

## Lesson 5

So far, we have seen the nations of the world established as the result of a sinful rebellious action at the Tower of Babel. This is a Biblical landmark event.

Since humanity collectively rejected God, God collectively disassociates from and segments humanity. We see the mechanics of this in Genesis 10 where we have the children and grandchildren of Noah's three boys broken apart, each to his own language, land, and nation.

God then turns their control and nurturing over to the authority and rulership of powerful members within the angelic realm. Because of their ruling and judging authority, God calls these angelic beings gods.

God made the nations out of this sinful rebellion, but God has not completely turned His back on humanity. In fact, He will set in motion an aggressive plan of action to win back the peoples of the earth.

To win back to His fellowship the peoples of the earth, God establishes one more nation, not born of sin. This is done through Abraham, and this call and development will become the nation of Israel. Israel is established to be God's tool; to be His beacon through which to shine His light back to the nations.

Ultimately Israel will fail in this role, but in the process of establishing His connection to Abraham, God made sure that Abraham, through Israel, will ultimately bless all the nations of the world. This will be done through the Messiah, who will come through Israel, and ultimately through Abraham. This Messiah will be known as the Son of God.

### Genesis 17:10-14

This is the establishment of the separation between Hebrews and Gentiles. The people of the nations born from sin are the Gentiles. The people who will come following the call of Abraham will be the Hebrews, or the Jews. The Bible in many places makes a distinction between the Jews and the Gentiles as the circumcised and the uncircumcised.

So, Abraham becomes a Hebrew, by circumcision, here in Genesis 17. Yet it was back in Genesis 15 that Abraham got saved. And it was back in Genesis 12 that God gave to Abraham the promise that all the nations of the earth will be blessed through Abraham.

So, the promises were given to Abraham while he was a Gentile. Therefore, the promise has been given to the Gentiles (although the Jews saw it as being exclusively given to themselves). The Gentiles were born from the sinful act of the Tower of Babel, and the Gentiles were put into nations. It is God's desire to get the nations back.

### Romans 4:7-16

So where does the Law fit in all of this? Paul here in Romans just disparaged the Law. But Psalm 19:7 says "*the law of the Lord is perfect.*" So, what is or what was the Law's purpose?

I have struggled with that question for 20 years. I could never come to grips with the Law and its purpose. But since I have undertaken this study, I have finally found the answer.

I am going to get this class to the answer to the Law. But it will take a multi-week procession to get us to the answer.

In order to do that, we have to go discover the sin of the Watchers.

Last week, we saw the establishment of Jesus Christ as the Son of God. We saw that the second person of the Trinity, identified in the role of the Son of God, was not established as such before time began. He was instead established as the Son of God within the time domain.

Psalm 2:7 reads; "You are my Son, today I have begotten you." The word "today" shows that this designation happened within the time domain.

It occurred in Genesis 15:17, when God walked the aisle of the cut-up animals.

This cutting of the animals is a covenant action, sometimes called cutting a covenant. In the Ancient Middle East culture, two parties come to an agreement, they swear to the gods that they will abide by the agreement, then they walk the aisle between the cut-up animals to seal the covenant. If one of them were to violate the covenant, then the offended can legally make the offender look like the dismembered animals.

The Gospel of John identifies Jesus Christ as the Word. Last week, in Genesis 15, we saw the Word come to Abraham in physical form. The pre-incarnate Jesus physically came to Abraham and agreed to a covenant of promise.

The Word told Abraham to bring him a bunch of animals. Abraham cut them into pieces, then laid the halves apart from each other. This creates an aisle. God then put Abraham into a deep sleep. Abraham never walked the aisle with the Word. Instead, God himself walked the aisle. Two persons of the Trinity walked the aisle; one as the smoking oven, and the other as the burning torch.

Abraham asked for a guarantee of the promise. God gave this to Abraham through an earthly covenant. By God walking both sides of the aisle, God not only establishes the promise, but also assures that He will pay the penalty for any violation of the covenant on Abraham and/or his offspring's part.

