

98-04-26b

We're back now from our break, and we are looking at the reference God makes to His Spirit. He says, My Spirit will not strive, abide, rule. Depends on how you render the verb there.

In Genesis chapter 6 and verse 3. As I noted before the break, Ruach, spirit, R-U-A-C-H, is a feminine noun in Hebrew, and takes a feminine form of the verb. And these are spelled differently, they construe differently, depending on whether they have a masculine or feminine noun for subject. And throughout the Old Testament scriptures, Ruach, in its singular and plural forms, takes a feminine verb.

But there are two places in scripture where it takes a masculine verb. We saw that Genesis 1-2 fits the standard case, where the Spirit of God is hovering over the waters. And yet in Genesis 6-3, we have that feminine noun Ruach, with a masculine form of the verb, Yadon, which is, depending on who you believe, there's been a great deal of speculation on what exactly the verb is there.

It's a rare form. It is possible that it is from the verb din, which means to judge. The son of Jacob, who was named Dan, and the tribe of Dan.

Dan is the noun that means judge, and it comes from the verb din. There's also a verb dun, which means to abide or remain. There are some Akkadian cognates that have the idea of ruling or abiding and remaining over.

All of these ideas, any one of them or more, could be wrapped up in this verb. The one thing it does not mean is strive. The scholarly world is united in rejecting that early translation.

Even the Septuagint and the other early versions of the Bible don't translate this as strive. It means to judge, to rule over, or to abide or remain with. The Akkadian verb has the idea of being strong.

Being strong or being strong over, in the sense of ruling. So, God says, my spirit will not remain, abide, or rule. And then it says, in man.

This is the Hebrew preposition bah, which is be with a little e. It can mean in, it can also mean among. It has a variety of translations depending on the context. It can mean over, it can mean several things.

In this context, it is going to be in or among. So, my spirit will not rule is my preferred translation. I think the weight of evidence favors that.

My spirit will not rule among men, over men, would be the idea. By the way, just as a complete digression here. When you think about the passage in the New Testament.

Since this just struck me, I can't give you the reference. When the Pharisees and the opponents of Jesus confront him and say that he is casting out demons by the power of Satan. And Jesus says, he says Satan doesn't cast out Satan and so forth.

But he says, if I do these things by the power of God, then the kingdom of God has come upon you. And in a related passage, there is a similar discussion going on. And he makes the statement, the kingdom of God is within you, is how it is translated.

But the same idea is there. He is not saying the kingdom of God is within you. A lot of people have taken that verse and said, well, the kingdom of God is spiritual, it's not physical.

And a lot of people have become amillennialists who don't believe that there will be a literal one thousand year reign of Christ. Because grammatically, they've taken this verse and translated it, the kingdom of God is in you or within you. And the preposition in Greek there is en, which is the parallel to ba in Hebrew.

En can mean in, but it also means among. And when you have a collective noun or pronoun, it is generally translated among. And what Jesus is telling them, not that the kingdom of God is spiritual and is in their hearts.

He says, the kingdom of God is in your midst. The same thing he says in the parallel passage. The kingdom of God has come upon you, it's here.

I'm standing in your midst, the kingdom of God is here now. He's not saying that the spiritual kingdom of God is a rule of hearts. And that's been a very common and unfortunate misconception.

But in both Hebrew and Greek, when you have this verb followed by a preposition that can be translated in or among. If you have a collective noun or pronoun indicating a group. He says, my spirit will not rule ba adam.

Well, man, that's a collective noun. So instead of being in a collective, we say among in English. Or looking in terms of the group.

Will not rule over men or will not rule among men. Because it's talking about a group. Jesus says the same thing.

You is a plural collective, meaning you Israelites, you Jews, you audience that I'm speaking to. The kingdom of God is among you. It's in your midst would be the best translation.

The kingdom of God is in your midst. Wake up, it's not going to be here forever. That offer will eventually be withdrawn.

