



Sunday, July 13, 2025

Genesis 5-6:8

We're going to spend the majority of our time today in the first 8 verses of Genesis 6 but before we do, I want to comment on the genealogy that we see in chapter 5. I'm not going to spend too much time on chapter 5, however, in this chapter-long genealogy, there are a couple things that I want you to notice.

The first being that this is the first of several genealogies that occur throughout scripture. And as mundane and repetitious as genealogies tend to be, they are important because they give us a written record of those that have gone before us. And in the instance of Genesis 5, the importance lies in the transition between the previous chapter. While chapter 4 ended with the line of Cain - a line marked by violence, vengeance, and a growing separation from God - Chapter 5 offers a contrast by revealing a line of people who, though still impacted by sin and death, are being used by God to establish the bloodline through which the promised Messiah will come. And even though that is centuries away, this chapter offers a quiet but unmistakable glimpse of hope.

Notice the pattern being established here. Every name is introduced and every name ends with 'and then he died.' Seth lived 912 years...and he died. Enosh lived 905 years...and he died. Cainan lived 910 year...and he died...There is one, however, that doesn't. Enoch. Enoch's story intentionally breaks that rhythm. Verse 24 says, 'Enoch walked with God; then he was no more, because God took him.' This is a symbol of real and true hope. But not just for Enoch - who escapes death - but for humanity as well.

Enoch's story shows that even in a world that was growing darker by the day, intimacy with God was and still is possible. Enoch walked with God when few others did. His life was proof that it is indeed possible for humanity to live a faithful life in a faithless generation.

And although every generation in this chapter ultimately ended in death, Enoch's story reminds us that death does not have to have the final say. His story is a foretaste of what Jesus will do for all

of us in rescuing us from the holds of sin and death. So even in this one simple line, we see a clear reminder that the Lord is and always has been in full control.

Now, this is important to understand, because as we head into chapter 6, things take a drastic turn and it could easily be misunderstood that God has lost control when He indeed has not.

Historically, this is the chapter about Noah's Ark - which we will focus our attention on next week. But before we do, there is something new and strange that we now have to walk through first.

If you have your Bibles with you this morning, please turn with me to Genesis 6:1-8 and if you are able to, please stand for the reading of the Word of God.

Genesis 6:1-8

'Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, 2 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.

3 And the Lord said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." 4 There were giants on the earth in those days, and also afterward, 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.

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. 6 And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. 7 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." 8 But Noah found grace in the eyes of the Lord.'

This next part of the sermon is going to be...a bit weird. I'm going to do my best to explain, in 25 minutes or less, a concept that theologians have spent years - centuries, even - trying to resolve. So that means I'll hit some high points, but this conversation will likely bring up more questions than answers. My apologies in advance. (Lol.)

Let's start with the introduction of a brand new group of characters - the 'sons of God.' Genesis 6 tells us that these sons of God had children with the daughters of men, and their union produced giants. God was not pleased and reduced the lifespan of humanity from 900 years to 120 years as a

way to curb this. Eventually this gives way to the eradication of life through the flood.

Right away, I want you to notice the intentional contrast in language: 'sons of God' and 'daughters of men.' That's an interesting way to describe men and women, isn't it? Then in verse 4, we're told that when these sons of God and daughters of men came together, they produced giants. Some translations use the word 'Nephilim' - and this is where things get really interesting, confusing, and (for me, at least) incredibly fascinating.

So what is going on here? Who are these sons of God and daughters of men, and how do they end up producing these legendary beings called the Nephilim? And how is this not a page out of Tolkien's Middle Earth? (Lol.)

Well, the Christian world is somewhat divided on this, so let me give you the three most common theories - and then I'll tell you where I tend to land.

Descendants of Seth: At the end of Genesis 4 and into chapter 5, we're introduced to Seth, whose line is described in godly terms. Chapter 5 reminds us that Seth was made in the image of Adam, who was made in the image of God. Clearly, the writer here is trying to paint the picture for us that Seth's descendants were godly men - thus called the 'sons of God.'

Meanwhile, the 'daughters of men' are assumed to be the descendants of Cain - those who had turned away from God. In this interpretation, the sin is that godly men married ungodly women, and the result of this moral compromise, resulted in a complete moral failure and collapse of their society that would lead to the flood.

The biggest challenge with this view is that the Hebrew phrase 'daughters of men' is not limited to Cain's line - it simply refers to human women in general. Also, this theory doesn't explain how their union would produce the Nephilim - giants or mighty men with supernatural traits.

The second view is more supernatural in nature - and admittedly, harder to wrap our minds around - but it was the dominant interpretation in ancient Judaism and even amongst many of the early church fathers.

In this view, the 'sons of God' are fallen angels - spiritual beings who rebelled against God and were cast out of heaven. These fallen angels, for whatever reason, took human form, married human women, and had children with them. The offspring? Hybrid beings: part spiritual, part human, known as the Nephilim. These were giants, warriors, men of renown - and according to this theory, deeply wicked.

The phrase 'sons of God' is intentional here and is used elsewhere in the Old Testament (like in Job 1:6 and 2:1) to refer to angelic beings. So when the same phrase shows up here in Genesis 6, many

believe it points to the spiritual realm, not just human lineage.

But why would fallen angels want to do this? One theory is that it was a strategic attack - an attempt to corrupt the human bloodline to prevent the birth of the Messiah. Back in Genesis 3:15, God had promised that one day, the 'seed of the woman' would crush the head of the serpent. If Satan and his allies could contaminate that seed, the promise would fail. Again, this is speculative - but it's biblically plausible.

This would also explain why the flood follows immediately after. The entire created order was being corrupted - spiritually, morally, and even biologically. God's response wasn't random - it was righteous judgment.

