

, while everybody's getting settled in, if you want to make your way in your Bibles to Genesis chapter six, that's where we're going to be this evening. Let me remind you, as you're making your way there, that if you cannot see the slides on our one, fairly large TV, but maybe not large enough for this room, then you can go to the Parkland Chapel app, go to Wednesday nights, and the slides are there under that tab, we're going to cover all of eight verses tonight. And so we're going to read verses 1 through eight to begin in Genesis chapter 6. Now it came to pass when men began to multiply on the face of the earth, 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 of all whom they chose. And the Lord said, My Spirit shall not strive with man forever, for he is indeed flesh. His days shall be 120 years. And verse 4, there were giants on the earth in those days, and also afterward, when the sons of God came into the daughters of men, and they bore children to them, and those were the mighty men who were of old men of renown, and then the Lord saw the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually, and the Lord was sorry that he had made man on the earth. And he was grieved in his heart. So the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing, and birds of the air. For I am sorry that I have made them. Verse eight. But Noah found grace in the eyes of the Lord. Now to catch you up to speed as to where we are in Genesis. Last week we looked at in Genesis five the genealogy of Adam, and we told you that the key phrase there in that chapter is and he died. And so in chapter 3, after everything's perfect man's sins. And so just two chapters later, sin's impact has factored in to all of mankind's existence. Sin's impact is emphasized in that chapter, and he died over and over, except for one person, a man named Enoch, who was taken. But over and above that, maybe less noticeable than that is that in that chapter we trace the line of Jesus from Adam down to Noah through Adam's godly son, Seth. And so we told you that genealogies, if they don't pertain to Jesus, they just go for a little bit and then they stop. But the genealogies that pertain to Jesus, they're giving us a scarlet thread of redemption from sin to the Savior. And so we talked about at the end of last week's study, how less obvious than the death in that chapter is the gospel that's hidden beneath the stain of sin. And when you do the definitions on the Hebrew names for all of the ten major characters in that genealogy, you have what is known as the hidden gospel, where man is appointed mortal sorrow. But the blessed God shall come down teaching his death shall bring the despairing rest, and so what we see is that while sin abounds, grace abounds much more. Also. Now last week we saw God doing work in the middle of sin's global impact. In the days of Enoch, which was the son of Seth. We told you, the Bible says there men began to call on the name of the Lord. They began to worship the Lord. They didn't just relate to him as creator and provider.

And the big guy in the sky, but they begin to actually engage with him. And then there's the man, Enoch, who is the seventh from Adam. And he prophesied of judgment both in his day. And then we read in Jude the second coming of Christ to judge the earth. But he named his son Methuselah. He started to walk with the Lord after he had a son, and that son he named Methuselah, and his name means when he dies it. That is the judgment shall come. And so Enoch was a type of the rapture, and that he is taken, and he doesn't have to live through the flood. His son dies the year of the flood. And yet when we think about the judgment that is impending, as the world is more sin soaked than Methuselah embodies God's mercy, because Methuselah is allowed to live 969 years, the longest of anyone in human history, and of God's long suffering. When judgment seems imminent, Second Peter. Says this in chapter 3, verse 9, that the Lord is not slack concerning his promise, as some count slackness, but he's long suffering towards us, not willing that any should perish, but that all should come to repentance. And so God is going to wait as long as he can. But when his long suffering is exhausted, then judgment is certain. And so that takes us to chapter 6 and the narrative before us tonight. Now we begin with what you might say is an unholy matrimony we have here that when the men begin to multiply on the face of the earth, that the sons of God saw the daughters of men, that they were beautiful, and they took wives for themselves of all whom they chose. Now some interpret these sons of God and daughters of men to be, the sons or godly sons of Seth, who was the godly son of Adam and Eve. After Cain killed Abel. And so they interpret these godly sons to be the ones we're talking about here as the sons of God who chose daughters of men. And then they interpret the daughters of men to be wicked or ungodly daughters of Cain. However just to take a rabbit trail for a second, the phrase sons of God in the Old Testament is used never of men, only of angels. And so I'll take you to the most obvious spot. If you've read through your Bible, where in job chapter 1, verse 6, it says, now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And so from the Old Testament we understand that the phrase sons of God means angels can be either good angels or bad angels. So back from Job to our text, Jesus said of angels. And many would say, well, this is key to understanding this particular passage. When we think about what's going on here. Jesus did say of angels, they don't marry, nor are they given in marriage. And so people would say, well, I don't know how the sons of God then could be possibly angels. They must be the godly sons of Seth. But as we're going to talk about tonight is odd, as some of this may seem, these particular angels in our passage in the days of Noah, they, according to Jude, left their proper domain. And because of that, they've been now chained until judgment. In fact, if you go to Jude, which is the final book, before you arrive in Revelation, you go to chapter 1 and there's only one chapter in Jude you read in

