

Angelology 034
Genesis 6:1-4, Pt 6
March 29, 2020
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I want to welcome you all to Sunday school here at Sugar Land Bible Church. And let's open up in a word of prayer. Father, we're grateful for today, even though today, as the last couple of weeks have, brought some interesting challenges into all of our lives. We do thank you, Lord, for the fact that you never change. You're the same today, yesterday and forever. Your Word never changes. The grass withers, the flower fades. But the Word of our Lord abides forever. And so we look to You as our changeless God. In the midst of changing times, we look to You for stability this morning from Your eternal Word. We just ask that You'll do this great work and give us hope for the future in You. And we lift up all of these things in Jesus' name. And God's people said, Amen!

Take your Bibles and open them to the book of Genesis 6:1-4. Today is our last lesson, not only on Genesis 6:1-4, but it's our last lesson on Angelology. And I think this is, if I got the count right, our 34th lesson on the subject. We've dealt with the good angels. We've dealt with Satan, the evil angel. We've dealt with the fallen angels called demons. And then, we decided to round off our study by taking a look at the Genesis 6:1-4 controversy. So, let's remind ourselves of what those verses say: "Now, it came about, when men began to multiply on the face of the land, 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, whomever they chose. Then the Lord said, 'My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.' The Nephilim were 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"

Part of what's so debated in this passage is the meaning of the sons of God and the meaning of the Nephilim, who were a product of the sons of God mating, or procreating with human women. And we've talked about all of the different views on this passage. The reason we're covering this in Angelology is because we believe it's speaking of fallen angels procreating with human women. And so, a study on Angelology is not

complete without an analysis of those verses in that particular paragraph. So, why would Satan, at this particular time in history, cause some of his fallen angels, or demons to procreate with human women in Genesis 6:1-4? If, in fact, our understanding of that passage is accurate, well, Satan is trying to stop something as we've talked about. He's trying to stop the manifestation, or the fulfillment, or the realization of this prophecy here in Genesis 3:15, where he was put on notice at the very beginning of human history, right after the fall, that there was coming One from the woman, Eve and her Seed, who would take Satan's head and crush it. Satan, all the way through the Bible, since this messianic prophecy was given to him, is trying to stop the birth of this coming One because he doesn't want his head crushed.

So, this particular chart here [**see Slide on Satanic Attempts to Stop Messiah**] shows you all of the attempts by Satan, primarily in the Old Testament, to stop the birth of Jesus Christ, and even into the New Testament. When the demons begin to procreate with human women in Genesis 6:1-4, Satan, essentially what he's doing, is trying to damage or corrupt the genetics of the human race to such a degree that a Messiah can never be born.

Satan has pretty good Christology, doctrine of Christ. He understands what we call the two natures of Christ. Theologians call that the hypostatic union. If you gave Satan a doctrinal quiz, I think he would probably pass with flying colors. He knows that the Messiah must be fully God and fully man, so what better way to prevent the fulfillment of this Messiah from coming into the world than to create a race of beings that aren't fully human? If Satan is able to do that by mixing the genetics of fallen angels with humans, then the human race will retain or remain in a permanent state of fallenness. This offspring that was produced are a group of people called Nephilim, literally meaning fallen ones. Satan is trying to lock humanity into a permanent state of fallenness. Now, you might be listening to this and might be saying to yourself, 'Well, is this really in the Bible? This sounds more like science fiction than biblical truth.' So, we've actually tried to defend this view, number one, through the Old Testament, and the primary proof is that every other time the expression "sons of God," the Hebrew expression, is used in Genesis 6, everywhere that expression is used elsewhere in Hebrew Bible, it always means angels, so why wouldn't it mean angels here?

From there we went into the New Testament and we looked at three New Testament passages. The New Testament is the best interpreter of the Old Testament, and the New Testament speaks of this event in Genesis 6 three times. As you go through each of these passages, you can see that they're all interpreting Genesis 6 according to the angel view.

