THE MORNING CRY GLOBAL FAMILY

OCTOBER 2026 BIBLE STUDY SERIES

GENERAL TOPIC: THE NEPHILIM AND HOW THE WORLD CHANGED

Bible Study Dates:

- **Tuesday, 6 October 2026**
- **Tuesday, 13 October 2026**
- **Tuesday, 20 October 2026**
- **Tuesday, 27 October 2026**

Series Anchor Scriptures:

Genesis 6:1–8; Genesis 6:11–13; Numbers 13:30–33

INTRODUCTION TO THE SERIES

Genesis 6 introduces one of the most mysterious and frequently debated subjects in Scripture—the **Nephilim**.

The passage describes a world that had become increasingly corrupt, violent and rebellious against God. It speaks of the "sons of God," the "daughters of men," the Nephilim, and a generation whose wickedness had become so great that God determined to judge the earth through the Flood.

The purpose of this Bible study is not merely to satisfy curiosity about giants or mysterious beings. The greater question is:

What happened to the human world before the Flood, and what can the Church learn from it?

The story of the Nephilim sits within a much larger biblical narrative about:

- spiritual rebellion;
- human corruption;
- the multiplication of wickedness;
- violence in society;
- the breakdown of godly boundaries;
- the consequences of sin;
- divine judgment;
- God's preservation of a righteous remnant;
- and the continuing battle between God's purposes and human rebellion.

The series will therefore examine the Nephilim carefully and use the subject to understand **how the world changed from Genesis 1's good creation to the corrupt world described in Genesis 6.**

WEEK ONE — TUESDAY, 6 OCTOBER 2026

THE NEPHILIM: WHO WERE THEY?

Key Scriptures:

Genesis 6:1–4; Numbers 13:30–33; Deuteronomy 2:10–11

Memory Verse:

Genesis 6:4

"And there were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

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1. INTRODUCTION

The Nephilim appear explicitly in only two major biblical passages:

1. **Genesis 6:1–4**
2. **Numbers 13:33**

This makes them a relatively mysterious biblical subject.

The Hebrew word **Nephilim** is often translated as "giants," although the precise meaning and derivation of the Hebrew term are debated.

Therefore, we should approach the subject with humility.

Important principle:

We must distinguish between what the Bible says and what people have added to the biblical account.

Scripture gives us facts, but it does not answer every question about the Nephilim.

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2. WHAT DOES GENESIS 6 SAY?

Genesis 6:1–4 records that as humanity multiplied upon the earth, the "sons of God" saw the daughters of men and took wives of them.

Then Scripture mentions the Nephilim.

The passage connects the appearance of these figures with an increasingly corrupt human society.

Three major questions arise:

1. Who were the "sons of God"?
2. Who were the "daughters of men"?
3. Who were the Nephilim?

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3. WHO WERE THE "SONS OF GOD"?

There are three major interpretations.

Interpretation One: They were fallen angelic beings

Some interpreters understand the phrase "sons of God" as referring to supernatural beings who rebelled against God and became involved with humanity.

This interpretation is supported by the use of similar language for heavenly beings in passages such as Job 1:6 and Job 2:1.

Jude 6 and 2 Peter 2:4 are sometimes connected with this interpretation because they describe angels who sinned and were judged.

However, Scripture does not explicitly say in Genesis 6, "fallen angels produced the Nephilim."

Therefore, this interpretation should be taught as an interpretation—not as an unquestionable fact.

Interpretation Two: They were the godly line of Seth

Another interpretation understands the "sons of God" as descendants of Seth who were supposed to preserve godliness but became spiritually compromised through ungodly marriages.

Genesis 4–5 contrasts the development of Cain's line with the line of Seth.

This interpretation therefore sees Genesis 6 as describing the breakdown of the distinction between those who followed God and those who rejected Him.

Interpretation Three: They were powerful rulers or nobles

Some interpreters understand "sons of God" as powerful rulers who claimed divine status or authority and took women according to their desires.

