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## Genesis

### Chapter 6 - Finding Grace in a Corrupt World

#### Copious Corruption (vs. 1-4)

**Genesis 6:1-4:** 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.

A verse that I oftentimes quote is in 2 Timothy 3:16,

“All Scripture is,” God breathed, “inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

(2 Timothy 3:17) so that the man of God may be adequate, equipped for every good work.”

All scripture. You read some passages of Scripture, and you begin to wonder, “Ok, how exactly does that train me in righteousness? How does it equip me for the things of God? How does it draw me closer to the Lord?” And these are questions you should always be asking yourself, because that's the reason for Scripture.

When we come to a passage such as this, and at times you come upon Scripture that's controversial because, I guess, theologians like to debate. So, on this particular note, this passage has often been debated, and what's interesting is that there are fundamentally two sides on this passage.

And what I'm actually doing at this particular moment is I'm dealing with the elephant in the room because when we come to this passage, there's a particular thought that's out there that I feel is really counterproductive to actually training us in righteousness. Though many good and I

would say, great theologians take the opposite perception that I have, I would say, perhaps emphatically, if I could say, “perhaps emphatically,” that they are wrong. So, I want to make this clear because of the fact that this Scripture should be training us in righteousness. I bring this all up and then now I begin to explain the elephant in the room so that we can kind of get that out of the way so that we can actually talk about what it is actually saying.

If you look with me,

(Genesis 6:1) “Now it came about, when men began to multiply on the face of the land, and daughters were born to them,

(Genesis 6:2) that the sons of God...”

And this is one of the differentiations that oftentimes people see, “the sons of God,” they feel are angels. Now, let me just say this, that the perception that I have and the understanding that I have of this particular text, many great theologians are on my side too. So, just showing you that there's a clear debate, but I'm going to tell you why I believe what I believe.

So, in verse 2 they make reference to the fact that the sons of God are really identifying angelic beings. So, they kind of interpreted the phrase “sons of God” as that.

(Genesis 6:2) “that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

(Genesis 6:3) 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.”

(Genesis 6:4) The Nephilim...”

Which are giants and most of the time it’s actually translated that; which to actually be noted in Numbers, it uses the same word for the giants during the time of the children of Israel going into the land. So, not only were giants prediluvian, but postdiluvian, or before the flood and after the flood.

It then goes on, it says,

(Genesis 6:4) “The (giants) 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.”

The picture that is oftentimes painted is that angelic beings came as part the fall. They abandoned their abode as oftentimes is quoted from the Book of Jude, and they had relations with man and had the super beings in the time of Noah. There are multiple reasons why I don't believe that this is appropriate. The first is that you have to go back to the fundamentals: What is the purpose of Scripture? Well, it's to train us; it's to teach us; it's to help us be more like Christ. The question you have to ask yourself initially when you begin to consider whether or not there are angelic beings in the passage is, "Well, what then is Scripture teaching us, not to have relations with angels?" I mean, that's pretty easy when you think about it, because I haven't seen any lately. So, you have to begin with a sense of "what's the lesson to be learned?" Because all Scripture is for that purpose.

Now, what we've been seeing all the way through the Book of Genesis is God's been laying the foundation for the definition of the sons of men. He started off with really describing His creation of man. I'll just quote some of the verses in Genesis, but as you go back to Genesis 1:26, it says, "Let Us make man in Our image." It then goes on and

describes Adam as in the likeness of God, in the image of God. Then, when Eve has a son that she has been perceiving that would actually be in the lineage of the Messiah, or would bring forth the lineage of Messiah, perhaps even the Messiah, Seth, she says, "God has given me a son." It's very interesting the way that she words that. So that when it then begins to describe in the genealogies of the Sethites, which are those that will bring the promise, and ultimately Noah will come from that, and God will preserve these ultimately 8 in the ark; we begin to see that they're described as such, and Seth is actually described.