The fallen angels involved in this particular sin are now in a place of incarceration, so therefore that becomes the explanation in these passages for why you see that some demons are in prison, and other passages like Ephesians 6 tell us that some demons are free. So, the view is defensible by looking at these three New Testament passages, which we've done.

From there we went into tradition. **[See slide on Jewish and Christian Traditions]** Tradition, of course, is not as authoritative as divine Scripture. But it is interesting to note that in both Jewish tradition and early Christian tradition relative to the Church Fathers, they all interpreted Genesis 6:1-4 in the angelic interpretation that I'm giving here. In fact, the competing view that these were just the Sethites and the Cainites intermarrying—that view doesn't even exist in Jewish tradition, to my knowledge, and it doesn't even exist in Christian tradition until 400 years after the Church of Jesus Christ had started. So, as strange as this view is that I'm articulating, it's actually the view of tradition.

And then from there, we moved into the objections because if this is as controversial as we're saying it is, and it is controversial, then there must be objections to the angelic interpretation view.

The first objection is angels don't marry. They like to quote Matthew 22:30, and we noted that, yes, angels don't marry, but it doesn't say there that they don't procreate. And beyond that, Jesus is making a statement there about angels in heaven. We're speaking of demons, or fallen angels. So, people try to expand Matthew 22:30 to say something more than it's actually saying.

The second objection is this can't be true because angels are spirits, Hebrews 1:14. How could a spirit impregnate a human woman? And our response to that is, yes, angels are spirits, but very clearly angels can take on human form. We're told in

Hebrews 13:2 concerning angels, "...some [of you] have entertained angels [unaware]." Now, obviously you can't entertain an angel unaware unless an angel can take on human form, so this idea that they're spirits isn't enough of an argument to derail the angel interpretation.

The third objection is, well, what do you do with all of these Nephilim in the post-flood world? If the flood indeed did wipe out all of the Nephilim, which was why God sent the flood, and it must have wiped out all the Nephilim, because Genesis 7 talks about how every living thing died except the eight on the ark. So, if the flood in Noah's day demolished all of the Nephilim, why do we still read about Nephilim in the book of Numbers 13:32-33? Numbers 13:32-33 essentially are the words of the spies who came with the nation of Israel, out of Egypt, down to Sinai, up north, into Canaan, and on Canaan's southern border, they saw giants in the land. And they looked into the land and they saw the Nephilim. So people say, 'Well, if the flood destroyed all of the Nephilim, what are they doing there again in Numbers 13?' And we went through an in-depth explanation of that particular verse, showing that those words come from the bad report of the spies who fell into unbelief, who were psyched out, so to speak, and consequently, used a ton of figures of speech to communicate the size of their enemies in the land. "...we became like grasshoppers in our own eyes." I mean, do we think grasshoppers were in the land, too? No, that's a figure of speech called a simile. They said this: "...a land that devours its inhabitants..." I mean, is that literally what happened? Is the land literally gobbling up people? No, that's a figure of speech called a personification. In that same context, they throw in the word Nephilim. They analogize the sons of Anak to the Nephilim using a metaphor. They were hyperbolic here, and they analogized their enemies in the land to the worst thing that they could think of in human history, which was the story that Moses gave them in Genesis 6 concerning the Nephilim. So, when people use this verse to argue for post-flood Nephilim, they're not really respecting the actual context of this statement, this evil report by these spies. I mean, do you really want to build your theology around an evil report? That's what people are doing today with their post-flood view of the Nephilim.

The fourth objection is, 'Well, there must have been Nephilim in the land, because what about all those weird creatures that we read about in the time of David and beyond? Creatures with 6 fingers and 6 toes and giants and all of those kinds of things?' And we notice that the word Nephilim is never used, ever, once the nation enters the land under

Joshua, and they're in the land for 800 years, which is a long time. Vast sections of the Bible cover that period of history: **Chronicles**, **Samuel**, **Kings**, **Judges**. Isn't it interesting that in all those vast sections of Scripture, the word Nephilim is never used? So yes, there were some strange looking creatures in the land, but the Bible never calls them Nephilim. In fact, the only passage you have that even hints at the fact that the giants in the land are Nephilim is the Numbers passage. That's all you have, and I tried to explain how that passage is really hyperbolic, coming from the evil report of the intimidated spies.