verse 6, just as I quoted for you and the angels who did not keep their proper domain, but left their own abode, he has reserved in everlasting chains under darkness for the judgment of that great day. Now we don't know exactly who those angels are. According to that passage. But then, if you go to Second Peter, chapter two, verse 4, Peter also talks about these angels, and he connects them to Noah and the time of the flood. He said, God verse 4 of Second Peter two did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, and reserved them for judgment. And he didn't spare the ancient world, but saved Noah. So he connects. He tells us that's what we're dealing with. First Peter, chapter three, verses 19 and 20, says that Jesus actually preached to these particular chained angels, these ones that we're talking about at the time of Noah, that left their first place. This group of angels that actually, apparently crossed over and mated with human women. And because of that aberrant act, were then chained where other demonic angels get to run free. These have been chained until the judgment. And so again, first Peter talks about Jesus actually preaching to these particular angels when he says in verse 19 that Jesus went and preached to the spirits in prison, who formerly were disobedient, when once the divine longsuffering awaited in the days of Noah, while the ark was being prepared, and so Ephesians tells us that before Jesus ascended after his death, he first descended. And there before he took captivity captive, the graves burst open and death went with him up into heaven. Well, guess what he preached. And there he was in the lower parts of the earth, preaching to those who were in Paradise, or those Old Testament believers, those waiting to be translated into heaven. After his finished work on the cross, he's he's saying, look, captivity is getting ready to be freed. You're getting ready to go to heaven and be face to face with the father. But to those others who were in the abode of Sheol or in another spot in the abode of the earth, more commonly known as Hades or hell, which maybe isn't properly true, but we'll call it that for right now. In torment. Then these angels, along with the ones who sinned and were killed in the flood. He's preaching your judgment is sealed. He's preaching good news to those who the gospel is. The aroma of life to. And he's preaching death to those who've rejected the gospel. So then what we find when we look at this passage is these are demons who mated with women and were thrown into the abyss for this abhorrent act. And these may be the demons that are loosed. If you've read revelation nine, when for five months they're allowed to come up out of the pit or the abyss with their leader Abaddon, and they're looking like locusts, but they got hair like women, and they got these big, awful teeth, and they're allowed to sting people. And yet while they torment people, the people won't die. And then they're thrown back into the abyss. So. So it could be them angry that they've been chained up all this time. But the point that I want to make here is that this sexual union of celestial and terrestrial, these two

things being combined to produce children, alters human history. And I say that to say, then look at verse 3, because the next verse says, and the Lord said, My Spirit shall not strive with man forever, for he is indeed flesh. Yet his days shall be 120 years. So God is not always going to be long suffering. He's not going to continue with man's sin. He's going to put a stop to it. And man's Days is going to be 120 years. Now, this can be interpreted as I have here for you as a limitation on the human lifespan. After the flood, life spans quickly dropped from 8 or 900 years in the antediluvian or pre-flood era, down to about 120 to 175 years. And then not much longer after that, they drop down to about 70 years. And then some understand this as the countdown or 120 years. We're counting down to the flood. Then I won't strive with man or abide with him forever. Maybe both have some merit to them. But what we find is that this all happens because of this unholy matrimony. And what was produced. Verse four. There were giants on the earth in those days. And also afterward, when the sons of God came into the daughters of men, and they bore children to them, and those were the mighty men of old men of renown. So for about 15 minutes here, we're going to talk about giants in the Bible. In fact, these giants cause a lot of fear in their day. You know what they call a person with a fear of giants? You know what they have 45 phobia. You have to like nursery rhymes, I guess. Or Grimm's fairy tales. Maybe. But the point is, this. Giants do have a place in the Bible. What we're going to talk about, as if you're not already creeped out enough, if you arrived. Hey, if you're a new visitor, I hope you find a nice Wednesday night church somewhere after this. But truly when we think about giants in the Bible, they're probably three main approaches. They're the people that don't even know they're in there. Or if they read what we just read, they kind of just dismiss it and go on. There are people who who think, well, you know, I see them in there. But again, it probably, you know, it's not really what it means. Or maybe they're just, you know, taller than regular people. And then there are people who, see the spiritual implications of this, and they zero in on it and it becomes everything to them. And they see giants everywhere. So what we're going to try to do is take a biblical approach. And then if you'll give me some grace, we'll try to tie a little bow on it. In the end, because I think that's how the Scripture presents it. So there are giants here that are a result of the copulation between angelic males and human females. And the children were giants. So the Hebrew word for giants is actually Nephilim or Nephilim. And Nephilim means to fall or to cause to fall. That's also key. And so we're told here that these giants, who were the offspring of this unholy union they were mighty men of old men of renown. So these giants influenced the whole Earth because they were so supernaturally charged and large, and they were heroes of their age. And yet they're what you might call transhuman. More than likely irredeemable, so iniquitous that they're influence fast tracks. The fall. So the world is going to hell in a handbasket pretty

