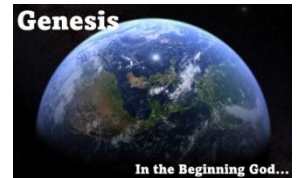




## The Sons of God and the daughters of Men



“1 ¶ When man began to multiply on the face of the land and daughters were born to them, 2 the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. 3 ¶ Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years." 4 ¶ The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown. 5 The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. 6 ¶ And the LORD regretted that he had made man on the earth, and it grieved him to his heart. 7 So the LORD said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them." 8 ¶ But Noah found favor in the eyes of the LORD.” (Ge 6:1-8 ESV)

Upon announcing we were going to Genesis as our next study, I was asked many different questions, about many different topics, by many different people. The most common question I was asked was about the Nephilim. Who were they, what was going on, what did they do, etc.? With that as the backdrop, I want to take the time to deal with the text in a more exhaustive way, then I would in our Sunday School class. If this is a question you have, hopefully this will help settle it in your own mind.

My approach will be:

First, I will provide you a brief overview of the three most common interpretations of this text. Two are very similar, but their differences are important enough to separate the apart.

Second, I will walk through the text and make unbiased observations. I will do my best to not bias my exegesis on what I believe.

If you read nothing else in this paper, I recommend these first two sections.

Third, we will look at verses in the New Testament that some believe are speaking about this same event.

Forth, we will look at others verses that are potentially relevant to this discussion.

Before I launch off on this journey, please keep in mind, this is a side issue, it has nothing to do with Jesus or faith in him. This is one of those places where the final answer does not matter in our overall faith walk. But I understand many of us (me included) want to understand as much as possible about what God tells us in His Word. It is there for a reason, and the primary reasons is God moved a human author to write it. With that, let's begin the work of jobs one and two.

### **First - The Three Main Interpretations:**

**Interpretation #1** – As these two distinct people groups (line of Seth and the line of Cain) expand on the Earth, the one thing they had in common, much like Israel and Judah of the Old

Testament was rebellion against God. But there were two lines, the line of Cain (totally disconnected from God) and the line of Seth (at least some following God) (Enoch and Noah) are two clear examples.

But then, the sons of God (line of Seth) many of them took a liking to the women who were from the (line of Cain) and thus married all whom they chose who were following other gods. Like Israel, when she did this with surrounding people groups, the ungodly are never influenced for good, but instead the godly, are influenced for evil. Even if you land on this view, you must recognize that demonic activity would be part of what was occurring.

**Interpretation #2** - As these two distinct people groups (line of Seth and the line of Cain) expand on the Earth, the one thing they had in common, much like Israel and Judah of the Old Testament was rebellion against God.

But then, the sons of God (fallen angels) took a liking to human women and thus through some form of demon possession of the males, they married all whom they chose. Henry Morris: “The children were of truly human fathers and mothers, but all were possessed and controlled by evil spirits. That is, these fallen angelic ‘sons of God’ accomplished their purposes by something equivalent to demon possession, indwelling the bodies of human men, and then also taking (or possessing) the bodies of the women as well. The men whose bodies they possessed were evidently thereby made so attractive to the careless and rebellious women they chose.”

This is just like interpretation 1, except that it declares that the “son of God” were fallen angels who used men and women through demonic possession.

**Interpretation #3** - Lastly, the “sons of God” are fallen angels or demons who take on a male form and actually have sex with daughters of Adam. In this view these fallen angels aggressively snatch and grab any human women they desire. The children born to this union are “Nephilim” they are giants. But more than giants, they are hybrids, half men and half angel. They are eternally damned half-sons of Adam.

To understand this position, male angels “shed” the body they were living in to execute this sin with daughters of Adam. This resulted in the creation of a hybrid race (part man and part fallen angles). This polluted the human gene pool and God had to step in and wipe out Noah’s world to prevent the gene pool from being so contaminated that the Messiah could not enter the world. In fact, those who hold this view generally hold that the whole human race had become corrupted and only Noah and his three sons and their wives were left who were not carrying fallen angle DNA mixed into their own DNA.

This is hopefully an honest overview of the three main positions.

## **Second – A Review of the Text:**

My ask for you as we move to this second part is as much as is possible, read this text very slowly, make no connections the text does not make. Demand that conclusions or cause and effect relationships are based on what the text says. Read the text in a few different versions with the same critical eye. Demand that you will only think so far as the text thinks. Finally, it is always wise to consider the immediate context and the storyline that has been building.

**Vs 1 - When man began to multiply on the face of the land and daughters were born to them,**

This is straight forward enough, if you use the population calculator you will recognize how human population began to rapidly explode on the planet. Thus, as the text points out, man began to multiply on the face of the land and daughters were born to those men.