If you just go back then to Genesis 5, I'm not going to have you turn to all the verses, but it says,

(Genesis 5:3) "When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth."

Almost the same phrase verbatim that is describing God making Adam in His own image. It's never said about Cain. It's never said about his genealogies, and it's never said about the majority of the population, but you begin to watch the Sethites and one in this generation, one in this

generation, God begins to call out one. Ultimately, Noah will be preserved. These will be referred to as the “sons of God”.

To give you a note, specifically, we're in the Book of Luke in the second service, let me have you turn to Luke 3 as it goes through a genealogy of the Messiah, and if you come to the end of Luke 3, it actually goes through the genealogy in reverse. So, it ends up with Adam. So, if you go to the end of Chapter 3 in verse 38, I want you to see how Adam is described.

It reads this way,

(Luke 3:38) “the son of Enosh, the son of Seth, the son of Adam, the son of God.”

So, all the way through, man has been described in that way.

Let me also add these verses to your notes. When Scripture is referred to in particular in Luke, it talks about Jesus talking to the Sadducees, who didn't believe in angels and didn't believe in the resurrection. But His point within the passage is they were asking Him about “What's going to happen in heaven? Are we going to be marrying?” He

says, "In heaven, you'll neither be marrying or given in marriage, for you'll be like the angels" which is telling us what they don't do. They don't marry, they don't have relationships.

I want you to go back with me in Genesis 6.

If you look with me,

(Genesis 6:1) "Now it came about, when men began to multiply on the face of the land, and daughters were born to them,

(Genesis 6:2) that the sons of God saw that the daughters of men were beautiful; and they took wives..."

Now, it's not saying that they violated these women. That is used in another case in which you know David violated Bathsheba or even his son Amnon goes into his sister; there's a violation. There's not a marriage and they're not taking them as wives, but this text actually refers to, not this kind of one time shot thing, but they actually had a relationship that went on and commitments were made, marriage and given of marriage. As Luke will then go into in the days of Noah, they were marrying and giving of marriage. Well, angels don't do that.



Then, you have the passage in Hebrews 1, where God declares, “Which of the angels did I ever call, “son”?” So, all the way through, you have Scripture giving clarity.

Now, why is God making the differentiation? He's making the differentiation between the Sethites, those that we're going to carry on the name and ultimately bring the Messiah; as it will ultimately slim down to one person on the face of the earth, i.e. Noah at that particular time that will carry on this word. So, they're going to be distinguished in such a way that God's going to say these are sons.

As Romans 8 would say as you're walking in accordance with the rules of God, you are sons of God; those that are patterning their life after those things because you look like God, you're acting like God in the likeness of God according to His ways.

It is to be noted, and I don't usually go to this particular passage, but in Psalms even Jesus will use the phrase and quote out of the Psalm in John 10, “Did not I call you gods?” It's a pretty interesting phrase. He says, “But you will die like mere men.” And that really is the passage that we're going to be dealing with, specifically, that God had

great things for us. Of course, the word “God,” “Elohim,” or “El” within the passage, is making reference to God has made you mighty men for His purpose, and God had raised up. Of course, when you look at people living 930 years, 969 years, that's pretty mighty men, but what God is going to reveal in this particular genealogy is, though you were called to this, you have compromised and, in your compromise, you have found yourself dying like mere men. So, what is the lesson in the passage that we're going to be looking at? What we're going to look at is that man is prone to corruption. So, God has created him in His likeness, and though God, in His graciousness, will preserve men and preserve a lineage, it goes against the flow.

When you look at the end of Genesis 4, in particular where Seth is born, and it says this,

(Genesis 4:26) “To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD.”

