

From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16



From God's Creation to God's Nation

Faithlife Small Group

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From God's Creation to God's Nation (Adult Sunday School Lesson Winter 2015)

January 26, 2015 / 0 Comments / in [Resources](#), [Sunday School](#) / by [Gabriel Morris](#)

From God's Creation to God's Nation, a Sunday School Lesson, taught by Ed Alsteadt, covering Genesis 1 through Exodus 17. It covers the first four dispensations found in the Bible, as well as the key characters that would eventually establish the Nation of Israel. It also reveals the great and eternal attributes of the God of the Bible.

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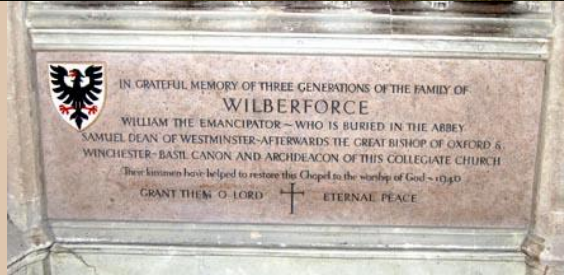
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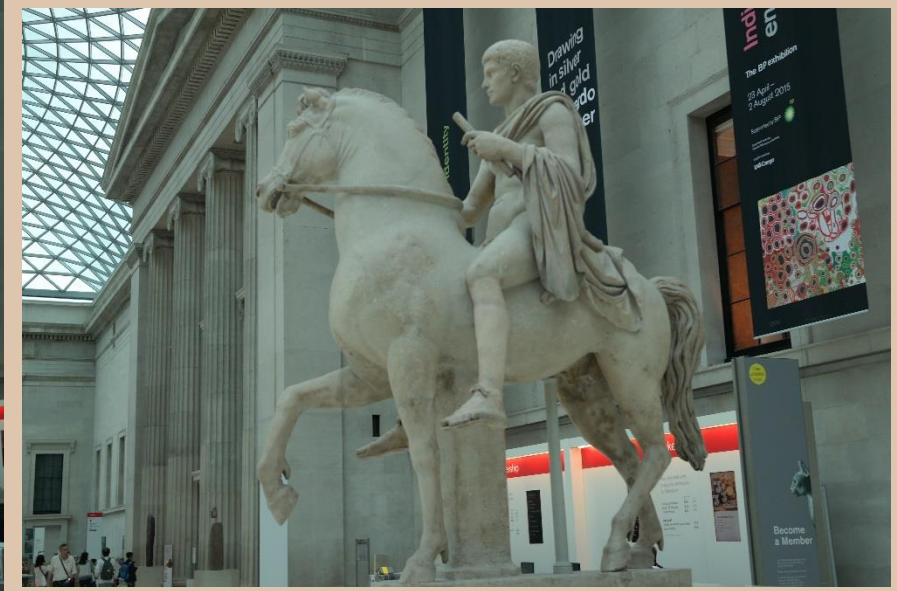
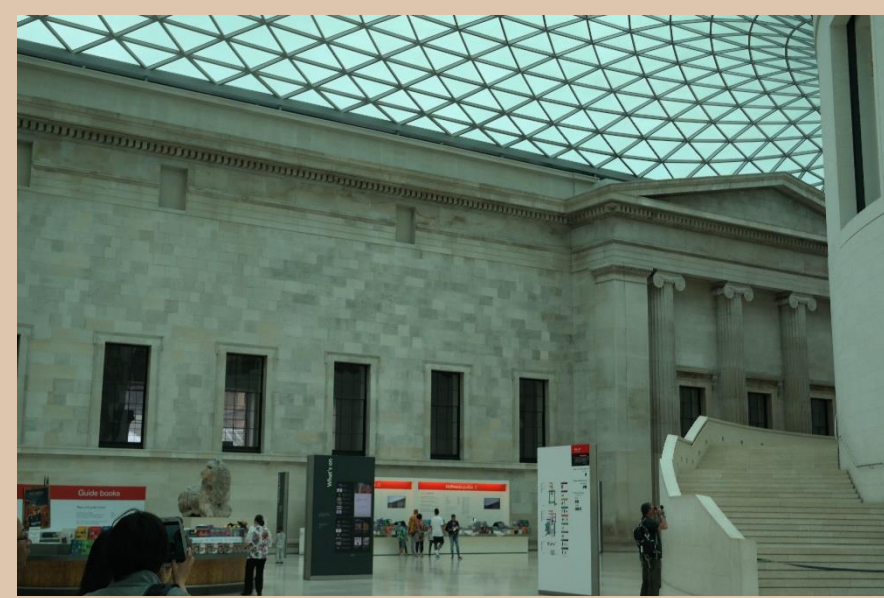
3,300 people buried or commemorated at Westminster Abbey

