

6. The reason for the universal flood is the subject of Genesis 6 which describes Lucifer's counterattack on the Lord's promise found in:

Genesis 3:15 I will put enmity between you [the serpent] and the woman ['Ishshah], and between your seed [Lucifer] and her seed [Messiah]; He [Messiah] shall bruise you as the head [defense attorney (Revelation 20:10)], and you shall bruise Him on the heel [the crucifixion (Matthew 27:35; Mark 15:24; Luke 23:33; John 19:17–18)].

7. Cāin has been banished to Nōth which was east of 'Ēden and we have noted his chart pedigree in Genesis 4:16–24. His firstborn son was Ēnoch.
8. 'Ātham's firstborn was 'Ábel [הָבֶל ('Hével)] whom Cāin murdered. However, 'Ātham had relations with 'Ishshah that resulted in the birth of Sēth.
9. We have noted the chart pedigree of both these family lines. Cāin's line does not subscribe to the divinely authorized form of worship by the presentation of a blood offering indicating they are witnesses for the defense.
10. Sēth's line did subscribe to the blood offerings and therefore fulfilled the divine mandate.
11. These events warned Lucifer that, over time , the witnesses for the Prosecution would eventually overwhelm his witnesses for the defense.
12. Therefore, his demonic rationales veered away from their original presentations of evidence in the Divine Court of Appeals between the fallen angels and Cāin's followers and the elect angels and Sēth's followers.
13. What occurred next was something that God's omniscience anticipated from His divine decree. When boxed in, God knew that Lucifer would cheat.
14. God allowed this to occur since the courtroom for the Appeal had to do with the witnesses from both sides, testimonies and exhibits from each, and each side's presentations of evidence.

15. From the bloodlines of the competing sides of the argument before the Divine Court of Appeals were an ever-increasing number of witnesses yet still presenting the same testimonies.
16. The more each line added witnesses the more overwhelming the evidence for the Prosecution occurred. These circumstances led to the events that transpired in Genesis: Chapter Six.

The Luciferian Rebellion Employs Speciation to Eliminate Homo Sapiens:

In our previous studies of genealogy, we noted the Kingdom: *Animalia*: Genus: *Canis*: dog. The species is *Canis lupus*: wolf, and the Subspecies is *Canis lupus occidentalis*: northern timber wolf. Therefore, there are numerous “Kinds” or “Genera” of “dogs,” one of which is the “northern timber wolf.” For example, when two different Subspecies of the Genus: *Canis* crossbreed, then a different subspecies occurs, yet it too is a dog.

How mankind fits into these classifications must be recognized if we are going to sort out Genesis: Chapter Five. Here is a brief description:

Homo sapiens, genus and species to which all modern human beings belong. *Homo sapiens* is distinguished from other animals.

***Homo sapiens*, “man the wise,” is the only currently existing species of the genus *Homo*.¹**

The entry on *Homo sapiens* in *The Encyclopaedia Britannica: Macropaedia* contains 32 pages, none of which provided any information worth repeating. The entire article was based on Charles Darwin’s *On the Origin of Species by Means of Natural Selection* (1859). With that as its major source and other writing based on its conclusions, referencing information from it would amount to a gross anomaly.

Yet, in the excerpt cited above we do have the subject’s only dependable statement: “*Homo sapiens*, “man is wise,” is the only currently existing species of the genus *Homo*.”

Therefore, why bother with this nonsense? Because the above statement is true. Mankind is the only currently existing species of the genus *Homo*.” The statement does leave open the idea there were other such species of the *Homo* variety but none have been discovered.

The *Homo sapiens* we have seen develop in Genesis, beginning with ’Ātham and ’Ishshah, and continuing all the way through Genesis: Chapter 5 have been of this same genus.

¹ “*Homo sapiens*,” in *The New Encyclopaedia Britannica: Micropaedia*, (Chicago: Encyclopaedia Britannica, Inc., 2010), 6:28.



Within these chapters we have developed the chart pedigrees of 'Ātham down to Noah and his sons Shem, Ham, and Japheth. These have been witnesses for the Prosecution. We have also developed the chart pedigrees of *Cāin*.

This brings us to Genesis: Chapter 6 where we run into a problem. Here's why:

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

v. 2 that the sons of God [**the fallen angels were among those created by God in eternity past**] kept watching the daughters of humankind that they were very beautiful. Thus they passionately seized to themselves women whom they selected.

These events occurred before the flood. The environment all over the world was perfect. All the women were beautiful and they were enamored by the strength and beauty of the angels.

Lured by their handsome appearance and their physical power, they submitted to them sexually thus creating a mixed breed of children, half *Homo sapiens* and half angel.