This interpretation emphasises the abuse of power and the oppression of ordinary people.

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4. WHAT CAN WE SAY WITH CERTAINTY?

Regardless of which interpretation one adopts, Genesis 6 gives us an unmistakable conclusion:

Humanity had entered a period of extraordinary moral corruption.

Genesis 6:5 says:

"And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

The real tragedy was not simply the existence of the Nephilim.

The real tragedy was the corruption of humanity.

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5. THE NEPHILIM AND THE ISSUE OF POWER

Genesis describes the Nephilim as "mighty men" and "men of renown."

This suggests a society fascinated with:

- strength;
- power;
- reputation;
- influence;
- human achievement;
- and possibly domination.

There is nothing inherently wrong with strength or influence.

The problem occurs when **power becomes disconnected from God.**

A person can become famous and still be spiritually bankrupt.

A nation can become powerful and still become morally corrupt.

A generation can become technologically advanced and spiritually backward.

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6. THE NEPHILIM APPEAR AGAIN IN NUMBERS 13

When the twelve spies returned from Canaan, ten of them gave a negative report.

They said:

"There we saw the giants, the sons of Anak, which come of the giants..."

The spies became overwhelmed by what they saw.

But Joshua and Caleb saw the same giants and reached a different conclusion.

The lesson:

The size of your opposition must never become greater than the size of your God in your eyes.

Ten spies saw giants.

Joshua and Caleb saw God.

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7. BIBLE STUDY LESSONS

Lesson 1:

Do not allow mystery to become mythology.

Lesson 2:

Do not build doctrine on speculation.

Lesson 3:

Human power cannot replace divine authority.

Lesson 4:

A generation can become famous and still become wicked.

Lesson 5:

God's people must learn to see challenges through God's perspective.

DISCUSSION QUESTIONS

1. What does Genesis 6 actually tell us about the Nephilim?
2. Who are the three major proposed identities of the "sons of God"?
3. Which interpretation do you find most convincing, and why?
4. What danger exists in going beyond what Scripture reveals?
5. Why were the ten spies afraid of the giants?
6. What can Christians learn from Joshua and Caleb?

PRAYER POINTS

1. O Lord, preserve me from every form of spiritual corruption, in Jesus' name.
2. Father, let my generation not lose its fear of God, in Jesus' name.
3. Lord, give me discernment to distinguish biblical truth from human speculation, in Jesus' name.
4. I refuse to magnify my giants above my God, in Jesus' name.
5. Father, make me a voice of faith in my generation, in Jesus' mighty name.

Prophetic Declaration:

I will not be intimidated by giants. I will not be overcome by the corruption of my generation. My eyes shall remain fixed on the Lord, and I shall fulfil God's purpose for my life, in Jesus' mighty name. Amen.

WEEK TWO — TUESDAY, 13 OCTOBER 2026

HOW THE WORLD CHANGED: FROM GOD'S GOOD CREATION TO A CORRUPTED WORLD

Key Scriptures:

Genesis 1:26–31; Genesis 3:1–19; Genesis 4:1–16; Genesis 6:5–13

Memory Verse:

Genesis 6:11

"The earth also was corrupt before God, and the earth was filled with violence."

1. GOD DID NOT CREATE A CORRUPTED WORLD

Genesis 1 repeatedly declares that God's creation was good.

Genesis 1:31 says:

"And God saw every thing that he had made, and, behold, it was very good."

Therefore, corruption was not God's original intention.

Something happened.

Sin entered God's good creation.

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2. THE FIRST MAJOR CHANGE — SIN ENTERED HUMANITY

Genesis 3 records the fall of Adam and Eve.

The consequences included:

- separation from God;
- shame;
- fear;
- death;
- pain;
- conflict;
- broken relationships;
- and expulsion from Eden.

The Fall changed humanity's relationship with God and with creation.