quick on its own. Then introduce these guys who fast track the fall. Their name literally means to cause to fall. So there were giants then in Noah's day. But then something that people often miss. It says in verse 4 that there were giants. Also afterwards. Well, after what? And the answer is, if you answer that question, as hard as it may be to figure out, there were giants actually, after the flood, so it may be very easy to understand that there were these supernatural beings that fast tracked the flood. But we'd say, okay, the the flood took care of that. That was part of the judgment. And so it did, by and large. But then after the flood, we read of these giants. In fact if you go to Numbers chapter 23 and, actually, if you go to numbers chapter 13. And the 33rd verse, there, the children of Israel send out the spies to go in and give them a report of the land before they take the land of Canaan, after they've been released from Egypt. And when the spies come back, they said in verse 33 of numbers 13, there we saw the giants. That is Nephilim in the Hebrew, the descendants of Anak came from the giants and were like, they were so big. We were like grasshoppers in in their sight. And so after the flood, at the time of the Israelites entering the Promised Land, there were giants. So the next question would be, how did the giants survive the flood? And while we don't know this biblically, most likely they survived through the bloodline of Noah's son, Ham's wife passed down through her bloodline. She had probably Nephilim blood in her at some point, and their family, Ham's family actually populated the land of Canaan. And so this brings light to the fact that in Deuteronomy chapter 20, verse 17, before Israel was to go in and take the land of Canaan, God said, I want you to kill every man, every woman, every child. People say, oh, my gosh, this is the reason I don't like the Old Testament. God, this is the reason I only like New Testament. Jesus he goes around hugging everybody, healing everybody. What gives? Well, if all of these tribes came from a line infected by this unholy union, maybe they themselves have become completely irredeemable. But specifically, there were tribes in there that were Nephilim. They were giants. And you read about them. They're the Anakim. They're the Rephaim. They lived up near Hebrew. That's the place where Caleb took. And then, specifically the most famous giant in the Bible, Goliath, who was Philistine and God, actually, then, if you think through it in this lens, decreed that they be wiped out because their transhumanism made them not just dangerous to God's people, but again, irredeemable and then a threat to God's whole plan of salvation. That's what was at stake when God said, I want you to take care of the people in that land. Now, this story is a part of a theological concept called the seed war, which refers to an ongoing conflict between the seed of the serpent and the seed of the woman. I'll refer you in your Bibles back to Genesis chapter 3, verse 15. And at the fall, the curse impacts everyone. It impacts Satan, the serpent. It impacts the woman, the man. It impacts the earth. And to the serpent. Verse 15, God said, and I will put enmity or war

between you and the woman and your seed, or your offspring will war with her seed. And yet, while that is also her offspring, the word seed is capitalized, so it speaks of the Messiah, and he that is Jesus shall her, the woman seed Jesus shall bruise your head. That is Satan, and you shall bruise his heel. And so at the cross, certainly Satan did the woman, his offspring, he bit and bruised the woman's heel. And the fact that Jesus is healed was then, like the picture shows, it may have been punctured, but Jesus ultimately triumphed over death and crushed the seed of the serpent. And so the seed war was Satan's attempt to contaminate the bloodline of Christ and to breed out the Messiah. Satan is much more sinful than we could ever imagine. And yet God preserved the line of Christ and ultimately crushed Satan's head on the cross. And that redemptive work will someday take place physically when he makes his enemies his footstool. According to Psalm chapter 110, so then verse 5. Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. So as you read this narrative, what's going on with the giants is connected again distinctly to this widespread sin on the earth leading up to judgment. And so here the wickedness of man was great. Every thought of his heart was continually evil. Now Jesus said, as the days of Noah were, so also will the coming of the Son of Man be. In fact, I'll read the whole passage for you in Matthew chapter 24. This is what's commonly called the Olivet Discourse. He said there in verse 36, but of that day, the day of his second coming, his return that day and hour, no one knows of, not even the angels of heaven, but my father only. But as the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking and marrying and giving in marriage, until the day that Noah entered the ark, and they did not know until the flood came and took them all away. So also will be the coming of the Son of Man. And so while evil is getting worse and worse and worse, the culture is like a frog in a boiling pot. They just get more and more used to it until when the flood actually happened, no one even thought there was any reason there should be a flood. Everything was just going on as normal. They were just worried about eating and drinking and marrying. And so when Jesus comes back, things will get worse and worse and worse until the majority of people will just be like, well, this we're just going to keep doing life. And when he comes, it'll be a shock to very many. Now, when I think about what Jesus was actually saying, connecting his second coming and the days preceding it to the days of Noah, then here's what I see from the story that we're looking at, just this brief glimpse we get into the days before Noah and the flood. First there's population multiplication. And so in the sixth chapter, verse 1, the evil began to spread when men began to multiply and the population of our Earth currently has tripled in the last 75 years. So we meet that criteria. We have increased universal evil. As we look at the days of Noah before the flood. And second Timothy, many