And you go, “Wow. Everything's going to go great now.” And so, how do things go within just a few 100 years? Well, you need a flood. So, the passage is beginning to relate to

us that man has a tendency to decay, to degrade to corruption. As Romans says, that all of creation was subject to futility, and it's one of the one of the reasons why people are frustrated. So, God has great plans. He chooses out a people; He designates the people; He distinguishes those people; He calls them His sons, and yet they begin to go astray. The question is, how do they go astray? And the answer is that they began to have relationships with the women of Cain, Cain's genealogy. So, when you when you look at that, you begin to see that the relationship began to bring them down.

So, we pick up once again in Chapter 6, and I hope we kind of got a lot of that out of the way.

By the way, just to reiterate this, if you turn with me to Nehemiah 13. It's sometimes confusing where Nehemiah is, but it's before Psalm, to give you a hint. But in Nehemiah 13, Nehemiah was kind of frustrated over the fact that the Israelites, God's people, were having relations with the Moabites, not God's people. So, one could be clearly identified as the sons of God, the other is the sons of men. Nehemiah was very upset about this, and he gives examples of what happened in the times of Moses where

they married, intermarried with the Moabites. This is actually recorded in the Book of Numbers and then at this particular time when they're trying to rebuild, he's still finding this happening, and he calls out in memory; he basically says, "Remember what happened to Solomon? I mean, Solomon was really one of God's favorites, and yet his heart was turned because he married these women."

So, the text goes this way, if you look with me,

(Nehemiah 13:23) "In those days I also saw that the Jews had married women from Ashdod, Ammon and Moab.

(Nehemiah 13:24) As for their children, half spoke in the language of Ashdod, and none of them was able to speak the language of Judah, but the language of his own people.

(Nehemiah 13:25) So I contended with them..."

Nehemiah was upset. We're going to describe how upset he was.

"So I contended with them and cursed them and struck some of them and pulled out their hair..."

So, I actually probably have the right to do that. Some of us can't spare it.

“... So I contended with them and cursed them and struck some of them and pulled out their hair, and made them swear by God, “You shall not give your daughters to their sons, nor take of their daughters for your sons or for yourselves.”

(Nehemiah 13:26) “Did not Solomon king of Israel sin regarding these things? Yet among the many nations there was no king like him, and he was loved by his God, and God made him king over all Israel; nevertheless the foreign women caused even him to sin.””

You know, there's a thought, “Well, they’re not going to influence me. Not going to work.”

(Nehemiah 13:27) “Do we then hear about you that you have committed all this great evil by acting unfaithfully against our God by marrying foreign women?”

The promise there in 1 Kings 11, where he's actually talking about with Solomon was that God says, “They're going to turn your heart away after other gods.”

And it then goes on and says, yet Solomon held fast to his love for these other women. I don't know how he could do that with 700 wives, 300 concubines, but somehow, he

held fast to his love. I could just see, “Next. I love you. You just can't believe I love you more than anybody else. Next. I love you...” I don't know how he does that.

Ultimately, in 1 Kings 11:3 it goes on and says that his heart was turned away. In one of the passages in the Book of Ecclesiastes, Solomon says, “I can discern men. One in 1000, I can discern a man; among women, I can't discern.” And his point fundamentally is, “My brain goes haywire when it comes to women.” This in some way is what the passage is making reference to, that the corruption is going to come. I use the word “copious” because it really is a super abundant corruption that begins to happen.

Ultimately, if you go back with me to Genesis 6:11 you see, “Now the earth was corrupt in the sight of God, and the earth was filled with violence.

(Genesis 6:12) God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.”

I mean, it's pretty obvious that it's corrupted. The question is, where did it all begin?

If you look at the very beginning of this chapter,

(Genesis 6:1) “Now it came about, when men began to multiply...”

He's purposely put in the word “multiply.” Now, I'm not going to get into all details of the word “multiply,” but it is interesting, I think it's in Psalm 144, where the word is actually used and translated, “tens of thousands.” So, how many multiplied is? I don't know, but a lot and Scripture is telling us that the thought is, “the more people, the better we're going to get.” And Scripture is saying, “No, the worse you're to get.” It's in the multiplication because I would say, man is prone to sin. It's an anomaly for one to come out and say, “I want to do the right thing.” And of course, with the Sethites you begin to see that just one man, because in each case it says, “And they had other sons and daughters,” but this guy as you go on was just one kind of chosen out. So, it's not a normal thing. Of course, then you have literally all of the lineage of Cain that's going the wrong way and very threatening.