In a covenant of promise, where one party is superior to the other party, the two parties refer to each other as "father" and "son;" a form of acknowledging superiority and inferiority. This is where God the Father and God the Son are established in their messianic roles.

Be aware that this is not only where God the Son is established. It is also where God the Father is established.

It would appear that the Holy Spirit always has been, and always will be the Holy Spirit. He seems to act as the mediating Spirit or God mediating between the fulfillment of the covenant and the violation of the covenant.

Perhaps this is why in Genesis 15 when the animals are cut apart that it says Abraham did not cut apart the turtledove. The Holy Spirit is represented elsewhere in Scripture as a dove. The Spirit was never cleaved apart from the other members of the Godhead the way the Father and the Son were cleaved apart at the Cross.

This earthly covenant of Genesis 15 is the foundation of why Jesus had to die. He had to die to pay the penalty for the lesser party's violation of the Abrahamic covenant. The Word of God, as the burning torch, walked that side of the aisle.

I started this class saying that Christ came to the earth in human form to take care of three things. One was to reverse the eternal consequences of death that were established at the sin of Adam. The second is to meet and attack the sins perpetuated upon mankind by the prodding of the Watchers, and the third is to win back the nations that He created but abandoned at the Tower of Babel.

Nearly all of Christendom teaches about the sin of Adam and Christ coming to reverse that consequence, so it will not be necessary for us to delve into that with any depth. But that is usually only as far as Christendom goes.

The last two weeks we have been exploring the creation of the nations and God's disinheriting humanity and God turning the nations over to the gods. So, we have laid the groundwork for the third Christ-action mentioned.

It is now time to delve into the second purpose of Christ's work; that is, to counter the sins perpetuated upon mankind by the Watchers.

[Deu 2:32-34 ESV] 32 *Then Sihon came out against us, he and all his people, to battle at Jahaz. 33 And the LORD our God gave him over to us, and we defeated him and his sons and all his people. 34 And we captured all his cities at that time and **devoted to destruction every city, men, women, and children. We left no survivors.***

[Deu 7:1-2 ESV] 1 *"When the LORD your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations more numerous and mightier than you, 2 and when the LORD your God gives them over to you, and you defeat them, **then you must devote them to complete destruction. You shall make no covenant with them and show no mercy to them.***

How many have used verses like these as a witnessing tool?

How many of you have been uncomfortable with verses like these?

We are going to work our way toward understanding and explaining what is going on in verses like these. In order to do that, we will first have to lay the groundwork as to what is going on behind the scene. That we will begin work on today.

It will not be until several weeks that we will address the actions of the above verses. In order to do that though we need to get a running start.

Genesis 6:1-2

In Genesis 6, the action group is called “sons of God.”

A “son of God” is a being or entity that is directly created sinless by God Himself.

Last week we saw the five individuals/groups who are given the identification as the sons of God.

Angels

Adam

Christ

Israel

The New Testament Church

So, which of these five groups is around at the time of Genesis 6 to be the “sons of God” in question? Not Jesus Christ<sup>1</sup>. Not Adam; he is dead. Not Israel; not created yet. Not the Church; not created yet. But yes, angels were around at that time. Therefore, can only be angels.

There are two Church views as to what is going on here in Genesis 6. One is that these are rebellious angels interacting with humans. The other is that this is nothing more than the godly line of Seth as seen in Genesis 5 (therefore “identified” as the Sons of God in Genesis 6) intermingling with daughters from the ungodly line of Cain (“daughters of men”) who were outlined just prior in Genesis 4.

Only one of these views can be correct. Only one view comes with the support of two Biblical witnesses. It is the fallen angel view, and the two biblical New Testament witnesses will be Peter and Jude.

The Seth view is the popularly taught view in most of Christendom. This is not only wrong but it is Biblically tragic, for without understanding the angelic view one cannot put the rest of the Bible in its proper context. Understanding Genesis 6 with the angelic view will help us to put the command to kill the inhabitants of the Promised Land in its proper perspective, but it will also lead to us putting the Law into its proper understanding.