This was a genetic attack orchestrated by Lucifer on the human race. The strategy for doing this was to so corrupt the human race that by the time of the cross there would be no singular *Homo sapiens* left among the human race.

Genesis 6:3 So the Lord said, "My spirit [**the Holy Spirit**] shall not convince human women and their offspring forever [**eventually all *Homo sapiens* will be absorbed into a universal half-breed population**]. For this reversionism is among *Homo sapiens* with sin natures. This situation will terminate in one hundred and twenty years.

Some misinterpret this final sentence to indicate the age expectancy from this point on would be 120 years. However, the meaning of this statement refers to the time remaining before the universal flood occurs.

This is therefore a prophecy that those living on the earth at this time—*Homo sapiens* and half-breeds—would have 120 years to place their personal faith in Jesus Christ before the universal flood.

Along with this prophecy, the Lord provided a human barometer. The flood would not occur until after the death of Methuselah. His death did occur in the year of the flood.



At this point the biblical name of these half-breed angels/humans is revealed in:

Genesis 6:4 There were Nephilim [נְפִילִים
(*Nephilim*): “giants: referring to half-breed fallen angels
and Homo sapiens through procreation”] on the earth in
those days (and also afterward [for 120 years]) when these
sons of God [the fallen angels] were deployed to have
sexual relations with the daughters of men, and these women
gave birth to their children. They were mighty heroes of old,
the famous men.

Analysis of Genesis 6:4

1. The Luciferian strategy was to introduce a third party into the conflict in addition to the two originals: Homo sapiens, Adam et al., and fallen angels.
2. Lucifer deployed a number of his troops to have sexual relations with the human women whose offspring are referred to in Scripture as the Nephilim.
3. The social standards in this environment allowed procreation to occur between brothers and sisters as well as other relatives.
4. We have already noted the lifespans of ten named Old-Testament believers whose lifespans were made possible by the earth's perfect environment: 'Ātham, Sēth, Ēnosh, Caīnan, Māhālālēel, Jāred, Ēnoch (*Hānoch*), Methūselah, Lāmech, Nōāh and his sons: Shēm, Hām, and Jāpheth.
5. The problem that emerged regarding the testimonies before the Divine Court of Appeals was the intrusion of this third party of half-human, half-angel witnesses for the defense.
6. This situation was uninvited, but was allowed to occur since volition was the issue. In this case, it violated the initially agreed upon rules of engagement for the Appeal.
7. God is the Judge, Lucifer presents his case for the defense, and 'Ātham and 'Ishshah present their case for the Prosecution. Other witnesses followed for each.
8. Yet, Lucifer's insertion of this super race was characterized by two concepts: (1) degeneracy and self-destruction and (2) negative volition and spiritual death.



9. This foreshadowed that nothing good could become of the human race unless divine intervention put a stop to this.
10. God as Judge ruled that He would institute a ruling that would, in time, counter Lucifer's third party of Nephilim with this ruling:

The Homo sapiens would be removed from the courtroom by drowning and their souls transferred to the Torments compartment of Hades (Luke 16:23).

The Nephilim would be incarcerated within the Sea Doors, a subdivision of the Abyss (Job 38:8 cf. Revelation 20:13).

11. God then issued a decree that took away all sexual abilities from the angels as a part of their judgment. This means that the human race will never be threatened again by an angelic rebellion from the Dark Side.
12. It was during this 120-year period that Noah used the time to build the Ark. We have recently studied the details of this event which the Lord commanded Noah to construct, the details of which are found in Genesis 6:8–22.
13. In verse 11, God provides a synopsis of His indictment of the earth in:

Genesis 6:11 Now the earth was corrupt [by the function of evil and genetically mixed creatures both human and angelic] before God, therefore the earth was saturated to the maximum with violence.

v. 12 Consequently, the Godhead looked upon the earth and it had become corrupt. For all flesh had caused to corrupt His standards on the earth.

v. 13 Therefore, the Godhead said unto Noah, "The end of all corrupted flesh has come into My consideration for judgment because the earth has become saturated with violence through them. I am about to destroy them including the earth.

v. 14 "You construct [Qal imperative of עָשָׂה ('asah): construct to completion] for yourself an ark [תֵּבָה (tevah): a houseboat] of gopher wood. Construct chambers in the ark and you shall cover it inside and outside with pitch making the ark watertight."