3. THE SECOND MAJOR CHANGE — SIN ENTERED FAMILY RELATIONSHIPS

Genesis 4 records Cain killing Abel.

This is extremely significant.

The first family produced the first murder.

Sin did not remain an internal spiritual problem.

Sin began expressing itself through human relationships.

Cain's jealousy became violence.

Violence became part of human civilisation.

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4. THE THIRD MAJOR CHANGE — VIOLENCE MULTIPLIED

Genesis 4:23–24 records Lamech boasting about killing a man.

Human beings were becoming increasingly comfortable with violence.

Then Genesis 6:11 gives the frightening conclusion:

"The earth also was corrupt before God, and the earth was filled with violence."

The Hebrew concept behind corruption carries the idea of becoming spoiled, ruined or morally perverted.

The earth had become polluted by human wickedness.

5. THE WORLD'S PROBLEM WAS DEEPER THAN THE NEPHILIM

This is an important distinction.

The Bible does not say:

"The Nephilim made everyone wicked."

Rather, Genesis 6:5 places responsibility upon humanity:

"And GOD saw that the wickedness of man was great in the earth..."

The problem was **human sinfulness**.

Therefore, we must not make the Nephilim the explanation for every evil in Genesis 6.

The central problem was sin.

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6. THE PROGRESSION OF CORRUPTION

We can trace the progression:

Genesis 1

Creation was good.

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Genesis 3

Sin entered.

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Genesis 4

Murder appeared.

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Genesis 4

Violence multiplied.

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Genesis 6

Wickedness became widespread.

↓

Genesis 6

The earth became corrupt.

↓

Genesis 6

The earth became filled with violence.

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Genesis 6

God judged the world through the Flood.

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7. HOW DOES A WORLD CHANGE?

A world does not normally become corrupt overnight.

Corruption often happens gradually.

First:

A person compromises.

Then:

The compromise becomes normal.

Then:

The next generation grows up with it.

Finally:

Society begins celebrating what God condemns.

This is why the Church must guard its values.

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8. THE DANGER OF NORMALISING SIN

Romans 1:32 warns about those who not only practise wickedness but also approve those who practise it.

The greatest danger is not simply that people sin.

It is when society begins to say:

"There is nothing wrong with it."

When sin becomes normal, righteousness begins to look strange.

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9. THE CHURCH'S RESPONSIBILITY IN A CHANGING WORLD

Jesus said:

"You are the salt of the earth."

He also said:

"You are the light of the world."

The Church was never designed to copy the darkness.

The Church exists to influence the darkness.

We must therefore raise:

- godly children;
- godly young people;
- godly leaders;
- godly professionals;
- godly families;
- godly communities.

DISCUSSION QUESTIONS

1. What was God's original assessment of creation?
2. How did sin progressively affect humanity?

3. Why is Genesis 6:11 important?
4. How does violence develop within a society?
5. What happens when sin becomes normal?
6. What responsibility does the Church have in a changing society?
7. How can Christian families preserve godly values?

PRAYER POINTS

1. Father, let righteousness prevail in my family, in Jesus' name.
2. Lord, deliver our generation from the normalisation of sin, in Jesus' name.
3. Father, let our children and young people grow in the fear of God, in Jesus' name.
4. O Lord, make Your Church a light in this generation, in Jesus' mighty name.
5. Father, let every culture of violence be broken by the power of the Gospel, in Jesus' name.

Prophetic Declaration:

My family shall not be swallowed by the corruption of this generation. My children shall serve the Lord. My household shall be a light, and through my life many shall encounter righteousness, in Jesus' mighty name. Amen.

WEEK THREE — TUESDAY, 20 OCTOBER 2026

THE FLOOD: WHEN GOD JUDGED A CORRUPTED WORLD

Key Scriptures:

Genesis 6:5–22; Genesis 7:1–24; Genesis 8:1–22; 2 Peter 2:5

Memory Verse:

Genesis 6:8

"But Noah found grace in the eyes of the LORD."