So just be aware that this in and among distinction sounds like a point of grammar. But it

makes a big difference theologically. We don't argue that the rule of God or the kingdom of God is a spiritual rule in the heart.

It is a literal kingdom. Jesus came offering a literal king on the literal throne of David in the literal city of Jerusalem in the literal land of Israel. And when Jesus comes a second time, it is going to be similarly real.

Not to exclude the fact that there is an authority that God exercises over the hearts. But that's not what Jesus is talking about in that verse. And here, when in Genesis 6.3, God says, my spirit will not rule in man.

He is not talking about an indwelling or filling Holy Spirit. He is talking about the power of God, the influence of God, the authority of God. In this case, from the context of Genesis 6, we know that this is being mediated through angels.

There are sons of God who are administering, who are ruling the human race in its infancy. Giving them things like the wheel and agricultural information. When do you plant? When do you plow? How do you sacrifice? What's a clean and unclean animal? What are the moral standards of God? How many people can you marry? All of this information, there is no Bible, there has been no Mount Sinai, there has been no law.

Where does this information come from? How does Noah know what's a clean and unclean animal? How does Cain and Abel know what constitutes a proper sacrifice? These things are mediated through angels. We went to Hebrews chapter 1, and elsewhere in Hebrews, where it says, If the word spoken by angels was sure, and every transgression received a just retribution, and so forth. This is a reference back to the days when angels administered justice.

Angels judged among men. And when there was a crime perpetrated, they were the judges. They rendered a verdict of guilty or not guilty, and they passed sentence of what would take place.

What God is saying here is that these angels, they're not demons, it's not part of Satan's crowd, this is a separate group of, at that time, unfallen angels that God detailed to come down and administer the infant human race. They did not keep their first estate, as we've seen in 2 Peter, and as we've seen in Jude. They are the angels who fell, they transgressed.

You look in Peter, and you can see the chronology, because immediately after that, Peter talks about the flood, in which eight were saved through water. Right before that, he talks about these angels. These are the angels to whom Christ preached after the resurrection.

We've seen all of those references in weeks past. But the sons of God who were assigned fleshly bodies, human bodies, we have other illustrations of this throughout the Old

Testament Scriptures, the two individuals that accompanied God himself to visit Abraham, Abram at that time in Genesis 17, and who go on to deliver Lot and his family out of Sodom. The man before whom Joshua stands, the man that Jacob wrestles with.

These are sometimes referred to as the angel of the Lord. I hope we get to a very fascinating passage in this regard this morning. But to sum up, God detailed these angels, who at the time were unfallen, to come down and administer the human race.

They fell prey to the same temptation that faced Eve in the garden. And we've seen the parallel, because when the sons of God, these *bene ha Elohim*, that are also referred to in Job chapter 1, saw the daughters of men, that they were *to'v*, they were beautiful. They took wives for themselves, the normal word for engaging in marriage.

The big question here, and the big argument against understanding the sons of God as angels, has been that why does God punish mankind? If this is an angelic transgression, if angels came down and sinned with women, why doesn't God judge the angels? Why does God look down on man and say, man is utterly wicked and every thought of his heart is only evil all the day, and God is going to wipe out man from the earth? Why is that, if it's the angels that instigated this thing as the sons of God? And so they work backward from the judgment and say, because man is judged, man must have transgressed, therefore the sons of God must be men. They must be the godly line of Seth, and they went off and married the daughters of Cain or something. Well, here is the key to the answer.

They took wives for themselves of all whom they chose. It's possible that they took more than one wife. This may be another example of polygamy.

That's not explicit, but it is possible in this language. But when you take a wife, this is not the word for rape. It's not the word for forcible relations with these daughters of men.

They married them. They had families with them. This is the normal word for taking a woman in marriage.

What is the normal procedure for taking a woman in marriage? You receive permission from the father. You pay a dowry to the father. You enter into a familial relationship with the woman's father, and authority and responsibility for that woman is transferred from the father and his household to you.