14. The directions given in verses 14–16 describe how Noah is to construct the ark. They do not include the usual details for an ocean-going vessel but rather:

... a large rectangular box 300 cubits long, 50 cubits wide, and 30 cubits high [v. 15], made with coniferous wood [v. 14a] and covered inside and out with pitch [v. 14c]. It has three decks [v. 16d] with cabins [v. 14b], a door in its side [v. 16c], and a skylight in its roof [v. 16a]. Thus the ark is not a ship or a shiplike vessel, but a kind of houseboat “intended simply to stay afloat, not to sail.”²

15. As the construction of the Ark continued, those observing the process could not understand why such a vessel was being made. The location was nowhere near a large body of water and it was not designed to do anything but float.
16. Once completed, the Lord issued the command to begin occupying the Ark with this pronouncement:

Genesis 6:17 Behold, I am the One causing to bring a flood from waters upon the earth, to destroy all flesh [the entire antediluvian civilization], in which is the breath of life—given by God at the point of physical birth—from under heaven. Everything that is born on earth shall drown.

17. This sets the stage for what may be described as a global fifth cycle of discipline. Every creature, both man and animal, will perish.

Genesis 6:18 Therefore, I have caused to establish my covenant with you. Consequently, you will come into the ark—you and your sons, and your wife, and your sons’ wives with you.

v. 19 And every living creature of all flesh, two of every category you shall cause to go into the ark. To cause them to remain alive for their individual perpetuation with you; they shall be male and female. (EXT)

18. This verse confirms that the rations on board are sufficient to feed both man and beast for one year and five days, the entire time the Ark will stay afloat.

² H.-J. Zobel, “תִּבְרָה,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans., David E. Green (Grand Rapids: William B. Eerdmans Publishing Co., 2006), 15: 551.



Genesis 6:20 From birds according to their species, and of cattle according to their species, and from all reptiles of the ground according to their species ... two of every category of unclean animals ... shall go in with you and you shall preserve them alive.

v. 21 And you take for yourself from all food that is eaten. And you shall collect it to you. And it shall be for food for you and for them.

v. 22 Therefore, Noah did; according to all instructions that the Godhead commanded him, so he did. (EXT)

19. Chapter 7 provides the actual boarding of the Ark in verses 1–10. This was followed by the beginning of the rain that would last for 40 days and nights along with the emergence of the waters of “the fountains of the great deep burst open” as well (verses 11–16).
20. By verses 17 and 18, the waters had encompassed the Ark and it began to float. As the waters rose higher and higher they topped all the mountains of the world, noted in verse 19.
21. By verse 20, the mountains were further submerged by another 15 cubits (25 feet).³ Verses 21–23, every living thing not aboard the Ark had perished—birds, cattle, beasts, swarming things, and all mankind died.
23. The only Homo sapiens left alive on the earth were the eight occupants aboard the Ark: Noah, Shem, Ham, Japheth, and their respective wives.
24. They were each a witness for the Prosecution. Those who were former witnesses for the defense were drowned in the global deluge including all unbelievers and the Nephilim.
25. The Nephilim, the half-breed fallen angels who have eternal life, and Homo sapiens who died in the flood, presents the issue of where they are sequestered.
26. There are a number of categories of living bodies in various categories that make up God’s creatures that include Homo sapiens, both elect and fallen, angels, both elect and fallen, and the Nephilim, half-breeds who are all fallen.

³ “Mount Everest. Rising to 29,035 feet above sea level, it is the highest altitude on Earth.” (“Everest, Mount,” *The New Encyclopaedia Britannica: Micropaedia* [Chicago: Encyclopaedia Britannica, Inc., 2010], 4:619). Genesis 7:20 reads, “The waters rose more than twenty-five feet above the mountains (NET).” This means that the entire planet was immersed in water for a depth of 29,060 feet.



27. These groups are systematically categorized over the course of world history by this doctrine:

The Doctrine of שְׁאוֹל (*Shé'ol*): Shé'ol or ᾍδης (*Hádēs*): Hádēs

Introduction: Definition and Etymology

1. The Hebrew word **Shé'ol** originally meant in post-Biblical Hebrew the deep parts of the sea. But both **Shé'ol** and the Greek word **Hádēs** are used to refer to anything that is subterranean and large. Therefore, they are used for the vast subterranean place of the departed dead of the human race and the abode of certain fallen angels.
2. Both **Shé'ol** and **Hádēs** are mistranslated “hell” which adds to the confusion.
3. **Hádēs** is used from classical times and before for the underworld and the realm of the dead.
4. **Shé'ol** is sometimes used for the grave, as in Genesis 37:35, 42:38; 1 Samuel 2:6 and other passages.
5. The dying are said to go to **Shé'ol**, which is not the grave, but to the under part of the earth. This is a reference to the soul in Numbers 16:30; Ezekiel 31:15, 17.
6. Prior to the resurrection of Jesus Christ, all human dead went to **Shé'ol** or **Hádēs** where two compartments were designed to receive them. Old Testament believers went to Paradise or Abraham's Bosom. Unbelievers went to Torments.
7. Those who are believers in the Old Testament are said to be delivered into the power of **Shé'ol**: Hosea 13:14; Psalm 49:16.
8. However, since the resurrection of Christ, Old Testament believers have all been transferred to the third heaven as a part of the triumphal procession.

