
Genesis 1-12

THE RECLAMATION OF ALL THINGS

PART TWO

Genesis 6:1 (ESV)

¹ When man began to multiply on the face of the land and daughters were born to them,

² the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose.

³ Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years."

⁴ 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.

2 Peter 2:1-5

1 But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.

2 And many will follow their sensuality, and because of them the way of truth will be blasphemed.

3 And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep.

4 **For if God did not spare angels when they sinned, but cast them into hell (ταρταρόω) and committed them to chains of gloomy darkness to be kept until the judgment;**

5 if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly;

2 Peter 2:6-10

6 if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly;

7 and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked

8 (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard);

9 then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment,

10 and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones,

Jude 1:5-7

5 Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.

6 And **the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—**

7 just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.

Scholars agree that the passages are about the same subject matter. They describe an episode from the time of Noah and the flood where “angels” sinned.¹¹ That sin, which precipitated the flood, was sexual in nature; it is placed in the same category as the sin which prompted the judgment of Sodom and Gomorrah. The transgression was interpreted by Peter and Jude as evidence of despising authority and the boundaries of “proper dwelling” for the parties concerned. All of those elements are transparent in Genesis 6:1–4. There is simply no other sin in the Old Testament that meets these specific details—and no other “angelic” sin at all in the Old Testament that might be the referent.

Heiser, M. S. (2015). [*The Unseen Realm: Recovering the Supernatural Worldview of the Bible*](#) (First Edition, p. 98). Bellingham, WA: Lexham Press.

The Book of Enoch

The Book of the Watchers (Chaps. 1–36)

The earliest traditions in the book may predate the Hellenistic period, and the book as a whole was completed by the middle of the third century B.C.E.

Nielsburg, G. W. E. (2001). [1 Enoch: a commentary on the book of 1 Enoch](#). (K. Baltzer, Ed.) (p. 7). Minneapolis, MN: Fortress.

The Book of Enoch Chapter 6

¹ And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters.

² And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.'

³ And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.'

⁴ And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.'

Charles, R. H. (Ed.). (1913). *Pseudepigrapha of the Old Testament* (Vol. 2, p. 191). Oxford: Clarendon Press.

The Book of Enoch Chapter 6

⁵ Then swear they all together and bound themselves by mutual imprecations upon it.

⁶ And they were in all two hundred; who descended <in the days> of Jared on the summit of Mount Hermon, and **they called it Mount Hermon**, because they had sworn and bound themselves by mutual imprecations upon it.

⁷ And these are the names of their leaders: **Samîazâz**, their leader, **Arâkîba**, **Râmêêl**, **Kôkabiêl**, **Tâmîêl**, **Râmîêl**, **Dânêl**, **Êzêqêêl**, **Barâqîjal**, **Asâêl**, **Armârôs**, **Batârêl**, **Anânêl**, **Zaqîêl**, **Samsâpêêl**, **Satarêl**, **Tûrêl**, **Jômjâêl**, **Sariêl**.

⁸ These are their chiefs of tens.

Charles, R. H. (Ed.). (1913). *Pseudepigrapha of the Old Testament* (Vol. 2, p. 191). Oxford: Clarendon Press.

The Book of Enoch Chapter 7

- ¹ And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants.
- ² And they became pregnant, and they bare great giants, whose height was three thousand ells:
- ³ Who consumed all the acquisitions of men.
- ⁴ And when men could no longer sustain them, the giants turned against them and devoured mankind.
- ⁵ And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood.
- ⁶ Then the earth laid accusation against the lawless ones.

Charles, R. H. (Ed.). (1913). Pseudepigrapha of the Old Testament (Vol. 2, p. 192). Oxford: Clarendon Press.

The Book of Enoch Chapter 8

¹ And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals 〈of the earth〉 and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures.

² And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways.

³ Semjâzâ taught enchantments, and root-cuttings, 'Armârôs the resolving of enchantments, Barâqîjâl (taught) astrology, Kôkabêl the constellations, Êzêqêêl the knowledge of the clouds, 〈Araqiêl the signs of the earth, Shamsiêl the signs of the sun〉, and Sariêl the course of the moon.

⁴ And as men perished, they cried, and their cry went up to heaven ...

Charles, R. H. (Ed.). (1913). *Pseudepigrapha of the Old Testament* (Vol. 2, p. 192). Oxford: Clarendon Press.

The Book of Jubilees

The Book of Jubilees

Taking these various points into consideration, one may conclude that Jubilees was written after c. 164 and before 100 BCE. It is also an established position among scholars today that Jubilees was an older, authoritative work inherited and cherished by the community associated with the Dead Sea Scrolls.

