rest of creation (Rom 8:18–21).<sup>1266</sup> Although we have received the great blessing of salvation, we still experience the sin and death of this

<sup>1259</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 259–60.

<sup>1260</sup>Moo, *The Epistle to the Romans*, 518–9.

<sup>1261</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 1:417.

<sup>1262</sup>Richard O. Rigsby, “First Fruits,” *ABD* 2:796–7.

<sup>1263</sup>Arndt, Danker, and Bauer, “πεντηκοστή” (*pentēkostē*), *BDAG*, 795.

<sup>1264</sup>Witherington and Hyatt, *Paul’s Letter to the Romans: A Socio-Rhetorical Commentary*, 224.

<sup>1265</sup>Moo, *The Epistle to the Romans*, 520.

<sup>1266</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 1:419.

fallen world (2 Cor 4:7–12).<sup>1267</sup> As a result, we endure the frustrations of living in the “now and not yet” era of the kingdom of God (Phil 1:21–24).<sup>1268</sup>

Our groaning does not occur despite possessing the Spirit but precisely because he dwells within us.<sup>1269</sup> Due to his presence, we experience the anguish of knowing what we are missing (2 Cor 5:1–8). A friend of mine likened this to recognizing that you have great needs and seeing a huge pile of presents bearing your name under the Christmas tree...in November.

In the age to come, God shall display our current status as his vice-regents—the sons and daughters of the Lord—to everyone (Eph 1:5–6).<sup>1270</sup> This concept of sonship closely relates to image-bearing (Gen 5:3). Similarly, Scripture describes the son of God as “the image of the invisible God, the firstborn of all creation” (Col 1:15).<sup>1271</sup> In the covenant which the Lord made with David, God promised to the king’s descendant, “I shall be to him a father, and he shall be to me a son” (2 Sam 7:12–16). Later in Israel’s history, the Lord applied the designation “my son” not only to the royal messiah, but also to the end-time people of God (Hos 1:10).<sup>1272</sup>

In keeping with Deut 30:6, the author of a second century BC Jewish manuscript wrote: “And after this they will turn to Me in all uprightness and with all [their] heart and with all their soul, and I shall circumcise the foreskin of their heart and...the heart of their seed, and I shall create in them a holy spirit, and I shall cleanse them...And their souls will cleave to me...and they will fulfill my commandments, and I shall be their Father...And they will all be called children of the living God, and every angel and every spirit will know, yea, they will know that these are my children...and that I love them.”<sup>1273</sup>

This concept of being a son or daughter of God did not originate with the New Testament (NT). The Lord had promised to redeem righteous Jews from their exile in a second exodus, joining them with the gentiles as God’s people (Isa 2:1–4; Zech 8:20–23).<sup>1274</sup> Jewish scholars recognized the term “sons of God” as a distinguishing mark exclusive to faithful members of Israel. Yet, they welcomed and included believing gentiles (Josh 2:1, 8–14; Josh 6:25; Ruth 1:4, 16–18; Ruth 4:13–17).<sup>1275</sup>

By applying several Old Testament texts to gentiles (Isa 52:11 and 2 Sam 7:14),<sup>1276</sup> with an overt expansion to include women by adding the word “daughters,” Paul demonstrated that all believers equally comprise the heirs of God (2 Cor 6:16–18; Gal 3:26–29).<sup>1277</sup> Although the Lord has adopted us (Rom 8:14–17),<sup>1278</sup> the full benefit of our new status remains in the future (Rom 8:10–11, 28–30). Sonship can already be ours yet be the object of our hope.<sup>1279</sup>

As a result, we long for “the redemption of our bodies” at the time when God makes all

<sup>1267</sup>Moo, *The Epistle to the Romans*, 520.

<sup>1268</sup>Dunn, *Romans 1–8*, 474.

<sup>1269</sup>Moo, *Romans*, 267.

<sup>1270</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 1:413.

<sup>1271</sup>Kirk, *Unlocking Romans: Resurrection and the Justification of God*, 142.

<sup>1272</sup>J. Andrew Dearman, *The Book of Hosea* (NICOT; Grand Rapids: Eerdmans, 2010), 104.

<sup>1273</sup>Robert Henry Charles, trans., “The Book of Jubilees, or The Little Genesis” (Edinburgh; London: Black, 1902), 1:22–24, <https://archive.org/stream/bookofjubileesor00char#page/6/mode/2up>.

<sup>1274</sup>Ciampa, “The History of Redemption,” in *Central Themes in Biblical Theology: Mapping Unity in Diversity*, 272.

<sup>1275</sup>Ben Witherington III, *Grace in Galatia: A Commentary on Paul’s Letter to the Galatians* (Grand Rapids: Eerdmans, 1998), 269–70.

<sup>1276</sup>Seifrid, “Romans,” *Commentary on the New Testament Use of the Old Testament*, 771.

<sup>1277</sup>Witherington, *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians*, 406.

<sup>1278</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 1:419.

<sup>1279</sup>Moo, *The Epistle to the Romans*, 521.

things new and we experience put on Jesus’s perfection (1 Thess 4:13–18; 1 Cor 15:42–55; Rev 21:5–7; 1 John 3:2–3).<sup>1280</sup> Only then shall we receive complete redemption (Phil 3:20–21).<sup>1281</sup>

Paul explained that our expectant waiting should not surprise us, writing, “For in hope we were saved.”<sup>1282</sup> The full enjoyment of our salvation lies in the future.<sup>1283</sup> Employing wordplay, he wrote, “Hope which is seen is not hope, for who hopes for what he sees?” Hope remains a certain prospect which we do not yet possess (Heb 11:1),<sup>1284</sup> and simultaneously, an attitude which we display.<sup>1285</sup>

“But if we hope for what we do not see, then patiently (*hypomonē*) we eagerly wait (*apekdechomai*).” For the third time in seven verses, Paul used the term “eagerly wait.”<sup>1286</sup> A rare word outside of the NT, it connotes an “expectation of the end” (1 Cor 1:4–9),<sup>1287</sup> as if people attending a parade crane their necks to see what comes next. Since the hope of believers relies upon God—rather than on us—we can endure the intense pressure of the trials of this life (Rom 5:1–5; Heb 12:1–3; James 1:2–4).<sup>1288</sup>

**a) Read Rom 8:23–25.** What does it mean to have the first fruits of the Spirit? Why does having the Holy Spirit within us cause us to groan? What are the implications of our adoption by God? How did Paul use the word hope in two different ways? What does our hope produce in us? How are you like Lamech (Gen 5:28–29)?

### Helped in Our Weakness

**b) Rom 8:26–27:** Paul observed, “And in the same way also the Spirit helps us in our weakness.” Hope enables us to endure suffering. Meanwhile, the Holy Spirit sustains us in our frailty (Rom 8:23–25).<sup>1289</sup> The word which Paul used to depict the helping work of the Spirit (*synantilambanomai*) literally means “to take up with.”<sup>1290</sup> It appears elsewhere in the New Testament (NT) only in Luke 10:40.

In the Greek translation of the Old Testament, the term describes the support which seventy elders gave to Moses as he went about his duties (Exod 18:22; Num 11:16–17).<sup>1291</sup> Thus,

<sup>1280</sup>Dunn, *Romans 1–8*, 474.

<sup>1281</sup>Witherington and Hyatt, *Paul’s Letter to the Romans: A Socio-Rhetorical Commentary*, 225.

<sup>1282</sup>Moo, *The Epistle to the Romans*, 521.

<sup>1283</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 1:419–20.

<sup>1284</sup>Ryken, Wilhoit, and Reid, eds., “Hope,” *DBI*, 399.

<sup>1285</sup>Moo, *The Epistle to the Romans*, 522.

<sup>1286</sup>Dunn, *Romans 1–8*, 476.

<sup>1287</sup>Walter Grundmann, “ἀπεκδέχομαι” (*apekdechomai*), *TDNT*, 2:56.

<sup>1288</sup>Moo, *Romans*, 268.

<sup>1289</sup>Moo, *Romans*, 268.

<sup>1290</sup>Gerhard Delling, “συναντιλαμβάνομαι” (*synantilambanomai*), *TDNT*, 1:376.

<sup>1291</sup>Arndt, Danker, and Bauer, “συναντιλαμβάνομαι” (*synantilambanomai*), *BDAG*, 965.

the word connotes taking on the burden of another to transfer or share its weight (Ps 89:20–21).<sup>1292</sup> This word commonly appeared in Greco-Roman literature, where it describes lending aid to someone.<sup>1293</sup>

For example, Josephus (37–100 AD) employed the term when he wrote, “As for those laws which Moses left concerning our common conversation and intercourse one with another...I propose to myself, with God's assistance (*synantilambanomai*), to write, after I have finished the work I am now upon.”<sup>1294</sup>

Within the NT, the word translated as “weakness” (*astheneia*) usually refers to the totality of the human condition, rather than just a person's physical state.<sup>1295</sup> Paul applied it earlier in this chapter to convey the insufficiency of the Mosaic law (Rom 8:3). Our frailty in body, mind, and spirit reminds us that we are creatures, rather than the creator.<sup>1296</sup>

As an example of our weakness, Paul wrote, “For what it is necessary for us to pray for, we do not know.” The apostle addressed the content of our entreaties, rather than referred to the style of our prayers.<sup>1297</sup> We often cannot ascertain the will of God in order to pray accordingly (Matt 6:10; 2 Cor 12:7–9; Rom 1:9–13).<sup>1298</sup>

When we don't know how to pray, “The Spirit itself intercedes on our behalf with wordless groans.”<sup>1299</sup> Thus, in a few short verses, Paul linked creation, believers, and the Holy Spirit with one common characteristic: as we wait patiently for the new creation, we groan (Rom 8:22–27).<sup>1300</sup> Despite this literary parallel, the purpose of the Spirit's groaning remains vastly different from ours and from nature's.<sup>1301</sup>

The word translated as “interceding on our behalf” (*hyperentunchanō*) occurs only here in the NT.<sup>1302</sup> Furthermore, no earlier example occurs in secular Greek.<sup>1303</sup> Therefore, we cannot tell whether it means that the Spirit helps us by aiding our prayers or by doing the praying for us. However, Paul added another word unique to the NT to describe the Spirit's groaning.<sup>1304</sup> He called it “unexpressed” or “wordless” (*alalētōs*).<sup>1305</sup>

While the Holy Spirit can certainly illuminate our minds to understand how to pray, instead the Spirit often works through our weakness by entreating for us.<sup>1306</sup> We experience this whenever we cry out to God in bewilderment.<sup>1307</sup> Although we remain unaware of the Spirit's

<sup>1292</sup>Moo, *The Epistle to the Romans*, 522–3.

<sup>1293</sup>Dunn, *Romans 1–8*, 476.

<sup>1294</sup>Flavius Josephus, *The Antiquities of the Jews* (trans. William Whiston; The Complete Works of Flavius Josephus; Auburn and Buffalo, NY: John E. Beardsley, 1895), 4.8.4, <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0146%3Abook%3D4%3Awhiston+chapter%3D8%3Awhiston+section%3D4>.

<sup>1295</sup>Moo, *The Epistle to the Romans*, 523.

<sup>1296</sup>Dunn, *Romans 1–8*, 477.

<sup>1297</sup>Moo, *The Epistle to the Romans*, 523.

<sup>1298</sup>Witherington and Hyatt, *Paul's Letter to the Romans: A Socio-Rhetorical Commentary*, 225.

<sup>1299</sup>Moo, *Romans*, 268. In Greek, the word “Spirit” is neither male nor female but neuter.

<sup>1300</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 1:420–1.

<sup>1301</sup>Moo, *The Epistle to the Romans*, 523.

<sup>1302</sup>Arndt, Danker, and Bauer, “ὑπερεντυχάνω” (*hyperentunchanō*), *BDAG*, 1033.

<sup>1303</sup>Dunn, *Romans 1–8*, 478.

<sup>1304</sup>Moo, *The Epistle to the Romans*, 524.

<sup>1305</sup>Arndt, Danker, and Bauer, “ἀλάλητος” (*alalētōs*), *BDAG*, 41.

<sup>1306</sup>Dunn, *Romans 1–8*, 477–8. A corollary to this is that we cannot consider the ability to give eloquent prayers a sign of the Spirit's presence in a person.

<sup>1307</sup>Moo, *The Epistle to the Romans*, 524.

groans on our behalf, God hears them.<sup>1308</sup> Thus, we have both the Son and the Spirit pleading for us in accordance with God’s will before the Father (Heb 7:24–25; Rom 8:31–34).<sup>1309</sup> Even when we ask for things which are not in our best interest, we can trust the Spirit’s ministry of intercession to make things right (Rom 8:27).<sup>1310</sup>

**Read Rom 8:26–27.** How do these verses provide comfort and hope to you?

### Sons of God or Sons of the Gods?

**3) Gen 6:1–2:** This passage contains numerous parallels to other documents from the Ancient Near East (ANE). As a result, the original audience understood much of the ambiguity we encounter. However, these similarities do not imply that Moses copied from those sources, as stark differences occur.<sup>1311</sup>

The section from Gen 6:1–8 not only recalls the great evil which arose from the line of Cain (Gen 4:17–24), it creates a transition from the genealogy of the godly line of Seth to the account of the flood (Gen 6:9–9:17).<sup>1312</sup> In Gen 3, Moses recounted the fall of humanity; in Gen 4, he depicted the fall of the family; and here he demonstrated the fall of society via institutionalized oppression.<sup>1313</sup>

Moses employed wordplay to indicate that people obeyed the mandate to “be fruitful and multiply” (Gen 1:28).<sup>1314</sup> The chapter opens with, “And it came about, when humanity (*adam*) began to multiply on the face of the land (*adamah*), and daughters were born to them....”