Summaries of the Compartments of Shé'ol or Hádēs:

- A. Παράδεισος (*Parádeisos*): **Paradise**: The place where Old-Testament believers' souls and interim bodies resided prior to the resurrection of Christ.

At the Lord's resurrection, all Old Testament saints followed Jesus Christ into the Third Heaven where they will reside until the Second Advent which terminates the dispensation of Israel.

Ephesians 4:8 “When He ascended on high [the resurrection], He led a host of captives [Old Testament believers]; and He gave gifts to men.”

Documentation of where in Hades the Lord's soul went once He experienced physical death is confirmed in this exchange between Jesus and one of the criminals crucified with Him:

Luke 23:39 One of the criminals who were hanged there was hurling abuse at Him [Jesus], saying, “Are You not the Christ? Save Yourself and us!”



Luke 23:40 But the other answered, and rebuking him said, “Do you not even fear God, since you are under the same sentence of condemnation?”

v. 41 “and we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this Man has done nothing wrong.”

v. 42 And he was saying, “Jesus, remember me when You come in Your kingdom!”

v. 43 And He [Jesus] said to Him, “Truly [ἀμήν (*amēn*): equivalent to ἀληθώς (*alēthōs*): “truly; to speak with certainty”] I say to you, today you shall be with Me in Paradise.” (NASB)

Within what is referred to as Christianity, there is among its alleged followers those whose understanding of how a person is saved are both varied and sundried.

Some believe in the grace doctrine of faith alone in Christ alone for the imputation of salvation and eternal life.

Others insist that faith is not enough so that to confirm one’s salvation, good works must follow. Yet, unless those works are inspired by the filling of the Holy Spirit and based on divine guidance from doctrinal absolutes, then those works are typified as being burned by fire. See 1 Corinthians 3:12–15.

The believer-criminal on a cross by Jesus could not perform any work. He was nailed to it. He could not dislodge himself in order to perform a work if he had thought it necessary to do.

What he could do was speak and this is what he said, “We are receiving what we deserve for our deeds; but this Man has done nothing wrong.”

He then turned to Jesus and said, “Jesus, remember me when You come in Your kingdom.” Jesus responded, “Today you will be with Me in Paradise.”

B. The Great Gulf Fixed

This describes a chasm in the earth that is associated with these compartments of **Hádēs**. It sits between Paradise and the compartment of Torments where unbelievers are sequestered awaiting their evaluation in eternity future.

Here is a synopsis of the Great Gulf Fixed:

The Greek word *hadēs*, like its Hebrew equivalent, *sheol*, is used in two ways:

To indicate the condition of the unsaved between death and the great white throne of judgment (Revelation 20:11–15). Luke 16:23–24 shows that the lost in *hadēs* are conscious, possess full use of their faculties, memory, etc., and are in torment. This continues until the final judgment of the lost (2 Peter 2:9), when all the unsaved, and *hadēs* itself, will be cast into the lake of fire (Revelation 20:13–15).

This indicates, in general, the condition of all departed human spirits between death and the resurrection. It should not lead anyone to think that there is a possibility of change from one state to the other after death, for verse 23 shows that when the unsaved man who was in *hadēs* saw Abraham and Lazarus, they were “far away,” and verse 26 states that between the two places there is a great chasm, so that no one can cross from one to the other.

It is certain that all who are saved go at once into the presence of Christ (2 Corinthians 5:8; Philippians 1:23). Jesus told the penitent thief, “today you shall be with Me in Paradise” (Luke 23:43).⁴

C. Torments (βάσανος): *Básanos*

Where the souls and interim bodies of every unbeliever in history reside presently and will reside in this compartment until they are assembled before the great white throne for their judgment (Revelation 20:11).

This event is what immediately follows the incineration of the universe, details of which are provided in 2 Peter 3:10–12. John comments on this event in:

John 3:18 The one who believes in Him
[**Jesus**] is not judged. The one who does not believe is
judged already, because he has not believed in the name of the
one and only Son of God. (NET)

(End JAS4-22. See JAS4-23 for continuation of the study at p. 221.)

⁴ “Hades and Sheol,” *The Scofield Study Bible: NASB* (New York: Oxford University Press, 2005), 16:23, p. 1436.