VanderKam, J. C. (2001). *The book of jubilees* (p. 21). Sheffield, England: Sheffield Academic Press.

The Book of Jubilees Chapter 5

¹ And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

² And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth—all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

Charles, R. H. (Ed.). (1913). **[Pseudepigrapha of the Old Testament](#)** (Vol. 2, p. 20). Oxford: Clarendon Press.

The Book of Jubilees Chapter 5

³ And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.

⁴ And He said that He would destroy man and all flesh upon the face of the earth which He had created.

⁵ But Noah found grace before the eyes of the Lord.

⁶ And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.

Charles, R. H. (Ed.). (1913). ***Pseudepigrapha of the Old Testament*** (Vol. 2, p. 20). Oxford: Clarendon Press.

Genesis 11:1-5 (*ESV*)

¹ Now the whole earth had one language and the same words.

² And as people migrated from the east, they found a plain in the land of Shinar and settled there.

³ And they said to one another, “Come, let us make bricks, and burn them thoroughly.” And they had brick for stone, and bitumen for mortar.

⁴ Then they said, “Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.”

⁵ And the LORD came down to see the city and the tower, which the children of man had built.

Genesis 10: 1-32

- The table of nations

Deuteronomy 32:8-9 (ESV)

8 When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of **the sons of God**.

9 But the LORD's portion is his people, Jacob his allotted heritage.

Deuteronomy 32:8 (DSSI)

8 בַּהֲנַחֵי [ל עֲלִיּוֹן גּוֹיִם ב] הַפְּרִידוּ [בְּנֵי אָדָם יִצַּב גְּבֻלַּת
עַמִּים לְמִסְפָּר] **בְּנֵי אֱלֹהִים**

Deuteronomy 32:8 (LXX SESB)

ὅτε διεμέριζεν ὁ ὑψίστος ἔθνη,
ὡς διέσπειρεν υἱοὺς Ἀδάμ,
ἔστησεν ὅρια ἐθνῶν
κατὰ ἀριθμὸν **ἀγγέλων θεοῦ**, †

Psalms 82:1-8 **(ESV)**

1 A Psalm of Asaph. God has taken his place in the divine council; in the midst of the gods he holds judgment:

2 “How long will you judge unjustly and show partiality to the wicked? Selah

3 Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.

4 Rescue the weak and the needy; deliver them from the hand of the wicked.”

5 They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken.

6 I said, “You are gods, sons of the Most High, all of you;

7 nevertheless, like men you shall die, and fall like any prince.”

8 Arise, O God, judge the earth; for you shall inherit all the nations!

Genesis 11:5-9 (ESV)

⁶ And the LORD said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them.

⁷ Come, let us go down and there confuse their language, so that they may not understand one another’s speech.”

⁸ So the LORD dispersed them from there over the face of all the earth, and they left off building the city.

⁹ Therefore its name was called Babel, because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth.

The Table of Nations

- **10:2–29.** names: personal, patronymic, political. The names of Noah's descendants listed in the "Table of Nations" are designed to reflect the totality of humanity and to give at least a partial sense of their geopolitical divisions and affiliations. A total of seventy peoples are listed, a number found elsewhere in the text for the number of Jacob's family to enter Egypt (Gen 46:27) and as the representatives of the nation (seventy elders, Ex 24:9; Ezek 8:11). Other examples of seventy representing totality are found in the number of gods in the Ugaritic pantheon and the number of sons of Gideon (Judg 8:30) and of Ahab (2 Kings 10:1).

Matthews, V. H., Chavalas, M. W., & Walton, J. H. (2000). *The IVP Bible background commentary: Old Testament* (electronic ed., Ge 10:2–29). Downers Grove, IL: InterVarsity Press.

The Table of Nations

- **10:2–29.** The kinship ties established in the list of peoples have been considered by some to reflect political affiliation (lord-vassal relationships) rather than blood tie. Kinship language is sometimes used in the Bible to reflect political associations (1 Kings 9:13). Some of the names in the list appear to be the names of tribes or nations rather than of individuals. In Hammurabi's genealogy a number of the names are tribal or geographical names, so this would not be unusual in an ancient document. As a vertical genealogy, this list is simply trying to establish relationships of various sorts.

Matthews, V. H., Chavalas, M. W., & Walton, J. H. (2000). *The IVP Bible background commentary: Old Testament* (electronic ed., Ge 10:2–29). Downers Grove, IL: InterVarsity Press.