And you become a son-in-law, like Jacob was to Laban. And there is now a close relationship, and you now favor each other because you are related. Well, if you are a judge, and you are in authority, and you are to be exercising impartial oversight over men, and now you have entered into an agreement with a man, and have married his daughter, and have paid him a dowry, what's that going to do to your justice? Especially

if these men are evil and unprincipled, as we know the whole human race has become at this point.

Now justice is perverted. Now men are going to use this lever and this influence to pervert justice, and wickedness is going to run rampant because there is no justice in the land. Wrong actions are no longer punished.

If this father-in-law now goes and murders a man over a territory dispute, or dispute over property, or dispute over a sale or a contract, he's not going to get the justice he deserves because you're married to his daughter. So man is complicit in this perverse relationship. Men know and men have been taught that every species reproduces after its kind.

You know from the law of Moses later on that the Israelites were forbidden from interbreeding animals. They weren't allowed to create hybrids. They didn't even make hybrids out of their crops, much less out of animals.

And so it's a known principle that you don't mix types, and yet that's what these marriages represent. And man is complicit. Man agrees.

Man accepts and barter for his daughters. And this is why God says in chapter 3, My spirit will not rule among men forever, la'olam, unto the ages and into the future. And then you have this b'shagam word, which is a hop-hox in Hebrew meaning it only occurs once.

Some people believe that it's three prepositions all smashed together. b'shagam is our word ba again. And then the sh and the gam.

Gam means also in Hebrew. And the sh is a form of asher. And so it comes to mean for that also or in which also.

A good translation, if it is these three prepositions, would be in whom also. Because asher or the short form, which is just the sh there, can mean who or which. So it would then mean my spirit will not rule among men forever, in whom also or among whom also he is flesh or he is incarnate.

In other words, the spirit of God acting through angels who have been incarnated, God's not going to keep doing that. There is also a verb shagag. And this may be a form of shagag.

And it also means to rule or to administer over. And God would then be saying my spirit will not rule among men forever, ruling over him in the flesh. This sort of idea.

It isn't so important for us to decipher the specifics of the language in this case. A, because it's virtually impossible. But B, the context tells us what's going on here.

You have angels incarnate ruling among men. And God says this is going to stop. The fact that they're incarnate is corrupting them and it's contributing to the corruption of men.

Nevertheless, his days will be 120 years. Some people have seen this as referring to lifespan of man going to be limited to 120 years. I think that's unlikely since you have many individuals who live beyond 120 years after this.

I think this is a period of time between God speaking and the flood. God is speaking in Noah's 480th year. Because the flood comes when Noah is 600 years old.

Now, as again, when he says my spirit, and we're still sort of teetering, is this the Holy Spirit somehow indwelling or filling? We've had no reference to the Spirit of God having any direct relationship with man at this point. We know that throughout the Old Testament this was not the norm. John says the Holy Spirit was not yet given in the Old Testament because Christ was not yet glorified.

And the personal ministry of the Spirit in a universal sense, such as we enjoy it today, is unknown in the Old Testament. Certainly in the sense of indwelling and filling that we see in the church age. There is a limited ministry.

Obviously, nobody can understand the things of God apart from a ministry of the Spirit. But it was different. The Holy Spirit was not given to man in Old Testament days the way it is now.

So, how did the Spirit come? Well, as I pointed out before the break, one of the clues here is that this my spirit will not rule over, the verb for rule over or abide with, whichever one you choose, is masculine. And this is weird because spirit, ruach, is a feminine noun. There's only one other place in the Bible where this occurs and this is in Job chapter 4. So, turn with me to Job chapter 4 and let's see what is going on there.

Job has suffered his terrible catastrophes. His three friends, actually four friends, have come and sat with him for a week without saying a word. Job, in chapter 3, finally opens his mouth and curses the day of his birth and laments and so forth.

And in chapter 4, Eliphaz, the Temanite, replies to Job's wailing about his fate. A justified wailing, I would say. But Eliphaz, the Temanite, answered and said, If one attempts a word with you, will you become weary? But who can withhold himself from speaking? Surely you have instructed many, and you have strengthened weak hands.

