

Noah's Ark Info

Compiled by Michael G. Maness

Nicholas McEntyre, "Samples from 'Noah's Ark' Site in Turkey Reveal Human Activity Dating Back to Biblical Era, Scientists Claim," *New York Post* (10-28-2023):

<https://nypost.com/2023/10/28/news/noahs-ark-site-rock-samples-reveal-human-activity-dating-back-thousands-of-years/>



Ark Encounter

<https://ArkEncounter.com/> >



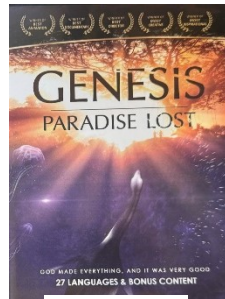
< Encounter Guide:

<https://assets.arkencounter.com/img/pages/20-12AE-MapGuide-2008.pdf>

Genesis: Paradise Lost ~ the Movie >

<https://genesismovie.com/>

- ✓ 2017 production, trans into over dozen languages
- ✓ Defends Early Earth CREATION over Evolution
- ✓ Many "Best Documentary" & "Director" awards
- ✓ Exposes faults in Monkey-to-Human Darwinism
- ✓ Vast evidence of Early Earth IS the Fossil Record
- ✓ Scientists defend ENTIRE fossil record deposited by Noah's Flood that formed all geology



Spurgeon Sermon "Parable of the Ark" 1856

www.PreciousHeart.net/SS/Spurgeon-Parable-of-Ark.pdf >

Maness PowerPoint 1-7-23 on Genesis 6-7

www.PreciousHeart.net/SS/Genesis-06.pdf >



"Sons of God" & "Nephilim" in Genesis 6:1-4 Six Articles



www.PreciousHeart.net/SS/Nephilim-Articles.pdf

Michael G. Maness: I agree with Sproul and Keil, the classic ecclesiastical view that the **Sons of God are of the Sethite lineage** and that the **nephilim are simply people of renown**, like the men of the exact same word in the only other use of the "nephilim" in Num. 13:33, "renown" or "giants" to the 12 Israelite spies who felt like they were grasshoppers. The 3rd-6th below have compelling arguments, though for me not not enough. Furthermore, none deal with the angelic view where "angels as the Sons of God" infers that *all* the fallen angels were males. As all point out, a few times angels appear in the form of men, yet Matt 22:30 indicates angels do not do sex, and there is no indications anywhere else in the Bible to the contrary.

See Deu. 32: 5, Psa. 73:15, 80:17, and Hosea 1:10 for the *godly* or *Israel* as seen as "God's sons." Sethite view of "sons of God" in Gen. 6 was held by Saints John Chrysostom (d. 407), Augustine (d. 430), Cyril of Alexandria (d. 444), and top Protestant Reformers Martin Luther (d. 1546) and John Calvin (d. 1564).

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| Sethite Lineage | 1st - R. C. Sproul (1939-2017), "Who Are the 'Sons of God' in Genesis 6?" Ligonier Ministries (online 5-27-2020): www.Ligonier.org/learn/articles/who-are-sons-god-genesis-6 .
Sethite view of "sons of God" is defended in popular article. |
| | 2nd - C.F. Keil, " <i>Keil & Delitzsch O.T. Commentary, Genesis 6:1-4</i> ," Vol 1, Genesis (T&T Clark, 1866, 127-139), www.google.com/books/edition/Biblical_Commentary_on_the_Old_Testament/F6NkmpGJKvIC .
Sethite view of "sons of God" is defended in the Cadillac of O.T. conservative commentaries. |
| Angel / Spirit | 3rd - Willem A. Van Gemeren, "Sons of God in Genesis 6:1-4: (An Example of Evangelical Demythologization?)," <i>Westminster Theological Journal</i> 43, No. 2 (Spring 1981): 320-348.
Angelic view of "sons of God" is defended. |
| | 4th - Robert C. Newman, "Ancient Exegesis of Genesis 6:2, 4," <i>Grace Theological Journal</i> 5, No. 1 (Spring 1984): 13-36.
Supernatural or angel view of "sons of God" is defended. |
| Ruler / Kingship | 5th - Leroy Binney, "Exegetical Study of Genesis 6:1-4," <i>Journal of Evangelical Theological Society</i> 13, No. 1 (Winter 1970): 43-52.
Rulers or kings as "sons of God" are defended. |
| | 6th - Meredith G. Kline, "Divine Kingship and Genesis 6:1-4," <i>Westminster Theological Journal</i> 24, No. 2 (May 1962): 187-204.
Kingship motif of "Sons of God" is defended as seen from Adam to Abraham, to David, and finally to Christ to whom "every knee should bow" (Phil 2:9-11). |

Daniel Darling, "They Might Be Giants. (Or Angels. Or Superhuman Devils): Who, or What, Are the Nephilim? We Don't Know—and Maybe We Don't Need To," *Christianity Today* (May-June 2022): www.ChristianityToday.com/ct/2022/may-june/daniel-darling-characters-creation-nephilim-genesis-angels.html. He leans to the Sethite lineage and is director of the Land Center for Cultural Engagement at Southwestern Baptist Theological Seminary, and the article is adapted from his book, *The Characters of Creation: The Men, Women, Creatures, and Serpent Present at the Beginning of the World* (Moody, 2022).