This meshes perfectly with the account of life before the flood in the Atrahasis Epic. It begins by stating, “The land became wide, the peop[le became nu]merous, the land bellowed like wild oxen, the god [Enlil] was disturbed by their uproar.”<sup>1315</sup>

While in Gen 5 the focus fell upon men, here the emphasis shifts to women and what happened to them.<sup>1316</sup> “And the sons of the gods saw the daughters of men, that they [were] beautiful. And they took to themselves wives, whomever they chose.” “The sons of the gods” can also be translated as “the sons of God” (Ps 29:1; Ps 89:7).<sup>1317</sup>

This occurs because the generic name of God (*El*) usually appears in the Old Testament (OT) as a plural (*Elohim*) even though it denotes only one God.<sup>1318</sup> In reference to the God of Israel, “*Elohim*” appears 2,372 times; the singular “*El*” occurs only fifty-seven times, mostly in the book of Job.<sup>1319</sup>

<sup>1308</sup>Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 1:423–4.

<sup>1309</sup>Moo, *Romans*, 269.

<sup>1310</sup>Moo, *The Epistle to the Romans*, 526.

<sup>1311</sup>Walton, *Genesis*, 294.

<sup>1312</sup>Waltke and Fredricks, *Genesis: A Commentary*, 115.

<sup>1313</sup>Walton, *Genesis*, 298.

<sup>1314</sup>Wenham, *Genesis 1–15*, 139.

<sup>1315</sup>E. A. Speiser, trans., “The Atrahasis Epic (Old Babylonian Version),” in *ANET*, tablet 2, col i, lines 1–3, 104. [https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n129/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n129/mode/2up).

<sup>1316</sup>Wenham, *Genesis 1–15*, 139.

<sup>1317</sup>Wenham, *Genesis 1–15*, 139.

<sup>1318</sup>Gesenius, *Gesenius’ Hebrew Grammar*, 399,

<https://archive.org/stream/geseniushebrewgr00geseuoft#page/398/mode/2up>.

<sup>1319</sup>Terence E. Fretheim, “אֱלֹהִים” (*elohim*), *NIDOTTE* 1:405.

Apart from the OT, *Elohim* never refers to only one god in the ANE. Instead, the singular “*El*” commonly designates a deity. In Poems about Baal and Anath, the poet wrote, “Oh, my father Bull *El*! I have no house [like] the gods [*Elohim*].”<sup>1320</sup>

Based upon the Hebrew, we cannot ascertain whether Gen 6:2 refers to the God of Abraham, Noah, and Moses, or to other deities.<sup>1321</sup> This contributes to the difficult task of determining exactly the identity of “the sons of God/the gods.”<sup>1322</sup> Although this issue has been described as “one of the thorniest in the OT,”<sup>1323</sup> their appearance without any explanation indicates that Moses’s first readers knew the answer.<sup>1324</sup> Hebrew grammar permits three different interpretations.<sup>1325</sup> We shall explore each in turn.

### Descendants of Seth as the Sons of God

**b) Gen 6:1–2 cont.:** This chapter opens with, “And it came about, when humanity (*adam*) began to multiply on the face of the land, and daughters were born to them, and the sons of God/the gods saw the daughters of humanity, that they [were] good (*tov*). And they took to themselves wives, whomever they chose.”

One option for identifying “the sons of God/the gods” asserts that these men hailed from the godly descendants of Seth (Gen 5), in contrast to the godless men from the line of Cain (Gen 4:17–24).<sup>1326</sup> Beginning in the third century AD, this comprised the dominant Christian understanding.<sup>1327</sup> Augustine (354–430) popularized the notion in his great work *The City of God*.<sup>1328</sup> Other proponents of this view included Luther and Calvin.<sup>1329</sup>

Corporate sonship of the nation of Israel does appear in several Old Testament texts, lending credence to this concept (Exod 4:22; Deut 14:1).<sup>1330</sup> If correct, the sin consisted of marriages between godly men and ungodly women.<sup>1331</sup> However, this option restricts the word “humanity” (*adam*) in Gen 6:1 to a specific group of men in Gen 6:2. This also requires understanding the “daughters of humanity” as “daughters of descendants of Cain.” Furthermore, Moses never specifically delineated men from the lineage of Seth as “the sons of God.”<sup>1332</sup>

In addition, this view ignores any other lines of descent from Adam and Eve (Gen 5:4). It assigns an evil nature to every descendant of Cain, while presuming the godliness of everyone from Seth’s line. Finally, it fails to explain why Moses employed the phrase “daughters of humanity” to describe wicked people, especially since the text calls them “good” (*tov*), a positive quality associated with marriageability.<sup>1333</sup>

Nevertheless, until nineteenth century archaeologists unearthed great quantities of

<sup>1320</sup>H. L. Ginsberg, trans., “Poems About Baal and Anath,” in *ANET*, 18–9, 129.

[https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n153/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n153/mode/2up).

<sup>1321</sup>Helmer Ringgren, “אֱלֹהִים” (*elohim*), *TDOT* 1:276–84, 276.

<sup>1322</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 262.

<sup>1323</sup>Walton, *Genesis*, 291.

<sup>1324</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 262.

<sup>1325</sup>Waltke and Fredricks, *Genesis: A Commentary*, 115–6.

<sup>1326</sup>Wenham, *Genesis 1–15*, 139.

<sup>1327</sup>Waltke and Fredricks, *Genesis: A Commentary*, 116.

<sup>1328</sup>Augustine, *The City of God, 2 Vols*, 15, 2:62, <https://archive.org/stream/TheCityOfGodV2#page/n73/mode/2up>.

<sup>1329</sup>Waltke and Fredricks, *Genesis: A Commentary*, 116.

<sup>1330</sup>Matthews, Chavalas, and Walton, *IVPBBOT*, Gen 6:2.

<sup>1331</sup>Walton, *Genesis*, 291.

<sup>1332</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 264.

<sup>1333</sup>I. Höver-Johag, “טוֹב” (*tov*) *TDOT* 5:296–317, 306.

Ancient Near Eastern cuneiform tablets and Egyptian hieroglyphics, this view held sway.<sup>1334</sup> Today, few experts advocate this interpretation.<sup>1335</sup>

**Read Gen 6:1–2.** List the strengths and weaknesses for the view that these men were descendants of Seth who intermarried with the descendants of Cain:

strengths—

weaknesses—

### Fallen Angels as the Sons of God

**c) Gen 6:1–2 cont.:** This chapter opens with, “And it came about, when humanity (*adam*) began to multiply on the face of the land, and daughters were born to them, and the sons of God/the gods saw the daughters of humanity (*adam*), that they [were] good (*tov*). And they took to themselves wives, whomever they chose.”

The term “sons of God” does occasionally refer to angels in the Old Testament (Job 38:4–7; Ps 89:6).<sup>1336</sup> Therefore, a second view of this passage asserts that “the sons of God” consisted of fallen angels or spirits (Job 1:6).<sup>1337</sup> In this case, they sinned by transgressing the boundaries between the material world of humanity and the spiritual arena of the heavenly realm.<sup>1338</sup> Throughout Genesis 3–11, people sought to overstep this boundary to achieve divine status. Here we see the opposite: members of the angelic world illicitly seeking to impose upon humanity.<sup>1339</sup>

Until the second century AD, scholars teaching this passage unanimously claimed that fallen angels engaged in sex with women.<sup>1340</sup> According to the second century BC Jewish work the Testament of Reuben:

“Women...overcome by the spirit of fornication...allured the Watchers [angels] who were before the Flood; for as these continually beheld them, they lusted after them, and they conceived the act in their mind; for they changed themselves into the shape of men and appeared to them when they were with their husbands. And the women lusting in their minds after their forms, gave birth to giants.”<sup>1341</sup>

Early Christians also attributed the fall of Satan’s subordinates to their lust for “the daughters of men.”<sup>1342</sup> For example, Justin Martyr (100–165 AD) wrote:

“God, when He had made the whole world, and subjected things earthly to man, and arranged the heavenly elements for the increase of fruits and rotation of the seasons and appointed this divine law—for these things also He evidently made for man—committed the care of men and of all things under heaven to angels whom He appointed over them.

“But the angels transgressed this appointment, and were captivated by love of women, and begat children who are those that are called demons; and besides, they afterwards subdued the human

<sup>1334</sup>Walton, *Genesis*, 291–3.

<sup>1335</sup>Wenham, *Genesis 1–15*, 140.

<sup>1336</sup>Matthews, Chavalas, and Walton, *IVPBBCOT*, Gen 6:2.

<sup>1337</sup>Wenham, *Genesis 1–15*, 139.

<sup>1338</sup>Walton, *Genesis*, 291.

<sup>1339</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 263.

<sup>1340</sup>Walton, *Genesis*, 291.

<sup>1341</sup>R. H. Charles, trans., “Testament of Reuben,” in *Testaments of the Twelve Patriarchs* (London: Black, 1908), 1–16, 5.2–7, 11–2, <https://archive.org/stream/testamentsoftwel08char#page/10/mode/2up>.

<sup>1342</sup>Louis Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans, 1938), 141.

race to themselves, partly by magical writings, and partly by fears and punishments they occasioned, and partly by teaching them to offer sacrifices, and incense, and libations, of which things they stood in need after they enslaved by lustful passions; and among men they sowed murders, wars, adulteries, intemperate needs, and all wickedness.”<sup>1343</sup>

Some modern scholars, such as Gordon Wenham, hold this view. They contend that unless Moses meant angels, the text says that “the sons of some men” married “the daughters of other men.” Wenham notes that, in Ugaritic texts, the “sons of *El*” refers to lesser gods in the divine pantheon.<sup>1344</sup>

However, the ones serving in *El*’s Council are not angels but gods.<sup>1345</sup> A frequently cited text says, “The offering which we offer, the sacrifice which we sacrifice, it ascends to the (father of the *bn zl* [sons of the gods]), it ascends to the dwelling of the *bn zl*, to the assembly of the *bn zl*.” Scholars often cite this text as a parallel to Gen 6:1–4, yet *bn zl* describes gods.<sup>1346</sup> Hence, a recent translation says, “May it be borne aloft [to the father of the gods, may it be borne aloft to the pantheon of the gods, may it be borne aloft to the assembly of the gods.”<sup>1347</sup>

Furthermore, interpreting the “sons of God/the gods” as angels does not fit the context of the flood.<sup>1348</sup> This passage in Gen 6:1–6 focuses upon the intensification of human sin.<sup>1349</sup> Accordingly, the Lord judged “flesh” (*basar*) in Gen 6:3, not spirit beings.<sup>1350</sup> Although angels can eat and drink (Gen 19:1–3),<sup>1351</sup> Jesus clarified that they do not marry (Luke 20:34–36).<sup>1352</sup>

The conviction that angels could not indulge in sexual activity led second century AD Jewish scholars to reject this explanation in favor of another interpretation.<sup>1353</sup> Christian commentators distanced themselves from it soon afterward but, as we have already seen, took a differing view.<sup>1354</sup>

**Read Gen 6:1–2.** List the strengths and weaknesses for interpreting the “sons of God” as fallen angels:

strengths–

weaknesses–

### Kings as Sons of the Gods

**d) Gen 6:1–2 cont.:** The chapter opens with, “And it came about, when humanity (*adam*) began to multiply on the face of the land, and daughters were born to them, and the sons of the gods/God saw the daughters of humanity (*adam*), that they [were] good (*tov*). And they took to

<sup>1343</sup>Justin Martyr, “The Second Apology,” in *ANF01* (Alexander Roberts and James Donaldson, eds.; revised by A. Cleveland Coxe; Buffalo, NY; Edinburgh: Christian Literature, 1884), 363, [https://archive.org/stream/TheApostolicFathersWithJustinMartyrAndIrenaeus/apostolic\\_fathers\\_with\\_justin\\_martyr\\_and\\_irenaeus#page/n359/mode/2up](https://archive.org/stream/TheApostolicFathersWithJustinMartyrAndIrenaeus/apostolic_fathers_with_justin_martyr_and_irenaeus#page/n359/mode/2up).

<sup>1344</sup>Wenham, *Genesis 1–15*, 139.

<sup>1345</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 262.

<sup>1346</sup>H. Haag, “*בן*” (*ben*), *TDOT* 2:145–59, 2:157–8.

<sup>1347</sup>N. Wyatt, *Religious Texts from Ugarit, 2nd Ed.* (BibSem; New York: Sheffield Academic, 2002), 345.