Your words have upheld him who was stumbling, and you have strengthened the feeble knees. But now it comes upon you. Eliphaz is saying, you know, you've been great when it comes to encouraging others who have experienced heartache and disaster, but now you're getting a taste of what it's like.

Eliphaz himself may have been one that suffered some catastrophe, and Job came and comforted him, and now he's saying, you know, you've been a comfort, and you've given all these encouraging words to others, but now it's a little different when it's personal. It touches you, and you are troubled. Is not your reverence your confidence, and the integrity of your ways your hope? If you're a just man and if you're righteous, that's where your confidence should lie, that if you're upright before God, you'll be vindicated.

Remember now, whoever perished being innocent, or where were the upright ever cut off? Even as I have seen, those who plow iniquity and sow trouble reap the same. By the blast of God they perish, and by the breath of his anger they are consumed. Kind of reminds us of what we saw over there in Ezekiel, doesn't it? When the tree lifted up its boughs to the heavens and became arrogant, God splintered it and knocked it down.

The roaring of the lion, the voice of the fierce lion, and the teeth of the young lions are broken. The old lion perishes for lack of prey, and the cubs of the lioness are scattered. We just saw a thing on PBS last night where, you know, these people would take cameras and track a pride of lions all over Africa and show their lives, and you get to know these lions, you see them born, you see them grow and have their cubs and so forth.

They had this lion that they had given a name, and she had cubs, and she wanted to move them to a place of safety, and she found a place where there was a bush, and so she moved her cubs that were just a couple of weeks old under this bush. Well, there was a cobra under the bush that was shedding its skin, and when they're shedding their skin, it even sheds over their eyes. There's a layer that comes off of the eyes, and the cobra is virtually blind.

All it can see is movement, and so the cobra, when it saw these cubs and this lion coming, didn't know what it was, and so it struck at everything. It struck every cub, and it struck the mother. All the cubs died, and the mother was deathly ill for a week and was vulnerable, and this strong lion that in other parts of the show had been out there battling hyenas and getting water buffalo and so forth was helpless, and it reminds me of this passage.

They also had an old lion that was this lion's mother that was separated from the pride, and the hyenas killed it and ate it. The old lion perishes and so forth. But now look at verse 12.

This is Eliphaz's vision in the night. Now a word was secretly brought to me, or was brought stealthily. This was something personal that only Eliphaz saw.

And my ear received a whisper of it. In disquieting thoughts from the visions of the night when deep sleep falls on men, fear came upon me and trembling, which made all my bones shake. Then a spirit passed before my face.

The hair on my body stood up. It stood still, but I could not discern its appearance. A form was before my eyes.

There was silence. Then I heard a voice saying, Can a mortal be more righteous than God? Can a man be more pure than his maker? If he puts no trust in his servants, if he charges his angels with error, how much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed before a moth. They are broken in pieces from morning till evening.

They perish forever with no one regarding. Does not their own excellence go away? They die even without wisdom. It's a fascinating passage because here Eliphaz hears this spirit speak.

And the spirit argues, basically, if God charges his own angels with error, those who dwell in the heavenly realms, how much more so man who dwells in the dust, who is incarnate. But if you look in verse 15, it says, This is a spirit passed before my face. This is our friend Ruach.

And the verb there for passed before my face is masculine instead of feminine. And it is clearly a reference to an angelic being. This is a messenger angel that is sent to Eliphaz in a vision, much the way Joseph and many others received a visitation by night.

And the argument that this spirit makes as he stands before Eliphaz is, Do you really think that you can make a case, that you can argue that God is wrong in judging you? Can a mortal be more righteous than God? Can a man be more pure than his maker? Job chapter 4 and the principle that it communicates are essential to understanding passages like Romans chapter 9, where Paul communicates the very same thing. Shall the one formed say to he that forms him, Why have you made me thus? It is God in judgment. When God judges, is anyone going to argue that God's judgment is not fair? That it's like our human courts, where occasionally the innocent are scooped up with the guilty, and someone is convicted when they're not guilty.