This position is obviously not without difficulties, most substantial of which is the idea of fallen angels reproducing with human women. This may sound far-fetched, but there is plenty of evidence in Scripture of angels engaging in human activities. In Genesis, we see Abraham meet up with two angels and they sit down and share a meal together. Then we see those two angels meet up with Lot in Sodom and we see that the men of Sodom and Gomorrah actually lust after these angels. And so we see that angels regularly appear as human beings throughout the Bible but if true, it would be the only extraordinary example of an angelic/demonic being being able to reproduce. However, this interpretation would seem to give explanation to why the offspring produced (Nephilim) would have extraordinary size/power.

The third view suggests that the 'sons of God' were human men who were possessed by demonic spirits. That would make the sexual union physically human but spiritually corrupt. This might explain some of the moral depravity, but it doesn't really account for the physical traits or legendary status of the Nephilim.

Now, all of these explanations are plausible, and wherever you land, one thing we can all agree on is that Genesis 6 clearly shows us the nature of sin. That sin wasn't just growing - it was accelerating - it was quickly gaining speed and momentum. The world wasn't just sinful anymore - it had become corrupted, defiled and was now spiraling toward judgment.

For the sake of this message today though, I want us to look through the lens of option 2: the fallen angel view. Even though it sounds like something out of a fantasy novel, it is actually the belief that aligns closest with the language of Scripture, the beliefs of early Jewish and Christian thought, and the way that the New Testament later interprets these events.

Both Peter and Jude reference these fallen angels and help to provide a little more perspective.

Let's start with Peter's words in:

1 Peter 3:18–20

‘For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, 19 by whom also He went and preached to the spirits in prison, 20 who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared...’

Now, this is one of the most theologically debated passages in the New Testament, but there are a few things we can say with confidence.

Peter is clearly describing Jesus - between His death and resurrection - proclaiming something to a group of imprisoned spirits who had been disobedient in the days of Noah. These are not people. The Greek word used here for ‘spirits’ is the word ‘pneumata,’ which is never used to describe human souls in the New Testament - it’s only ever used for supernatural beings. On top of that, the word Peter uses for ‘proclaim’ is the Greek word ‘kēryssō,’ which doesn’t mean evangelize - it simply means to announce or declare. In other words, Jesus wasn’t evangelizing the souls of humans who had died, He was proclaiming victory to imprisoned evil spirits that had rebelled against Him.

So who are these imprisoned evil spirits that Jesus is declaring victory to? That’s where Jude helps us out:

Jude 1:6

‘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 the great day...’

Jude is most likely referencing the same fallen angels described in Genesis 6 - who are now being held in chains, in darkness, awaiting judgment.

So with this in mind, what’s really happening in 1 Peter 3? It seems very clear that after the cross, Jesus descended into the realm of the dead - not to suffer, not to redeem, not to evangelize, but to declare, once and for all, to these rebellious spirits: You’ve lost. The serpent’s head is crushed. Sin is defeated. Death is broken. Time’s up. It’s over. (Grab keychain and wave it)

But here’s the part I don’t want us to miss - this wasn’t the only time that Jesus interacted with fallen angels like this.

Remember Matthew 8? Here, Jesus encounters two demon-possessed men in the region of the

Gadarenes, and the demons inside them cry out:

Matthew 8:29b

‘...What have we to do with You, Jesus, Son of God? Have You come here to torment us before the time?’

Huh?? Before what time???

Look at this: They knew who Jesus was. And they knew there was a time coming when they would be judged. They even feared that Jesus was arriving ahead of schedule! In Luke’s version of the same story, the demons beg Him not to send them into the abyss - the same place of confinement that Jude and Peter both describe.

And so, if you are still with me and starting to piece this story together, then here’s what we see:

Genesis 6 gives us the rebellion where the fallen angels are reproducing with the human women and producing the wicked Nephilim

Jude 6 tells us the fallen angels are imprisoned.

1 Peter 3 shows Jesus declaring His victory to them.

Matthew 8 reveals that the rest of the demonic realm lives in fear of that same moment.

And now - as if we needed more clarity - Peter goes ahead and ties it all together to Noah and the ark.

This is so significant. Why???? Because maybe - just maybe - the flood wasn’t only about the wickedness of humanity. Maybe it was also a direct judgment against the rebellion of these spiritual beings and their corrupt offspring - the Nephilim. God was not just cleaning house; He was cutting off a demonic attack that threatened His redemptive plan like no other - and He would not stand for it.

So the flood was a massive reset. But grace still remained. Noah. Noah and his family found favour in the eyes of the Lord. God preserved a remnant - not just for survival, but for the Seed. Because through Noah’s line would one day come the promised One who would crush the serpent’s head and bring victory for all who trust in Him.

But that’s next week.

As we step into a time of communion this week, I want you to see the beauty of this moment: The same act (wave keys) that struck fear into the hearts of the fallen angels is the same act that now fills our hearts with peace, hope and even holy anticipation - because Jesus is victorious. And because He is victorious, we too share in that victory.

The Bible tells us that the act of communion is an act of remembrance. But not remembrance for its own sake. It's remembrance with holy anticipation. We remember what was done for us with deep reverence and gratitude and that leads to a confidence and expectation that as we look towards the future, we do so with great hope for all that He will continue to do.

1 Corinthians 11:23-26

'For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." 25 In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. 27 Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of the bread and drink of the cup. 29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

In just a moment, you'll be invited to make your way down one of the three aisles, where some of our pastoral staff and their spouses will walk you through communion.

When you reach the bread, you'll hear:

"This is the body of Christ, broken for you."

As your bread is dipped into the cup, you'll hear:

"This is the blood of Christ, shed for you."

After receiving the elements, you will receive a blessing and may return to your seat in quiet reflection or join in worship.

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