of you know this describes the days before Christ's coming, the last days. And as I read Second Timothy three one through seven, many of you will know that they describe our days almost to a T. But know this Paul wrote to Timothy that in the last days perilous times will come, for men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power, and from such people turn away. For of this are the sort who creep into households and make captives of gullible women loaded down with sins, led by various lusts, always learning, but never able to come to the knowledge of the truth, and so feels like our days fit. Those days. And then the third thing we see in this passage about the days of Noah and its likeness to the coming of the Son of Man, here we have a transhumanism. We have humans and angels cohabitating and producing offspring, and the offspring cannot be redeemed because they're not God's creation made in his own image. And so it fast tracks everything. And while I may not be in the camp that we're going to see the offspring of angels and humans, we may before Jesus comes back, I think when you look at the advancements in science and what's going on in our generation and transhumanism is currently technologically achievable, you got genetic engineering, you've got AI to augment human knowledge, you've got computers and brains being able to interface with one another. You have nanotechnology. While I'm not an expert in any of those things, I think we could really see a sci fi reality where there is a group of what we might call individuals that were not created in God's image, that fast tracked things towards the second coming of Christ. Now, before I move on, then let me just arrest your attention with this. Because why I spend so much time on this is to get you to understand that spiritual warfare is very, very, very real. And in our Western culture, most of us walk through, even as Christians, our life inebriated by the cares of this world, and we live according to our own senses, and we have no real understanding of the spiritual war that's going on behind the curtain. If you would just go just south to Mexico, not right across the border, but a few hours into the heart of it, or you go to South America, or you go to Africa, or you go to India. The supernatural is as real to those people walking around as you and I going to Culver's after this thing is over, it's that real. The way that they worship and the way that they live are not divorced from one another. They understand that what's going on supernaturally is being played out very naturally. So that said, then I just want to show you this because we are watching the seed war continue and a supernatural conflict until Christ comes back and puts a stop to it. It is not just in our day happening, but it's ramping up. So when you think about the war between Hamas and Israel, this is a banner from recently that was flown in Gaza at a branch. I can't say their name. I