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1. GOD SAW WHAT HUMANITY HAD BECOME

Genesis 6:5 says that God saw the wickedness of man.

Genesis 6:6 says:

"And it repented the LORD that he had made man on the earth, and it grieved him at his heart."

This does not mean that God discovered that He had made a mistake.

It communicates the depth of divine grief over human rebellion.

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2. GOD IS LOVING, BUT GOD IS ALSO HOLY

Modern society sometimes presents God only as a God of acceptance.

But Scripture reveals both:

God's mercy

and

God's judgment.

God does not take pleasure in wickedness.

His patience should never be interpreted as approval.

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3. NOAH FOUND GRACE

Genesis 6:8 is one of the most beautiful statements in the chapter:

"But Noah found grace in the eyes of the LORD."

Noah lived in a corrupt generation but did not allow the generation to corrupt him.

This is one of the greatest lessons of the Nephilim narrative.

You can live in a corrupt generation without becoming corrupt.

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4. NOAH WALKED WITH GOD

Genesis 6:9 describes Noah as:

- a just man;
- perfect in his generations;
- one who walked with God.

Noah's greatest achievement was not building the ark.

His greatest achievement was walking with God.

The ark was the product of his obedience.

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5. GOD GAVE NOAH AN ASSIGNMENT

God instructed Noah to build the ark.

The assignment must have appeared extraordinary.

Yet Noah obeyed.

Hebrews 11:7 says that Noah:

"prepared an ark to the saving of his house."

Faith is obedience to God's instruction even when the surrounding generation does not understand it.

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6. THE FLOOD WAS BOTH JUDGMENT AND PRESERVATION

The Flood was judgment upon a wicked world.

But the ark became a place of preservation.

This teaches an important principle:

God's judgment does not cancel God's ability to preserve His people.

God knows how to preserve those who belong to Him.

7. NOAH'S FAMILY WAS PRESERVED

God preserved Noah, his wife, his sons and their wives.

This demonstrates the importance of family discipleship.

Noah did not merely save himself.

He led his household into God's provision.

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8. AFTER THE FLOOD, GOD GAVE A NEW BEGINNING

Genesis 8 records the waters receding.

Noah eventually left the ark.

The world entered a new phase.

Noah built an altar and worshipped God.

A new beginning should begin with worship.

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9. WHAT HAPPENED TO THE NEPHILIM AFTER THE FLOOD?

Genesis 6:4 contains the phrase:

"and also after that"

Numbers 13:33 later mentions the Nephilim in connection with the spies' report.

This has generated much debate.

The Bible does not give a detailed biological explanation for how the Nephilim of Genesis 6 relate to those mentioned in Numbers 13.

Therefore, we should avoid creating certainty where Scripture does not provide it.

The main lesson remains clear:

God's purposes cannot be defeated by human rebellion.

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10. GOD PRESERVES A REMNANT

Throughout Scripture, we repeatedly see the principle of a remnant.

Even when a generation becomes corrupt, God can preserve people who remain faithful.

Examples include:

- Noah;
- Abraham;
- Joseph;
- Moses;
- Joshua and Caleb;
- Elijah;
- Daniel and his companions.

Never conclude that everyone has abandoned God simply because wickedness is loud.

There is always a people who can still walk with God.

DISCUSSION QUESTIONS

1. Why did God judge the world in Noah's generation?
2. What made Noah different?
3. What does it mean to "walk with God"?
4. How did Noah's obedience preserve his household?
5. What does the ark teach us about divine preservation?
6. Why should we be cautious about claiming certainty concerning the Nephilim after the Flood?
7. What does the principle of the remnant mean for today's Church?

