

God proclaims that all humans and half-humans will be evangelized for 120 years before the universal flood.

The phrase, “the fallen angels” is the better translation when compared to English translations that read, “sons of God.” All created beings—angels (elect and fallen), Homo sapiens (saved and unsaved), and now, a third category, the Nephilim (Genesis 6:4) with the latter introducing what may be referred to as, “ringers: One that enters a competition under false representations” (*Merriam-Webster’s Collegiate Dictionary*, 11th ed. (2010)).

This context occurs before the universal flood. By this time there were many gorgeous women and all were attractive to the demons who themselves were stunningly handsome. This combination resulted in vast numbers of illicit cohabitations and the ultimate corruption of the human race. The offspring were half-angel, half-human species which are referred to as נְפִילִים (*Nephilim*): Nephilim.

Genesis 6:4 And there were Nephilim [half-breed angels/Homo sapiens] on the earth in those days. Also after that, the sons of God [fallen angels] came unto the daughters of men and the women gave birth to those same ones [Nephilim], men of renown.

v. 5 And God observed this process over time, that this evil situation continued to intensify on the earth so that every thought was evil continually every day.

v. 6 Therefore, the Lord repented [the Niph'al reflexive of נָחַם (*nacham*): to change one's mind] His decision that He had made Homo sapiens on the earth, and He was highly grieved.

This verse presents a retrospective of the divine permission to allow the Appeal to commence which allowed both angelic and human witnesses to testify. Unbelievers and reversionistic believers were free to make decisions in favor of the defense.

This verse recognizes the principle that in human history the free will of man and the sovereignty of God coexist by divine decree.

All the angels, both elect and fallen, and all the Homo sapiens, both believers and unbelievers had used their free wills to present their testimonies before the bar of the Divine Court of Appeals.

These exchanges and exhibits were to be expected until the fallen angels and certain women responded to the advances of the demons.

These advances resulted in the introduction of a third element into the original structure of the debate. Demons began to woo and win the affections of female Homo sapiens which resulted in the production of an increasing number of half-breed creatures referred to as the Nephilim.

Allowed to continue unabated meant that the Nephilim would dominate and by sheer numbers ultimately replace the Homo sapiens.

This violated the rules of engagement that originally pitted witnesses for the defense v. witnesses for the Prosecution in the earthly venue of the Divine Court of Appeals.

The demonic introduction of a third element tilted the battlefield in favor of the defense. The women involved chose to alter the divine design for procreation away from men over to fallen angels.

The rules established for the Appeal were originally restricted to fallen angels v. Homo sapiens: witnesses for the defense v. witnesses for the Prosecution.

This resulted in the divine decision to execute Operation Clean House:

Genesis 6:7 So the Lord said, “I will wipe humankind, whom I have created, from the face of the earth [including Homo sapiens and all genera of beasts]— everything from humankind to animals, including creatures that move on the ground and birds of the air, for I regret that I have made them.”

What follows is the divine list of exceptions:

Genesis 6:8 But [conjunction of contrast] Noah [נֹחַ (Nō^hch)] found favor [חֵן (chen): “grace”] in the sight of the Lord.

It is at this point that the Lord shifts his focus over to Noah. His purpose in verse 8 is to make clear that among the entire categories of characters alive on earth, Noah is the lone person alive who had found favor with God.

חֵן (chen): “grace,” in Genesis 6:8, stands as the fundamental application of this word, meaning unmerited favor or regard in God’s sight.

In this context it conveys a sense of acceptance or preference in a more general manner as well and some special standing or privilege with God.

This special standing with God is displayed in the Lord's description of the chaos that existed on the earth just prior to the universal flood.

What follows summarizes the contrast between Noah and his sons and their wives with the rest of the world's population, including fallen angels, unbelievers, and the half-breed Nephilim.

The structure of verses 6:5–9:17 is a literary masterpiece which takes the reader both into the action, and away from it, all the way through the narrative. Moses is the human writer, but the Holy Spirit is the source of this inspired writing.

The Flood: (Genesis 6:5–9:17):

The account of the Flood gives every indication of being a carefully wrought and intricately complex narrative. There are seven principle stages in the narrative: (1) the decision to send the Flood and rescue Noah (6:5–12), (2) the command to build the ark (6:13–22), (3) the command to enter the ark (7:1–5), (4) the floods come (7:6–24), (5) the floods abate (8:1–14), (6) the command to exit the ark (8:15–19), and (7) the building of the altar and the covenant (8:20–9:17). Within each stage the author has arranged a whirling array of activities in which the reader himself is caught up in that fury of the Flood and the sense of the impending wrath of God.

It is significant to notice how the author guides the readers' participation in the narrative by keeping a tight control on the point of view from which the story is told.

At the beginning of the story, the reader follows the course of events from a divine perspective. We, the readers, are allowed to look down from heaven over all the earth and see what the Lord Himself sees; we are allowed to listen in on his conversations and follow his judgments (6:5–7:5). With the onset of the Flood, however, we lose our privileged position.¹

¹ In Genesis 7:6ff, the scene shifts to ground level with the Noahic family entering the Ark along with various genera of animals (vv.6–9). Once all were onboard, the advancing flood waters began to rise until the entire earth was covered (Genesis 7:10–24).

[Beginning at Genesis 7:6ff]: We no longer see what God sees. We only see what the characters of the story themselves see as the heavens pour forth rain and the fountains of the deep break apart. Our perspective as readers is “horizontal.” The floods rise up around us; we cannot stand alongside God and look down on those in the narrative who are experiencing God’s judgment.

As the Flood progresses God becomes strangely absent. Only the waters and those fleeing the waters are kept in narrative view. The author refuses to allow the reader to stand in a neutral corner and watch while God judges the world. We are forced to take sides like those in the narrative itself. Like Lot’s wife (19:26), we cannot look on while others experience God’s judgment. We are left either to enter the ark with Noah or to remain outside in the Flood. The only glimpse of God we are allowed as the waters of the Flood close in around “all flesh” is his closing of the door behind those who have entered the ark (7:16). After 150 days of flood waters (8:1–4), the reader catches a brief glimpse of God’s actions (God remembered Noah and sent a wind to dry up the waters); but, here again, we are not allowed to continue to view the rest of the story from such a lofty perspective. Immediately the narrative returns us to the ark where, with Noah, we must wait for the waters to recede and rely only on the return of the raven and the dove sent out through the little window of the ark (8:5–14). Once the dry land has appeared (8:14), the reader’s perspective returns to that of the Lord in heaven, and we hear and see his point of view again at the beginning of the story.²

In Genesis 8:18, God told Noah to begin the process of disembarking from the Ark (Genesis 8:15–11:32). Noah, his sons, and his son’s wives were to also organize the evacuation of the various genera of beasts out onto dry land.

² John H. Sailhamer, “Genesis,” in *The Expositor’s Bible Commentary*, gen. ed. Frank E. Gaebelain (Grand Rapids: Zondervan Publishing House, 1990), 2:79–80.