So, we want to wrap up our thoughts this morning on Genesis 6:1-4 by looking at one final objection to the angelic interpretation of Genesis 6. And here's how the argument goes: The argument is if the angel view of Genesis 6:1-4 is true, then how do we know that this same angelic incursion, angels procreating with human women—how do we know that that particular scenario won't occur today? I mean, maybe it's going to occur today. Maybe it's already occurred in recent history. Maybe it's going to occur again in the end times. So, people are sort of intimidated by the Genesis 6 angelic interpretation, because they think that if you let that one out of the bag, oh my goodness, Pandora's box is opened, and you could have a repetition of the exact same issue. I mean, angels of a fallen nature can procreate with human women today, and many people believe that that's what is going to happen in the end times, and they sell books and they pack out conferences trying to convince people of this. Some even go so far as to say, 'Well, order from our website a particular kind of bullet.' I saw one website promoting copper bullets because those are the only bullets that are going to kill the Nephilim that the Bible says are going to reoccur in the end times. So, is this scenario even possible?

At first when I began to investigate this, I just thought it was crazy for people to believe this until I saw conferences jam-packed trying to get an explanation on this; books being sold in mass proportion, convincing people of this reality. So, out there in the big bad world of cyberspace, social media, YouTube, you don't have to get far to see that there are countless teachers out there saying the Nephilim sin, the sons of God sin leading to the Nephilim is something that is going to recur in the last days. So, is this really true? I mean, if you believe that in the angel interpretation of Genesis 6, does that automatically lead to the conclusion that the same thing could happen today, or will happen in the end times? And I'm here to tell you that I don't think what happened in Genesis 6, what Satan was doing in Genesis 6, could ever be repeated. I think what

happened in Genesis 6 was a one-time, unique strategy of Satan, which subsequent to Genesis 6, subsequent to the sin, is non-repeatable. Now, why would I say that? I say that because the remaining demons, saw what happened to their colleagues that got involved in this, and they saw that they were immediately punished. And so, since threat of punishment deters a crime, the remaining demons probably say to themselves, 'Well, we don't want to get thrown in jail either, so we will stay away from this particular sin.' All of these verses here, 1 Peter 3:19- 20, 2 Peter 2:4-5, Jude 6-7, explain that God immediately imposed a penalty for what happened in Genesis 6.

That's why 1 Peter 3:19 talks about the fallen angels involved in that sin. Those spirits are now in prison.

And 2 Peter 2:4-5, says those fallen angels involved in the Genesis 6 sin have been committed to pits of darkness.

Jude 6-7 tells us that the fallen angels involved in the Genesis 6 sin, trying to prevent the birth of Jesus, are now kept in jail or kept in eternal bonds. And you see the demons themselves that remain and are free, understand the threat of punishment. How do I know that? Because that's what they said to Jesus Christ in Matthew 8:29. Matthew 8:28-29 says this, "When He [that's Jesus] came to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs. They were so extremely violent that no one could pass by that way. And they cried out, saying, 'What business do we have with each other, Son of God? Have You come here to torment us before the time?'" [or, before the appointed time] So, you'll notice that demons themselves understand their future in terms of punishment. If they understand their future punishment, they obviously also understand the punishment that was imposed, the punishment that was exacted on their colleagues who got involved in the Genesis 6 sin trying to prevent the birth of the Messiah by tampering with the genetics of the human race. They understand that God immediately dealt with those fallen angels involved in that sin in judgment. And so, the rest of the demons aren't going to go back to that. I mean, why would you go back to a crime that you know is going to be immediately punished by God? I mean, why don't I just go out and walk into grocery stores or liquor stores or 7-Eleven and just go in there, and take what I want? Well, the reality of the situation is that I see what happens to people who go into those stores and take whatever they want. They get punished by the legal system, rightfully

so. And so, we are kept away from certain crimes as human beings because we don't want to be punished. The demons are the same way. And so, since God dealt so decisively and aggressively with what happened in Genesis 6, this idea that the remaining demons are going to reproduce the same scenario, ignores the fact that demons understand punishment, and they stay away from things that will bring immediate punishment. They understand punishment, obviously, from what they're saying to Jesus *here* in Matthew 8:28-29.