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British Museum



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British Museum



Knights

Shield of parade

This delicately painted shield was not used in battle, but may have been a gift or a prize in a tournament. It shows a young knight kneeling at the feet of a lady wearing a Flemish pointed headdress and a suit of plate armour and a sword. His helmet, a pair of gauntlets and a pole-axe lie on the ground. The skeletal figure of Death lurks behind him. The legend on the scroll above his head reads: 'vous ou la mort' ('you or death'). It suggests the knight would rather die than prove unworthy of his lady's love.

About 1475-1500
Flanders or Burgundy, France
Wood, leather, gesso and paint
H. 104.5 cm
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KNIGHTS were professional soldiers who served their lord but did not necessarily come from wealthy or noble families. In return for military service the knight received land, and peasants to help cultivate it. Success in battle was linked to the cult of chivalry, a strongly religious code of behaviour combining humility, courtesy, bravery and devotion to the ideal of love. Romances, stories of heroes or lovers, first developed by troubadour poets in the south of France, spread the concept of chivalry across Europe. In England, the cult of chivalry was formalised by the creation of the Order of the Garter in 1348, which still exists today.

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British Museum

Cult of chivalry?

KNIGHTS were professional soldiers who served their lord but did not necessarily come from wealthy or noble families. In return for military service the knight received land, and peasants to help cultivate it. Success in battle was linked to the cult of chivalry, a strongly religious code of behaviour combining humility, courtesy, bravery and devotion to the ideal of love. Romances, stories of heroes or lovers, first developed by troubadour poets in the south of France, spread the concept of chivalry across Europe. In England, the cult of chivalry was formalised by the creation of the Order of the Garter in 1348, which still exists today.



From God's Creation to God's Nation

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Cult of chivalry?

Merriam-Webster Dictionary

Cult

- a small religious group that is not part of a larger and more accepted religion and that has beliefs regarded by many people as extreme or dangerous
- a situation in which people admire and care about something or someone very much or too much
- a small group of very devoted supporters or fans

Chivalry

- the system of values (such as loyalty and honor) that knights in the Middle Ages were expected to follow
- an honorable and polite way of behaving especially toward women



From God's Creation to God's Nation

Part One: Section Three

Cult of chivalry?

The picturesqueness of knight-errantry, and the glamour thrown over the subject by poetry and romance, may mislead us as to the real character of this institution. We must distinguish between the ideals of knighthood and the actual lives of those who, from various motives, thronged the profession. We must not confound the Chivalry of these earlier and ruder ages with that of its more refined, though somewhat effeminate, later days. It would be an equal mistake to pose the half-savage Saxon for a picture of the gallant Provençal, because they were fellows of the same order. But, making all allowance for variations, defects, and perversions in Chivalry, the institution went far towards redeeming the character of the middle ages.



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Cult of chivalry?

Among the articles of the chivalric code were the following:

- To fight for the faith of Christ. In illustration of this part of his vow, the knight always stood with bared head and unsheathed sword during the reading of the lesson from the gospels in the church service.
- To serve faithfully prince and fatherland.
- To defend the weak, especially widows, orphans, and damsels.
- To do nothing for greed, but everything for glory.
- To keep one's word, even returning to prison or death if, having been captured in fair fight, one had promised to do so.



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Cult of chivalry?