<sup>1348</sup>Waltke and Fredricks, *Genesis: A Commentary*, 116.

<sup>1349</sup>Walton, *Genesis*, 292.

<sup>1350</sup>Waltke and Fredricks, *Genesis: A Commentary*, 116.

<sup>1351</sup>Waltke and Fredricks, *Genesis: A Commentary*, 116.

<sup>1352</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 262.

<sup>1353</sup>Wenham, *Genesis 1–15*, 139–40.

<sup>1354</sup>Walton, *Genesis*, 291.

themselves wives, whomever they chose.” This leads us to the third possibility: that “the sons of the gods” refers to kings and other rulers.<sup>1355</sup>

Since the nineteenth century, archaeologists have unearthed over a million cuneiform tablets in the Ancient Near East (ANE). Prior to then, no evidence affirmed this view.<sup>1356</sup> Today, most Jewish experts and many Christian scholars hold it.<sup>1357</sup> In the ANE, people believed that a king enjoyed a father-son relationship with a god. After all, that god generated him.<sup>1358</sup>

For example, an Akkadian man lamented, “When I lie down at night my dream is terrifying. The king, the very flesh of the gods, the sun of his peoples, his heart is enraged (with me) and cannot be appeased.”<sup>1359</sup> This man considered his monarch a deity. Such equivalence occurred widely in the ANE.<sup>1360</sup>

Pre-flood kings’ lists included god-rulers.<sup>1361</sup> The Sumerian King List opens by saying, “When kingship was lowered from heaven....”<sup>1362</sup> This continued after with flood, with designations such as “the divine Gilgamesh.”<sup>1363</sup> The Sumerian king Gudea, who ruled from 2144–2124 BC, wrote of himself as, “The offspring of the goddess Gutumdug, dowered with sovereignty and the scepter supreme by the god Gal-alim.”<sup>1364</sup> When the Ugaritic King Keret mourned the loss of his children, the chief god noticed his pain. According to the legend, “His father El, [replied], “*E[nough] for thee* of weeping, Keret; of crying, Beloved, Lad of El.”<sup>1365</sup>

Numerous pharaohs from before and after Moses’s era called themselves the sons of a god, whether of Atum, Amon-Ra, or Re.<sup>1366</sup> According to one of the pyramid texts, a deceased pharaoh, “is the being of a god, the son of a god, the messenger of a god.”<sup>1367</sup> Finally, a contemporary of Moses, Tukulti-Ninurta of Assyria claimed to be “The eternal image of [the god] Enlil...Enlil, like a physical father, exalted him second to his firstborn son.”<sup>1368</sup>

People considered ANE kings divine progeny.<sup>1369</sup> Claiming descent from the gods conferred legitimacy to a monarch’s rule. Consequently, rulers’ inscriptions claim divine ancestry from Sumerian times (2500–2000 BC), through the Old Babylonian era (2300–1670

<sup>1355</sup>Wenham, *Genesis 1–15*, 139–40.

<sup>1356</sup>Walton, *The Lost World of Adam and Eve: Genesis 2–3 and the Human Origins Debate*, 205.

<sup>1357</sup>Wenham, *Genesis 1–15*, 139–40.

<sup>1358</sup>Matthews, Chavalas, and Walton, *IVPBBOT*, Gen 6:2.

<sup>1359</sup>W. G. Lambert, trans., “I Will Praise the Lord of Wisdom,” in *ANET*, 1:594–6,

[https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n627/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n627/mode/2up).

<sup>1360</sup>Niehaus, *Ancient Near Eastern Themes in Biblical Theology*, 35–39, 42–43, 45, 47–48.

<sup>1361</sup>Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 186.

<sup>1362</sup>Thorkild Jacobsen, trans., “The Sumerian King List,” in *ANET*, 265,

[https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n289/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n289/mode/2up).

<sup>1363</sup>Jacobsen, “The Sumerian King List,” in *ANET*, 265–6, 266,

[https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n291/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n291/mode/2up).

<sup>1364</sup>Gudea, “Inscription on Statue A of the Louvre,” in *Records of the Past, Being Ancient Translations of the Ancient Monuments of Egypt and Western Asia, 2nd Series, Vol. II*, (Archibald Henry Sayce; London: Samuel Bagster, 1888), col ii, lines 16–9, <http://www.sacred-texts.com/ane/rp/rp202/rp20221.htm>.

<sup>1365</sup>H. L. Ginsberg, trans., “The Legend of King Keret,” in *ANET*, 2.59–62, 143.

[https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n167/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n167/mode/2up). Italics original.

<sup>1366</sup>Niehaus, *Ancient Near Eastern Themes in Biblical Theology*, 38–9.

<sup>1367</sup>Samuel A. B. Mercer, trans., *The Pyramid Texts* (London: Forgotten Books, 2008), utterance 471, line 920a, <http://www.sacred-texts.com/egy/pyt/pyt25.htm>.

<sup>1368</sup>Niehaus, *Ancient Near Eastern Themes in Biblical Theology*, 47–8. Niehaus quoted from W. G. Lambert’s *Three Unpublished Fragments of the Tukulti-Ninurta Epic*.

<sup>1369</sup>Meredith G. Kline, “Divine Kingship and Genesis 6:1–4,” *WTJ* 24, no. 2 (1 May 1962): 191–2, [http://www.meredithkline.com/files/articles/Divine-Kingship-and-Genesis-6\\_1-4.pdf](http://www.meredithkline.com/files/articles/Divine-Kingship-and-Genesis-6_1-4.pdf).

BC), and in both the Middle Assyrian and Neo-Assyrian periods (1392–612 BC). Being a son of a god was a royal prerogative.<sup>1370</sup> Gilgamesh provides an excellent example of this. He reigned over the city of Uruk. Two texts describe him as “the flesh of the gods.”<sup>1371</sup> Officially, “Two-thirds of him is god, [one-third of him is human].”<sup>1372</sup>

Although the Bible gives no credence to such claims of semi-divinity, even Israel employed such rhetoric.<sup>1373</sup> For example, the psalmist Asaph called Israel’s judges “gods” and “sons of the Most High.” Yet, contrary to other ANE writers, Asaph never implied they were anything more than human (Ps 82). Furthermore, the Lord called the future king from David’s line “God’s son.” His need for discipline indicates this did not refer exclusively to Jesus (2 Sam 7:12–17).<sup>1374</sup>

As a result of this evidence, the highly-regarded Hebrew theological dictionary *TDOT* concluded that the author of Gen 6:1–4 wrote of kings as sons of the gods.<sup>1375</sup> Given the tremendous evil perpetrated by these men, their possession by demonic forces remains a strong option (Cf. 1 Pet 3:18–22).<sup>1376</sup> Moses did not report mythological unreality. Instead, he remained faithful to his historical context.<sup>1377</sup>

**Read Gen 6:1–2.** List the strengths and weaknesses of the view that the sons of the gods consisted of ancient human rulers.

strengths–

weaknesses–

After reviewing all three options (descendants of Seth, fallen angels, and human kings), what do you conclude?

**Taking Wives for Themselves** *Please note that this post carries a trigger warning.*

**e) Gen 6:1–2 cont.:** The chapter opens with, “And it came about, when humanity (*adam*) began to multiply on the face of the land, and daughters were born to them, and the sons of the gods saw the daughters of humanity (*adam*), that they [were] good (*tov*). And they took to themselves wives (*isha*), whomever they chose.” Based upon the Ancient Near Eastern (ANE) context of Genesis, the “sons of the gods” (*bene ha elohim*) in Gen 6:1–4 refers to kings.<sup>1378</sup>

What exactly was their transgression? Moses reported, “And they took for themselves

<sup>1370</sup>Walton, *Genesis*, 293–4.

<sup>1371</sup>Speiser, trans., “The Epic of Gilgamesh,” in *ANET*, 9.2.10–4; Assyrian version 1.5–7, 88, 90, [https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n113/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n113/mode/2up) and [https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n115/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n115/mode/2up).

<sup>1372</sup>Speiser, trans., “The Epic of Gilgamesh,” in *ANET*, 1.2.1, 73,

[https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n97/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n97/mode/2up).

<sup>1373</sup>Walton, *Genesis*, 294.

<sup>1374</sup>Wenham, *Genesis 1–15*, 140.

<sup>1375</sup>Haag, “בְּנֵי” (*ben*), *TDOT* 2:157.

<sup>1376</sup>Waltke and Fredricks, *Genesis: A Commentary*, 117.

<sup>1377</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 264.

<sup>1378</sup>Haag, “בְּנֵי” (*ben*), *TDOT* 2:157.

wives, from all whom they chose.” “Taking a wife” usually meant getting married (Gen 11:29).<sup>1379</sup> Some scholars contend that the sin of these tyrannical rulers consisted of incorporating great numbers of women into their harems.<sup>1380</sup> However, ANE cultures viewed polygamy as an acceptable, albeit imperfect, practice even within Israel (Gen 30:1–13; 2 Sam 3:2–5).<sup>1381</sup>

The key lies in the phrase, “all whom they chose.” Both the pharaoh whom Sarah encountered, and David added married women to their harems (Gen 12:10–20; 2 Sam 11:2–5, 27).<sup>1382</sup> The Lord prevented one king from violating Sarah because Abraham had tricked him into adding her to his wives (Gen 20:1–9). Therefore, this phrase appears to include already-married women. In the “right of the first night,” a king or other government official could demand to spend a woman’s bridal night with her before she went to her husband.<sup>1383</sup>

The Epic of Gilgamesh provides insight into this practice of oppressive rulers.<sup>1384</sup> Just after noting that Gilgamesh is primarily a god, the epic states:

“The onslaught of his weapons verily has no equal. By the *drum* are aroused [his] companions. The nobles of Uruk are worried in [their chamb]ers, ‘Gilgamesh leaves not the son to [his] father. [Day] and [night] is unbridled his arro[gance]. [Is this Gilga]mesh, [the shepherd of ramparted] Uruk? Is this [our] shepherd, [bold, stately, wise]? Gilgamesh] leaves not [the maid to her mother], the warrior’s daughter, [the noble’s spouse]!’

“The [gods hearkened] to their plaint. The gods of heaven Uruk’s lord [they...]: ‘Did not [the gods, the *Aruru*] bring forth this strong wild ox? [The onslaught of his weapons] verily has no equal. By the *drum* are aroused his [companions]. Gilgamesh leaves not the son to his father; Day and night [is unbridled his arrogance]. Is this the shepherd of [ramparted] Uruk? Is this their [...] shepherd, bold, stately, (and) wise?...Gilgamesh leaves not the maid to [her mother], the warrior’s daughter, the noble’s spouse!’

“When [the god Anu] had heard out their plaint, the great *Aruru* (goddess of pregnancy and childbirth) they called, ‘Thou, *Aruru*, didst create [the man]. Create now his double; His stormy heart let him match. Let them contend, that Uruk may have peace!..For Gilgamesh, king of broad-marted Uruk, the *drum* of the people is free for nuptial choice, that with lawful wives he might mate! He is the first, the *husband* comes after. By the counsel of the gods it has (so) been ordained. With the cutting of his umbilical cord it was decreed for him!’”<sup>1385</sup>

Even in this tale of a great hero, the text conveys the oppressive nature of Gilgamesh’s divinely-ordained right to sleep with any woman he chose on her wedding night.<sup>1386</sup> This horrific practice continued for many years. Close to 425 BC, the Greek historian Herodotus reported that a group of people in Libya “show the king all virgins that are to be married. The king then takes the virginity of whichever of these pleases him.”<sup>1387</sup>

<sup>1379</sup>Wenham, *Genesis 1–15*, 140–1. Note that *isha* can mean “wife,” “woman,” or “female” per *BDB* (<https://archive.org/stream/hebrewenglishlex00browuoft#page/60/mode/2up>).

<sup>1380</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 263.

<sup>1381</sup>Matthews, Chavalas, and Walton, *IVPBBOT*, Gen 6:2.

<sup>1382</sup>Waltke and Fredricks, *Genesis: A Commentary*, 117.

<sup>1383</sup>Walton, *Genesis*, 293.

<sup>1384</sup>Matthews, Chavalas, and Walton, *IVPBBOT*, Gen 6:2.

<sup>1385</sup>Speiser, trans., “The Epic of Gilgamesh,” in *ANET*, 1.8–32; 4:31–9, 73–4, 78,

[https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n103/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n103/mode/2up). Italics original.

<sup>1386</sup>Walton, *Genesis*, 293.