The evidence has been misconstrued. They've been framed. They have been falsely brought forward.

That doesn't happen with God. If God judges you, if God brings discipline upon you, it's because you're guilty. This is a true principle.

Of course, in the book of Job, one of the main themes of the book is that all of these friends of Job are bringing forth accurate doctrines and accurate understandings of the word of God, but they are misapplying it in Job's case. It is true that when someone is judged by God, it is always a just judgment. It is always deserved.

In many cases, it's more than deserved. The fact is that every time someone suffers adversity, it doesn't mean that they are receiving a just punishment from God. This is

one of the things that you learn in studying the book of Job, is that there are other reasons for suffering, and that you cannot always conclude, because someone is experiencing adversity, that they are under the judgment of God.

But this principle is valid, and Job is a very advanced book for believers, because it is not just discerning right from wrong, it's discerning right from right. It's discerning the better things. It's discerning which doctrine applies in a specific case.

It's not identifying what is evil and what is good. It's discerning between good things. This is a mark of growth in our lives as believers, when our challenges are no longer discerning good and evil.

We know from Hebrews chapter 5, that the mature have their senses exercised to discern good from evil. We can tell the bad choice out of a set of options. We say, well, this would be evil.

I would be doing this for wrong and selfish reasons. I would be doing this out of spite, or I would be doing this out of a bad motivation. But as we grow as believers, our challenges and our tests become more sophisticated, and instead of which you look at a table of three or four apples, and the question is which one is the bad apple, well, we learn that as we mature.

We can discern that. But then we move on to discerning the better things, as Paul calls them. Discerning between two choices, neither one of which have any evil elements, but which one is best.

And Paul talks about this in the law of love. The law of love is not discerning between sin and good. It's discerning between what is rightful and is allowed, and what is best.

I am allowed to eat all things, but if I eat something and it causes my brother to stumble, I will refrain. Eating is okay. Not eating is okay.

But not eating is a better thing, because I'm looking around and seeing what is most beneficial to the body of Christ. In the case of Job, one of the keys to understanding this book is recognizing that all of the friends are bringing forth good, sound principles of doctrine, but they're wrestling with the application. And it is a learning experience in discernment in the case of Job.

All of the things that Eliphaz says here are true, as far as when someone is judged by God, it's a righteous judgment. If God finds fault with the angels and judges them, then how much more is he going to be able to discern who's right and who's wrong in the human race and judge them? But the point of interest for us is in verse 15. A spirit passed before my face, the hair on my body stood up.

This is a ruach. This is a minister of God, and a representative of the Spirit of God,

operating under the influence of the Spirit of God. And he is called a ruach.

So we have here, especially in the reference in verse 18, if he puts no trust in his servants, if he charges his angels with error, a very likely reference back to Genesis chapter 6. God found fault with his own angels, just as we've seen in Jude and in 2 Peter. The only other case in the Old Testament where ruach takes a masculine verb, and it is clearly a reference to an angel. So, in Genesis chapter 6, with that understanding, we move forward.

The Lord says, My spirit will not rule among men forever, ruling in the flesh, or being incarnate among men in the flesh. Yet his days shall be 120 years. There's going to be a period of grace before judgment.

There's going to be opportunity for Noah to build the ark, and so forth. Then we move on to verse 4. There were Nephilim on the earth in those days. The King James and New King James says giants.

This is the way the Septuagint translates this. Gigantes in Greek. But Nephilim is an adjectival form from the verb naphal, which means to fall.

The interesting thing about this is, that this is what's called the katil form of the word. It should be nephulim or nepholim, depending on if it is an active participle or not. But this is not those who are falling or those who are fallen.

This verb nephilim, or actually the noun or adjectival form here, nephilim, is the form in Hebrew that indicates that they have been caused to fall. Those who have been caused to fall are those who have been cast out. And this is very significant.