Together with these vows of real virtue were others, which signified more for the carnal pride of the warrior, e.g.:

- Never to fight in companies against one opponent.
- To wear but one sword, unless the enemy displayed more than one.
- Not to put off armor while upon an adventure, except for a night's rest.
- Never to turn out of a straight road in order to avoid danger from man, beast, or monster.
- Never to decline a challenge to equal combat, unless compelled to do so by wounds, sickness, or other equally reasonable hindrance.



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Cult of chivalry?

The word “chivalry” is associated with the courtesy, gallantry, generosity, loyalty, and valor of a medieval knight. One commentator paraphrases “grant her honor” as “render her chivalrous respect.” In the ancient world chivalry was practically unknown. It was not uncommon to see a man riding on a donkey while his wife trudged by his side. It was Christianity that introduced chivalry into the relationship between men and women.

Billy Graham makes the point with a before-and-after scene. Before marriage the young suiter opens the car door for his fiancé, extends a hand, and says, “Darling, won’t you step out.” He even parks the car to avoid puddles. After marriage he parks the car in the middle of a puddle and, as he leaps from his side, he shouts, “Jump honey, I think you can make it!”



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Cult of chivalry?

This confinement, however, not being the effect of jealousy, as in Asia, but of prudence, and desire of securing their women from the insults of licentious banditti; when a woman found a lover, or a husband, to protect her from the rudeness and barbarity of the times, she could then venture abroad with impunity in his company. Hence every woman naturally wished to engage such a champion; and every man of spirit, fond of the honour arising from it, as naturally enlisted himself in the service. And in this manner arose the institution of chivalry; an institution, which, though it owed its birth to chance and the necessity of the times, made so rapid a progress, that in a little while it was sufficient for a fair lady to have it publicly known, that such a gallant warrior was her declared champion, and would revenge every wrong done to her, whether in his presence or absence: this enlarged still the circle of her liberty, and more restrained the hand of insult and violence.



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Cult of chivalry?

Besides the title a young warrior had to the approbation and favour of her whom he thus defended, there was another, and, if possible, a still more prevailing motive, the love of glory; in these times, the most anxiously coveted, and most intimately connected with such generous and disinterested actions as defending the weak, and rescuing the oppressed. All these considerations prompted the youthful warrior to take upon him an office, which, while it flattered his love, at the same time, by its acquisition of fame, no less fed and nourished his vanity: and as the man acquired honour, and the name of valour, by undertaking to defend an innocent and helpless woman; so the woman acquired an additional lustre, and the name of beauty, by being thus distinguished by a gallant champion. Thus the honour and interest of the two sexes became mutually blended together, and they reflected additional lustre and reputation upon each other; a truth to which all the historical records of these times bear the most ample testimony.



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Cult of chivalry?

It is not a little remarkable, that in the same periods in which women were gradually rising into consequence in one part of Europe, they should be losing it altogether in another. While the spirit of chivalry made them objects almost of adoration in the North, Mahomet had established a religion in Asia, which divested them almost of every privilege, and of all political consequence: this religion, brought over into Europe, and established in the West by the conquering arms of his successors, not only sunk the power of beauty almost to nothing, but condemned the whole of the sex to perpetual subordination and imprisonment.



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Cult of chivalry?

Letter from George Washington to his step-son "Jack" when told of his enlistment In the Army:

"But, the main and most essential qualification is an high sense of honour, an elevation of sentiment, and a certain dignified •tile of behaviour, that distinguishes, or should distinguish, a soldier from every other man. It is a shame indeed, if he who undertakes to command others, has not first learned to command himself: I will not endure any thing mean or sordid either in your principles, or your manners; having determined, if it were left with me, to be as a strict and rigorous in these particulars, as were the knights of old, when a candidate was to be invested with the orders of chivalry. I cannot dissociate the ideas between a soldier and a gentleman: and however common it may be to give that last appellation to persons of every character, it yet conveys to me an idea of worths I want words to express."



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Part One: Section Three

Cult of chivalry?