<sup>1387</sup>Herodotus, “The Histories,” in *Herodotus with an English Translation* (trans. A. Godley; Cambridge, MA: Harvard University Press, 1920), 4.168.2,

Even the *Babylonian Talmud* acknowledges the practice, stating: “What [was the] danger? If I say that [the Roman authorities] said, ‘a maiden that gets married on the fourth day [of the week] shall be killed,’ [then how state] ‘they made it a custom’? ‘We should abolish it entirely!’—Said Rabbah, ‘[That] they said, ‘a maiden that gets married on the fourth day [of the week] shall have the first sexual intercourse with the prefect.’ [You call] this danger? [Surely] this [is a case of] constraint!—Because there are chaste women who would rather surrender themselves to death’” (*b. Kethuboth* 3b).<sup>1388</sup>

Violence could easily erupt from this tyrannical practice (Gen 6:13).<sup>1389</sup> According to the Epic of Gilgamesh, when a mighty man named Enkidu arrived in Uruk: “The men were clustered about him, and kissed his feet...Suddenly a handsome young man arrived...Enkidu blocked the entry to the marital chamber, and would not allow Gilgamesh to be brought in. They grappled with each other at the entry to the marital chamber, in the street they attacked each other.” Gilgamesh lost the fight. He and Enkidu became friends and set off on their epic journey.<sup>1390</sup>

By separating the account of the forbidden unions from that of the resulting offspring in Gen 6:4, Moses emphasized the sinfulness of the actions of these men.<sup>1391</sup>

**Read Gen 6:1–2.** How would you describe what Moses depicted in these verses? What does God’s reaction in Gen 6:5–7 tell you about his concern for those who experience sexual assault?

### Limiting Human Life Spans

**f) Gen 6:3:** Due to the behavior of the sons of the gods (Gen 6:1–2), “The Lord said, ‘My spirit shall not strive with humanity forever because he is flesh. And it shall be that his days will be 120 years.’” While many words of this sentence have been controversial, in recent years Hebrew scholars are developing a consensus.<sup>1392</sup>

Since God’s spirit produces life,<sup>1393</sup> Moses emphasized the Lord’s life-giving power. He did not refer to the Holy Spirit in this instance (Cf. Gen 2:7; Ps 104:27–30). Although one can translate the verb *din* as “abide” instead of “strive,”<sup>1394</sup> many modern scholars conclude that God said he would not contend with humans forever (Cf. Prov 22:10; 2 Sam 19:9).<sup>1395</sup> In either case,

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0126%3Abook%3D4%3Achapter%3D168%3Asection%3D2>.

<sup>1388</sup>[https://halakhah.com/kethuboth/kethuboth\\_3.html#PARTb](https://halakhah.com/kethuboth/kethuboth_3.html#PARTb).

<sup>1389</sup>Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 185.

<sup>1390</sup>Maureen Gallery Kovacs, trans., *The Epic of Gilgamesh* (Stanford, CA: Stanford University Press, 1989), tablet 2, <http://jewishchristianlit.com/Texts/ANEmyths/gilgamesh02.html>.

<sup>1391</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 265–6.

<sup>1392</sup>Wenham, *Genesis 1–15*, 141.

<sup>1393</sup>Waltke and Fredricks, *Genesis: A Commentary*, 117.

<sup>1394</sup>Wenham, *Genesis 1–15*, 141–2.

<sup>1395</sup>V. Hamp, “דִּין” (*din*), *TDOT* 3:187–8. This is contra *BDB*.

the same result ensued.

In Hebrew, the word translated as “flesh” (*basar*) has multiple meanings. Usually it refers to physicality, such as of an animal or human body (Exod 21:28; Gen 2:21).<sup>1396</sup> Since weakness, inadequacy, and a transitory nature all characterize flesh, *basar* also conveys the necessity of a total dependence upon the Lord for strength and life itself (Ps 56:4; Isa 40:6–8). An ethical aspect to the word also occurs in connection with the human tendency to commit sin (Ps 78:37–41; Jer 17:5; 2 Chron 32:7–8).<sup>1397</sup>

God’s judgment in Gen 6 indicates that both human frailty and sinfulness result from our existence as fleshly creatures.<sup>1398</sup> We cannot survive without God sustaining us (Job 34:12–15; Isa 40:6–8; Luke 12:16–21).<sup>1399</sup> By calling even powerful kings “flesh,” the Lord not only emphasized their mortality but mocked their divine aspirations.<sup>1400</sup>

Noah lived for 500 years old by the time he fathered his three sons (Gen 5:32). The flood occurred when he reached 600 years old (Gen 7:6). Therefore, some commentators hold that the phrase “his days shall be 120 years” reflects a period of grace before the flood would begin,<sup>1401</sup> giving people time to repent, just as in the days of Jonah (Jon 3:4–6).<sup>1402</sup> They conclude Noah spent those 120 years building the ark to warn people of impending judgment (2 Pet 3:3–9).<sup>1403</sup>

However, we have no indication that Noah built the ark over a period of 120 years.<sup>1404</sup> It appears that Noah’s sons were born before he received the Lord’s command (Gen 6:10–13). That would leave a maximum of 100 years between God’s command to build the ark and the flood.

By limiting human life spans, individuals had less time to accrue power and foist their corrupt practices upon others.<sup>1405</sup> We should probably take the meaning of “his days shall be 120 years” at face value. God would no longer permit extraordinarily long lives.<sup>1406</sup> Tyrants could no longer oppress and terrorize others for hundreds of years.<sup>1407</sup>

With this interpretation, we immediately run into a problem. Several biblical patriarchs who lived after the flood survived for more than 120 years. For example, Abraham survived for 175 years; Isaac for 180; and Jacob for 147 years (Gen 25:7; Gen 35:28; Gen 47:28).<sup>1408</sup> As God’s chosen men, the Lord may have blessed these patriarchs with life spans beyond what he promised to others.<sup>1409</sup> On the other hand, God may have gradually implemented this edict, just as Adam did not physically die on the day he ate of the forbidden fruit (Gen 2:16–17; Gen 3:19; Gen 5:3–5).<sup>1410</sup> In the generations after Jacob, the bible records only Aaron exceeding 120 years (Num 33:39). Even Moses lived for only the maximum set by God (Deut 34:7).<sup>1411</sup>

<sup>1396</sup>Brown, Driver, and Briggs, “דִּין” (*din*), *BDB*, 192, <https://archive.org/stream/hebrewenglishlex00browuoft#page/192/mode/2up>.

<sup>1397</sup>N. P. Bratsiotis, “בָּשָׂר” (*basar*), *TDOT* 2:328–9.

<sup>1398</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 268.

<sup>1399</sup>Wenham, *Genesis 1–15*, 142.

<sup>1400</sup>Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 188.

<sup>1401</sup>Wenham, *Genesis 1–15*, 142.

<sup>1402</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 269.

<sup>1403</sup>Waltke and Fredricks, *Genesis: A Commentary*, 117.

<sup>1404</sup>Walton, *Genesis*, 296.

<sup>1405</sup>Walton, *Genesis*, 298.

<sup>1406</sup>Wenham, *Genesis 1–15*, 142.

<sup>1407</sup>Waltke and Fredricks, *Genesis: A Commentary*, 118.

<sup>1408</sup>Waltke and Fredricks, *Genesis: A Commentary*, 142.

<sup>1409</sup>Walton, *Genesis*, 296.

<sup>1410</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 269.

<sup>1411</sup>Wenham, *Genesis 1–15*, 142.

Parallels also exist in Ancient Near Eastern (ANE) texts. A tablet from Emar recounts this conversation between the god Enlil and a man named Namzitarra: “[Enlil says,] ‘Your fate will be allotted to you [like your name]...you will have silver, you will have lapis lazuli gems, you will have cattle, you will have sheep.’ [To which Namzitarra replies, ‘Where will I have taken your silver, your lapis lazuli, your sheep? The days of mankind are declining, day after day they are diminishing. Month after month they are diminishing. Year after year they are diminishing. [The days of mankind]—they are diminishing. 120 years—that is the limit of mankind’s life, its term, from that day till now, as long as mankind has existed. So, I am going home. Do not stop me.’”<sup>1412</sup>

This ancient Syrian text affirms the decrease in the limit to human life spans reported by Moses: 120 years.<sup>1413</sup>

**Read Gen 6:3.** Do you think that the 120 years refers to a limit of people’s life spans or a period of grace before the flood? Why?

**Nephilim in the Land** *Please note that this post carries a trigger warning.*

**g) Gen 6:4:** Moses wrote, “The Nephilim were in the land in those days, and also afterward, when the sons of the gods went into the daughters of men. And they bore to them those mighty ones from of old, men of renown.” Some scholars remain uncertain how this verse fits with those preceding it (Gen 6:1–3).<sup>1414</sup> While, “In those days” refers to the period before the flood, the phrase “And also afterward” indicates that such people reemerged from among the descendants of Noah.<sup>1415</sup>

This brings us to another point of contention. Who exactly were the Nephilim? Were they typical people living at that time, the sons of the gods themselves, or the progeny resulting from illicit unions between kings and the women they assaulted?<sup>1416</sup>

Within the Old Testament (OT), only the account of the men who did reconnaissance prior to Israel entering Canaan also mentions Nephilim (Num 13:30–33).<sup>1417</sup> The Greek translation of the OT called these men in the book of Numbers “giants” (Num 30:33).<sup>1418</sup> “Nephilim” derives from a verb which means “to fall” (*naphal*),<sup>1419</sup> making a literal translation “fallen ones” (Deut 22:4).<sup>1420</sup> Their name connotes that anything so gigantic and exalted must fall (Jer 46:6; Ezek 26:15–18; Ezek 31:16–18).<sup>1421</sup>

<sup>1412</sup>Yoram Cohen, “‘Enlil and Namzitarra’: The Emar and Ugarit Manuscripts and A New Understanding of the ‘Vanity Theme’ Speech,” *RA* 1, no. 104 (2010): lines 11–28, 87–97, [https://www.jstor.org/stable/23281403?seq=1#page\\_scan\\_tab\\_contents](https://www.jstor.org/stable/23281403?seq=1#page_scan_tab_contents).

<sup>1413</sup>Matthews, Chavalas, and Walton, *IVPBBOT*, Gen 6:3.

<sup>1414</sup>Wenham, *Genesis 1–15*, 142.

<sup>1415</sup>Wenham, *Genesis 1–15*, 143.

<sup>1416</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 269.

<sup>1417</sup>Walton, *Genesis*, 296.

<sup>1418</sup>Brannan, et al., *LES*, Num 13:33.

<sup>1419</sup>Brown, Driver, and Briggs, “נָפַל” (*naphal*), *BDB* 656–8, 656, <https://archive.org/stream/hebrewenglishlex00browuoft#page/656/mode/2up>.

<sup>1420</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 270.

<sup>1421</sup>H. Seebass, “נָפַל” (*naphal*), *TDOT* 9:488–97, 497.

Many commentators identify the Nephilim as children of the violent tyrants of Gen 6:2.<sup>1422</sup> Their designation refers to particular characteristics of people—<sup>1423</sup> men of great physical prowess and military might—<sup>1424</sup> rather than depicting their ethnicity. Some compare these heroic warriors to knights from the Middle Ages who wandered in search of great quests.<sup>1425</sup>

After the parenthetical comment about these mighty men, Moses again described the sin of the sons of the gods (Gen 6:1–4). He noted that they “went into” the daughters of men. While the word *bo* has many meanings, here it serves as a euphemism for sexual intercourse.<sup>1426</sup> When human sexuality did not involve reciprocal enjoyment but reproduction or lust, Scripture employs the phrases “go into” (*bo*) (Gen 16:2; Deut 22:13; Ruth 4:5, 13)<sup>1427</sup> or “lie with” (*shakav*) (Gen 39:7–12; 2 Sam 11:4).<sup>1428</sup> This verb alone exonerates Bathsheba as an unwilling participant in David’s sin.<sup>1429</sup>

Due to the actions of the sons of the gods, women “bore to them those mighty ones (*gibor*) from of old.” While the word *olam* usually depicts a long duration into the future, it can also denote remote antiquity.<sup>1430</sup> Examples of this occur in Josh 24:2 and 1 Sam 27:8.<sup>1431</sup> Although prior to the flood Moses named none of these individuals, we have several examples of these “mighty ones” later in history. Gilgamesh represents the epitome of these men.<sup>1432</sup> His epic describes him as “accomplished in strength, [who] like a wild ox, lords it over the folk.”<sup>1433</sup>

In Gen 10:8–12, Moses depicted Nimrod as one “mighty on the earth.” Nimrod’s activities included great hunting exploits and founding eight municipalities. Several of those cities became the most prominent of antiquity. Instead of the Bible treating legend as history, it appears that actual events have been transformed into the mythologies of the Ancient Near East.<sup>1434</sup>

**Read Gen 6:4.** Who were the Nephilim? How did Moses describe the offspring of the sons of the gods and the daughters of men?

### Rebellious Angels

**2) Jude 6–7:** The author of this letter exhorted its recipients to defend the faith by removing the false teachers who infiltrated their congregation (Jude 3–4).<sup>1435</sup> He compared those in error with

<sup>1422</sup>Waltke and Fredricks, *Genesis: A Commentary*, 118.

<sup>1423</sup>Matthews, Chavalas, and Walton, *IVPBBCOT*, Gen 6:4.

<sup>1424</sup>Waltke and Fredricks, *Genesis: A Commentary*, 116–7.

<sup>1425</sup>Matthews, Chavalas, and Walton, *IVPBBCOT*, Gen 6:4.