And I will tell you that what I am about to say is my opinion and my belief. And I say that because it is very difficult to substantiate any view of what these words mean. Nephilim occurs here and in only one other place in the Old Testament.

And that's over in Numbers chapter 13. In Numbers 13, you have the report of the spies who enter the land of Canaan and come back. And in Numbers 13, the last part of the chapter there, look at verse 31.

Caleb and Joshua have talked about it's a good land. Here's the big grapes and flowing with milk and honey and so forth. And Caleb in verse 30 of Numbers 13 says, Caleb quieted the people before Moses and said, Let us go up at once and take possession, for we are well able to overcome it.

But the men who had gone up with him said, We are not able to go up against the people, for they are stronger than we. And they gave the children of Israel a bad report of the land, which they had spied out, saying, The land through which we have gone as spies is a land that devours or eats up its inhabitants. Meaning there's lots of warfare

and everybody is armed to the teeth and they slaughter each other and take possession of each other's land.

This is a pagan land. It devours its inhabitants. And all the people whom we saw in it are men of great stature.

There we saw the giants. There we saw the Nephilim. The sons of Anak from the Nephilim.

And we were like grasshoppers in our own sight and so were we in their sight. The idea you get here is that, of course, this is before the writing of the law. This is before the book of Genesis has been well known among the people of Israel.

The books of the law have not yet been delivered to Joshua to give to the people and so forth by Moses. And so, when they talk about the Nephilim, what are they referring to? There's only one category of beings that have ever been called Nephilim and that's the ones back in Genesis 6. So, either as a story, this could have been a boogeyman story that the Israelites told their children. You know, if you misbehave, the Nephilim are going to get you.

The Nephilim were the mighty ones that were in the earth before the flood and did these extraordinary deeds and myth and legend has grown up around their names and so forth. The spies, notice this is not Caleb and Joshua. This is not Moses or any inspired author making a reference to the Nephilim.

These are the unfaithful spies. These are the men who are afraid and who recommend against going into the land that God has promised. They say, we saw the sons of Anak.

At first they say, we saw the Nephilim. Then they say, well, we saw the sons of Anak who are from the Nephilim. And that's literally what it says in Hebrew.

It says, we saw the Nephilim. We saw the sons of Anak who are from the Nephilim. So, they believe that these giants are descended from the Nephilim.

Whether they are or not is open to debate. This is what the spies believe. Caleb and Joshua don't say this.

Moses never says it. But the ten scared spies, they believe they saw these giants. They probably talked among themselves and said, where did these huge men come from? They must be sons of the Nephilim.

These Anakim, these sons of Anak. So, there is legend or there is knowledge in Israel of the Nephilim being some extraordinary beings of the past. And the spies believe that the sons of Anak, these giants, are from them.

They are from the Nephilim. The Nephilim were those who were caused to fall or who

were cast out. Now, I believe and most students of Genesis chapter 6 believe that the Nephilim in Genesis 6 are not the same as the sons of God.

There is no reason, no matter how you take it, there is no way to really construe them as being the ones who were cast out. Or the ones who were caused to fall. If they had made themselves fall, the word would be different.

It would be Nephilim or Nephilim. But Nephilim has the idea that these are the cast out ones. These are the ones that God caused to fall out of their former place.

They were caused to fall. I could take you to many passages where the other form of Nafal is found, Nephilim. But these Nephilim were in the earth in those days and also afterward.

Notice in verse 4 that there seems to be a distinction between the sons of God and the Nephilim. If it was the Nephilim that came into the daughters of men and bore children, it would just say there were Nephilim in the earth in those days who went into the daughters of men and had sons. But they seem to be two separate categories.

My conclusion from this is that when the sons of God fell, when they, I shouldn't really say fall because I'm going to confuse them with the Nephilim, when they intermarried, they saw the daughters of men that they were good. There's a parallel to Eve and the fruit in the garden. You look, you see, and you take.