Peter is advising the husband to use his head and the common sense he has been given: "... giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life." In other words, husband and wife are children of God together, equal heirs of the grace of life. If we will remember this fact prayerfully, I think we will become aware that it is at this point that chivalry was born! I am speaking of Christian chivalry, as we understand it.



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Cult of chivalry?

The world in which we live and the society of which we are a part have often sought to lampoon and satirize the concept of woman as the weaker vessel. There have been thousands of jokes, and cartoonists have had a field day with their drawings of the buxom woman leading the meek, little lamb-of-a-man down the street. But we remember that the scriptures say that the man and the woman are heirs together of the grace of life. Husband and wife, if both are Christians, are Christian heirs together! They are united in their strongest bond—they are one in Jesus Christ, their Saviour!



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Cult of chivalry?

Now, Peter makes a very strong comment in this passage for the benefit of husbands. “Husbands, your prayers will be hindered if you do not give honour unto the wife, as unto the weaker vessel...” I suppose there are many Christian husbands whose prayers are not being answered and they can think up lots of reasons. But the fact is that thoughtless husbands are simply big, overbearing clods when it comes to consideration of their wives.

If the husband would get himself straightened out in his own mind and spirit and live with his wife according to knowledge, and treat her with the chivalry that belongs to her as the weaker vessel, remembering that she is actually his sister in Christ, his prayers would be answered in spite of the devil and all of the other reasons that he gives.



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Part One: Section Three

Cult of chivalry?

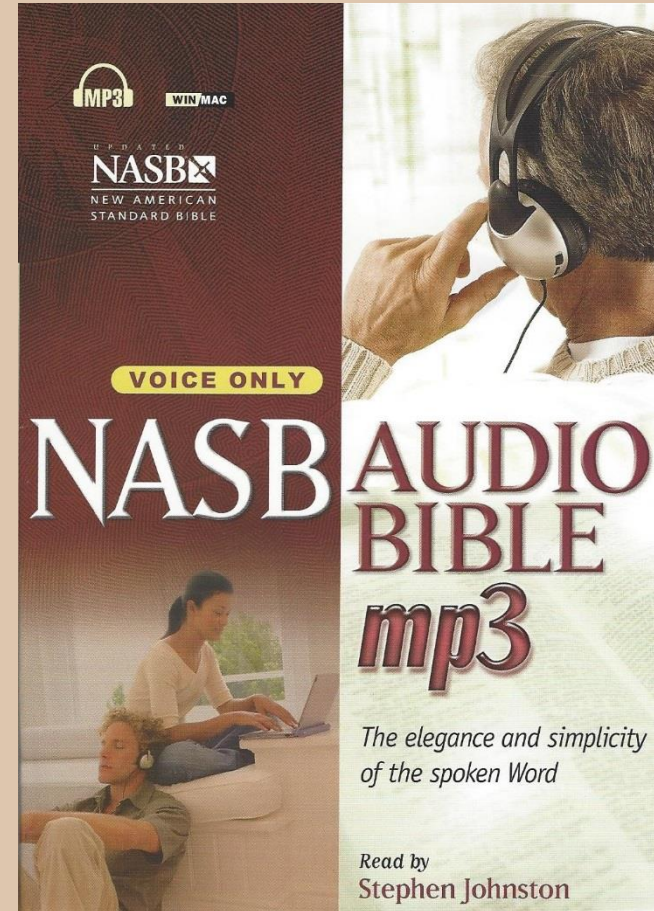
A husband's spiritual problems do not lie in the Kremlin nor in the Vatican but in the heart of the man himself—in his attitude and inability to resist the temptation to grumble and growl and dominate!

There is no place for that kind of male rulership in any Christian home. What the Bible calls for is proper and kindly recognition of the true relationships of understanding and love, and the acceptance of a spirit of cooperation between the husband and wife.

From God's Creation to God's Nation

Part One: Section One

GENESIS 6





From God's Creation to God's Nation

Part One: Section Three

SECTION OUTLINE THREE (GENESIS 6–10)

This section describes the condemnation of all things.