don't remember their name. A branch of Hamas. In a rally against Israel. So this is in Gaza, and this is Palestinian controlled. Country. And so it's controlled by the PLO, the Palestinian Liberation Organization. And so I want you to note two things here about this banner. So this is celebrating the war and attempted genocide that happened October 7th, a couple years ago, and sparked the ongoing conflict over there. I want you to look at this banner. Look at the fist. How many fingers do you see on that fist? There are five fingers and a thumb. That's six. Okay. In the Old Testament, two times after the flood, the giants that were oppressing Israel, that were fought off by David and his people were of the Nephilim, and they had six fingers. It was demonic back then. It's demonic today. It's not two people groups who both of them are just a little messed up. And both of them are little overzealous. And, you know, one of them, you know, maybe got a little aggressive. No, it's one people group that has denied God. But our God's people and still live somewhat according to his Old Testament law. And it's another people group are who are demonically charged still by Satan enacting a seed war to try to eliminate God's people from the earth. And so this is going on right under our noses. In fact, look at that. And it says, we are the flood. If that don't give you chills, I don't know what does. In fact, the name of the October 7th attack from the Hamas side was the Al flood. We're going to flood them with our terror, and then we're the wars next day. The idea is, this thing's not going to stop. We're going to carry this on into the next day. So when we study the scriptures, the reason we dive into this stuff is so the eyes of our heart can be open, so we understand specifically and poignantly the days that we are living in these days are somewhat like other days, and they are not unlike other days because we live in days much like the days of Noah, which means when that happens, look up for your redemption draws nigh. Now verse six, and the Lord, because of all this evil, was continually sorry, or he was sorry about the continual evil that he had made man on the earth. And he was grieved in his heart. And so the Lord said, I will destroy man from the face of the earth, that I created, and also man and beast, creeping things, and birds of the air for again, I am sorry that I have made them so. The Lord was sorry. Two times we're told in these two verses, the Lord was sorry that he had made man. Now you might say, as a Bible student doesn't Numbers chapter 23 verse 19 says, God is not a man, that he should lie, or a son of man that he should repent or relent or change his mind. So he said, you know, that's that's a conflict. This is why the Bible is full of conflicts. Now. It's not so full of conflicts because, as we've mentioned to you, one of the things you have to understand to read the Bible is God's sovereignty. He can do whatever he wants. He doesn't ask any permission from anybody, and he'll intervene any chance he gets. And he's going to accomplish his purpose. And yet over here, even though I don't understand it, on this side of the pearly gates, he gives me the will to choose and do while weaving in his sovereignty. And so what

we find is, though, God's purpose stands unshakable, he weaves it through the threads of the human will. And so here God created man in his image. But because of sin, his heart is grieved, which you're finding here that God's heart is grieved. Sin hurts the heart of God. Sin in this day, sin in our day. My sin personally hurts the heart of God. It's why he's so against it. It's why he sent his son for it. He says, I will destroy man who I have created. So when we think about God and we think about this language where we can't really describe God because he's infinite, then as I have here for you, it's really all anthropomorphic, which means to attribute human finite character characteristics to an infinite God. So you know, God doesn't really probably, see, he maybe doesn't have a heart because God is a spirit. He doesn't truly become sorry. Maybe, but we try to communicate him in those ways so that we can understand him. And now, because of all these, he's going to have to destroy man out of his grief that he created. And in God's love, he's got to stop the harm of sin. And yet interestingly enough, Isaiah 28 verse one says, when you think about God trying to be communicated in human terms, that God's anger is his strange act, that God's had to learn anger to deal with sin. Some things are just past my pay grade, past my finding out. But this is the God who loves us. He was sorry. And so verse 8. But Noah found grace in the eyes of the Lord. But Noah, as I've often said, the Bible is full of big buts. And this is one of the biggest buts in the Bible. This big but is inserted right into a passage where all hope appears lost. It can't be darker. Sins messed up the whole earth. We've got super transhuman beings polluting and influencing. God is sorry that he made man. He's grieved in his heart. He's making the decision. He knows he's going to have to judge the creation that he made out of love in his own image. And so all seems lost. And then but but Noah but presents a contrast and an exception to this narrative. But Noah found grace in the eyes of the Lord. Grace is God's unmerited favor or divine favor or divine help that we couldn't earn. And here God's grace upon Noah ends up being his grace upon all humanity. And by the way, when God pours his grace out on you and I, it always does impact others. The grace of God upon one man. Think about this as dark as the whole earth is the grace of God upon one man saves the whole day. I'd like you to turn one last place to me as I get ready to conclude, and that's to Titus, chapter 2, verse 11. We think about God's grace saving the day. Then Titus writes, for the grace of God that brings men to salvation has appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present age, looking for the blessed hope and glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us, that he might redeem us from every lawless deed and purify himself for himself, that is, that he might purify for himself his own special people, that then we would be zealous for good works. And that's what we're going to find in this story, that in the middle of all hope being lost, Noah

found grace in the eyes of the Lord. And that man became special. And he and his family were the saviors of the whole world. It makes me think of the story of the English reformer from the 16th century, John Bradford, who was imprisoned for his faith in the Tower of London. And he looked out through the bars, and he saw other prisoners being marched to the executioners, chopping Acts. And he coined the phrase that you may have heard, but for the grace of God, there go I. And so, in the darkest of circumstances. Oh, but God, Heavenly father, we thank you so much for the opportunity to delve into things that maybe are past our pay grade or your ways being higher than ours. We don't maybe understand completely. But Lord, give us the ability to see the supernatural and to be filled by your spirit and to be a special people that are zealous for good works. In our day. And Lord, we might be the generation that sees Jesus come back. So make Noah's out of us in Jesus name. We pray. Amen. Would you guys stand?