

GENESIS—Seed of the Bible  
 Session Five: Back to the Beginning – Almost!

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**O**UR LAST SESSION took us to the new start that God gave to Adam and Eve. Although they had engendered an undisclosed number of children, one of them was recognised as being “special”: Seth was the “replacement” for Abel. Eve evidently saw him as the promised “seed” who would destroy Satan—“*God has appointed me another seed instead of Abel*”. And the family of Seth seemed to vindicate the hope and faith of Eve. We are told that “*Seth also had a son, and he named him Enosh. At that time people began to call on the name of the LORD*”—Genesis 4. 26.

Yet we know that things are rarely what they seem! If this “new beginning” were the end of evil in the world, the story would end here. But Genesis has forty-six chapters more, and the Bible another sixty-five books before the plan of God reaches its fulfilment.

The story continues in Genesis 6, the intervening chapter being a summary of the development of the human race. There are very few details here in the fifth chapter, but what **is** there is important. We will return to it later.

**T**HE SIXTH CHAPTER OF GENESIS presents us with the culmination of the history of humanity after the birth of Seth. It is a sad story of dashed hopes and forgotten dreams. The verdict is simple ... and tragic: *And the LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*—Genesis 6. 5. There is terrible emphasis in the few Hebrew words employed here, words which express the idea of sin in every thought and deed, and at every time and place.

The result of this catastrophic decline was that God decided to act, and in the most terrible judgment. *And the LORD regretted that he had made man on the earth, and it grieved him to his heart. So the LORD said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them."* Gen 6. 6, 7.

We must note that when the text said “God regretted [repented AV]” we are not to understand that God was ‘caught out’ and was forced to change his mind. The writer is using ‘language of accommodation’, that is, speaking in human terms about the divine mind.

**O**UR CHAPTER OPENS with a statement that has divided scholars over the centuries. *When man began to multiply on the face of the land and daughters were born to them, the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose.* Who were these sons of God?

One view is that they were the descendants of Seth, and the idea is that the righteous line began to intermingle with the descendants of Cain.

Although there is some virtue in this view, certain objections present themselves. Why use the term “daughters of men”? Are we to understand that only **men** from Seth’s line intermarried?

And why should that result in the birth of the ‘*nephilim*’ of verse four?

**P**ERHAPS WE SHOULD OBSERVE something often overlooked. The words in question [sons of God] could just as legitimately be rendered “sons of the *gods*”. The Good News Bible translates it like this: *When people had spread all over the world, and daughters were being born, some of the heavenly beings saw that these young women were beautiful, so they took the ones they liked.*

Many scholars have concluded that we have here is an invasion of fallen angels who seduced human women, and their offspring were *nephilim* ... mighty ones.

In support of this we might observe that in the OT the term ‘sons of God’ refers **only** to angelic beings—look up Job\_1. 6; Job 2. 1; Job 38. 7. Again, in the NT. Jude 1, 6 tells us of the angels *who did not keep their proper domain, but left their own habitation.* Jude goes on to tell us that the people of Sodom and Gomorrah *sinned in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh.*

**W**E MUST RETURN FOR A MOMENT to the fifth chapter of Genesis. Here, hidden within its story, is evidence that mankind was not given warning of the impending judgement of God. Indeed, when we look carefully we discover that the kind of judgement was prophesied.

The words we are talking about are found in Genesis 5. 21,22: *Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters ....*

Notice that this man walked with God **after** his son Methuselah was born. Why is this comment made? Something must have happened. But what? Apparently Enoch began to walk with God in a special way after the birth of Methuselah. The name Methuselah means, “*when he is dead, it shall come.*” At the birth of Methuselah, Enoch had a special awareness from God that judgment was coming.

Notice, too that *all the days of Methuselah were nine hundred and sixty-nine years; and he died.* Methuselah’s long life was no accident. It was because of the grace of God. When Methuselah died, the flood came. God kept him alive longer than anybody to give people as long as possible to repent.

In the light of this, the wickedness of mankind is seen to be even greater than we may have imagined!

**D**ESPITE THE WARNINGS of history and prophecy, mankind continued in his evil ways, regardless of the consequences. So God said “My spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be an hundred and twenty years”. The sentence is declared, justice will be done. And then—grace! “But Noah found favour in the eyes of the LORD”—Genesis 6. 8.

Noah and his family [descendants of Seth] were to build an ark, told to gather specimens of all living creatures [7 and 2] and the seed would go on after the awful judgement was carried out.

Yet this was grace upon grace, for in the very sentence itself lay opportunity to repent; the words of the judgement are properly translated as “My Spirit will not struggle with man forever. He will die. He will have only 120 years to live until I judge him.”

Throughout the building of the ark Noah preached repentance for a hundred years in hope of a change. God did not spare the ancient world—except for Noah and the seven others in his family. *Noah warned the world of God's righteous judgment. So God protected Noah when He destroyed the world of ungodly people with a vast flood—2 Peter 2. 5.* Yet in his 120-year ministry it seems that no one was saved.

Footnote: All ancient cultures have a record of the Flood. And most speak of cohabitation of “gods” and women!