<sup>1426</sup>H. D. Preuss, “בֹּא” (*bo*) *TDOT* 2:21–49, 21.

<sup>1427</sup>Brown, Driver, and Briggs, “בֹּא” (*bo*), *BDB*, 98,

<https://archive.org/stream/hebrewenglishlex00browuoft#page/98/mode/2up>.

<sup>1428</sup>Holladay, “שָׁכַב” (*shakav*), *CHALOT*, 368.

<sup>1429</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 220.

<sup>1430</sup>Brown, Driver, and Briggs, “עֹלָם” (*olam*), *BDB*, 761–3, 761,

<https://archive.org/stream/hebrewenglishlex00browuoft#page/760/mode/2up>.

<sup>1431</sup>Wenham, *Genesis 1–15*, 143.

<sup>1432</sup>Walton, *Genesis*, 294.

<sup>1433</sup>Speiser, trans., “The Epic of Gilgamesh,” in *ANET*, 1.4.36–9, 75,

[https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n99/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n99/mode/2up).

<sup>1434</sup>Waltke and Fredricks, *Genesis: A Commentary*, 118.

<sup>1435</sup>Robert L. Webb, “Jude” *DLNT*, 611–21, 611.

notorious sinners from the Old Testament (OT).<sup>1436</sup>

This short epistle makes heavy use of apocryphal works popular in his day.<sup>1437</sup> Jude typically alluded to them, rather than citing them directly.<sup>1438</sup> However, this does not mean that he necessarily agreed with everything which appears in those books.<sup>1439</sup> In effect, he did the same thing preachers do today when they reference popular culture to make a specific point in their sermons.<sup>1440</sup> The great theologian Jerome (347–420 AD) wrote, “Many things in sacred Scripture...are said in accordance with the opinion of the time in which the events took place, rather than in accordance with the actual truth of the matter.”<sup>1441</sup>

Since the nineteenth century, archaeologists have unearthed over a million cuneiform tablets in the Ancient Near East which confirm that “the sons of the gods” in Gen 6:1–4 refers to powerful kings. Prior to then, no evidence affirmed this view.<sup>1442</sup> During Jude’s lifetime, people believed that “the sons of God” consisted of angels who engaged in sexual activity with human women. The interpretations of earlier Jewish authors reached their culmination in *1 Enoch*.<sup>1443</sup>

Notably, John Calvin omitted any reference to Gen 6:1–4 or the “sons of God” in his commentary on Jude 6–7.<sup>1444</sup> However, in Calvin’s commentary on Genesis, he wrote, “That ancient figment, concerning the intercourse of angels with women, is abundantly refuted by its own absurdity; and it is surprising that learned men should formerly have been fascinated by ravings so gross and prodigious.”<sup>1445</sup>

Jude began v. 6 by comparing false teachers to “angels who did not keep their own domain, but abandoned their own dwelling places.” In their rebellion against the Lord, they left their positions in the heavenly spheres which God entrusted to them.<sup>1446</sup> As a result, those angels crossed proper boundaries.<sup>1447</sup>

Jude appears to have based this teaching upon 1 Enoch 15:2–3, where the Lord commanded Enoch to confront the Watchers of heaven. He asked, “Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons?”<sup>1448</sup> As a result, 1 Enoch provides the basis for the New Testament concept that evil spirits consist of angels who have fallen away from serving the Lord.<sup>1449</sup> However, Jude

<sup>1436</sup>Douglas J. Moo, *2 Peter, Jude* (NIVAC; Grand Rapids: Zondervan, 1996), 239.

<sup>1437</sup>Richard J. Bauckham, “Jude, Epistle of,” *ABD* 3:1098–1103, 1099.

<sup>1438</sup>Webb, “Jude,” *DLNT*, 614.

<sup>1439</sup>Thomas R. Schreiner, *1, 2 Peter, Jude* (NAC; Nashville: Broadman & Holman, 2003), 450.

<sup>1440</sup>Webb, “Jude,” *DLNT*, 614.

<sup>1441</sup>Jerome, *Commentary on Jeremiah* (Michael Graves; Ancient Christian Texts; Downers Grove, IL: InterVarsity Press, 2012), 28:10–1, 173.

<sup>1442</sup>Walton, *The Lost World of Adam and Eve: Genesis 2–3 and the Human Origins Debate*, 205.

<sup>1443</sup>Moo, *2 Peter, Jude*, 241.

<sup>1444</sup>John Calvin, *Commentaries on the Catholic Epistles* (trans. John Owen; Bellingham, WA: Logos Bible Software), 435–6, <https://archive.org/stream/JohnCalvinInstitutesOfTheChristianReligion/John%20Calvin%20-%20Peter%2C%20John%2C%20James%2C%20Jude#page/n281/mode/2up>.

<sup>1445</sup>John Calvin, *Commentary on the First Book of Moses Called Genesis* (trans. John King; Bellingham, WA: Logos Bible Software, 2010), 238.

<https://archive.org/stream/JohnCalvinInstitutesOfTheChristianReligion/John%20Calvin%20-%20Genesis%20Volume%201#page/n131/mode/2up>.

<sup>1446</sup>Moo, *2 Peter, Jude*, 241.

<sup>1447</sup>Schreiner, *1, 2 Peter, Jude*, 448.

<sup>1448</sup>Charles, trans., “Book of Enoch,” 15:2–3, <http://www.sacred-texts.com/bib/boe/boe018.htm>. Note that the Aramaic term “watcher” appears in Dan 4:23.

<sup>1449</sup>George Eldon Ladd, *A Theology of the New Testament, Rev. Ed.* (Grand Rapids: Wm. B. Eerdmans, 1993), 653.

emphasized the guilt of the false teachers in the church for a similar dereliction of duty.<sup>1450</sup>

Regarding fallen angels, Jude wrote, “for judgment of the great day, he has kept them in chains, eternally under darkness.” The term “the great day” refers to what others called “The day of the Lord.” God shall intervene at the end of human history to complete the salvation of his people and deliver retribution to those who rebelled against him (Isa 13:6–9; Zeph 1:14–18).

Nevertheless, their punishment has already begun. Rather than literal shackles, Jude depicted the misery and impotence of those who once exulted in God’s marvelous light but have been plunged into profound darkness (Jude 12–13).<sup>1451</sup> Although the Lord has cast them into a state of torment, they remain free to carry out their evil deeds.<sup>1452</sup>

In Greek thought, this “darkness” (*zophos*) referred to the underworld of Hades, where the spirits of the dead reside.<sup>1453</sup> The great playwright Aeschylus (ca. 525–456 BC), wrote these lines for the ghost of the Persian king Darius, “As for me, I depart to the darkness (*zophos*) beneath the earth. Farewell, Elders, and despite your troubles, rejoice while each day is yours; for wealth does not profit the dead at all.”<sup>1454</sup>

Once again, the concept found in Jude occurs in 1 Enoch: “And again the Lord said to [the angel] Raphael, “Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert...and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light. And on the day of the great judgment he shall be cast into the fire.”<sup>1455</sup>

Although false teachers already suffer affliction by God, doom awaits them (Rev 20:10–15).<sup>1456</sup> Note Jude’s grim play on words: those who did not keep (*tēreō*) their proper place are now kept (*tēreō*) in chains. The punishment fits the crime (Cf. 1 Cor 3:17; Rev 16:4–7).<sup>1457</sup> Since no one can sin with impunity, all of us must resist false teaching (Jude 19–21).<sup>1458</sup>

Jude then compared the judgment awaiting the infiltrators of the church to that of infamous sinners. He wrote, “Even as Sodom and Gomorrah and also the cities around them, these in the same way indulged in illicit sexual relations and went after other flesh. They are exhibited as an example, undergoing the punishment of eternal fire.”

People in Israel regarded Sodom and Gomorrah as the paradigm of those who incur divine judgment (Gen 19:23–25; Deut 29:22–25; Lam 4:6; Luke 17:28–30).<sup>1459</sup> Of the surrounding cities, God spared only Zoar (Gen 19:15–22).<sup>1460</sup> The men of Sodom sought to rape Lot’s visitors (Gen 19:4–9). Similarly, Jude charged the false teachers with sexual immorality.<sup>1461</sup>

How to interpret “other flesh” (*sarx heteros*) has generated some controversy. Some

<sup>1450</sup>Bauckham, *2 Peter, Jude*, 52.

<sup>1451</sup>Schreiner, *1, 2 Peter, Jude*, 448–9.

<sup>1452</sup>Erickson, *Christian Theology, 3rd Ed.*, 416.

<sup>1453</sup>Moo, *2 Peter, Jude*, 241.

<sup>1454</sup>Aeschylus, *Persians* (vol. 1 of *Aeschylus, with an English Translation, in Two Volumes*; trans. Herbert Weir Smyth; Cambridge, MA: Harvard University Press, 1926), lines 839–40,  
<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0012%3Acard%3D800>.

<sup>1455</sup>R. H. Charles, trans., “Book of Enoch,” in *The Apocrypha and Pseudepigrapha of the Old Testament* (Oxford: Clarendon, 1913), 10:1–6, <http://www.sacred-texts.com/bib/boe/boe013.htm>.

<sup>1456</sup>Bauckham, *2 Peter, Jude*, 51.

<sup>1457</sup>Bauckham, *2 Peter, Jude*, 53.

<sup>1458</sup>Schreiner, *1, 2 Peter, Jude*, 449.

<sup>1459</sup>Bauckham, *2 Peter, Jude*, 53.

<sup>1460</sup>Schreiner, *1, 2 Peter, Jude*, 451.

<sup>1461</sup>Moo, *2 Peter, Jude*, 242.

scholars see the issue as men desiring sex with angels.<sup>1462</sup> However, most commentators view it as lusting for flesh other than that of women (Rom 1:27).<sup>1463</sup> After all, the men of Sodom had no idea that Lot’s guests were angels (Gen 19:1–5).<sup>1464</sup> Furthermore, angels do not have flesh,<sup>1465</sup> and it is highly unlikely that the false teachers of Jude’s era desired sex with angels.<sup>1466</sup>

Jude’s contemporaries regarded the continued desolation of the area where Sodom had been as evidence of God’s sentiment concerning sexual sin.<sup>1467</sup> This zone south of the Dead Sea remained a place of sulfurous devastation.<sup>1468</sup> According to Philo (20 BC–40 AD), “Even to this day there are seen in Syria monuments of the unprecedented destruction that fell upon them, in the ruins, and ashes, and sulphur, and smoke, and dusky flame which still is sent up from the ground as of a fire smoldering beneath.”<sup>1469</sup>

Josephus (37–100 AD) described Lake Asphaltites (the Dead Sea), which yielded much bitumen. Then he wrote, “The country of Sodom borders upon it. It was of old a most happy land, both for the fruits it bore and the riches of its cities, although it be now all burnt up. It is related how, for the impiety of its inhabitants, it was burnt by lightning; in consequence of which there are still the remainders of that Divine fire, and the traces [or shadows] of the five cities are still to be seen.”<sup>1470</sup>

Although we cannot ascertain that the false teachers of Jude’s era committed the same kinds of sin perpetrated by the men of Sodom, these sites constantly reminded people in Israel of the reality of the judgment which awaits those who rebel against God.<sup>1471</sup>

**a) Read Jude 6–7.** Why would a New Testament author allude to sources which were not regarded as part of the Bible? What did people in the time of Jude believe about “the sons of God” (pp. 113–114)? Why did later theologians disagree (pp. 115–116)? How were the false teachers like the men of Sodom? What would happen to them?

### Guilty of Misconduct

**b) Jude 8:** In this verse, Jude applied the examples from Jude 6–7 to the church’s situation.<sup>1472</sup> He wrote, “But in the same way, these [people] also by dreaming defile flesh, and reject

<sup>1462</sup>Bauckham, *2 Peter, Jude*, 54.

<sup>1463</sup>Moo, *2 Peter, Jude*, 242.

<sup>1464</sup>Schreiner, *1, 2 Peter, Jude*, 453.

<sup>1465</sup>Geerhardus Vos, *Biblical Theology: Old and New Testaments* (Grand Rapids: Eerdmans, 1948), 60.

<sup>1466</sup>Bauckham, *2 Peter, Jude*, 54.

<sup>1467</sup>Moo, *2 Peter, Jude*, 243.

<sup>1468</sup>Bauckham, *2 Peter, Jude*, 54–5.

<sup>1469</sup>Philo, “On the Life of Moses, II,” in *The Works of Philo Judaeus* (trans. Charles Duke Yonge; London: H. G. Bohn, 1854), 85, <https://archive.org/stream/workphilojudaeu03philuoft#page/84/mode/2up>.

<sup>1470</sup>Josephus, *The Wars of the Jews*, 4.8.4,

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0148%3Abook%3D4%3Awhiston%20chapter%3D8%3Awhiston%20section%3D4>.

<sup>1471</sup>Schreiner, *1, 2 Peter, Jude*, 453–4.