From God's Creation to God's Nation

Part One: Section Three

SECTION OUTLINE THREE (GENESIS 6–10)

I. THE PREPARATION FOR THE FLOOD (6:1–22)

- a. **God's grief (6:1–7):** He sees nothing but human wickedness of every kind, everywhere, at all times.
- b. **God's grace (6:8–10):** Noah, because of his righteous living, finds favor in the sight of God.
- c. **God's guidance (6:11–22)**
 - i. **Destruction! (what God will do) (6:11–13):** He is going to destroy all life upon the earth—except for Noah and his family—through a flood.
 - ii. **Construction! (what Noah will do) (6:14–22):** He is to construct a wooden boat that is 450 feet long, 75 feet wide, and 45 feet high. Upon completion, Noah is to bring his family inside, along with at least one male and one female of every animal.



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Part One: Section Three

Genesis 6:1–4 (NASB95)

Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.” The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.



From God's Creation to God's Nation

Part One: Section Three

Angels - Nature and Attributes

Spirit beings

- Reveal in the form of human bodies (Gen. 18:2-3), “spirits” (Heb. 1:14), no marriage (Mark 12:25) no death (Luke 20:36).

Created beings

- The Lord created the angels by His word (Ps. 148:2–5). Angels sang praise (Job 38:6–7). Christ created (Col. 1:16).

Created simultaneously and are innumerable in number

- Singular act (Col 1:16); no reproducing (Matt. 22:30), “myriads” (Heb. 12:22), “countless thousands” (cf. Rev. 5:11).

Higher order than man

- Mankind, is “lower than the angels” (Heb. 2:7). No death (Luke 20:36). greater wisdom (2 Sam. 14:20), yet limited (Matt. 24:36). Greater power (Matt. 28:2; Acts 5:19; 2 Pet. 2:11), yet limited (Dan. 10:13).

From God's Creation to God's Nation

Part One: Section Three

Angels - Prominent Individuals

Michael

- Michael (Dan. 10:13; 12:1; Jude 9). The name Michael means “who is like God?” and identifies the only one classified as an archangel in Scripture. Michael is the defender of Israel who will wage war on behalf of Israel against Satan and his hordes in the Tribulation (Rev. 12:7–9). Michael also disputed with Satan about the body of Moses, but Michael refrained from judgment, leaving that to God (Jude 9).

Gabriel

- Gabriel (Dan. 9:21; Luke 1:26). His name means “man of God” or “God is strong.” Gabriel explained the events of the seventy weeks for Israel (Dan. 9:21–27). In Luke 1:26–27 Gabriel told Mary that the One born to her would be great and rule on the throne of David. In Daniel 8:15–16 Gabriel explained to Daniel the succeeding kingdoms of Medo-Persia and Greece. Gabriel also announced the birth of John the Baptist to Zacharias (Luke 1:11–20).

Lucifer

- Lucifer (Isa. 14:12) means “shining one” or “star of the morning.” He may have been the wisest and most beautiful of all God's created beings who was originally placed in a position of authority over the cherubim surrounding the throne of God.

From God's Creation to God's Nation

Part One: Section Three

Angels - Divine Attendants

Cherubim

- Cherubim are “of the highest order or class, created with indescribable powers and beauty. Proclaimers and protectors of God’s glorious presence, His sovereignty, and His holiness. They stood guard at the gate of the Garden of Eden (Gen. 3:24); Golden figures covering the mercy seat (Exod. 25:17–22); Attended the glory of God in Ezekiel’s vision (Ezek. 1). Extraordinary appearance with four faces—that of a man, lion, ox, and eagle. They have four wings and feet like a calf, gleaming like burnished bronze. In Ezekiel 1 they attended the glory of God preparatory for judgment.



Seraphim

- Seraphim, meaning “burning ones,” are pictured surrounding the throne of God in Isaiah 6:2. They are described as each having six wings. In their threefold proclamation, “holy, holy, holy” (Isa. 6:3), it means “to recognize God as extremely, perfectly holy. Therefore, they praise and proclaim the perfect holiness of God. The seraphim also express the holiness of God in that they proclaim that man must be cleansed of sin’s moral defilement before he can stand before God and serve Him.”