Now on the face this first verse is a little strange... The word translated “man” is the word אָדָם (**‘adam**) and it would seem that it is being used here to refer to mankind (one of the three ways this Hebrew word can be used. So, let’s insert that idea: **When mankind began to multiply on the face of the land and daughters were born to them,**

The word translated daughters is בַּת (**bath**), it means daughter, daughter-in-law, sister, or female. Why does it say females were born to them. I believe we are correct to assume that males and females were being born, but it says females. Why?

One thing this does for sure, is pull our attention to females (daughters) that are being born.

As mankind began to multiply on the face of the land, daughters were born to them.

**Vs 2 - the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose.**

OK, so we have a lot here. Let’s take our time. First let’s start out with the phrase “sons of God” בָּנֵי אֱלֹהִים (**‘elohiym**).

This phrase is only used in five verses in the Old Testament, Gen 6:2, 6:4, Job 1:6, 2:1, 38:7. Most agree, that in all cases in the book of Job where this phrase is used, it is talking about the angels. Thus, at first blush, it would seem the sons of God, must be angels:

“Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.” (Job 1:6 ESV)

“when the morning stars sang together and all the sons of God shouted for joy?” (Job 38:7 ESV)

In the New Testament, this phrase is used a number of times where it serves as a synonym for believers (Mat 5:9, Luk 20:36, Rom 8:14, Rom 8:19). But let’s just assume, for the sake of this discussion, that we cannot make that connection prior to the coming of the Messiah, and we must demand, however we understand this phrase, it comes to us from the Old Testament.

But in the Old Testament the idea that God’s children, those who were members of the covenant, even if they were disobedient, were in some sense His sons, this was expressed in a few different places. Let me show you some:

““You are the sons of the LORD your God. You shall not cut yourselves or make any baldness on your foreheads for the dead.” (De 14:1 ESV)

Here we find the exact same Hebrew word for sons בן (*bane*), sons of Yahweh your (*Elohim*) God.

Now, this is the exact same tow Hebrew words with the addition of (Yahweh) between sons and Elohim. Now we know that all who came out of Egypt were not true followers and in fact only two ultimately entered the Promised Land.

“6 ¶ I said, "You are gods, sons of the Most High, all of you; 7 nevertheless, like men you shall die, and fall like any prince.” (Ps 82:6-7 ESV)

Here the same Hebrew word for sons בן (*bane*), they are sons of the עליון (*‘elyown*), the most high. This is an equivalent phrase.

“5 Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you. 6 I will say to the north, Give up, and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth,” (Isa 43:5-6 ESV)

Notice, God will say in verse 6 “bring my sons from afar and my daughters from the end of the earth,”

“21 And the LORD said to Moses, "When you go back to Egypt, see that you do before Pharaoh all the miracles that I have put in your power. But I will harden his heart, so that he will not let the people go. 22 Then you shall say to Pharaoh, ‘Thus says the LORD, Israel is my firstborn son, 23 and I say to you, "Let my son go that he may serve me." If you refuse to let him go, behold, I will kill your firstborn son.’” (Ex 4:21-23 ESV)

Notice it is the Lord who says “Israel is my firstborn son.”

“4 "The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he. 5 They have dealt corruptly with him; they are no longer his children because they are blemished; they are a crooked and twisted generation.” (De 32:4-5 ESV)

They, the nation of Israel have dwelt corruptly with him and He declares they are no longer his sons!

“Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God.”” (Ho 1:10 ESV)

So, these Hebrew words and indeed the very idea can apply to God’s people and it can also apply to angels. To be completely frank, the idea of being a “son of God” was used more of the Old Testament covenant member, than it was of angles. But the context is what you will need to rely upon to settle it in your mind.

In the context we have been looking at two distinct lines form.

In the context, we were told in Gen 4:26:

“To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the LORD.” (Ge 4:26 ESV)

I told you then an alternate translation that many hold to is that, during the time around *when Enosh was born people began call themselves by the name of the Lord.*

Back to our text, the “sons of God” look upon the daughters of man and see that they are attractive. The Hebrew word is אָדָם (**‘adam**) and it would seem to be saying that a group, here called the “sons of God” saw that the daughters of אָדָם (**‘adam**), the daughters of mankind were attractive. Thus they took as their wives any they chose.

At first blush this language seems a little sinister, a little aggressive, for these “sons of God” “took” as wives “any they chose.”

First the word took is the Hebrew word לָקַח (**laqach**) and it means to take, to fetch, to lay hold of, to receive to take as a wife, to marry.