<sup>1472</sup>Moo, *2 Peter, Jude*, 243.

authority, and speak irreverently of glories.” Jude named the sins of the false teachers. By their sexual misconduct, mistreatment of angels, and defiance of God’s authority, they committed the same sins as some men in Sodom (Gen 19:1–9).<sup>1473</sup>

It appears that the false teachers cited prophetic revelations to justify their behavior. Although the Lord can use dreams as a means of authentic disclosure (Gen 40:5–8, 20–22; Dan 2:27–29), more often the Old Testament (OT) denounces those who appealed to their dreams as false prophets (Deut 13:1–5; Jer 23:25–32; Zech 10:1–2).<sup>1474</sup> Claiming to have experienced a dream from the Lord cannot validate what someone teaches,<sup>1475</sup> particularly when that revelation contradicts Scripture (Col 2:18–19; 1 Thess 5:19–21).<sup>1476</sup>

Evidently, these teachers appealed to their dreams for permission to indulge in sexual immorality. They asserted that God himself granted them sexual freedom, rather than recognizing that their behavior defiled them. This viewpoint enabled them to transcend the morality which applied to others.<sup>1477</sup> Even today, we see this on occasion: “God told me to divorce my wife and marry my girlfriend.”

In keeping with that attitude, the false teachers rejected authority. Jude did not employ the typical word for “authority” (*exousia*) here, which can refer to human governance, such as that of church officials.<sup>1478</sup> Instead, he used the term *kyriotēs*, which derives from the same root as “Lord” (*kyrios*). Hence it signifies that these debauched people despised the majestic authority of God.<sup>1479</sup> They denied the lordship of Christ by the way they lived (Jude 4).<sup>1480</sup>

By writing that the false teachers “speak irreverently of glories,” Jude employed jargon familiar to his readers. Since they participate in the majesty of God, “glories” serves as a euphemism for angels (Heb 9:5).<sup>1481</sup> Indeed, the Greek word *doxa* means both “glory” and “a transcendent being deserving of honor.”<sup>1482</sup> The apocryphal Testament of Judah states, “For he saw in a vision concerning me that an angel (*doxa*) of might followed me everywhere, that I should not be overcome.”<sup>1483</sup>

Jude did not mince words: these people blasphemed (*blasphēmō*) angels. “Blasphemy” carries the nuance of “slander, revile, defame, speak irreverently/impiously/disrespectfully of or about.”<sup>1484</sup> A person can blaspheme the Spirit by attributing the work of God to the devil (Matt 12:22–32) and the Bible by acting as if it endorses sin (Tit 2:3–5).<sup>1485</sup> Only here and in 2 Pet 2:10 did New Testament (NT) authors apply this concept to angels instead of to the Lord or the Word of God (Rev 13:3–6).<sup>1486</sup> These false teachers failed to give angels the honor due to them.<sup>1487</sup>

<sup>1473</sup>Schreiner, *1, 2 Peter, Jude*, 454–5.

<sup>1474</sup>Bauckham, *2 Peter, Jude*, 55.

<sup>1475</sup>Schreiner, *1, 2 Peter, Jude*, 455–6.

<sup>1476</sup>Bauckham, *2 Peter, Jude*, 56.

<sup>1477</sup>Schreiner, *1, 2 Peter, Jude*, 456.

<sup>1478</sup>Werner Foerster, “ἐξουσία” (*exousia*), *TDNT* 2:560–75, 566.

<sup>1479</sup>Werner Foerster, “κυριότης” (*kyriotēs*), *TDNT* 3:1096–7.

<sup>1480</sup>Schreiner, *1, 2 Peter, Jude*, 456.

<sup>1481</sup>Bauckham, *2 Peter, Jude*, 57.

<sup>1482</sup>Arndt, Danker, and Bauer, “δόξα” (*doxa*), *BDAG*, 256–8, 258.

<sup>1483</sup>Rutherford H. Platt Jr., trans., “The Testament of Judah,” in *The Forgotten Books of Eden* (New York: Alpha House, 1926), 1:25. <http://www.sacred-texts.com/bib/fbe/fbe277.htm>.

<sup>1484</sup>Arndt, Danker, and Bauer, “βλασφημέω” (*blasphēmō*), *BDAG*, 178.

<sup>1485</sup>Moo, *2 Peter, Jude*, 244.

<sup>1486</sup>Hermann Wolfgang Beyer, “βλασφημέω” (*blasphēmō*), *TDNT* 1:621–5, 621–2.

<sup>1487</sup>Moo, *2 Peter, Jude*, 244.

Due to the context of Jude 9, the author was referring specifically to demons.<sup>1488</sup> Thus, their sin consisted of belittling the supernatural forces of evil.<sup>1489</sup> Even though participation in evil deforms the majesty of demonic forces, some of that glory remains.<sup>1490</sup> One can indeed slander Satan (2 Pet 2:9–11).<sup>1491</sup>

Notably, throughout Jude 6–8, the author never claimed that angels engaged in sexual activity with human women.<sup>1492</sup> Consequently, even with this passage, most NT scholars reject that “the sons of God/the gods” in Gen 6:1–4 consist of fallen angels. They conclude that Jude did not endorse 1 Enoch as truth but cited popular tradition to make his point about the false teachers.<sup>1493</sup> As a result, the NT does not contradict the predominant view of OT scholars that “the sons of the gods” were human rulers.<sup>1494</sup>

**Read Jude 8.** How were the false teachers like the men of Sodom? What would happen to those leaders? When is it dangerous to accept a person’s claims of inspired revelation as true? Why do most current NT scholars reject the idea that “the sons of God” were angels?

### God Grieves

*Please note that this post carries a trigger warning.*

**5) Gen 6:5–6:** This passage asserts that the flood resulted from the wickedness perpetrated by the people living at that time,<sup>1495</sup> specifically sexual assault and further violence (Gen 6:1–4). Even during the Old Testament (OT) era, the Lord never acted arbitrarily. Divine judgment came in response to great evil (Gen 15:13–16; Deut 9:4–5).<sup>1496</sup>

The contrast with Gen 1:31—where all was the very best it could be—could not be starker.<sup>1497</sup> Moses wrote, “And the Lord saw that great was the evil of humanity on the earth, and all of the purpose of the thoughts of their hearts was every day only evil.”<sup>1498</sup> Humanity reeked of corruption. Fully aware of the situation upon the earth,<sup>1499</sup> God detected the extent and the depth of human sin (Gen 19:13; Ps 53:2–3).<sup>1500</sup> Where the phrase “the Lord saw” occurs

<sup>1488</sup>Schreiner, *1, 2 Peter, Jude*, 457.

<sup>1489</sup>Bauckham, *2 Peter, Jude*, 57–8.

<sup>1490</sup>Schreiner, *1, 2 Peter, Jude*, 458.

<sup>1491</sup>Moo, *2 Peter, Jude*, 245.

<sup>1492</sup>Walton, *Genesis*, 297.

<sup>1493</sup>Moo, *2 Peter, Jude*, 249.

<sup>1494</sup>Walton, *Genesis*, 297.

<sup>1495</sup>Alexander, *From Paradise to the Promised Land, 2nd Ed.*, 133.

<sup>1496</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 273.

<sup>1497</sup>Wenham, *Genesis 1–15*, 144.

<sup>1498</sup>“Their hearts” is singular (“its heart”) in the Hebrew text since it views humanity as a collective entity. I have substituted plurals for easier reading.

<sup>1499</sup>Walke and Fredricks, *Genesis: A Commentary*, 118.

<sup>1500</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 273.

elsewhere, the author conveys the idea that God knew of the problem for some time and had at last determined to take decisive action (Cf. Gen 29:31; Exod 3:7–9).<sup>1501</sup>

Not only did people act wickedly, vile images consumed their attention (Matt 15:18–19).<sup>1502</sup> The biblical concept of the heart (*lev*) included all of an inner person: mind, will, and emotion.<sup>1503</sup> By repeating “all/every” (*kol*) and “evil” (*raah*) Moses emphasized that these people were entirely wicked all of the time.<sup>1504</sup> This provides an excellent description of total depravity (Gen 8:21; Ps 14:1–4; Jer 17:9–10).<sup>1505</sup> What the text does not say is also important. Moses mentioned neither idolatry, nor a false conception of God, nor a human/spirit hybrid form of life.<sup>1506</sup> The Lord’s motivation stemmed from humanity’s lack of morality.<sup>1507</sup>

Other Ancient Near Eastern flood texts lack this moral focus.<sup>1508</sup> In the Epic of Gilgamesh, the survivor of the flood tells the protagonist, “their heart led the great gods to produce the flood.”<sup>1509</sup> Later in that tablet, the god Ea decreed, “Let not [the god] Enlil come to the offering, for he, unreasoning, brought on the deluge and my people consigned to destruction.”<sup>1510</sup>

The version of the flood story in the Atrahasis Epic says: “Twelve hundred years had not yet passed [after the gods created humanity] when the land extended and the peoples multiplied. The land was bellowing like a bull, the god got disturbed with their uproar. Enlil heard their noise and addressed the great gods, ‘The noise of humankind has become too intense for me, with their uproar, I am deprived of sleep.’”<sup>1511</sup>

In the Epic of Gilgamesh, the gods acted arbitrarily. The Atrahasis Epic noted that a human population boom disturbed the sleep of the gods.<sup>1512</sup> According to those sagas, sin did not bring about the flood.

Yet, the biblical text does not portray the Lord acting on impulse in a fit of anger.<sup>1513</sup> Instead, “The Lord was sorry that he had made humanity on the earth. He was vexed to his heart.” The verb for “was sorry” (*naham*) derives from the same word as Lamech’s desire for Noah to bring relief (*naham*) from his painful toil (*itsabon*) (Gen 5:29). This is related to the term used to describe the Lord’s vexation (*itsab*). Thus, Lamech’s hope corresponds to the creator’s anguish.<sup>1514</sup>

This brings us to another quandary. How can our unchanging God regret what he has done (Heb 13:8)? In the OT, there are nine occasions when the form of the verb *naham* which appears here refers to the Lord being sorry for what he has done or choosing to alter his earlier decision

<sup>1501</sup> Wenham, *Genesis 1–15*, 143–4.

<sup>1502</sup> Hamilton, *The Book of Genesis, Chapters 1–17*, 273.

<sup>1503</sup> Brown, Driver, and Briggs, “לֵב” (*lev*), *BDB*, 524,

<https://archive.org/stream/hebrewenglishlex00browuoft#page/524/mode/2up>.

<sup>1504</sup> Gesenius, *Gesenius’ Hebrew Grammar*, 395,

<https://archive.org/stream/geseniushebrewgr00geseuoft#page/394/mode/2up>.

<sup>1505</sup> Waltke and Fredricks, *Genesis: A Commentary*, 118.

<sup>1506</sup> Walton, *Genesis*, 308.

<sup>1507</sup> Hamilton, *The Book of Genesis, Chapters 1–17*, 273.

<sup>1508</sup> Walton, *Genesis*, 308.

<sup>1509</sup> Speiser, trans., “The Epic of Gilgamesh,” in *ANET*, tablet xi, lines 11, 93,

[https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n117/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n117/mode/2up).

<sup>1510</sup> Speiser, trans., “The Epic of Gilgamesh,” in *ANET*, tablet xi, lines 166–9, 95,

[https://archive.org/stream/Pritchard1950ANET\\_20160815/Pritchard\\_1950\\_ANET#page/n119/mode/2up](https://archive.org/stream/Pritchard1950ANET_20160815/Pritchard_1950_ANET#page/n119/mode/2up).

<sup>1511</sup> W.G. Lambert and A. R. Millard, trans., “Epic of Atrahasis,” in *Readings of the Ancient Near East (RANE)* (Grand Rapids: Baker Academic, 2002), 26.

<sup>1512</sup> Walton, *Genesis*, 308.

<sup>1513</sup> Walton, *Genesis*, 308.

<sup>1514</sup> Wenham, *Genesis 1–15*, 144.