(Genesis 6:1) “Now it came about, when men began to multiply on the face of the land, and daughters were born to them.”

And of course, it's interjecting the temptation that's going to come into the passage, which is actually making reference to men. I think it's making reference more specifically to Cain's children, men. He'll use a very generic term which is dealing with humanity at large, and then it says now, daughters are born to them. The picture is kind of an indiscriminate picture. They're not special daughters, they're just daughters.

It goes on and says this,

(Genesis 6:2) “that the sons of God...”

Now, that's the discrimination within the passage, that there were those that were following God. We saw that with Seth. We saw that with Enosh; we see that with Mahalalel; we see it with Jared. We see this, and the lineage goes on ultimately, through Methuselah and Lamech, and finally Noah, but few and far between. What we see is that at this particular juncture, even the Sethites become corrupted because as the passage says, “the sons of God saw that the daughters of men were,” what? Ok.

That's our first mistake. We're making decisions based on the visual.



As 1 John 2:16 will say, the things that are in the world, the lust thereof, and he talks about the lust of the flesh, the lust of the eyes and the boastful pride of life. He said these things are the things that you can't allow to draw you in. It's easy to allow the visual to take place, and of course you see Eve in the garden, and she looks at the fruit and she says, "That's a beautiful fruit." And the longer you look at it, especially if you can't have it, the prettier it looks, especially when it's off limits. So, they began to look and make their decisions based on appearance, and you see that really even with the choosing of a king in the Book of Samuel. Man looks at the outward appearance, God looks at the heart. So, this was the big mistake. They were going down the trail in which they were being led by the lust of the eyes at the very beginning of this, and they're being drawn. I've often told people, especially young people, when they're looking for mates; I mean, you want to be attracted to the people that you marry; there's no doubt about that, and I think attraction is the very thing that kind of gets your attention, but it's not the attraction that would cause you and should cause you to marry.

And the passage goes on to say,

“...the sons of God saw that the daughters of men were beautiful; and they took wives...”

So, now they're marrying.

Somewhere along the lines, character needs to come into play. I remember asking myself, and look, I can't take credit for it. I have no idea why I was so wise at 17,18, but I said to myself, “I've got to ask myself would I want to marry this girl? Would I want to live with her the rest of my life? Does she have qualities that I'd want?” I mean, obviously you're attracted because you're going on dates and doing things like that, but it just kind of slips peoples' minds sometimes, “Well, it doesn't really matter.” And I think sometimes with women, “I can change him.” And obviously it worked with Solomon, but in all fairness, there were 700 others. Well, 1000 altogether. But there was a lot of influence there. I think the tendency is to think, “I can bypass that. That's not important.” You have to make it the most important thing. I remember thinking specifically about Connie when I would watch her and I'd watch her with her brother in particular, who was retarded; I watched her care for him and I'm saying to myself, “What teenager does that?” I would think that she would be embarrassed because he would

sometimes act a little strange and do things that were not appropriate, and never did I see her be embarrassed with him, and I'd go "Wow, that's really something." And then I saw her sense of loyalty, and I go, "I've never seen anybody loyal like that." And then I watched her, and I had the ability to actually watch her grow up, but from like 10 on, she was doing 5-day clubs and working with child evangelism, and I'm going, here again, "Who does that?" you know? So, all these things and I go, "Well, that's the kind of person that I want to spend the rest of my life with." Because I felt like if she could be loyal here and she could be steadfast here, she would do that to me. I don't think oftentimes people think through that, and the way that it's worded within the passages is that

"the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose."

