

Questions raised by Genesis 6.1-4

1. How are these verses connected with the “book of the *toledot* of Adam in Genesis 5 or what follows in Genesis 6.5ff (including the Flood story)?
2. What is the relationship between 6.1-4 and the Garden of Eden story (Gen 2-3)?
 - A. What is the relationship between what the *bene haelohim* do here and what the woman does in Genesis 3.6 (both use “see,” “good” and “take” resulting in apparent judgment/punishment)?
 - B. What is the relationship between 3.22 and 6.3 in relation to YHWH’s prevention of humanity attaining immortality?
3. In 6.2, how should the Hebrew, *bene haelohim*, be translated?
 - A. Sons of the gods
 - B. Sons of God
 - C. Mighty sons
4. What are the *bene haelohim*?
 - A. Other gods
 - B. Angels
 - C. The descendants of Seth
 - D. Powerful humans, like kings or judges
5. What did the *bene haelohim* see when looking at human women? In other words, how should the Hebrew, *tob*, be translated?
 - A. That they were “beautiful” or “fair”
 - B. That they were “good”
6. Is their “taking women for themselves” a positive or negative statement?
7. What is the relationship between 6.1-2 and 6.3?
 - A. 6.3 is obscurely linked to 6.1-2
 - B. 6.3 is tightly linked to 6.1-2
8. In 6.3, what is the relationship between YHWH’s “spirit” and humanity being “flesh” in relation to Genesis 2.7?
9. In 6.3, what does “their days shall be 120 years” mean, in light of later characters being said to live much longer (e.g., Abraham lives to 175)?
10. In 6.4, who are the “Nephilim”?
 - A. The Septuagint renders the term, *gigantes*, “giants”
 - B. From the root Hebrew, *npl*, “to fall,” “fallen ones”?
 - C. Are they “human” or a hybrid?
 - D. How are they related to the “Nimrod people” in Genesis 10.8-10, called “warrior” or “hunter” in English, *gibbor* and *tsayid* in Hebrew but *gigantes* in the Septuagint for both Hebrew terms?
 - E. How are they related to the Rephaim in Deuteronomy 3.11?
 - F. How do we connect the Nephilim here with those at Numbers 13.33?
11. How was Genesis 6.1-4 understood in later Jewish texts such as:
 - A. The “Book of the Watchers” in the collection known as *1 Enoch*?
 - B. The Book of Jubilees
 - C. Rabbinic midrash