(e.g. 1 Sam 15:10–11, 29; Ps 106:40–45; Exod 32:7–14; Jon 3:4–10).<sup>1515</sup>

Throughout the OT, this complex word carries a wide range of meaning. One popular Bible, the NIV, translates *naham* in ten different ways. In fact, some of these mean the opposite of the others.<sup>1516</sup> The most authoritative Hebrew dictionary lists these definitions for this specific form of the verb: “become remorseful, repent of something, regret, be sorry, feel sorrow or sympathy, find comfort, be comforted.”<sup>1517</sup>

By viewing these definitions as an accountant would, John Walton finds that each of them fit together rather than oppose each other. In essence, the debits and credits of personal, national, and cosmic accounts must remain in balance. Good things resulting from the difficult situation counterbalance personal losses (Gen 24:67). When the Lord determines that judgment is due, repentance by the offenders brings the ledger back into balance, leading God to extend grace by revoking the intended punishment (Jer 26:12–13; Joel 2:11–19). However, those who fail to repent suffer the consequences (Jer 18:7–11).<sup>1518</sup>

The unchanging God invariably feels the pain of human sin. For those who refuse to repent, he will always alter his plans to deliver good things to them.<sup>1519</sup> In the same way, he will choose not bring harm to evil people who have a change of heart. When the Lord repents, he begins to act differently (Ezek 33:11–20).<sup>1520</sup> A paradox exists: the unchangeable God is quite willing to change his mind.<sup>1521</sup> Nevertheless, the Lord is never impulsive or fickle (Num 23:19). It appears that 100 years passed between when he resolved to destroy humanity and when the flood came (Gen 5:32; Gen 7:11–12). This gave people time to repent. Divine repentance follows a human change of heart, for better or for worse.<sup>1522</sup>

Due to the evil perpetrated by the sons of the gods, the Lord “was vexed to his heart.” This verb is related to the noun which means “pain.” Therefore, *atsab* indicates severe emotional or mental distress (Gen 45:5; 1 Sam 20:3).<sup>1523</sup> Just as Adam and Eve felt pain due to their sin (Gen 3:16–17), so does the Lord over the sin of humanity. God is neither aloof nor beyond the ability to grieve.<sup>1524</sup>

In Hebrew thought, the heart was the center of a person’s thoughts, feelings, morals, and will.<sup>1525</sup> God grieved over the brutality which he witnessed until he felt bitterly indignant, reacting with a combination of anguish and rage. This same word describes God’s emotions in Ps 78:40–41 and Isa 63:10. Dinah’s brothers felt this way after Shechem raped her (Gen 34:1–7).<sup>1526</sup>

Due to sexual assaults and the resulting violence, human sin reached the point where God would inevitably intervene.<sup>1527</sup> The deep love of the Lord spurred him to take drastic action.<sup>1528</sup> It was time for the accounts to be put back into balance (Dan 5:27). Justice would be served.<sup>1529</sup>

<sup>1515</sup>H Simian-Yofre and H. J. Fabry, “נָחַם” (*naham*), *TDOT* 9:340–55, 343.

<sup>1516</sup>Walton, *Genesis*, 309.

<sup>1517</sup>Simian-Yofre and Fabry, “נָחַם” (*naham*), *TDOT* 9:342.

<sup>1518</sup>Walton, *Genesis*, 309–10.

<sup>1519</sup>Waltke and Fredricks, *Genesis: A Commentary*, 118.

<sup>1520</sup>Wenham, *Genesis 1–15*, 144.

<sup>1521</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 275.

<sup>1522</sup>Wenham, *Genesis 1–15*, 144.

<sup>1523</sup>C. L. Meyers, “אַצַּב” (*atsab*), *TDOT* 11:278–80, 279.

<sup>1524</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 274.

<sup>1525</sup>Waltke and Fredricks, *Genesis: A Commentary*, 118.

<sup>1526</sup>Wenham, *Genesis 1–15*, 144–5.

<sup>1527</sup>Walton, *Genesis*, 308.

<sup>1528</sup>Wenham, *Genesis 1–15*, 147.

<sup>1529</sup>Walton, *Genesis*, 310–1.

a) **Read Gen 6:5–6.** What characterized the people during this time? How did the Lord feel about their thoughts and actions? What comfort does this give to those who have experienced violence? How can God be unchanging and yet change his mind?

### Wiping Out Everyone

b) **Gen 6:7:** Due to the brutal oppression of women by mighty men (Gen 6:1–4), God determined that humanity’s idolatry of power and violence could not continue (Gen 6:5–6).<sup>1530</sup> Moses wrote, “The Lord said, ‘I shall wipe away (*makhah*) humanity, which I have created, from all of the face of the earth.’” The verb *makhah* connotes washing away a spot or stain.<sup>1531</sup>

Since Moses’s original readers had lived in Egypt, they likely recognized this concept. When a scribe made an error on a sheet of papyrus, he took a wet rag tied to his waist and removed the wet ink.<sup>1532</sup> People employed the word to describe erasing people’s names from official records and even to depict cleaning dishes (Exod 17:14; Exod 32:30–36; 2 Ki 21:10–13).<sup>1533</sup> God can wipe away a person’s sins (Ps 51:1–2, 9; Isa 43:25). However, in this case, the Lord intended to blot out sinners.<sup>1534</sup> The term which God used foreshadowed how he would wipe them away. He intended to annihilate humanity with water (Gen 7:4, 23).<sup>1535</sup>

The Lord foretold a wide scope of destruction: “from humanity to animals to creeping things, and to flying creatures of the sky, because I am sorry that I have made them.” Virtually all humans and animals would cease to exist.<sup>1536</sup> God would reverse his creative activity (Gen 1:20, 24–30).<sup>1537</sup> Just as the ground suffered the consequences of human sin (Gen 3:17–18; Gen 5:29), so would the creatures which the Lord had made.<sup>1538</sup> It remains unclear whether the animals contributed to the depravity of the world or were innocent victims.<sup>1539</sup>

**Read Gen 6:7.** What made God’s proclamation that he would wipe out humanity an apt metaphor? Who would he include in that judgment?

<sup>1530</sup>Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 189.

<sup>1531</sup>L. Alonso-Schökel, “מַחָה” (*makhah*), *TDOT* 8:229–31, 229.

<sup>1532</sup>E. Randolph Richards, *Paul and First Century Letter Writing: Secretaries, Composition, and Collection* (Downers Grove, IL: InterVarsity Press, 2004), 53–4.

<sup>1533</sup>Wenham, *Genesis 1–15*, 145.

<sup>1534</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 275.

<sup>1535</sup>Wenham, *Genesis 1–15*, 145.

<sup>1536</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 276.

<sup>1537</sup>Wenham, *Genesis 1–15*, 145.

<sup>1538</sup>Waltke and Fredricks, *Genesis: A Commentary*, 119.

<sup>1539</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 276.

### Noah Found Favor

c) **Gen 6:8:** By Noah’s era, a great number of Seth’s descendants had deserted his godly way of living, until the people of God neared extinction (Gen 5; Gen 6:1–7).<sup>1540</sup> However, at the end of God’s catastrophic announcement came a glimmer of hope:<sup>1541</sup> “But Noah had found favor in the eyes of the Lord.” The Hebrew construction of this verse indicates that Noah received grace from God long before Moses mentioned it at this point of the narrative.<sup>1542</sup> As Lamech had hoped, his son Noah would provide relief for the plight of humanity (Gen 5:28–29).<sup>1543</sup>

The phrase “to find favor in someone’s eyes” occurs forty-three times in the Old Testament (OT).<sup>1544</sup> This formal expression refers either to a person making a request of a superior or to an authority assisting someone of lower status (Gen 33:8–10; Gen 39:2–4).<sup>1545</sup> In either case, the relationship occurs between two parties of unequal rank.<sup>1546</sup> Note the significant difference between Noah “finding” (*matsa*) favor with God and “winning” it.<sup>1547</sup>

An alternate translation for “favor” is “grace” (*khen*),<sup>1548</sup> an undeserved gift which someone gives freely and unilaterally (Exod 33:12–19; Num 11:10–15; Judg 6:11–18).<sup>1549</sup> Noah received God’s grace; he did not strive to attain it.<sup>1550</sup> Despite his righteousness, his character did not tip the scales in his favor (Gen 6:9).<sup>1551</sup> If Moses wrote Gen 6:8 and Gen 6:9 in reverse order, the text would say that Noah’s righteousness earned the Lord’s favor.<sup>1552</sup> However, even Noah’s uprightness was a gift from God (Ps 80:14–19; Phil 2:12–13; 1 Cor 15:10; Heb 13:20–21).<sup>1553</sup>

Moses is one of the very few people whom the OT asserts found favor in God’s eyes (Exod 33:12–17). Therefore, this statement puts Noah on the same level as Moses. In the context of Gen 6, it also suggests that Noah would survive the great deluge, enabling him to begin a new era in human history.<sup>1554</sup> In a world terrorized by evil people, Noah stands as a model of righteousness. Although he could not stop the progression of human depravity, he stood firm.<sup>1555</sup> We too must walk in the power of the Holy Spirit within our culture, whatever the cost (Gal 5:16–26).<sup>1556</sup>

**Read Gen 6:8.** How did Noah offer a glimmer of hope in his generation? On what basis did he find God’s grace? How does this passage encourage and challenge you today?

<sup>1540</sup>Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview*, 210.

<sup>1541</sup>Wenham, *Genesis 1–15*, 145.

<sup>1542</sup>Gesenius, *Gesenius’ Hebrew Grammar*, 455,

<https://archive.org/stream/geseniushebrewgr00geseuoft#page/454/mode/2up>.

<sup>1543</sup>Waltke and Fredricks, *Genesis: A Commentary*, 119.

<sup>1544</sup>S. Wagner, “מָצָא” (*matsa*) *TDOT* 8:465–83, 469.

<sup>1545</sup>Wenham, *Genesis 1–15*, 145.

<sup>1546</sup>Wagner, “מָצָא” (*matsa*) *TDOT* 8: 469.

<sup>1547</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 276.

<sup>1548</sup>Brown, Driver, and Briggs, “כֶּן” (*khen*), *BDB*, 336,

<https://archive.org/stream/hebrewenglishlex00browuoft#page/336/mode/2up>.

<sup>1549</sup>John S. Kselman, “Grace: Old Testament,” *ABD* 2:1084–6, 1085.

<sup>1550</sup>Wagner, “מָצָא” (*matsa*), *TDOT*, 470.

<sup>1551</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 276.

<sup>1552</sup>Hamilton, *The Book of Genesis, Chapters 1–17*, 276.

<sup>1553</sup>Waltke and Fredricks, *Genesis: A Commentary*, 119.

<sup>1554</sup>Wenham, *Genesis 1–15*, 145, 147.

<sup>1555</sup>Waltke and Fredricks, *Genesis: A Commentary* 120.

<sup>1556</sup>Wenham, *Genesis 1–15*, 147.

### Difficult Times in the Last Days

**6) 2 Tim 3:1–4:** Recognizing that his life would soon end in martyrdom, Paul wrote 2 Timothy with a sense of urgency (2 Tim 4:6–9).<sup>1557</sup> This letter represents the apostle’s last will and testament, as he passed the responsibility for standing firm for the gospel to his spiritual heir (2 Tim 3:10–17).<sup>1558</sup> As Paul’s top lieutenant, Timothy worked in Ephesus to counteract the effects of false teachers who had infiltrated the church since Paul’s visit with the elders of that church (Acts 20:17, 28–30; 2 Tim 2:14–26).<sup>1559</sup>

The apostle began by identifying them,<sup>1560</sup> then he created a vice list. Greco-Roman authors commonly applied this literary technique.<sup>1561</sup> Although it may resemble a standard catalog of offenses, Paul tailored it to fit the situation in Ephesus (2 Tim 3:6–9).<sup>1562</sup> A vice list consisted of a string of numerous evils to avoid. Since authors crafted them for an oral culture, they employed repetition of sounds and other rhythmic literary devices to produce a memorable impact.<sup>1563</sup> Eleven of the evils begin with the Greek letter “a,” which like the English prefix “un,” negates the quality associated with it.<sup>1564</sup> The inventory concludes with a stern warning: “these people avoid.”

People in the early church believed that wickedness would intensify in the last days. In addition, many individuals within their congregations would fall away (Matt 24:9–14; 2 Thess 2:3–4; Jude 17–19).<sup>1565</sup> Due to sin within the church, Paul believed that he and Timothy lived in the last days.<sup>1566</sup> Consequently, the apostle began this section of his letter by writing, “But know this: that in the last days, difficult times shall come.” Due to the conflict and moral decay which Timothy encountered in Ephesus,<sup>1567</sup> Paul asserted, “the future is now” (1 Tim 4:1–6).<sup>1568</sup> Old Testament writers identified the final period of the world as the “last days.”<sup>1569</sup> At that time, the messiah would come to set all things right, restoring the godly and judging sinners (Mic 4:1–5; Zeph 1:14–18).<sup>1570</sup>

New Testament (NT) authors described the last days in various ways. Peter pinpointed their onset with the coming of Christ and the pouring out of the Holy Spirit at Pentecost (1 Pet 1:20–21; Acts 2:16–21). The author of Hebrews cited the ministry of Jesus as beginning this era (Heb 1:1–2). John specified that the last days had arrived because antichrists had appeared (1 John 2:18–22). Paul simply noted that the last days are here (1 Cor 10:11).<sup>1571</sup> Thus, the last days consist of the period of time between Christ’s birth and his return to earth.<sup>1572</sup>

When he comes, Jesus shall execute judgment while fully completing the salvation of

<sup>1557</sup>Keener, *IVPBBCNT*, 2 Tim.

<sup>1558</sup>Jerome D. Quinn, “Timothy and Titus, Epistles to,” *ABD* 6:560–71, 562.

<sup>1559</sup>Keener, *IVPBBCNT*, 2 Tim.

<sup>1560</sup>Philip H. Towner, *The Letters to Timothy and Titus* (NICNT; Grand Rapids: Eerdmans, 2006), 552.

<sup>1561</sup>Walter L. Liefeld, *1 and 2 Timothy, Titus* (NIVAC; Grand Rapids: Zondervan, 1999), 269.

<sup>1562</sup>William D. Mounce, *Pastoral Epistles* (WBC; Dallas: Word, 2000), 542.