So, we've used, many times, this pie chart [**see Slide on Good Angels & Evil Angels**], and it basically shows that two-thirds of the angels are good angels. They remain on our side. One-third fell with Satan originally, and of that one-third, a subset of them got involved with the Genesis 6 sin tampering with the genetics of the human race to prevent the Messiah from being born. Those fallen angels that did that are immediately jailed by God, which means that some of the demons remain free. We know that from Ephesians 6:12, because "we wrestle not against flesh and blood, but against principalities and powers of this dark world." So, the question becomes, well, why don't the remaining free demons do the same thing the jailed demons did in Genesis 6? And the answer is that they're deterred from doing that as I speak, because they saw the punishment that was exacted instantaneously and immediately on their colleagues. And how does the saying go? 'If you don't want to do the time, don't do the crime.' So, this idea that the remaining demons are going to repeat Genesis 6 ignores this reality that I'm trying to explain here.

Beyond that, there is no need for the demons to reproduce the Genesis 6 scenario. Why? Because the whole Genesis 6 scenario was designed to prevent the fulfillment of Genesis 3:15. Satan, all the way through the Old Testament, is using different strategies in different places to prevent Jesus from being born. The sons of God issue is one chapter in a long saga where Satan is trying to prevent the birth of Jesus.

Here's the problem: Jesus has already been born. Jesus was born 2,000 years ago. In fact, not only has Jesus already been born, but He has accomplished His mission through His death on the cross, His burial, His resurrection and ascension. The strategy that Satan implemented trying to prevent:

(a) the birth of Christ

(b) Jesus from fulfilling His earthly mission.

Yeah, Satan certainly pulled out all of the stops to prevent those things from happening, including Genesis 6. But guess what? Satan lost that round. Round one is over.

He now moves into round two, which I'll show you exactly where it is in just a moment. So, when people say the Nephilim are going to come back:

Number one, that will never happen because the demons saw what happened to their colleagues involved in that sin.

Number two, even if they got involved in it again and impregnated human women, what would it accomplish? I mean, it certainly wouldn't accomplish distracting or detracting or preventing the birth of Christ. Nothing can stop that. That event already happened.

So there is no rational or logical basis for Satan to bring back the Nephilim issue again in the last days. This is why Jesus, in between His death and resurrection, descended to where those demons are now incarcerated. And He preached. The verb here is *kēryssō*, not *euanagelizō*. Though *kēryssō* means to proclaim, *euanagelizō* means to evangelize. When Jesus, in between His death and His resurrection, descended to where these incarcerated demons are, He did not evangelize them. The plan of salvation isn't even open to the fallen angels. But He, *kēryssō*, proclaimed to them, that they lost. They are on the losing side of history. In other words, 'The strategy that you used in Genesis 6 and every other strategy for that matter, to prevent My birth and to prevent Me from accomplishing My mission—*failed. You lost!*' And so, people that are arguing today that the Nephilim are going to come back are not really understanding why Satan used that strategy to begin with. He used it specifically to prevent the birth of Jesus. Satan did everything he could to prevent the birth of Jesus, but he lost that round, and he's on to other things today. So, it would serve no logical purpose in Satan's mindset to recycle the Nephilim sons of God issue that we see in Genesis 6.

Now, that is not to say that Satan isn't working preemptively today. He is working preemptively. And what you discover in Revelation 12 are the two great strategies of

Satan. Revelation 12:1-5 is a past strategy that failed. When I say working preemptively, it's the mindset of Satan where he says, 'I will take *You* out before *You* take *me* out.' That's what's called a preemptive attack. Satan does that. But what you discover in Revelation 12 is a chapter devoted to Satan's two preemptive strategies:

1. Revelation 12:1-5 is a description of a past strategy that failed.
2. Revelation 12:6-17 is a description of a present strategy, and primarily a future strategy that is yet to fail.