As to how the Seth view came about, we will turn to Chuck Missler:

“It was in the 5th century A.D. [which is 400 years after Christ] that the “Sethite” interpretation of Genesis 6 came to life. At that time, the angel view was increasingly viewed as an embarrassment when Genesis 6 was attacked by critics. Furthermore, the worship of angels had begun within the Christian

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<sup>1</sup>Not in the flesh at this time. Christ, being God, has always existed. But pure theological logic will tell you this action cannot be Christ. The action in question brought about a sinful consequence, resulting in the Flood. Besides, I mentioned in an earlier lesson that “the Son” was not begotten until Genesis 15.

church. Also, celibacy had also become an institution of the church. The "angel" view of Genesis 6 was feared as impacting these views.

Celsus<sup>2</sup> and Julian the Apostate<sup>3</sup> used the traditional "angel" belief to attack Christianity. Julius Africanus<sup>4</sup> resorted to the Sethite interpretation as a more comfortable ground. Cyril of Alexandria<sup>5</sup> also repudiated the orthodox "angel" position with the "line of Seth" interpretation. Augustine<sup>6</sup> also embraced the Sethite theory and thus it prevailed into the Middle Ages. It is still widely taught today among many churches who find the literal "angel" view a bit disturbing. There are many outstanding Bible teachers who still defend this view.”

There are multiple reasons to reject the Sethite theory. My strongest is that it did not even exist as a theory until 400 A.D. If you could travel back in time and converse with Jesus or the Apostle Peter about this Sethite interpretation of Genesis 6, they would ask you what you are talking about. It had no theological anything until the early church fathers around the 5<sup>th</sup> Century, and that was because they were embarrassed by the established angel interpretation.

The main counter argument to the angels view usually centers around verses like Luke 20:34-36.

[Luk 20:34-36 KJV] *34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.*

The counter argument is that since angels neither marry nor are given in marriage, therefore, they are sexless. The verses do not say that. They only say there is no marriage in heaven. It does not say that the angels do not have sexual abilities. That idea is only an extrapolation from the mention that they do not marry, with the extrapolation being that no marriage, therefore no procreation.

Since all angels are called “sons of God” and are always portrayed as male, then procreation would produce nothing.

When we do see angels upon the earth, we see them walking, eating, and drinking. There is nothing that shows us they eat or drink when in heaven. Does that mean they cannot eat and drink? Genesis 18 shows obviously not.

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<sup>2</sup> **Celsus** was a 2nd-century Greek philosopher and opponent of early Christianity.

<sup>3</sup> **Julian**, also known as **Julian the Apostate**, was Roman Emperor from 361 to 363, as well as a notable philosopher and author in Greek. He attempted to revive traditional Roman religious practices at the expense of Christianity.

<sup>4</sup> **Sextus Julius Africanus** (c. 160 – c. 240) was a Christian traveler and historian of the late second and early third centuries.

<sup>5</sup> **Cyril of Alexandria**; (c. 376 – 444) was the Patriarch of Alexandria from 412 to 444. Cyril wrote extensively and was a leading protagonist in the Christological controversies of the late-4th and 5th centuries.

<sup>6</sup> **Augustine of Hippo** (13 November 354 – 28 August 430) was an early Roman African Christian theologian and philosopher from the Roman province of Africa whose writings influenced the development of Western Christianity and Western philosophy. He was the bishop of Hippo Regius in North Africa and is viewed as one of the most important Church Fathers in Western Christianity.

[Gen 18:7-8 ESV] 7 *And Abraham ran to the herd and took a calf, tender and good, and gave it to a young man, who prepared it quickly. 8 Then he took curds and milk and the calf that he had prepared, and set it before them [the three angels]. And he stood by them under the tree while they ate.*

There is so much more that could be said here to develop the angel point of view and to break apart the Sethite point of view, but that would just delay getting to where we really want to go.

Read Genesis 6:1-9.