PRAYER POINTS

1. Father, give me grace to walk with You in this generation, in Jesus' name.
2. Lord, preserve my family from every corruption around us, in Jesus' name.
3. Father, let my obedience become a blessing to generations after me, in Jesus' name.
4. Lord, make me a righteous influence in my generation, in Jesus' mighty name.
5. Father, preserve Your Church and raise a faithful remnant in this generation, in Jesus' name.

Prophetic Declaration:

Like Noah, I shall find grace in the sight of the Lord. I shall walk with God in the midst of a crooked generation. My household shall be preserved, and God's purpose for my life shall survive every storm, in Jesus' mighty name. Amen.

WEEK FOUR — TUESDAY, 27 OCTOBER 2026

AFTER THE GIANTS: LESSONS FOR THE CHURCH IN A CHANGING WORLD

Key Scriptures:

Genesis 9:1–7; Genesis 11:1–9; Matthew 5:13–16; Romans 12:1–2; Philippians 2:14–16

Memory Verse:

Philippians 2:15

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

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1. THE STORY DID NOT END WITH THE FLOOD

After the Flood, humanity received another opportunity.

God blessed Noah and his sons.

Genesis 9:1 says:

"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth."

God is the God of new beginnings.

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2. BUT HUMANITY STILL HAD A SIN PROBLEM

The Flood did not remove the sinful nature of humanity.

Genesis 9 records Noah's later failure.

Genesis 11 then records the Tower of Babel.

Humanity again gathered together in rebellion and pride.

This teaches us something important:

The problem of humanity cannot be solved merely by changing the environment.

Humanity needs a transformed heart.

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3. BABEL — HUMANITY WANTED A NAME

Genesis 11:4 records humanity saying:

"Let us make us a name..."

This is significant.

Before the Flood, Genesis 6 speaks of "men of renown."

After the Flood, Genesis 11 shows humanity seeking to make a name for itself.

The human desire for greatness can become dangerous when greatness replaces God.

There is nothing wrong with influence.

The question is:

Who receives the glory?

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4. GOD'S ORIGINAL MANDATE WAS FOR HUMANITY TO FILL THE EARTH

God told humanity to multiply and fill the earth.

At Babel, humanity attempted to consolidate itself in one place and build upward in human pride.

God intervened.

Genesis 11:8 says:

"So the LORD scattered them abroad from thence upon the face of all the earth."

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5. THE CHURCH LIVES IN ANOTHER CHANGING WORLD

Our generation is experiencing tremendous changes:

- technology;
- artificial intelligence;
- social media;
- globalisation;
- changing family structures;
- moral confusion;
- violence;
- materialism;

- celebrity culture;
- political instability;
- increasing secularisation.

The Church must not respond with fear.

The Church must respond with truth, wisdom and the power of the Holy Spirit.

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6. JESUS CALLED US SALT AND LIGHT

Matthew 5:13 says:

"Ye are the salt of the earth."

Matthew 5:14 says:

"Ye are the light of the world."

Salt influences what surrounds it.

Light changes darkness simply by shining.

The Church must influence the world without becoming like the world.

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7. DO NOT BE CONFORMED TO THIS WORLD

Romans 12:2 says:

"And be not conformed to this world: but be ye transformed by the renewing of your mind..."

The battle for the future of the Church is also a battle for the mind.

What shapes the mind eventually shapes:

- values;
- decisions;
- relationships;
- families;
- churches;
- communities;
- nations.

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8. WE MUST RAISE ANOTHER GENERATION

The Church must intentionally disciple children and young people.

We must teach them:

- the Word of God;
- prayer;
- holiness;
- integrity;
- courage;
- respect;
- service;
- biblical identity;
- spiritual discernment;
- responsible use of technology;
- and love for Christ.

We must not merely complain about the next generation.

We must disciple the next generation.

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9. THE GREAT LESSON OF THE NEPHILIM

The deepest lesson is not:

"Look at the giants."

The deeper lesson is:

Look at what happens when humanity abandons God's order.