From God's Creation to God's Nation

Part One: Section Three

Angels – Ministry to Christ

Angels predicted His birth - Luke 1:26–38

Angels protected Him in infancy - Matt. 2:13, 20

Angels ministered to Him after the temptation - Matt. 4:11

Angels strengthened Him at Gethsemane - Luke 22:43

Angels announced His resurrection - Mt. 28:5–7; Mk 16:6–7; Lk 24:4–7; Jn 20:12

Angels attended His ascension - Acts 1:10

Angels will attend His Second Coming - Matt. 25:31



From God's Creation to God's Nation

Part One: Section Three

Angels - Ministry to Believers

Physical protection – Ps. 34:7, 35:4-5, 91:11-13; Acts 5:19, 12:7-11; Rev. 7:1-14

Physical provision – 1 Kings 19:5-7

Encouragement – Acts 27:23-25

Direction – Acts 8:26, 10:3,22

Assist in answers to prayer – Acts 12:1-11; Dan. 9:20-27, 10:10 – 12:13

Carry believers home – Luke 16:22



From God's Creation to God's Nation

Part One: Section Three

Angels - Relationship to Unbelievers

Announced the destruction of Sodom – Gen. 19:12-13

Will announce destruction of world powers – Rev. 14:4-18

Judged the people of Jerusalem for idolatry – Ezek. 9:1-11

Struck Herod Agrippa I dead for his blasphemy – Acts 12:23

Will cast unbelievers into furnace of fire – Matt. 13:39-42

Will sound the trumpets during the Tribulation – Rev. 8:2-12, 9:1, 13, 11:15

Will pour out the bowl judgments upon earth – Rev. 16:2-17



From God's Creation to God's Nation

Part One: Section Three

Faithful
Angels

Purpose

To serve God in worship, in ministry, in being God's messengers, to act in God's government, protecting God's people, and executing God's judgment.

Relation to
Believers

Reveal truth, guide, provide physical needs, protect, deliver, encourage, act in answering prayer, accompany the dead.

Destiny

To be in God's presence and Christ's presence in His kingdom.



From God's Creation to God's Nation

Part One: Section Three

**Fallen
Angels**

Purpose

Promote Satan's program in opposing God by promoting rebellion, idolatry, false religions, and oppression of mankind.