Here are some places where this word is used that might be helpful to our discussion:

“The LORD God **took** the man and put him in the garden of Eden to work it and keep it.” (Ge 2:15 ESV)

“So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she **took** of its fruit and ate, and she also gave some to her husband who was with her, and he ate.” (Ge 3:6 ESV)

“And Lamech **took** two wives. The name of the one was Adah, and the name of the other Zillah.” (Ge 4:19 ESV)

“And Abram and Nahor **took** wives. The name of Abram’s wife was Sarai, and the name of Nahor’s wife, Milcah, the daughter of Haran the father of Milcah and Iscah.” (Ge 11:29 ESV)

“And Abram **took** Sarai his wife, and Lot his brother’s son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan,” (Ge 12:5 ESV)

“Why did you say, ‘She is my sister,’ so that I **took** her for my wife? Now then, here is your wife; take her, and go.” (Ge 12:19 ESV)

“So Lot went out and said to his sons-in-law, who were to **marry** his daughters, “Up! Get out of this place, for the LORD is about to destroy the city.” But he seemed to his sons-in-law to be jesting.” (Ge 19:14 ESV)

“**20** And God was with the boy, and he grew up. He lived in the wilderness and became an expert with the bow. **21** He lived in the wilderness of Paran, and his mother **took** a wife for him from the land of Egypt.” (Ge 21:20-21 ESV)

The word can be used to take something, but when used of a woman, it is generally referring to taking her as a wife. This is a very common use, thus at this point, I do not recommend reading anything additional into the fact that the “sons of God” “took” wives that they chose. The Hebrew word translated chose is בָּחַר (**bachar**) and it means to chose to decide, to select.

It really seems to mean to choose one thing over another or one or more people over another. There is nothing sinister in the use of this word either, examples of the use of this word include: “So Lot **chose** for himself all the Jordan Valley, and Lot journeyed east. Thus they separated from each other.” (Ge 13:11 ESV)

“So Moses said to Joshua, “**Choose** for us men, and go out and fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.”” (Ex 17:9 ESV)

“And the staff of the man whom I **choose** shall sprout. Thus I will make to cease from me the grumblings of the people of Israel, which they grumble against you.”” (Nu 17:5 ESV)

“Then Saul took three thousand **chosen** men out of all Israel and went to seek David and his men in front of the Wildgoats’ Rocks.” (1Sa 24:2 ESV)

“David again gathered all the **chosen** men of Israel, thirty thousand.” (2Sa 6:1 ESV)

““Go and say to David, ‘Thus says the LORD, Three things I offer you. **Choose** one of them, that I may do it to you.’”” (2Sa 24:12 ESV)

So up to this point: **When mankind began to multiply on the face of the land and daughters (for some reason God focuses attention of the females) were born to them, 2 the sons of God (could be fallen angels or could be men who identify themselves with Yahweh) saw that the daughters of man were attractive. And they went in and married the ones that they liked, they ones they were interested in.**

**Vs 3 - Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years."**

In the midst of whatever is going on, we see that it is grieving God’s soul. Then Yahweh says: this is anthropomorphic language and inserted her to help us understand how much all of this is grieving our Holy God and to let us know what God is thinking.

The word translated “abide” is the Hebrew word: **דָּיַן (diyn)** and it means to judge, contend, plead with, or strife. It seems the ASV, KJV, NKJV, Geneva, get the idea with “my spirit shall not always strive” with man forever.

Yawweh says: **"My Spirit shall not abide in man (or stive with man) forever, for he is flesh: his days shall be 120 years."**

This has been interpreted two possible ways:

- 1) God is going to end these very long lives that he is allowing men to live by bringing about circumstances that will cause them to live no more than 120 years.
- 2) God is going to bring a disaster upon all men in 120 years (the global flood).
- 3) It is possible that it is both.

Although we cannot be sure it appears that one of these items is in view.

In context, it seems likely that it is the latter. It is true that following the global deluged lives would be shortened to 120 years or less.

But in context, it seems God is saying: My spirit shall not always strive with man for he has become completely and almost totally dominated by his fleshly nature, driven by his bodily appetites, no longer concerned about or interested in a relationship with God.

I number man's days to 120 years, likely meaning in 120 years I am cutting man off. This does match the character of God we are extremely familiar with, patient and long suffering, but judgment does indeed fall (I Pet 3:18-20).

**So far: When mankind began to multiply on the face of the land and daughters (for some reasons God focuses attention of the females) were born to them, 2 the sons of God saw that the daughters of man were attractive. And they went in and married the ones that they liked, they ones they were interested in. Then the LORD said, "My Spirit shall not always strive with (or abide in) man forever, for he is flesh: his days shall be (limited to) 120 years."**

**Vs 4 - The Nephilim were on the earth in those days and also afterward, when the sons of God came in to the daughters of man and they bore children to them.**

**Here we are introduced to someone, or something called the "Nephilim." This is simply a transliteration of the Hebrew word נפיל (n<sup>o</sup>phil).** The word is used in one other verse in the Hebrew Bible. Let's take a look at that verse and see if it provides any additional clarity.