The concepts are the same as Eve before the tree of the knowledge of good and evil. These sons of God who were unfallen at the time saw the daughters of men that they were good. Very same terms are used of Eve looking at the fruit.

She saw the fruit that it was lovely, that it was tov. She reached out and took. And that's what these individuals do.

This has corrupted justice on the earth. Man is already trending toward wickedness as you see when you go on down in Genesis chapter 6. And now there's nothing to stop it. The justice and the authority that God has placed on the earth has also been corrupted.

And man is willingly complicit in all of this and is encouraging it. He's ready to take the dowry and ready to get his way in the courts now and in the policies that are set by the rulers. What happens in that state of degeneracy? Now I think you do see Satan and his fallen angelic hosts entering the scene.

What is it that Satan does? Satan comes in to places where the light of the word of God is not shining. Where do you still find overt demonic activity today? You find it in the jungles. You find it in the aboriginal places.

You find it in the places where the light of the gospel is not shining. You find it in the

most degenerate cultures. You find it in the pagan cultures in India and in countries where there is active idolatry and active spiritism and eastern mysticism and so forth.

This is where you continue to find the intrusion of demons into human culture. What I believe is that in this state of chaos, with the sons of God having left their first estate and having sinned by intermarrying, Satan sees the opportunity and he re-enters the scene. These are the Nephilim, the cast out ones, are on the earth now.

In the same way that you have a great deal of demon possession on the earth in the time of Christ, in the same way that you have necromancy and demon activity in the days of Saul and David, such as the Witch of Endor, back here pre-flood in the chaos that surrounds the fall of these ruling angels and the wickedness of man, you have the entry of this other category of fallen angels, the Nephilim. They are in 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. Apparently these offspring are susceptible to demon influence.

They know that there are heavenly creatures. They know that there are creatures other than men. Their fathers are incarnate angels, and they are susceptible and they seek out and form, apparently are in league with the Nephilim, the ones of Satan.

You can see what a nasty situation this is in the human race. It appears that God's whole purpose in creation is completely gone awry. You have his good angels gone bad, you have the bad angels gone worse, infiltrating and apparently possessing and having influence.

The Nephilim are in the earth in these days. When the sons of God come into the daughters of men and sons are born to them, and you have all of this supernatural activity taking place, and that's why you have the mighty men of old, the gibbereens, the mighty warriors. A gibber in Hebrew is a mighty warrior.

That can be a noble thing, but how do you become a mighty warrior? It's by slaughtering a lot of the enemy. So this tells us that there is tremendous warfare, that there is slaughter going on, just like the spies saw in the land. They say this land devours the inhabitants.

There's this constant warfare and blood spilling blood and people falling by the edge of the sword and so forth. Why do you have gibbereens in the earth? Because now there's wholesale slaughter. It's gone way beyond Cain killing Abel or Lamech killing two men.

Now you have slaughter and chaos and anarchy throughout the human race, and these sons of God have become ineffective in ruling or administering justice because they've compromised. And there's a powerful lesson there for us as far as our failure to stick to our calling, our failure to be faithful to what God has called the church to. When there is compromise, when there is a departure from the way of God, from the calling of God,

from the truth of God, it opens up the door to satanic opposition.

It opens the door. The thing that keeps him out of the way disappears. We know that this will be the case after the rapture.

Paul tells the Thessalonians, you know what it is that keeps the spirit of disobedience that's already at work among men. There's something holding it in check. There's something keeping it at bay.

And that is the faith and the fidelity of believers in whom is the spirit of God. What do you think the spirit of God is going to do among these sons of God who have departed and left their first estate? They are no longer conduits of blessing. They are no longer mediators for God the Holy Spirit.

They have sinned. They have fallen. And now God's spirit is no longer functioning in the way that God intended through them.

So what is going to function? Now it's the spirit of disobedience. It's the Nephilim. It's satanic influence entering the human race.