<sup>1563</sup>Towner, *The Letters to Timothy and Titus*, 552–3.

<sup>1564</sup>Mounce, *Pastoral Epistles*, 543.

<sup>1565</sup>Towner, *The Letters to Timothy and Titus*, 554.

<sup>1566</sup>Towner, *The Letters to Timothy and Titus*, 552.

<sup>1567</sup>Mounce, *Pastoral Epistles*, 543.

<sup>1568</sup>Liefeld, *1 and 2 Timothy, Titus*, 268.

<sup>1569</sup>Walter Elwell et al. (eds.), *Baker Encyclopedia of the Bible (BEB)* (Grand Rapids: Baker, 1988), 1310.

<sup>1570</sup>Liefeld, *1 and 2 Timothy, Titus*, 269.

<sup>1571</sup>Towner, *The Letters to Timothy and Titus*, 553.

<sup>1572</sup>Mounce, *Pastoral Epistles*, 544.

believers (Matt 25:31–46; Rom 2:5–10; 1 Cor 4:5).<sup>1573</sup> Therefore, in this present age, God calls us to use every available opportunity to share Christ with those who do not belong to him (Gal 1:3–5; Eph 5:6–16).<sup>1574</sup>

By stating, “In the last days, difficult times shall come,” Paul reminded Timothy that this period of distress would remain for a long duration.<sup>1575</sup> The word translated as “difficult” (*kalepos*) appears elsewhere in the NT only in Matt 8:28. It connotes being “hard to bear,” “cruel,” or “dangerous.”<sup>1576</sup>

Although strong commonalities exist with the list of vices in Rom 1:28–32, note that Paul attributed the evils mentioned in these verses to those who claimed to follow Christ.<sup>1577</sup> As a result, this passage provides a convenient catalog of sins which believers must avoid today.<sup>1578</sup> A word study of each character trait included in this list reveals that authors during or close to Paul’s era charged their contemporaries with committing every sin on this list.<sup>1579</sup>

Two types of misguided love—for self and for pleasure—appropriately bookend the series of vices,<sup>1580</sup> for a self-centered lack of morality emerges as a prominent theme. When a person places love for self and greed at the forefront of life, all the other vices follow.<sup>1581</sup> Paul ended his catalog of sins with this powerful conclusion: “loving pleasure rather than loving God.”<sup>1582</sup> This brings us full circle back to self-love, the first vice in the list.<sup>1583</sup> Although the word “loving pleasure” (*philēdonos*) occurs only here in the NT,<sup>1584</sup> Scripture condemns the concept (Luke 8:14; Tit 3:3; Jas 4:1–3).<sup>1585</sup> People in the Greco-Roman milieu also criticized those intent upon the pursuit of pleasure.<sup>1586</sup> In fact, they often charged their philosophical opponents with valuing self-gratification above virtue or wisdom.<sup>1587</sup>

Dio Chrysostom (ca. 40–112 AD) sarcastically wrote of the type of behavior a king should avoid at all costs:

“Let his steps also be guided by Delusion, a very beautiful and enticing maid, decked out in harlot’s finery, smiling and promising a wealth of good things and making him believe that she is leading him to the very embrace of happiness, till unexpectedly she drops him into the pit, into a morass of foul mud, and then leaves him to flounder about in his garlands and saffron robe. In servitude to such a tyrant and suffering such tribulation those souls wander through life... enslaved to pleasure, pleasure-loving (*philēdonos*), and carnally-minded, go on living a disgraceful and reprehensible life, not from choice, but because they have drifted into it.”<sup>1588</sup>

<sup>1573</sup>Towner, *The Letters to Timothy and Titus*, 553.

<sup>1574</sup>Liefeld, *1 and 2 Timothy, Titus*, 269.

<sup>1575</sup>Towner, *The Letters to Timothy and Titus*, 554.

<sup>1576</sup>Verlyn D. Verbrugge, “χαλεπός” (*kalepos*), *New International Dictionary of New Testament Theology: Abridged (NIDNTA)* (Grand Rapids: Zondervan, 2000), 600.

<sup>1577</sup>Towner, *The Letters to Timothy and Titus*, 555.

<sup>1578</sup>Liefeld, *1 and 2 Timothy, Titus*, 276.

<sup>1579</sup>I originally examined each character trait listed but the result is too long and boring to publish.

<sup>1580</sup>Towner, *The Letters to Timothy and Titus*, 554.

<sup>1581</sup>Mounce, *Pastoral Epistles*, 543–5.

<sup>1582</sup>Mounce, *Pastoral Epistles*, 546.

<sup>1583</sup>Towner, *The Letters to Timothy and Titus*, 559.

<sup>1584</sup>Result of Logos 7 word study of φιλήδονος (*philēdonos*).

<sup>1585</sup>Towner, *The Letters to Timothy and Titus*, 559.

<sup>1586</sup>Gustav Stählin, “φιλήδονος” (*philēdonos*), *TDNT* 2:918.

<sup>1587</sup>Towner, *The Letters to Timothy and Titus*, 559.

<sup>1588</sup>Dio Chrysostom, “The Fourth Discourse on Kingship,” in *Orations*, 5 vols. (LCL; trans. H. Lamar Crosby; Cambridge, MA: Harvard University Press, 1946), 1:221–3, <https://archive.org/stream/in.ernet.dli.2015.57799/2015.57799.Dio-Chrysostom-Vol-1#page/n225/mode/2up>.

“Lovers of God” (*philotheos*) alludes to Deut 6:4–9. Jesus denoted loving God as the most important commandment (Mark 12:28–34). Indeed, when people replace love for the Lord with the love of self, money, and pleasure, the other vices naturally follow.<sup>1589</sup>

**Read 2 Tim 3:1–4.** How would you briefly characterize the type of people Paul described in these verses? What warning does this passage give to you? How do we know that Paul believed that he lived in the last days? In what ways are our last days like the time before the flood?

### Having a Form of Godliness

**b) 2 Tim 3:5:** Paul concluded his vice list in 2 Tim 3:1–5 by describing the false teachers as “having a form of godliness but its power having denied.” These leaders maintained a mask as a protective shell.<sup>1590</sup> This gave them an external appearance of piety without the inner renewal of the Holy Spirit.<sup>1591</sup>

In Paul’s letters to Timothy and Titus, “godliness” (*eusebeia*) refers to a specific way of living which derives from belief in the gospel (Cf. 1 Tim 3:16). Reverent conduct results from that confession.<sup>1592</sup> Thus, Paul utilized “godliness” as a technical term for true faith (1 Tim 2:1–6; Tit 1:1).<sup>1593</sup>

Amazingly—despite their vices—these people exhibited a pretense of piety.<sup>1594</sup> They likely enjoyed religious discussions and practices, assuming their righteousness because they engaged in asceticism and sacred rituals (1 Tim 4:1–7).<sup>1595</sup> However, on close inspection, their behavior unmasked them (Tit 1:16; 2 Pet 2:1–3, 18–19).<sup>1596</sup> To achieve their evil ends, such people tend to make their vices appear as virtues (2 Cor 11:3–4, 13–15).<sup>1597</sup>

The Jewish philosopher Philo (20 BC–40 AD) described certain people who claimed to believe the entire universe belongs to God. He wrote, “These are the doctrines, not of men who are halting between two opinions, but of those who are occupied in a firm and sure faith; since, even now, there are some persons among those who make a show and pretense of piety.”<sup>1598</sup>

As a result of our personal union with Christ, we receive the power of God (2 Tim 1:7–8).<sup>1599</sup> Our proclamation of the gospel and lives transformed by the Holy Spirit to conduct ourselves in obedience to God’s commands mark true believers. A close connection exists between right thinking and right living.<sup>1600</sup> When people’s behavior fails to match their words,

<sup>1589</sup>Mounce, *Pastoral Epistles*, 547.

<sup>1590</sup>Mounce, *Pastoral Epistles*, 547.

<sup>1591</sup>J. Behm, “μόρφωσις” (*morphōsis*), *TDNT* 4:754–5.

<sup>1592</sup>Werner Foerster, “εὐσέβεια” (*eusebeia*), *TDNT* 7:175–85, 182–3.

<sup>1593</sup>Mounce, *Pastoral Epistles*, 547.

<sup>1594</sup>Liefeld, *1 and 2 Timothy, Titus*, 271.

<sup>1595</sup>Mounce, *Pastoral Epistles*, 547.

<sup>1596</sup>Towner, *The Letters to Timothy and Titus*, 559–60.

<sup>1597</sup>Plantinga, *Not the Way It’s Supposed to Be: A Breviary of Sin*, 98.

<sup>1598</sup>Philo, “On Planting,” in *The Works of Philo, Vol. 1* (LCL; trans. Charles Duke Yonge; Cambridge, MA: Harvard University Press, 1930), 430, <https://archive.org/stream/worksofphilojuda01yonguoft#page/430/mode/2up>.

<sup>1599</sup>Walter Grundmann, “δύναμις” (*dunamis*), *TDNT* 2:284–317, 310.

<sup>1600</sup>Mounce, *Pastoral Epistles*, 547.

how they act reveals what they truly believe.

By rejecting the power of godliness in the past, the false teachers remained estranged from the Lord (2 Tim 2:12).<sup>1601</sup> Their sinful behavior revealed the truth concerning the nature of their faith (Matt 7:15–23).<sup>1602</sup> Lacking the presence of the Holy Spirit, they possessed counterfeit spirituality (1 Cor 4:20).<sup>1603</sup> After detailing the attitudes and behaviors of false teachers in his vice list, Paul affirmed that he and Timothy lived in the end times.<sup>1604</sup>

Then he wrote, “Such [people] as these avoid (*apotrepō*).”<sup>1605</sup> Once again, Paul used a term which appears only here in the New Testament.<sup>1606</sup> Fortunately, Greco-Roman sources shed light on its meaning. When describing the destruction of a city, Josephus (37–100 AD) wrote, “In hopes of Titus’ giving them his right hand for their security, and out of a consciousness that they had not given any consent to the war, they avoided (*apotrepō*) fighting.”<sup>1607</sup> An apocryphal book captures another nuance of the term, asking, “How is it that when we are attracted by foods that we aren’t allowed to eat, we can walk away from (*apotrepō*) the pleasure that we would get from them?” (4 Macc 1:33, CEB).

Consequently, in this passage Paul repeated his commands to Timothy to deliberately turn away from associating with false teachers (1 Tim 6:20–21; 2 Tim 2:16–18).<sup>1608</sup> This charge confirms that the unbelievers he described associated themselves with the church of Ephesus.<sup>1609</sup>

Earlier in his ministry, Paul commanded that the church in Corinth hand such people into Satan’s sphere of influence (1 Cor 5:9–13). They likely accomplished this by banning them from worship and especially from participating in the Lord’s Supper.<sup>1610</sup> As a result, the apostle advocated their removal from the congregation (1 Cor 5:1–6; 1 Tim 1:18–20).<sup>1611</sup>

Sadly, that such imposters infiltrate our churches no longer seems surprising.<sup>1612</sup> Psychopathic people often present themselves as intelligent, attractive, and trustworthy. Yet they possess no moral core. While swearing to remain forever true, they produce chaos in the lives of others with no sense of guilt.<sup>1613</sup> Christians tend to be easy prey, for we often have a false sense of security that those within our congregations are honorable and reliable. Thus, we must take proper precautions to protect the vulnerable among us, remaining on guard (Matt 18:1–6).<sup>1614</sup>

**Read 2 Tim 3:1–5.** How would you describe the type of people Paul depicted? What makes them so dangerous? How can you protect yourself and your church from them?

<sup>1601</sup>Towner, *The Letters to Timothy and Titus*, 560. In Greek grammar, the perfect tense indicates that an action has occurred in the past with effects which continue to the present time.

<sup>1602</sup>Mounce, *Pastoral Epistles*, 547.

<sup>1603</sup>Towner, *The Letters to Timothy and Titus*, 560–1.

<sup>1604</sup>Mounce, *Pastoral Epistles*, 548.

<sup>1605</sup>The word “such” (*toutous*) occurs in the masculine plural form, which can apply to only men or to a group of men and women.

<sup>1606</sup>Arndt, Danker, and Bauer, “ἀποτρέπω” (*apotrepō*), *BDAG*, 124.

<sup>1607</sup>Josephus, *The Wars of the Jews*, 3.10.5,

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0148%3Abook%3D3%3Awhiston+chapter%3D10%3Awhiston+section%3D5>.

<sup>1608</sup>Mounce, *Pastoral Epistles*, 548.

<sup>1609</sup>Liefeld, *1 and 2 Timothy, Titus*, 271.

<sup>1610</sup>Fee, *The First Epistle to the Corinthians, Rev. Ed.*, 229.

<sup>1611</sup>Towner, *The Letters to Timothy and Titus*, 561.

<sup>1612</sup>Liefeld, *1 and 2 Timothy, Titus*, 274.

<sup>1613</sup>Plantinga, *Not the Way It’s Supposed to Be: A Breviary of Sin*, 97.

<sup>1614</sup>Liefeld, *1 and 2 Timothy, Titus*, 276.