So first the setting: Moses had sent the 12 spies to spy out the promised land. In summation we are told that 10 of the 12 brought a bad report back to the people of Israel, it is in the context that we read:

**"31 Then the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we are." 32 So they brought to the people of Israel a bad report of the land that they had spied out, saying, "The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all the people that we saw in it are of great height. 33 And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them.""** (Nu 13:31-33 ESV)

So, the Nephilim were ancestors to the **"sons of Anak."** That is helpful for that provides us with another linkage to consider who the Nephilim might have been. Anak is used a total of nine times in the Hebrew bible.

**"According to the commandment of the LORD to Joshua, he gave to Caleb the son of Jephunneh a portion among the people of Judah, Kiriath-arba, that is, Hebron (Arba was the father of Anak)." (Jos 15:13 ESV)**

**"And Caleb drove out from there the three sons of Anak, Sheshai and Ahiman and Talmi, the descendants of Anak." (Jos 15:14 ESV)**



“And Hebron was given to Caleb, as Moses had said. And he drove out from it the three sons of Anak.” (Jud 1:20 ESV)

“a people great and tall, the sons of the Anakim, whom you know, and of whom you have heard it said, ‘Who can stand before the sons of Anak?’” (De 9:2 ESV)

So a straightforward rendering of might be to say giants of whom Anak descended. That is at a minimum true of those that the Israelites ran into as they attempted to possess the Promised Land.

**So back to verse 4: The Nephilim were on the earth in those days and also afterward,**

So at this point, the writer of Genesis tells the readers that while this was going on, the Nephilim (giants who descended from Anak) were on the earth in those days. Now at this point we are not told anything more than the fact that while the world was seemingly getting worse and worse, and while these sons of God started to go into the daughters of men, by the way, the Nephilim (the giants) were in the land in those same days.

Let that sink in. For I suspect that many of us have been led to believe that the Nephilim, were the offspring of the sons of God when they went unto the daughters of men. That is not what the text says. We have brought that into the text by reading these verses too superficially.

Many have connected the Nephilim as the children of the union between the “sons of God” and the “daughters of man.” The text does not say that, in fact it does not even imply that. Further, it will tell us soon enough about the children, so please, do not read into the text something it is not saying.

Notice the Nephilim were on the earth in those days and also afterward. Again, follow the thoughts of the writer. The Nephilim were in the Earth in the day when the sons of God went unto the daughters of men, ohhhh and by the way they were there later on (afterward). We know this to be true. We are told the Nephilim were on the earth in the days we are reading about here in Genesis 6, we know they will be on the earth when Joshua leads the nation of Israel to the Promised Land, and we know they were on the Earth when David killed Goliath. But let’s advance the storyline.

**Vs 4b - when the sons of God came in to the daughters of man and they bore children to them.**

So there were even giants in the land when the sons of God came into (sexual relationship) the daughters of men and that union bore children. We are now going to be told about the children.

**Vs 4c - These were the mighty men who were of old, the men of renown.**

The children born of the sons of God coming into the daughters of men, grew up to become “mighty men” who were of old “men of renown.”

The grew up to become “**mighty men**”, the Hebrew word is גִּבּוֹר (gibbowr). The word means mighty, strong, valiant, chief, or champions.



This is a very common Hebrew word used almost 160 times in the Hebrew Bible. Let's look at a few uses of this word:

“Cush fathered Nimrod; he was the first on earth to be a mighty man.” (Ge 10:8 ESV)

“And the LORD said to Joshua, "See, I have given Jericho into your hand, with its king and mighty men of valor.” (Jos 6:2 ESV)

“So Joshua went up from Gilgal, he and all the people of war with him, and all the mighty men of valor.” (Jos 10:7 ESV)

“Now Jephthah the Gileadite was a mighty warrior, but he was the son of a prostitute. Gilead was the father of Jephthah.” (Jud 11:1 ESV)

“There was hard fighting against the Philistines all the days of Saul. And when Saul saw any strong man, or any valiant man, he attached him to himself.” (1Sa 14:52 ESV)

The first thing that become apparent is this word is used in association with **human males** who are strong, valiant, powerful, or a person who is a man of war. So the children of the union between the “sons of God” and the “daughters of man” were mighty men, they were warriors, they were powerful, they were strong. They were like many warriors we run into in the Old Testament, they were mighty men.

There were not only mighty men, they were also: **Vs 4c - men who were of old, the men of renown.**

These were also men known as men of renown, the Hebrew word translated renown is שֵׁם (**shem**). It means men of reputation, men of fame, men of glory, or men who were infamous! This word is extremely common and its primary use is “name” and it is used over 860 times in the Hebrew Bible, let's look at a few uses. The first one I will show you the primary use of the word:

“To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan.” (Ge 10:25 ESV)

Now let's look at the non-primary way it is used:

“Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.” (Ge 11:4 ESV)

“And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.” (Ge 12:2 ESV)

“At that time I will bring you in, at the time when I gather you together; for I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes,” says the LORD.” (Zep 3:20 ESV)

“For from the rising of the sun to its setting my **name** will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the LORD of hosts.” (Mal 1:11 ESV)

Like גבור (gibbowr), שם (shem) is used to describe human males, men of renown, men who were infamous, but all were men.