The central feature of these early cities in southern Mesopotamia was the temple complex. Often, the temple complex *was the city*. *The temple complex in this period would have been comprised of the temple itself, where the patron deity was worshiped, and, most prominently, by the ziggurat. Ziggurats were structures designed to provide stairways from the heavens (the gate of the gods) to earth so that the gods could come down into their temple and into the town and bring blessing. It was a convenience provided for the deity and his messengers. These stairways were featured in the mythology of the Sumerians and also are portrayed in Jacob's dream (Gen 28:12). The ziggurats were constructed of a sun-dried brick frame filled with dirt and rubble and finished off with a shell of kiln-baked brick.*

Matthews, V. H., Chavalas, M. W., & Walton, J. H. (2000). *The IVP Bible background commentary: Old Testament* (electronic ed., Ge 11:4). Downers Grove, IL: InterVarsity Press.

The most conspicuous feature of a Bab. sanctuary was its sikkurat,—a huge pyramidal tower rising, often in 7 terraces, from the centre of the temple-area, and crowned with a shrine at the top (Her. i. 181 f.: see Jast. RBA, 615–22). These structures appear to have embodied a half-cosmical, half-religious symbolism: the 7 stories represented the 7 planetary deities as mediators between heaven and earth; the ascent of the tower was a meritorious approach to the gods; and the summit was regarded as the entrance to heaven (KAT3, 616 f.; ATLO2, 52 f., 281 f).

Skinner, J., 1851-1925. (1910). *A critical and exegetical commentary on Genesis (p. 226). New York: Scribner.*

There were no rooms, chambers or passageways of any sort inside. The structure itself was simply made to hold up the stairway. At the top was a small room for the deity, equipped with a bed and a table supplied regularly with food. In this way the deity could refresh himself during his descent. None of the festivals or ritual acts suggest that people used the ziggurat for any purpose. It was for the gods. The priests certainly would have to go up to provide fresh supplies, but it was holy ground. The ziggurat served as the architectural representation of the pagan religious developments of this period, when deity was transformed into the image of man.

Matthews, V. H., Chavalas, M. W., & Walton, J. H. (2000). *The IVP Bible background commentary: Old Testament (electronic ed., Ge 11:4)*. Downers Grove, IL: InterVarsity Press.

Hence it is probably something more than mere hyperbole when it is said of these zikkurats that the top was made to reach heaven (see p. 228 f. below); and, on the other hand, the resemblance between the language of the inscrs. and that of Genesis is too striking to be dismissed as accidental. That the tower of Gn. 11 is a Bab. zikkurat is obvious on every ground; and we may readily suppose that a faint echo of the religious ideas just spoken of is preserved in the legend; although to the purer faith of the Hebrews it savoured only of human pride and presumption.—The idea of storming heaven and making war on the gods, which is suggested by some late forms of the legend (cf. Hom. Od. xi. 313 ff.), is no doubt foreign to the passage.

Skinner, J., 1851-1925. (1910). *A critical and exegetical commentary on Genesis (p. 226). New York: Scribner.*

NATIONS OF GENESIS 10

- Descendants of Japheth (*Gen. 10:1-5*)
- Descendants of Ham (*Gen. 10:6-20*)
- Descendants of Shem (*Gen. 10:21-31*)



CANAANITES

- ARVADITES
- ZEMARITES
- ARKITES
- SINITES
- SIDONIANS
- AMORITES
- PERIZZITES
- HITTITES
- HIVITES
- JEBUSITES
- GIRGASHITES

Acts 2:1-8 (KJV)

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And **there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.**

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

8 And **how hear we every man in our own tongue, wherein we were born?**

Acts 2:8-13 (KJV)

9-11

1. Parthians
2. Medes
3. Elamites
4. the dwellers in Mesopotamia
5. in Judaea
6. Cappadocia
7. in Pontus
8. Asia

9. Phrygia

10. Pamphylia

11. in Egypt

12. in the parts of Libya about Cyrene

13. strangers of Rome

- Jews
- proselytes

14. Cretes

15. Arabians

- we do hear them speak in our tongues the wonderful works of God.

Acts 2:12-13 *(KJV)*

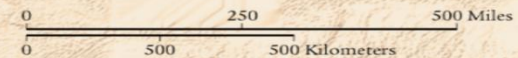
12 And they were all amazed, and were in doubt, saying one to another, **What meaneth this?**

13 Others mocking said, These men are full of new wine.



**THE JEWISH DIASPORA
AT PENTECOST**

- City with a Jewish population at the time of Pentecost
- Region attested at Pentecost (*Acts 2:9ff*)
- Other regions of Jewish diaspora



Zephaniah 3:8-9 (KJV)

8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language,
that they may all call upon the name of the LORD, to
serve him with one consent.