

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 gēnus.

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 always protect 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 [ נפילִים  
(*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, Nō'ah 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. 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 this 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.”<sup>2</sup>

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.

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<sup>2</sup> H.-J. Zobel, “תִּבְרָא: Noah’s Ark,” 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.