**Relation to
Believers**

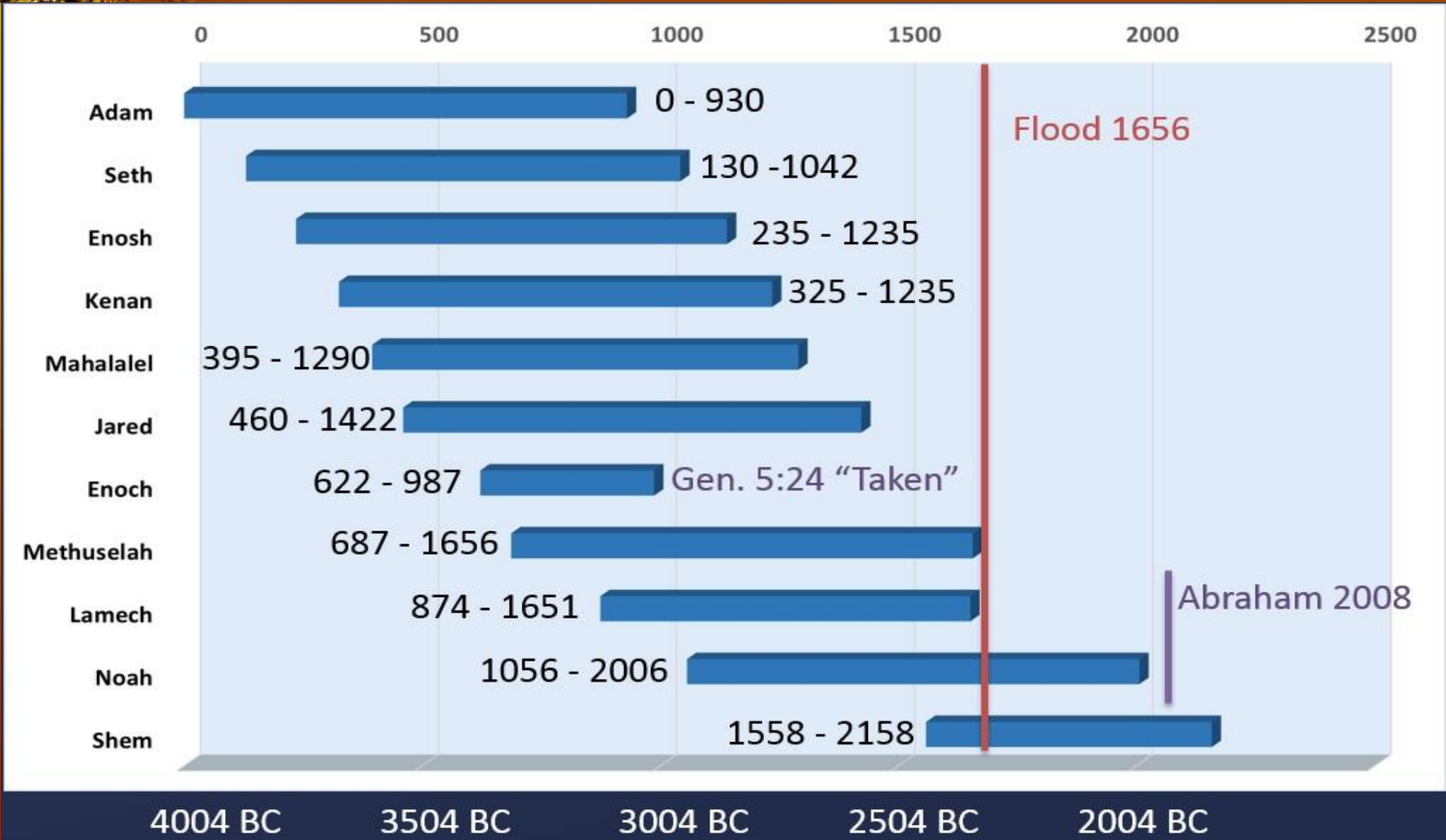
Wage war, accuse, plant doubt, tempt to sin, persecute, prevent service, disturb the church.

Destiny

Defeated by Christ and will be cast into the abyss during Millennium and cast into lake of fire as final punishment

From God's Creation to God's Nation

Part One: Section One





From God's Creation to God's Nation

Part One: Section Three

God's grief (6:1–7): He sees nothing but human wickedness of every kind, everywhere, at all times.

This section's details have been the subject of endless debates, often leaving the obvious untouched. It must be remembered that it is part of the tôledôt beginning in 5:1. Whatever view one takes of the details, it is clear that these verses show how wicked the human race had become, and that death was its ongoing punishment.



From God's Creation to God's Nation

Part One: Section Three

God's grief (6:1–7): He sees nothing but human wickedness of every kind, everywhere, at all times.

The first age of human history was brought to its climax and culmination in the days of Noah. The sin-disease, which began so innocuously when Eve was tempted to doubt the word of God, which then began to show its true ugliness of character in the life of Cain, which came to maturity in the godless civilization developed by his descendants, finally descended into such a terrible morass of wickedness and corruption that only a global bath of water from the windows of heaven could purge and cleanse the fevered earth. The characteristics of those awful and tragic days, strange as they may seem to our enlightened culture today, are nevertheless to be repeated in the last days of this present age. It is urgently important, from the standpoint of both understanding past history and seeking guidance for the future, that we understand the events which took place in the days of Noah.



From God's Creation to God's Nation

Part One: Section Three

God's grief (6:1–7): He sees nothing but human wickedness of every kind, everywhere, at all times.