1st – “Who Are the ‘Sons of God’ in Genesis 6?”

by R. C. Sproul

R. C. Sproul (1939-2017), “Who Are the ‘Sons of God’ in Genesis 6?” Ligonier Ministries (online 5-27-2020): www.Ligonier.org/learn/articles/who-are-sons-god-genesis-6. Sproul was the first minister of preaching and teaching at Saint Andrew’s Chapel in Sanford, FL (Presbyterian), first president of Reformation Bible College, executive editor of Tabletalk magazine, the author of 100 books, including *The Holiness of God*, *Chosen by God*, and *Everyone’s a Theologian*.

In the twentieth century, the German biblical scholar Rudolf Bultmann gave a massive critique of the Scriptures, arguing that the Bible is filled with mythological references that must be removed if it is to have any significant application to our day. Bultmann’s major concern was with the New Testament narratives, particularly those that included records of miracles, which he deemed impossible. Other scholars, however, have claimed that there are mythological elements in the Old Testament as well. Exhibit A for this argument is usually a narrative that some believe parallels the ancient Greek and Roman myths about gods and goddesses occasionally mating with human beings.

In [Genesis 6](#), we read this account: “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.... The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown” ([Gen. 6:1-4](#)).

This narrative is basically a preface to the account of the flood God sent to eradicate all people from the earth, except for the family of Noah. Of course, the flood narrative itself is often regarded as mythological, but this preparatory section, where we read of the intermarriage of “the sons of God” and “the daughters of man,” is seen as blatant myth.

The assumption in this interpretation of [Genesis 6](#) is that “the sons of God” refers to angelic beings. Why do some biblical interpreters make this assumption? The simple answer is that the Scriptures sometimes refer to angels as sons of God, and it is assumed that the reference in [Genesis 6](#) means the same. This is certainly a possible inference that could be drawn, but is it a necessary inference? I would answer no; I do not believe this text necessarily teaches the idea of sexual relations between angels and human beings.

We see two lines, one obeying God and the other willfully disobeying Him.

To understand this difficult passage, we have to look at the broader application of the phrase “sons of God.” Pre-eminently, it is used for Jesus

Himself; He is *the* Son of God. As noted, it is sometimes used to refer to angels ([Job 1:6; 21:1; Ps. 29:1](#)). Also, it is sometimes used to speak of followers of Christ ([Matt. 5:9; Rom. 8:14; Gal. 3:26](#)). So, the concept of divine sonship in the Scriptures is not always linked to a biological or ontological relationship (relationship of being). Rather, it is chiefly used to set forth a relationship of obedience. This means [Genesis 6](#) could simply be speaking about the intermarriage of those who manifested a pattern of obedience to God in their lives and those who were pagans in their orientation. In other words, this text likely describes marriages between believers and unbelievers.

The immediate context of [Genesis 6](#) supports this conclusion. Following the narrative of the fall in [Genesis 3](#), the Bible traces the lines of two families, the descendants of Cain and of Seth. Cain’s line is recounted in [Genesis 4](#), and this line displays proliferating wickedness, capped by Lamech, who was the first polygamist ([Gen. 4:19](#)) and who rejoiced in murderous, vengeful use of the sword ([Gen. 4:23-24](#)). By contrast, the line of Seth, which is traced in [Genesis 5](#), displays righteousness. This line includes Enoch, who “walked with God, and... was not, for God took him” ([Gen. 4:24](#)). In the line of Seth was born Noah, who was “a righteous man, blameless in his generation” ([Gen. 6:9](#)). Thus, we see two lines, one obeying God and the other willfully disobeying Him.

Therefore, many Hebrew scholars believe that [Genesis 6](#) is describing not the intermarriage of angels and human women but the intermarriage of the descendants of Cain and Seth. The two lines, one godly and one wicked, come together, and suddenly everyone is caught up in the pursuit of evil, such that “every intention of the thoughts of [man’s] heart was only evil continually” ([Gen. 6:5](#)). We do not need to surmise an invasion of the earth by angels in order to make sense of this chapter.

Resolving the interpretive difficulties of [Genesis 6](#) reminds us to be very careful about drawing inferences from Scripture that are not necessarily warranted. The descriptive terms “sons of God” and “daughters of man” do not give us license to make the assumption of interaction between heavenly beings and earthly beings. We have to be very careful when we look at a difficult text like this to see how the language is used in the broader context of Scripture. It is a very important principle that Scripture is to be interpreted by Scripture.

Six Articles

www.PreciousHeart.net/SS/Nephilim-Articles.pdf >