That's pretty, if you think about it, reckless and indiscriminate, that they're not really thinking about character or anything of any value. They just go, "She's pretty. I'm getting her."

The way that it's put in Luke 17 is they were marrying and given in marriage, and it actually goes one verb after the other without a particle, which basically says that they were doing this over and over again. They were just feeding their desires. It wasn't like they were doing it in the normal way of doing it, but they were grabbing a wife, and "I want another one." Of course, you already saw that with Lamech and with Tubal-cain and the lineage of Cain, "I have two wives now." You go, "Where did that come from?" God didn't even start off that way. He only made one woman. So, you see that they're already rebelling in this.

2 Thessalonians 2 says that there is this mystery in the world, and he calls it the mystery of lawlessness, and it is the proclivity of man to just rebel. The thought is that "If in fact I'm good and this person is bad, I can influence them to be better." And the Scripture says, "Don't be deceived: Bad company corrupts good morals." You're not going to fix them. They're going to fix you and they're going to change you into the person that you don't want to be.

So, 2 Corinthians 6:14 says, don't be yoked together with people that aren't believing the same thing. "I can change them." No, you're not going to change them. It's not within

your power. Now, if God wants you to proclaim the gospel, proclaim the gospel. But fellowship? What fellowship is light with darkness? We're not talking about fellowship here. We're just talking about proclaiming the gospel.

But as it goes on within the passage,

(Genesis 6:2) “...they took wives for themselves, whomever they chose.”

And clearly here again, you have this sense of, “We're going to do whatever we want,” and you can sense that the eyes are leading them, that the flesh is leading them; lust of the eyes; lust the flesh. “Flesh” would probably be descriptive of anything you crave, or thirst or hunger. It's those base desires that you have within. “Eyes,” you're looking at things that you say, “I want one of those.” So, it's more external, but it's external temptation. In Ecclesiastes, Solomon says, “All that my eyes desired, I did not withhold.” There are internal cravings that we have. I mean, you just sit there on an any given Sunday and you're going to go before long, “I'm hungry.” Ok. Those are your internal cravings, and the desires of your flesh, and there's all kinds of desires in your flesh that just come from inside

of you, but you look on the outside and something you visualize or see begins to draw you; that's the lust of the eyes. Maybe you hadn't even thought about it; maybe you hadn't even been tempted up to this point, but now something comes up in front of you, and you go, "Wow" and it just draws you.

Then the last thing that we see in 1 John 2:16 is "the boastful pride of life," and that's really where this whole giant thing comes in.

If you go on with me, it says,

(Genesis 6:3) "Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh..."

And of course he's making reference to the drawing of the flesh.

"...nevertheless his days shall be one hundred and twenty years."

Now once again, there are kind of two thoughts in this and I believe they both work within the text. One is seemingly making reference where God is going to cut the age of man short to basically 120 years, which I could kind of see that even in the Book of Genesis. I mean, by the time you come

to Abraham, he's lived 175 years. You come to Jacob, he lives 147 years, You come to Joseph, and he lives 110. You come to Moses, and he lives 120. So, that is pretty interesting, but I also believe that the text is making reference to you have 120 years to get right before the flood. When this particular time begins, it just says men began to multiply. It doesn't say that it's actually dovetailing on verse 32. It's just basically saying at this time when men begin to multiply, and the sin began to be so influential that it was drawing other people in that this is when things began to happen. I believe that God is saying, "You basically have 120 years to get ready." And I'm going to go on and touch upon that a little bit more.

But then if you look in verse 4,

(Genesis 6:4) "The Nephilim were on the earth in those days, and also afterward..."

Which is an interesting point; "in those days and afterward," which once again, if they were angelic beings, afterwards too?

"... 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.”

Notorious for their strength. Now, what we're really dealing with here is the boastful pride of life.

If you back up into Genesis 4, we'll pick up in verse 19, which is we're dealing with Cain's genealogy.