Now all of this sounds very wild-eyed and supernatural, but that's what the passage says. When you look at your parallel passages, look them up for yourself. Get a strong concordance and look up Ruach.

Look up the references to angels. Look at the references in Daniel where there is warfare and opposition. Look at the New Testament.

Look at passages such as Acts 5.3 in the case of Ananias and Sapphira. They compromise, don't they? Other people are selling their goods and bringing the money and donating it all to the church. Ananias and Sapphira, they don't refuse to do that.

They don't rise up and speak out against that practice. What is their great sin for which they are struck dead in the presence of the saints? They compromise. They say, well, we're going to sell our property and we're going to bring a part of the money in and we're going to act like it's the whole thing.

You think, my goodness, there have been far worse sins committed in the Bible than that, and yet these two people are struck dead. Well, what does Peter say about that? Ananias with Sapphira, his wife, sold a possession in Acts 5. He kept back part of the proceeds, his wife also being aware of it, and brought a certain part and laid it at the apostles' feet. Notice Ananias does this and his wife is just aware of it and by her silence is complicit and her fate and her judgment are equal.

Peter said, Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? While it remained, was it not your own?

After it was sold, was it not in your own control? Why have you conceived this thing in your heart? We're going to see that same language in Genesis 6. Every imagination of his heart was only evil all the day. The evil takes place in the heart. You have not lied to men but to God.

Ananias hearing these words fell down and breathed his last. Great fear came upon all those who heard these things and that's the purpose. When God judges evil, God allows it.

God didn't strike Ananias as soon as he sold the land and put the money away. God didn't strike Sapphira as soon as she found out what her husband had done. When it comes to be an issue in front of the church, God executes judgment and great fear falls on all who see.

That's what God is doing with evil in the world. That's why God allows adversity in angelic and in human history because by its judgment it is going to prevent those trees who still stand from raising their branches and committing that same form of error. It will be an eternal monument.

Why does the smoke of the lake of fire ascend forever? Why in the new heavens and the new earth do we still have that lake of fire and brimstone burning? It is a reminder. It is a preventative measure. It is a curse turned to a blessing for those who heed it.

That's what God is doing in this case. Many other passages. Get a concordance and look up Satan in the New Testament.

You will find passages like 1 Corinthians 5.5 where Paul turns an individual over to Satan for the destruction of the flesh. You have the flesh in Genesis 6. It's the flesh that corrupts. It's angels in the flesh that corrupt themselves.

And it is the flesh that must be destroyed. 1 Corinthians 7.5 That Satan tempt you not. 2 Corinthians 2.11 Lest Satan get the advantage of you.

2 Corinthians 11.14 Satan disguises himself as an angel of light. 2 Corinthians 12.7 There was a messenger of Satan that buffeted Paul. This is the thorn in the flesh passage.

2 Thessalonians 2.18 Paul wanted to come to the Thessalonians, but Satan hindered him. Is there still angelic involvement in human history? Yes, there is. Is there satanic opposition to us? Yes, there is.

What is the occasion by which he gains a foothold? It is compromise. It's disobedience. It is falling away from the divine call.

Falling away from the divine standard. What is the safeguard? What is the shield that quenches the fiery darts of the wicked one? It's faith. It's knowing the Word of God.

Trusting the Word of God. Having confidence that God has established His throne over all of these powers. And that as we rest in Him, we are secure and safe from attack in that quarter.

So in Genesis 6, it's more than just a fascinating glimpse behind the curtain of reality in human history to things heavenly. There is a powerful lesson for us for faith and confidence in God. There's nothing beyond the plan or cognizance of God.

There's nothing beyond His power. We are safe as we trust in Him. Let's close in prayer.

We thank you, Father, for the privilege of studying these things. We pray that God the Holy Spirit will give us a right understanding and enable us to see not only the truth of these things, but also their application in our lives and our circumstances each and every day that we live. We pray that in all things, our Savior Jesus Christ will be glorified.

And we ask these things in His name. Amen.