The world changed because sin changed human hearts, relationships, institutions and society.

Therefore, the Church's answer must be spiritual transformation.

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10. TRAC INT'L CHURCH — HOME OF GREATNESS

As a local expression of the Body of Christ, **TRAC INT'L CHURCH, HOME OF GREATNESS**, must be a place where people encounter:

- the Word;
- prayer;
- salvation;
- holiness;
- healing;
- discipleship;
- family restoration;

- spiritual growth;
- godly leadership;
- and kingdom purpose.

Our goal should not merely be to produce people who are successful.

We must produce people who are successful without losing their souls.

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11. WHAT KIND OF PEOPLE MUST WE BECOME?

Like Noah:

Walking with God.

Like Joseph:

Maintaining integrity in temptation.

Like Daniel:

Remaining faithful in a hostile culture.

Like Joshua and Caleb:

Refusing to be intimidated by giants.

Like the early Church:

Carrying the Gospel into the world.

Like Jesus:

Being light in darkness.

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12. SEVEN MAJOR LESSONS FROM THE FOUR-WEEK SERIES

1. God created the world good.

Sin corrupted what God created.

2. Spiritual compromise has consequences.

What begins privately can eventually affect society.

3. Human power cannot replace God.

Giants, rulers, wealth and influence cannot guarantee security.

4. God judges wickedness.

His patience should never be mistaken for approval.

5. God preserves a righteous remnant.

Noah proves that one person can stand with God.

6. God's people must influence their generation.

We are salt and light.

7. The ultimate answer to a corrupted world is transformation through God.

The Gospel changes hearts and produces a new people.

FINAL DISCUSSION

1. What are the major lessons you have learned about the Nephilim?
2. What caused the world of Genesis 6 to become corrupt?
3. What similarities do you see between Genesis 6 and today's world?
4. What can the Church learn from Noah?
5. What does it mean to be salt and light?
6. How can parents protect and disciple their children?
7. How should Christians respond to moral changes in society?
8. What must TRAC INT'L CHURCH do to become a stronger influence in Port Harcourt?
9. What personal changes must I make after studying this subject?
10. Am I influencing my generation for Christ, or is my generation influencing me?

FINAL PRAYER

O Lord, make me a righteous influence in my generation.

Give me the grace to walk with You like Noah.

Give me the courage of Joshua and Caleb when I face giants.

Keep me from the corruption, compromise and pride of this present age.

Let my family serve You.

Let my children know You.

Let my church shine as a light.

Raise a righteous generation through TRAC INT'L CHURCH, HOME OF GREATNESS, PORT HARCOURT.

Let this church become a centre of salvation, revival, healing, discipleship, righteousness and kingdom influence.

Where there is darkness, let us shine.

Where there is confusion, let us proclaim truth.

Where there is violence, let us demonstrate the peace of Christ.

Where there is corruption, let us demonstrate integrity.

Where there is hopelessness, let us proclaim the Gospel.

Father, preserve Your Church until the coming of our Lord Jesus Christ.

In Jesus' mighty name. Amen.

CONCLUSION OF THE OCTOBER SERIES

The story of the Nephilim should never become an invitation to unhealthy speculation.

It should become a warning.

Genesis 6 shows us a world that progressively moved away from God's order. The result was corruption, violence and divine judgment.

But in the middle of that darkness, **Noah found grace.**

That is the message for the Church today:

You can live in a changing world without changing your allegiance to God.

You can live among giants without becoming intimidated.

You can live in a corrupt generation and remain righteous.

You can influence your generation without becoming like your generation.

And just as Noah's generation had a witness, **our generation must have a witness.**

May TRAC INT'L CHURCH, HOME OF GREATNESS, PORT HARCOURT, be a shining light in this generation.

"ARISE, SHINE; FOR THY LIGHT IS COME, AND THE GLORY OF THE LORD IS RISEN UPON THEE." — Isaiah 60:1