**So far: When mankind began to multiply on the face of the land and daughters (for some reasons God focuses attention of the females) were born to them, 2 the sons of God saw that the daughters of man were attractive. And they went in and married the ones that they liked, they ones they were interested in. Then the LORD said, "My Spirit shall not always strive with (or abide in) man forever, for he is flesh: his days shall be (limited to) 120 years." The Nephilim (giants who descended from Anak) were (alive and living) on the earth in those days and also afterward (thus in the days we are about to read about and even after those days) when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men (strong men who were warriors and leaders) who were of old, the men of renown (men who desired to make a name for themselves, they were men who sought glory for themselves).**

**Vs 5 - The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.**

Verse 5 is continuing to advance the picture of widespread wickedness is both the line of Cain and the line of Seth. Although we have found a couple of bright lights in the line of Seth (in particular Enoch and Moses), overall it appears that both side (like Israel and Judah to come) are sliding away from God. They are going against God.

In fact, that is the very point of verse 5, again we see the anthropomorphic language, Yahweh saw. Yahweh did not need to look, Yahweh knows what will happen long before it happens. But we are told that as Yahweh looked from His abode in Heaven He saw that the “wickedness of man” was great in the Earth.

Yahweh saw that the evil of אדם ('adam) (mankind) was great, it was large, it was abounding, it was overflowing. Yahweh saw the evil of mankind was abounding and that **every intention of the thoughts of his heart was only evil continually.**

This is a horrible indictment; it is an indictment against mankind and mankind alone. God sees (with only a few possible exceptions) (we have named Enoch and Moses) that every intention (every thought, every imagination) of man’s heart (man’s inner person) is only evil, continually (literally all the day long)!

**So far: When mankind began to multiply on the face of the land and daughters (for some reasons God focuses attention of the females) were born to them, 2 the sons of God saw that the daughters of man were attractive. And they went in and married the ones that they liked, they ones they were interested in. Then the LORD said, "My Spirit shall not always strive with (or abide in) man forever, for he is flesh: his days shall be (limited to) 120 years." The Nephilim (giants who descended from Anak) were (alive and living) on the earth in those days and also afterward (thus in the days we are about to read about and even after those days) when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men (strong men who were warriors and leaders) who were of old, the men of renown (men who desired to make a name for themselves, they**

were men who sought glory for themselves). The LORD saw that the wickedness of man (just man, why is the wickedness of the angles not mentioned) was great in the earth, and that every intention of the thoughts of his heart was only evil continually (man's heart).

**Vs 6 - And the LORD regretted that he had made man on the earth, and it grieved him to his heart.**

Again we see anthropomorphic language, God always knew what was going to happen, but our Father wants us to understand man's wickedness had spread so far and become so extensive that God regretted he had made man and placed him on the earth.

Further, it grieved God to His heart, that He had made man and placed him on earth.

Man had completely corrupted his way on the earth.

**So far: When mankind began to multiply on the face of the land and daughters (for some reasons God focuses attention of the females) were born to them, 2 the sons of God saw that the daughters of man were attractive. And they went in and married the ones that they liked, they ones they were interested in. Then the LORD said, "My Spirit shall not always strive with (or abide in) man forever, for he is flesh: his days shall be (limited to) 120 years." The Nephilim (giants who descended from Anak) were (alive and living) on the earth in those days and also afterward (thus in the days we are about to read about and even after those days) when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men (strong men who were warriors and leaders) who were of old, the men of renown (men who desired to make a name for themselves, they were men who sought glory for themselves). The LORD saw that the wickedness of man (just man, why is the wickedness of the angles not mentioned) was great in the earth, and that every intention of the thoughts of his heart was only evil continually (man's heart). And the LORD regretted that he had made man on the earth, and it grieved the Lord to his heart (that he had made man and placed him on the earth, because man had completely corrupted his way).**

**Vs 7 - So the LORD said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them."**

Again, anthropomorphic language, God is telling us what is in His heart, even though He always knew what fallen man was going to do! So, the Lord says: I will blot out, wipe out, wipe away destroy אָדָם ('adam). God says I will wipe out, I will destroy MANKIND from the face of the land, this will also result in the destruction of animals, creeping things, and birds.

I will do this because I regret (anthropomorphic language) that I made them (male and female, that I made mankind)!

Here we see God's anger and frustration are both focused on man. God is angry with man, God regrets that He made man, God purposes in His heart to destroy, MANKIND!