Two days before Christ's crucifixion, His disciples asked Him, "What shall be the sign of thy coming, and of the end of the age?" (Matthew 24:3). His reply pointed to a number of "signs," all of which occurring together in that generation (that is, the generation which would see the signs), would be the sign they had requested. These signs were climaxed with the prophetic warning, "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark, And knew not until the flood came and took them all away; so shall also the coming of the Son of Man be" (Matthew 24:37–39). Thus did Jesus not only verify the historicity of the great Flood but also encourage us to study closely the characteristics of the days before the Flood, for these would also characterize the days just before His return.



From God's Creation to God's Nation

Part One: Section Three

God's grief (6:1–7): He sees nothing but human wickedness of every kind, everywhere, at all times.

6:1–2 There are three major views about the identity of the sons of God.

1. They were fallen angels who married women. Arguments in favor of this view follow with responses.

- a. The term “sons of God” as it occurs here in Hebrew refers only to angels in the Old Testament (Job 1:6; 2:1; 38:7; et al.). Response. Angels do not reproduce (Matt. 22:30).**
- b. 2 Peter 2:4–5 and Jude 6–7 appear to identify angels with this incident. Response. There are no other references to angels in the context here in Genesis. These New Testament passages probably refer to the fall of Satan.**
- c. If God could impregnate Mary, spirit beings may be able to do the same thing to human women. Response. Spirit beings cannot do everything that God can do.**



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Part One: Section Three

God's grief (6:1–7): He sees nothing but human wickedness of every kind, everywhere, at all times.

6:1–2 There are three major views about the identity of the sons of God.

2. They were godly Sethites who married ungodly women. Arguments in favor of this view follow with responses.

- a. The Old Testament often refers to the godly as God's sons (e.g., Exod. 4:22). Response. This would have to be an exception to the technical use of "sons of God" as a reference to angels in the Old Testament.**
- b. Moses had already established the concept of a godly line in Genesis (4:26).**
- c. Sonship based on election is common in the Old Testament.**
- d. Warnings against marriages between believers and unbelievers are common in the Pentateuch.**



From God's Creation to God's Nation

Part One: Section Three

God's grief (6:1–7): He sees nothing but human wickedness of every kind, everywhere, at all times.

6:1–2 There are three major views about the identity of the sons of God.

3. They were dynastic rulers who married women. Fallen angels (demons) may have indwelt or at least controlled them. Arguments in favor of this view and responses follow.

- a. Ancient Near Eastern literature often called kings sons of gods.**
- b. The Old Testament refers to administrators (e.g., judges) as gods.
Response. Scripture never regards them as descendants of deities as pagan ancient Near Eastern literature does.**
- c. This story is similar to Babylonian antediluvian stories.**

Scholars have debated this passage heatedly, but there is not yet decisive evidence that enables us to make a dogmatic decision as to the correct interpretation.



From God's Creation to God's Nation

Part One: Section Three

God's grief (6:1–7): He sees nothing but human wickedness of every kind, everywhere, at all times.

In favor of the view that the “sons of God” were angels is the argument that in the Old Testament “sons of God” refers exclusively to angels (e.g., Job 1:6; 2:1; 38:7). Moreover, two New Testament passages seem to support the idea. In 2 Peter 2:4–6 the sin of angels is mentioned just before judgment on the world by a flood. And Jude 5–7 does appear to condemn angels for leaving their normal limitations and getting involved in the sexual sins of Sodom and Gomorrah. But by way of answer, Christ specifically declared that angels cannot marry (Matt. 22:30; Mark 12:25).

Moreover, angels do not appear in the first five chapters of the book, nor do they appear clearly in this context. And it is strange that judgment would fall on man alone for the sin committed when angels presumably bore the primary guilt.



From God's Creation to God's Nation

Part One: Section Three

God's grief (6:1–7): He sees nothing but human wickedness of every kind, everywhere, at all times.

Genesis 3:1 (NASB95)

Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

Genesis 3:24 (NASB95)

So He drove the man out; and at the east of the garden of Eden He stationed the **cherubim and the flaming sword which turned every direction to guard the way to the tree of life.**