So, what is the past strategy that failed? Notice Revelation 12:4. "And his tail swept a third of the stars from heaven and threw them to the earth." [Now, look at this in verse 4] "And the dragon,..." [that's the devil. It's identified in the context as the devil. Revelation 12:9] "...stood before the woman"... [now, the woman is Israel, because the woman in Revelation 12:1 is clothed with the sun and the moon and the twelve stars. And when you track that imagery back to Genesis 37:9-10, you'll discover that is a reference to the patriarch, matriarch, and the twelve tribes of Israel. So, the woman clothed with the sun and the moon and the twelve stars is Israel. And through Israel, this Messiah is coming, who, (Revelation 12:5), will rule all of the nations with an iron scepter, an obvious reference to the Messiah. Psalm 2:9 seems to corroborate that. And what it (Revelation 12:4) says is], "...And the dragon [or Satan] stood before the woman [or Israel] ... who was about to give birth, so that when she gave birth he might devour her child." The child is Jesus. And what's being described there is what Satan did to prevent the birth of Jesus, including having all of the Bethlehem innocent children killed in Matthew 2; including what he even did before the birth of Christ, going all the way back to Genesis 6. So, Satan worked and worked and worked to prevent the birth of Jesus. And too bad, He was born, and He accomplished His mission. And that's why Jesus descends to where these demons are incarcerated and *kēryssō*, announces to them, that they are on the losing side of history. So, Genesis 6 is all part of a past strategy of preemption that failed.

Now, is Satan working preemptively today? Yes he is. Satan understands Genesis 12:3, which indicates that through Abram's descendants, the world will be blessed. The Messiah came to us through the Jews. The Scriptures came to us through the Jews.

Satan worked and worked and worked to stop those blessings from coming, and he failed. That's what Revelation 12:1-5 is describing. So, what's he doing today? He's not recycling that old strategy. It wouldn't serve his purposes at all. He's moved into a second strategy, which is to prevent the birth of the Kingdom. That's what Satan hates, probably most of all, because once the kingdom comes, we know from the book of Revelation that he will be bound for a thousand years, and at the conclusion of that Kingdom age, he will be thrown into the lake of fire. And he knows that once the Kingdom comes, his authority over the earth is taken away. And he knows that the Kingdom, just like the Messiah, and just like the Scriptures, are going to come to the earth through Israel. What he's doing today is he's trying to eradicate the nation of Israel, which becomes an explanation for the Holocaust, anti-Semitism in human history, even, sadly, in Christian history, and it explains his final attempt at a final solution to wipe out the Jews midway through the tribulation period. He's going to almost pull it off, because the prophet Zechariah tells us in Zechariah 13:8-9, that two-thirds of the Jews will be killed during that time period. And you see Satan pursuing that strategy in Revelation 12:13, "The dragon [or Satan] saw that he was thrown down to the earth, and he persecuted the woman [or Israel] who gave birth to the male child." Now why is he not trying to stop the birth of the male child? He can't do that anymore because the male child has been born. Now, his next move is not to prevent the birth of the Messiah, but it is to eradicate the nation of Israel.

And you see all of this talk about the Nephilim coming back and the sons of God issue taking place again. What it does, when you buy into that, it takes your mind off the strategy that Satan is actually using today, because you're totally focused on a strategy he wants used. And I think that's one of the reasons why this teaching of the Nephilim coming back is actually a blight, or a cancer on the body of Christ, in the sense that your eye is taken off of the actual strategy that Satan is using because you're focused on something that he used to use. I mean, it's like getting ready for a basketball team that does a full court press and man-to-man defense, and you're using strategies that break a zone defense. I mean, why would I watch a bunch of tapes about a film running a zone defense when the opponent that we're facing this Wednesday or this Saturday runs a different kind of defense? You see that?