**So far: When mankind began to multiply on the face of the land and daughters (for some reasons God focuses attention of the females) were born to them, 2 the sons of God saw that the daughters of man were attractive. And they went in and married the ones that they liked, they ones they were interested in. Then the LORD said, "My Spirit shall not always strive with (or abide in) man forever, for he is flesh: his days shall be (limited to) 120 years." The Nephilim (giants who descended from Anak) were (alive and living) on the earth in those days and also afterward (thus in the days we are about to read about and even after those days) when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men (strong men who were warriors and leaders) who were of old, the men of renown (men who desired to make a name for themselves, they were men who sought glory for themselves). The LORD saw that the wickedness of man (just man, why is the wickedness of the angles not mentioned) was great in the earth, and that every intention of the thoughts of his heart was only evil continually (man's heart). And the LORD regretted that he had made man on the earth, and it grieved the Lord to his heart (that he had made man and placed him on the earth, because man had completely corrupted his way). So the LORD said, "I will blot out man (MAN) whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them (human male and female)."**

**Vs 8 - But Noah found favor in the eyes of the LORD."**

If anyone will be saved it will be by grace through faith, Noah found grace in the eyes of the Lord because he responded to God, by faith.

Mankind is spinning in a downward spiral, but Noah found grace in the eyes of the Lord!

Noah, in spite of most, if not all of his contemporaries, operated by faith. We read this in Hebrew 11: "By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith." (Heb 11:7 ESV)

**Vs 9 - These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.**

I included verse 9 only because much has been said about this verse that I believe is incorrect. Two commentators flatly stated that the word translated blameless **תמיים (tamiym)** is a "technical word for bodily and physical perfection, and not moral." Both go on to teach that Gen 6:9 "does not speak about Noah's moral perfection (KJV word, ESV blameless) but tells us that he and his family alone had preserved the pedigree and kept it pure, in spite of the prevailing corruption brought about by the fallen angels."

Claims like this are fairly easy to put to the test. This word **תמיים (tamiym)** is used 91 times in the Hebrew bible.

The first way we see the word **תמיים (tamiym)** used is around animal sacrifices, that they need to be "without blemish."

Numerous examples, here are a few:

“Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats,” (Ex 12:5 ESV)

“Now this is what you shall do to them to consecrate them, that they may serve me as priests. Take one bull of the herd and two rams without blemish,” (Ex 29:1 ESV)

“If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the LORD.” (Le 1:3 ESV)

“if it is the anointed priest who sins, thus bringing guilt on the people, then he shall offer for the sin that he has committed a bull from the herd without blemish to the LORD for a sin offering.” (Le 4:3 ESV)

The second way we see the word **תמיים (tamiym)** used, is around human’s need to walk uprightly, to walk without blemish, to choose to obey God, to make the correct moral decisions. Let’s look at a few examples (and there are many more).

Now let’s look at how this word is used when it is talking about men and women, as it is here with Noah. This is in Deuteronomy and Moses is warning about following the pagan practices of the people who live in the land:

“**9** ¶ “When you come into the land that the LORD your God is giving you, you shall not learn to follow the abominable practices of those nations. **10** There shall not be found among you anyone who burns his son or his daughter as an offering, anyone who practices divination or tells fortunes or interprets omens, or a sorcerer **11** or a charmer or a medium or a necromancer or one who inquires of the dead, **12** for whoever does these things is an abomination to the LORD. And because of these abominations the LORD your God is driving them out before you. **13** You shall be **blameless** before the LORD your God, **14** for these nations, which you are about to dispossess, listen to fortune-tellers and to diviners. But as for you, the LORD your God has not allowed you to do this.” (De 18:9-14 ESV)

In context, this is about being blameless in behavior, about being **morally blameless**. If this was about physical descent, then it would not be about choices they needed to make, behaviors they needed to avoid, which is what this is about.

This next quote is from Joshua:

“**14** “Now therefore fear the LORD and serve him **in sincerity** and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the LORD. **15** ¶ And if it is evil in your eyes to serve the LORD, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the LORD.”” (Jos 24:14-15 ESV)

Here again, we are **not** talking about “*bodily and physical perfection, and not moral*”, rather just the opposite, we are talking about a decision to obey God’s commands to behave morally.

“1 ¶ « A Psalm of David. » O LORD, who shall sojourn in your tent? Who shall dwell on your holy hill? 2 He who walks **blamelessly** and does what is right and speaks truth in his heart;” (Ps 15:1-2 ESV)

“For the LORD God is a sun and shield; the LORD bestows favor and honor. No good thing does he withhold from those who walk **uprightly**.” (Ps 84:11 ESV)

“Blessed are those whose way **is blameless**, who walk in the law of the LORD!” (Ps 119:1 ESV)

Here being blameless is clearly connected with obeying God’s law.

“Whoever walks in **integrity** will be delivered, but he who is crooked in his ways will suddenly fall.” (Pr 28:18 ESV)

We could go on, but these are enough to make the point.

The word **תמיים (tamiym)** is used primarily two different ways in the Old Testament:

- 1) To indicate the sacrifices needed to be without physical blemish.
- 2) To indicate that followers of Yahweh were to choose to walk without moral blemishes.