(Genesis 4:19) “Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah.

(Genesis 4:20) Adah gave birth to Jabal; he was the father of those who dwell in tents...”

and it begins to describe that, and it says,

(Genesis 4:22) “As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah.”

Now, that's pretty interesting because there's no place in all of the genealogy of Cain besides this place, and of all the genealogy of Seth, that mentions a sister at all. So, what is it telling us? The name “Naamah” refers to her beauty. It actually is probably another word for loveliness. Which is



telling us, I wonder who those sons of God were attracted to? Oh, loveliness, right. That's who it was. But as it goes on, you begin to see, and Josephus actually writes that Tubal-cain had a son, and what he writes is that he exceeded all men in strength. He was an expert in famous martial arts, which is interesting that he would say something way back then.

You see Lamech boasting here,

(Genesis 4:23) “Lamech said to his wives...”

And here again, man is kind of competing in front of the girls.

“... For I have killed a man for wounding me;

And a boy for striking me;

(Genesis 4:24) If Cain is avenged sevenfold,

Then Lamech seventy-sevenfold.”

So, what is he boasting in? He's boasting in strength. We're seeing strong men, and they become notorious. So, they become great, or they get a name for themselves based on their ability to fight. Another word for “Nephilim” actually means “to fall upon,” and it has a connotation of one going to war and falling upon somebody in war or battle. So,

interesting picture, but what we have is man boasting in his power, man boasting in his might.

(Genesis 6:3) “Then the LORD said, “My Spirit shall not strive with man...””

When you think of the grace of God, that He breathed within man the Spirit of life, and that even when man rebels against God and he contends against God, God still breathes life into him. It's God's Spirit. This is why the prophet says stop regarding man whose breath is in his nostrils, because it comes from God; though with his breath, he might boast in himself. As Jeremiah so aptly put it, don't boast in your wisdom, don't boast in your strength and don't boast in your riches. Which is basically man going and saying, “Look what I know, look what I can do and look what I have.” So, man boasts in all those kinds of things, but Scripture is saying that you don't want to rest on those things. In fact, the very breath that God gives you is the whole reason why you're existing. So, in one respect, God is, I think, literally saying, “I've given you breath to live. I've given you grace to exist. I'm not going to keep doing this.” And it uses the word “strive” within the text, which really is the word “judge,” which is God, if I can put it this way,

convicting. He's convicting the hearts of men, and specifically the hearts of God's people, He continues to convict them.

I think about Romans 2, if you've ever read that, and you come down the chapter, it begins to talk about God has given man a conscience, and the conscience ultimately accuses him or relieves him. So, the passage is saying that he's basically a law in himself. Well, who do you think gave him the conscience? And it's the Spirit of God moving in his life.

But what's also interesting, you follow that through, and you come to the Book of Timothy and Paul says, "But some have seared their conscience," and you have this interesting picture of the Spirit of God moving upon them, and yet they continue to reject Him. We go through all these things, and you can't help but come up and say, "How do you keep something like this from happening?" We have this mystery of lawlessness. There's this proclivity of all of us to rebel, to go our own way. All we like sheep have gone astray. Each one is going his own way. How do I keep from doing that?

Let me just give you a few verses in the New Testament in particular that make reference to this and the wonderful thing about our gospel is that we now have a power that can supersede our natural inclinations.

So, if you turn me to 2 Peter 1, just some very simple verses within the text.

It says this,

(2 Peter 1:2) “Grace and peace be multiplied to you...”

So, sin multiplies, doesn't it? It's very copious. It's all over the place. Super abundant; all of the influences that come upon us, and I would say, you could pretty well package them in this passage that we're looking at, the sin that comes in our life. What is it that draws us away? Well, unbridled choices, “You can have anything you want to.” People go, “Well, that's the greatest thing that could ever happen to me: I get anything I want to.” That's one of the worst things could ever happen to you, because those unbridled choices, you take whoever you want; you can do it anytime you want. That's a problem. As it goes on, it deals with this sense of overindulgence, and “I can have anything I want.” And then it goes into the realm of, “and

I'm powerful. I can just take whatever I want.” I think it is interesting, “they took wives.” It wasn't like they were actually given to them. It doesn't use the word “given in marriage,” which makes reference to the father giving.