And so this is what Paul is talking about in 2 Corinthians 2:11, when he says, "We are not ignorant of Satan's schemes." You start getting into this Nephilim teaching and the

Nephilim coming back and all of these kinds of things, then you are ignorant of Satan's schemes because you don't understand what he did in the past versus what he's doing today and in the future.

So, what happened in Genesis 6 is a one-time unique, non-repeatable event. It's an old strategy not being implemented today. Now, there are three verses that people use over and over again to try to argue from the Bible that the Nephilim are going to come back in the last days. Two of the three verses we've answered. We haven't answered yet their use of the third one. [see slide on Finis Jennings Dake] But just by way of review, they use Genesis 6:4, which says, "The Nephilim were on the earth in those days and also afterward,..." [And they say, 'Aha! Afterward is after the flood. We've made reference to Finis Jennings Dake, who interprets that verse that way. He says,] "...This is plainly stated... [This is his second eruption, supposedly, of the sons of God creating the Nephilim post-flood]. "...This is plainly stated. [Notice not just stated, but plainly stated; in His mind, it's obvious] "...in **Gen. 6:4: 'There were giants in the earth in those days [before the flood]; and also after that, [after the flood],...** Now notice that what Dake has added, I put in brackets in a slightly different color, because I want you to see that Dake just added that to the text. The text doesn't say that. It says, "...The Nephilim were 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." It doesn't say 'before the flood' and 'after the flood'; that's read into the passage. And we've tried to argue that that passage need not be read that way because if you back up to Genesis 6:3, it's dealing with one hundred and twenty year-era of time. It says, "...Then the Lord said, 'My Spirit shall not strive with man forever, because he also is flesh; nevertheless, his days shall be one hundred and twenty years.' So, it's dealing with a one hundred and twenty-year window there, which is half the duration of the length of the United States of America. One hundred and twenty years is a long time.

And Genesis 6:4 says, in those days and after those days, "...in those days,... after those days could easily be a reference to that one hundred and twenty-year period before the flood. But people ignore that interpretation, and they think it means pre-flood/post-flood, and that verse need not be understood that way. That's my point.

So, if you're building your doctrine of the coming Nephilim from Genesis 6:4, you're reading into the text things that aren't there, and you're ignoring a completely otherwise reasonable alternative interpretation.

The second verse they use is Numbers 13:33. We've looked at this in depth already, where you've got Nephilim on the earth in the days of Joshua. They say, There it is. There's a second recursion of the sin of Genesis 6. And we've gone into great lengths, even quoting good scholars like Dr. Ron Allen and others that are very clear, that this is simply an exaggeration or a hyperbole coming from someone or a group of people giving an evil report.

And the important thing to understand about biblical inspiration and inerrancy is the doctrine of inspiration and inerrancy doesn't guarantee that everything you read in the Bible is true. What the doctrine guarantees is that the statement was made just like it reads. So, am I saying the Bible is a pack of lies? Obviously, I'm not saying that. What I'm saying is the Bible will record statements of people that aren't accurate, one of which is the devil. The devil said to Eve concerning the sin in Eden, "You will not die." Now obviously, what he said was a lie. It was inaccurate. Inerrancy and inspiration simply guarantees that the statement as recorded was made just like it was recorded. So, you're going to find things in the Bible that aren't correct, and the only thing that will help you with that is a study of the context. Who's speaking? Is Jesus speaking or Judas? Is God speaking or the devil? And in this case, people are building a whole theology from this passage here, not paying hardly any attention to who's talking. God isn't talking here. Accurate propositional theological truth is not being given here. In fact, the Bible specifically says that this is an evil report. So, we've looked at that passage and said that passage doesn't teach a last days recurrence of the Nephilim.

And we want to close out our study by looking at one final passage, and people quote this all of the time. It's over in Matthew 24:38-39. If you go to a Nephilim conference, they quote this constantly, if you're tracking a ministry that's going out and searching for the Nephilim today, and there are people like that, their whole ministry is devoted to that. Everything they write is devoted to that. All of their conference appearances and television appearances are devoted to that subject. They're all quoting this verse here to argue for a last days revival of the Nephilim.