As we go back to verse 9 for some final comments: **These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God.**

I will skip over a discussion about the “generations of Noah” as it has nothing to do with this particular discussion. **But notice, before we are told that Noah was “blameless” (KJV translated perfect), we were first told he was a “righteous man.”**

**The Hebrew word translated “righteous” is the Hebrew word צדיק (tsaddiyq),** it means just, lawful, or righteous. Noah attempted to obey God, Noah attempted to obey God’s laws. Did he do this perfectly, no of course not, he too was marred by the Fall.

“for all have sinned and fall short of the glory of God,” (Ro 3:23 ESV)

“10 as it is written: "None is righteous, no, not one; 11 no one understands; no one seeks for God. 12 All have turned aside; together they have become worthless; no one does good, not even one.” (Ro 3:10-12 ESV)

But Noah operated in faith, Noah believed God and responded to God, by faith, thus he enjoyed **imputed righteousness:**

“By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith.” (Heb 11:7 ESV)

So Noah was a righteous man, he possessed an imputed righteousness that was granted to him, through faith.

Let’s look at this Hebrew word **צדיק (tsaddiyq)**.



Saul said to David:

“He said to David, “You are more **righteous** than I, for you have repaid me good, whereas I have repaid you evil.” (1Sa 24:17 ESV)

Solomon said of Joab:

“The LORD will bring back his bloody deeds on his own head, because, without the knowledge of my father David, he attacked and killed with the sword two men more **righteous** and better than himself, Abner the son of Ner, commander of the army of Israel, and Amasa the son of Jether, commander of the army of Judah.” (1Ki 2:32 ESV)

We could go on, in context we are being told that Noah was righteous (imputed righteousness through faith) and blameless (sought to make correct moral choices). In context it does not appear to me that “*he and his family alone had preserved the pedigree and kept it pure, in spite of the prevailing corruption brought about by the fallen angels.*” We will not draw that conclusion from these verses.

### **The first nine verses of Genesis 6:**

**So far: When mankind began to multiply on the face of the land and daughters (for some reasons God focuses attention of the females) were born to them, 2 the sons of God saw that the daughters of man were attractive. And they went in and married the ones that they liked, they ones they were interested in. Then the LORD said, "My Spirit shall not always strive with (or abide in) man forever, for he is flesh: his days shall be (limited to) 120 years." The Nephilim (giants who descended from Anak) were (alive and living) on the earth in those days and also afterward (thus in the days we are about to read about and even after those days) when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men (strong men who were warriors and leaders) who were of old, the men of renown (men who desired to make a name for themselves, they were men who sought glory for themselves). The LORD saw that the wickedness of man (just man, why is the wickedness of the angles not mentioned) was great in the earth, and that every intention of the thoughts of his heart was only evil continually (man's heart). And the LORD regretted that he had made man on the earth, and it grieved the Lord to his heart (that he had made man and placed him on the earth, because man had completely corrupted his way). So the LORD said, "I will blot out man (MAN) whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them (human male and female)." But Noah found favor in the eyes of the LORD (grace in the eyes of the Lord). These are the generations of Noah. Noah was a righteous man (imputed righteousness), blameless (overall made good moral choices, obeyed God) in his generation. Noah walked with God (like Enoch before him, it points to intimacy with God).**

This is my exposition of the first nine verses. Now let's look at three places from the New Testament that others have claimed teach the angles had sex with women and created the Nephilim. Namely I Pet 3:18-21, II Pet 2:4-6, and Jude 5-7.

### **Third – Verses That Some Have Used to Teach that Angels Had Sex With Human Women I Pet 3:18-21 -**

“**18** ¶ For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, **19** in which he went



and proclaimed to the spirits in prison, **20** because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. **21** ¶ Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ," (1Pe 3:18-21 ESV)

I will seek to be as brief as possible but work through what I believe we are being told in these verses.

**Vs 18** – Here we find a key point about the substitutionary atonement of Christ. He suffered and died as the righteous one in place of the unrighteous (you and I), the end goal was to bring us to God. Christ was put to death in the flesh, (the physical body and physical world where we live and where he was crucified). He was made alive in and by the Spirit, and now abides (for the time) in the spiritual realm and it was the Spirit who raised him from the dead (Rom 8:11).

**Vs 19** – This is a hotly debated verse, but let's walk through what it says. So in verse 18 we were told that Jesus was made alive in the spirit. In fact, it was in the "spirit" that he went and proclaimed to the spirits who are now in prison.

**Vs 20** – The spirits who are now in prison are there because they formerly did not obey God, when God's patience waited in the days of Noah, while the ark was being prepared when only 8 persons were saved, brought through the water.