(2 Peter 1:2) “Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord;

(2 Peter 1:3) seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.

(2 Peter 1:4) For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.”

So it's actually telling us that you and I can escape the corruption of the world and the lust thereof. How do you do that? Well, it starts off with seeing His divine power, He has actually granted you and He's promised you life and godliness.

There is this interesting picture;.I'm sure most of you have been watching the news this past week as we've seen some

major changes happening and certainly with the flood in North Carolina and the fires in California, our president has gone to these places, and I was watching as he was going to these places and he would show up and different people would begin to talk to him about how horrific their problems were, and you could tell he was listening to them and then somewhere along the line, he would make suggestions and then somewhere down the line he would make promises. I was watching the individuals and when he would make a promise, their whole demeanor changed. In particular, in California, when he was saying, "We need to do this and we're going to do this." And, he says, "And these people want to go home, and they want to build." He says, "Now if you wait, they're not going to want to go back if you withhold that" and you could see in their eyes the sense of hope because the President had promised something to them. And it was like everything changed instantaneously, and when you think about it, nothing immediately was done, but the promise was made. What Peter is talking about is you've been given a promise by God, and we know that you've made a mess and shambles of your life. We know that "but go home and build because

I've just given you a promise, and that promise is that I'm going to supply it. I'm going to take care of you and all these things are going to be ok.” You know what, I read that, and I go, “I believe that.” And it not only gives me hope and confidence, but it makes me want to strive. In fact, one of the things that you see repeated over and over again in 2 Peter is, “Be diligent. Be diligent. Be diligent to do these things,” and its sort of like you get this feeling like “I just need to go to work. Those other things are going to be taken care of. I just need to go to work because I've got a promise from the King of Kings and the Lord of Lords, and I know that He's going to come through with this.”

I would say this too, and there are other passages that I was wanting to go to in particular, but you have to make a conscious effort (Luke 21) to just stay away from the city, stay away from the world. You have to make that conscious effort, but more than that, you go into the Book of Jude, and he says, “Above all else,” and if you remember, the Book of Jude had Enoch warning the people during the days before Noah that God was going to bring judgment. It actually records that in the Book of Jude, but then it goes on and says, “But this is what you need to do: What you

need to do is keep the love of God in your heart.” I mean, if you and I know that we have the promises of God and that God says, “Ok, I'm going to take care of you,” then we have great confidence. We actually don't even have to defend ourselves. We don't have to worry what everybody else is saying, but the world is so combative, and it certainly was during the time of Noah, that the world's going to get you angry at them. Jude says, “Above all else, keep your heart in the love of God.” And isn't it wonderful to know that we have the Spirit of God that will never leave us, won't say, “This is it.” It is the graciousness of God.

### **Closing Prayer:**

Father, we give You thanks for Your lovingkindness to us, and in the midst of a corrupt world, we find ourselves easily being dissuaded, going the way of the world; all the influences and oftentimes we find ourselves with great compromises, but we come to the throne; we come to Jesus Christ; we come to the cross, and we realize that You died for our sins. You took them all away, and You've given



us a new beginning. You've given us a promise, "It's going to be ok. Just follow Me." And Lord, You give us the sense of hope and joy. We're going to rebuild; it's going to be better than ever. This is Your grace upon us. There's no reason for us to be bitter. There's no reason for us to be angry. There's no reason for us to contend or fight with the rest of the world. We're just going to keep our love on You. With your heads bowed and your eyes closed, I just ask you to draw upon the resources that we have and that have been provided for us by Jesus.