Jesus says this in Matthew 24:38, "**For as in those 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 understand until the flood came and took them all away; **so will be the coming of the Son of Man**. So, what people say is, 'Jesus said it, as it was in the days of Noah, so shall it be again at the return of Jesus Christ to the earth.' What's their point? We have the satanic creation of the Nephilim in Genesis 6, days of Noah. Jesus himself said that it's going to be just like that when He comes back, so the whole thing has to recapitulate.

I want to show you that this particular saying that Christ gave is part of a parable. In fact, back up to Matthew 24:32. It's very obvious he's speaking parabolically because in verse 32, and the last time I checked, verse 32 comes before verses 38 and 39 [of Matthew 24]. He says, "Now learn the parable from the fig tree: in other words, He's speaking parabolically. And what is happening is people are not understanding the genre, or the literary species, or the kind or nature of parables. When you study parables in the Bible, how do you treat parables?

Dr. Roy Zuck, who was my Sunday school teacher, in his excellent book, and I encourage you to get this. It's called **Basic Bible Interpretation**, and it describes parables as follows. Dr. Zuck was a professor for a long time at Dallas Theological Seminary. He also was the long-time editor of Bibliotheca Sacra, which is Dallas Seminary's academic journal. And if you Google his name online, the man was like a machine. We used to call him Xerox Zuck because in his Sunday school class, you wouldn't believe the amount of, talk about endangering the trees. My goodness, you wouldn't believe the amount of paperwork he gave us. But that's why we went to that church, because that's what we wanted. So, Xerox Zuck, I mean, Zuck is the real thing. He's edited countless volumes if you Google his name online, and he, in this book, **Basic Bible interpretation**, explains how to treat a parable:

He says this, "Usually a parable, like a sermon illustration, is... [watch this] ...teaching a single truth. [It's very important to understand that] ... "When Jesus explained a number of His parables, He usually stated **one spiritual truth**. For example when the man found his one lost sheep, he rejoiced, and Jesus said this illustrates the truth... [singular] ...that there is rejoicing in heaven when a sinner repents (Luke 15:7)... He [Jesus] ...gave **one simple spiritual lesson**, and made no attempt to see any spiritual

significance to the vineyard, [in the same parable [to] the denarius, [in the same parable], or the sixth hour, [in the same parable, to] ... the ninth hour, [in the same parable], or the eleventh hour, [in the same parable], nor the vineyard foreman... [in the same hour]... **To hunt for meanings in every detail in the parables is to turn them into allegories.**

And you see, this is what's happening today when people are saying the Nephilim are going to come back, because Jesus Himself said, "As it was in the days of Noah so shall it be at the coming of the Son of Man." When Jesus made that statement, He wasn't intending His words to be interpreted as creating countless teachings. He simply wanted one simple point to be understood, because that is the literary nature, or the literary genre. Genre is just a French term meaning species or kind. In biology, you study like, if I'm pronouncing it right, a genus. I'm not sure if I'm pronouncing that right, but what it means is a kind of a species or an animal. So, genre is understanding the literary style of different parts of the Bible. And if you don't do that, then you abuse the Bible. So, in the genre of parables, you look for a single meaning. You don't look for five, six, seven, or eight meanings. So, when you look at a parable, you want to walk away from it asking, what is the **simple single truth** that Christ was communicating?