The Bible makes mention of some books that are not in the Bible.

[Num 21:14 ESV] 14 *Therefore it is said in the **Book of the Wars of the LORD**, "Waheb in Suphah, and the valleys of the Arnon..."*

[Jos 10:13 ESV] 13 *And the sun stood still, and the moon stopped, until the nation took vengeance on their enemies. Is this not written in the **Book of Jashar**? The sun stopped in the midst of heaven and did not hurry to set for about a whole day.*

[1Ki 11:41 ESV] 41 *Now the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the **Book of the Acts of Solomon**?*

[2Ti 3:8 ESV] 8 *Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men corrupted in mind and disqualified regarding the faith.*

Two extra-biblical books make mention of Jannes and Jambres. *The Testament of Solomon*, and the *Jewish Targum of Jonathan*.

Read the book of Jude.

Notice in particular verses 14 and 15. Verse 14 says that Enoch prophesied. Where in the Bible do you see Enoch prophesying? Answer: nowhere. The only references to Enoch in the Bible, apart from Jude, are the following:

[Gen 5:18, 21-24 ESV] 18 *When Jared had lived 162 years he fathered Enoch. ... 21 When Enoch had lived 65 years, he fathered Methuselah. 22 Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. 23 Thus all the days of Enoch were 365 years. 24 Enoch walked with God, and he was not, for God took him.*

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

There is a piece of ancient literature called the Book of Enoch. Most scholars believe it was written around 300 B.C. It was a book that second temple period Jews, including the New Testament writers,

were familiar with, and it apparently influenced their spiritual world view. It did Jude's, and it also did Peter's.

They are the two witnesses to the angel view of Genesis 6 I alluded to earlier.

Jude specifically points to the Book of Enoch to lean on the angel view of Genesis 6 to emphasize the point he is making in his epistle.

The quote of prophesy in Jude verses 14 and 15 as attributed to Enoch comes directly from the Book of Enoch. (chapter 1, verse 9).

The Book of Enoch can be found here. <http://www.sacred-texts.com/bib/boe/>

### Commentary about the Book of Enoch

Most scholars believe it was written about 300 BC. It has five major parts, the first part being the Book of Watchers.

It is wholly existent only in the Ge'ez (Ethiopian) language. Aramaic fragments were found within the Dead Sea Scrolls, as were also a few Greek and Latin fragments.

It was out of sight for hundreds of years until a full copy was brought to light in the 1700s when a Scottish traveler returned to Europe from Ethiopia with three copies.

Let's return to Jude 14-15. Show that this quotation is coming directly from the Book of Enoch.

[2Ti 3:16 ESV] *16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness...*

If you believe 2 Timothy 3:16, and the Book of Enoch is quoted in the biblical Book of Jude, then you must conclude that the Holy Spirit is comfortable with the Book of Enoch. The Holy Spirit "breathed out" a quote from the Book of Enoch upon the pages of Jude's epistle.

If the Holy Spirit allowed a portion of the Book of Enoch to be quoted in the Bible, then maybe we should not be afraid of looking at the Book of Enoch. The Bible makes mention of the Book of Jashar, the Book of the Wars of the LORD, and Book of the Acts of Solomon. If we had those books today, would we be afraid to look at them?

This first section is called the Book of the Watchers. What is a Watcher?

Daniel 4:13, 17

So, Watchers are holy ones; a description used of angels.

The portions of the Book of Enoch to read are chapters 6 thru 16.

After reading the Book of Enoch, go back and read Jude. When you get to verse 6, does it read a whole lot clearer now than it did the first time you read it?

Now read 2 Peter 2:4-11. It also should read with more clarity for you than it ever did before.

The Bible says that two or more witnesses are needed to establish a charge. The witnesses I pick for my charge that the “sons of God” in Genesis 6 are rebellious angels are Peter and Jude. Who are the biblical witnesses for the Sethite theory?

[2Co 13:1 ESV] 1 *This is the third time I am coming to you. Every charge must be established by the evidence of two or three witnesses.*