

Moral Causes of the Flood (Part 2)

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Genesis Genesis Genesis chapter 6 They assume here, let me read that passage again, there were giants on the earth in those days, and also afterward, that is, 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. Now, those who hold this view would say that the word those refers to the children. Do you see? That it refers to the children, the offspring.

Rather than to the giants. And so we have the sons of God coming in to the daughters of men, and they have children, they have offspring, and these were the mighty men of old, the renown.

But those does not refer to the children, it refers to the giants. Grammatically. The phrase, those were the mighty men who were of old, best refers to the giants, not the children.

[25:33] But also, I would say, it's clear from the passage that these Nephilim, by the way, existed before these marriages. Regardless how you, what your view is concerning the marriage, you do need to understand from this passage, that these Nephilim existed before these marriages, as well as after.

Isn't that what it says? There were giants on the earth in those days. What days? The days when the sons of God came into the daughters of men.

So the Nephilim already existed then. They already walked the earth then. And then it says, and also afterward. So these Nephilim, whatever you think they may be, were not some offspring of these intermarriages in the sense that we have angels marrying humans and having these, you know, superhuman kind of beings, offspring, they existed before this started to happen, as well as after.

Alright, so, who were they then? These Nephilim. Well, let me just sum it up. I believe they were. They were wicked men.

That's pretty clear from the text. First, they were men who hated God, Yahweh God, hated everything that was righteous and holy. Their minds were utterly reprobate in their thinking.

[27:10] But I would add to that, that is because of that, they would not and even could not think a single godly thought. They could do it.

But we have to add something here. They were powerful, influential men on the earth in that day.

And they were men of extreme violence and very much like Lamech. In fact, I think Lamech, remember we studied Lamech a couple of Wednesdays ago or whenever it was. You know, Lamech who boasted about killing a man. And he was very boastful, very powerful. He was a great leader. I think he was, in this sense, a Nephilim.

And there were others like Lamech in that day. And they existed before the intermarriage and so forth. And here's the, you know, I guess the sad thing is that they were the heroes of the day.

[28:16] A testament to the wickedness of society that these powerful, extremely violent, extremely wicked, degenerate leaders of the day that they were actually heroes.

I guess if they had trading cards in those days, the kids would be walking around with trading cards of their famous, unfavorite, Nephilim. They were heroes. That's what the Bible says.

They were heroes. heroes of the day. Not unlike the heroes of our day, by the way. I mean, we've all lived to the point where bad guys and girls are now some of the heroes of our young people and even older than just young people.

And so as a result, they helped lead the race of man to complete and total wickedness and rebellion against God. That was the result of the presence of these Nephilim in society.

And verse 5, 11, and 12 really represented an appalling commentary on their lives. I'll read it to you again. Then the Lord saw that the wickedness of man was great in the earth and that every intent or inclination or imagination, every intent of the thoughts of his heart was only evil continually.

[29:41] What a statement. What an incredible statement. Did you catch all those absolutes in there? We're talking about total, complete corruption.

Every intent of the heart, thoughts of the heart, only evil continually. Always. And verse 11 says, the earth also. Now we're including in here, the Bible is, even the creation.

The whole earth also was corrupt before God. That was the result of this. It crossed over into the creation itself. Corrupt. And the earth was filled with violence.

The Bible says in verse 11. And so verse 12, also God looked upon the earth and indeed it was corrupt for all flesh. NIV says all the people. And that's correct.

All the people had corrupted their way on the earth. What a commentary on human society leading up to the flood.

[30:44] And by the way, we're living in those days now. And what should that tell us? What does the Bible say? In Luke 17, mark this down.

Luke 17, 26, and you'll remember this just as I start reading it. And as it was, this is Jesus speaking, as it was in the days of Noah, we've just described that, so it will be also in the days of the Son of Man.

That is, just before His coming, His return. They ate, they drank, they married, wives, they were given in marriage until the day that Noah entered the ark and the flood came and destroyed them all.

all. And then, he goes on to use another illustration, that is the days of Lot. Now, what we've just described, what's been described here in Genesis 6, starting with the unlawful marriages or unrighteous marriages, and now these Nephilim, these men of renown, these champions of the day, these oppressors, as a result of that, God judges this entire planet.

And as it was in those days, it will be again. It's not already. We think it can't get worse, but it can. So we can't make any predictions about this, albeit we can know that it must be coming soon, we would think, and it's going to be this way again, as it was in the days of Noah.

[32:21] Alright, so we're talking about the moral causes of the flood. What time are we getting? We're already past it, aren't we? Well, I'm going to have to wait. The third one is very crucial, and that will be the end of God's patience and long-suffering.

And God's patience and long-suffering is going to come to an end, and yet it will not be void of grace. And we'll get to that next time, alright?

Alright?