So, when Jesus in Matthew 24:38-39 [see Slide on Matthew 24:3-39], in the form of a parable, made this statement, He wanted to communicate a single thought. What's the thought? The main thought is underlined there, and you'll notice there that the underlining takes up most of those two verses, because that's the central thought being communicated. "For as in those days before the flood [what's the point?] ...**they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be.**"

What Jesus is saying here is when He comes back, the world is going to be wrapped up in business as usual. They're going to be wrapped up in daily life, and they won't be thinking about His return. Consequently, they're going to be caught off guard in judgment. That's the only point Christ is making. He is not saying here that the Nephilim are going to come back. If you take it that way, then what you have to argue is not only are the Nephilim going to come back, but the flood waters are going to come back, too. Now, that's a problem because didn't God promise in the Noahic Covenant that He

wouldn't flood the earth a second time? And not only are the flood waters going to come back, but the ark is going to come back. And not only is the ark going to come back, but only the salvation of eight souls in the ark is going to come back. And not only are the ark and the eight souls going to come back, but two of each kind going into the ark are going to come back. I mean, you see how silly this gets when you use a parable to say what this means, and you ignore the point that Jesus is making, and you go hunt for some other illustration or example of what He's supposedly saying? If Jesus here is saying the Nephilim situation and the sons of God and the daughters of men are going to return, then there's no logical basis for saying that the ark won't come back, or the flood won't come back, or eight surviving in the flood won't come back, etc., etc., etc. So, when Jesus says, "as it was in the days of Noah, so shall it be," I am not free as a Bible reader to go to this statement and read in a bunch of information because Jesus qualifies what He means.

See, what's happening is people take that expression "as it was in the days of Noah so shall it be." That becomes like a blank check where they write into the check whatever they want. The fact of the matter is, you can't do that with parables, because every parable has a singular point, and Jesus tells us what that singular point is in Matthew 24:38-39.

So, backing up here just for a moment. Does a belief in the angelic interpretation of Genesis 6 mean that the whole angelic incursion is going to occur one more time? Does any verse of the Bible support that? No verse of the Bible supports it. Genesis 6:4 doesn't support it. Numbers 13:33 does not support it, and Matthew 24:38-39 does not support it supported either. Beyond that, why would the demons do that again when they saw the punishment exacted on their colleagues? They're deterred from that activity. Beyond that, what would it accomplish exactly? If that strategy was used to prevent the birth of Jesus, how would a recycling of the Nephilim issue accomplish that goal when Jesus has already been born?

So, my point is, yes, I do hold to an angelic interpretation of Genesis 6, but I do not follow along with all of these other groups that are all trying to argue for a second eruption, either in the past or in the future.

And I know that's disappointing to a lot of you to hear me say that, because I know you've been very excited by my interpretation of Genesis 6, and you think you knew where I was going, and that I was going to get into all this sensationalism. And I'm saying there's a way to hold to an angel interpretation of Genesis 6 without moving into the hypersensationalism of today, where there's suddenly going to be a restoration of the Nephilim in the last days.

But beyond that, it totally takes your eye off the ball. It gets you thinking about something Satan did versus what he's doing today. His goal today is to eradicate Israel, not to recycle the Nephilim issue.

So all of that to say, that all of these objections to the angel view can be answered. We believe that the angel view is a legitimate view from the Old Testament/New Testament tradition, and also working through the objections. Even if you didn't agree with everything I said in this presentation, at least you now have a model by which you can work through theological controversies. I would encourage you to use this same model in any theological controversy that you get involved in.

And that takes us to the end of our study on Angelology. And so we're finished now with that study. And of course, the big question then becomes, well, what are you going to teach next? Right now, my mindset is to move into the subject of Bibliology, which is the doctrine of the Scripture, what the Scripture says about the Scripture. So, we've already looked at Soteriology in our teaching here, what the Bible says about salvation, Ecclesiology, what the Bible says about the doctrine of the church. And we've looked at Angelology what the Bible says about the doctrine of the angels.

And now, beginning next Sunday morning, we will be moving into the doctrine of Bibliology—what the Bible says about the Bible.

So, at this time, I usually open it up for questions. And since we're not exactly dealing with a packed house today, I guess I'll just go ahead and close us in prayer, and we'll conclude early.

Father, we're grateful for Your truth, the doctrine of angelology. We thank you for giving us the grace to get through this series. Help us to interpret Your Word correctly so we

don't get swept into the sensationalism of the day. We'll be careful to give You all the praise and the glory, and God's people said, Amen.