So, the same Spirit, who raised Jesus from the dead was there "proclaiming", the Greek word is **κηρύσσω (kerusso)** it means to preach. So, the Spirit was there in the days of Noah preaching to men and women through (the preacher of righteousness, Noah) (2Pet 2:5). The word "herald" is the Greek word **κηρυξ (kerux)**, "preacher," which corresponds to the noun **κηρύσσω (kerusso)**, "proclaim," in (1 Pet. 3:19).

Noah proclaimed the gospel, enabled by the Spirit, to men and women who rejected that message and are now spirits in prison who were formerly disobedient. That is to say that they rejected the message of Noah, were destroyed in the flood, and are now in prison, awaiting final judgement and a new body that they will eternally suffer in eternally.

The verse is a reminder that them going through the water was a type of baptism.

I do not believe there is anything here in these verses that would force us to see angels having sex with women are what is being talked about.

## **II Pet 2:4-6**

**1** But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. **2** And many will follow their sensuality, and because of them the way of truth will be blasphemed. **3** And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep. **4** For if God did not spare angels when they sinned, but cast them into hell and

committed them to chains of gloomy darkness to be kept until the judgment; **5** if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; **6** if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly;” (2Pe 2:1-6 ESV)

**Vs 1-3** – Here Peter outlines the influence of the false teachers that are currently among the people and how they will attempt to mislead the church. He goes on to ensure his reads that their condemnation is not idle, and their destruction is not asleep! All such false teachers face condemnation and ultimate destruction. That is a scary warning to those who would teach the Bible for any other reason than making Christ known.

**Vs 4** – Peter turns, to provide assurance that God will judge the false teachers in multiple waves of examples of God’s judgment in the past:

- 1) God did not spare the angels that sinned, but cast them into hell and committed them to chains of gloomy darkness, keeping them until the final judgment.
  - a. There is no contextual or Biblical reason to think that Peter is talking about anything other than when the angels rebelled against God and followed Satan:  
“**1 ¶** And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. **2** She was pregnant and was crying out in birth pains and the agony of giving birth. **3** And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. **4** His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it.” (Re 12:1-4 ESV)
- 2) **Vs 5** – God did not spare the ancient world who rejected his message, in fact he destroyed all but 8 by the global deluge!
- 3) **Vs 6** – God did not spare Sodom and Gomorrah, but instead destroyed them, condemning them to extinction, he made an example of them because of all the ungodliness that was going on.

This text, in context, and in the larger Biblical narrative mentions in passing the judgement that befell the angels that sinned. Although they are roaming this world, they are being kept to the day of judgment.

### **Jude 5-7**

“**3 ¶** Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. **4** For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ. **5** Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. **6** And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day — **7** just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire. **8** Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones.” (Jude 1:3-8 ESV)

**Vs 3** – Here we see Jude pleading with his readers about the importance of contending for the true faith, that explanation of faith which was once for all delivered to the saints. Here Jude is referring to the teaching of Jesus and the apostles, the apostolic faith, which must be contended for.

**Vs 4** – Jude then describes and provides a warning in reference to false teachers. You can see some pretty rough things he says, they are ungodly people, they pervert the grace of our God into sensuality, they even deny the Lord Jesus Christ, the meaning seems to be that they live ungodly lives denying that Jesus owns them and makes demands about their conduct.

**Vs 5** – To prove that the judgement of these false teachers is sure, he goes to the Old Testament to remind his readers how God behaved in the past. First, how Jesus (through both Moses and Joshua) saved people out of Egypt and then destroyed the ones who failed to trust in God, who failed to believe in God.

**Vs 6** – Another event is brought forth as a reminder. The angels who “did not stay within their own position” these are the rebellious angles. Now some believe this is the initial rebellion, while others believe this is the rebellion of the angels in Noah’s day. In context though we would have no reason to think about angels rebelling during the days of Noah, we would rather understand this as we discussed (rev 12) when Satan drew a third of the stars down to earth. So these angles are again being kept until the day of judgment.

**Vs 7** – Another example is provided. Just as God judged the Jews of the Exodus who failed to believe, just as God judged the angels who rebelled against their assigned responsibilities, so too, God judged Sodom and Gomorrah and the surrounding cities, for what they did, here described as sexual immorality and unnatural desire.

In context, these verses are not highlighting when the angles had sex with women, but rather when they rebelled against God, thus sealing their judgement that is the point of all the examples mentioned.

### **Forth – Verses That Appear Relevant to the Discussion: Angles Do Not Procreate**

First it is a simple fact of the scriptures that we do not see any baby angles. They were created, possibly A-sexual and on the face, it appears they do not have sex with anyone (angelic or human). The Sadducees were attempting to overthrow the resurrection and they posed a scenario to Jesus:

“Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.” (Mt 22:24 AV)

So, what is the context of what we are about to read? Marrying to “raise seed” that is clearly the context from their discussion. Then they give Jesus the scenario:

“**24** Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. **25** Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: **26** Likewise the second also, and the third, unto the seventh. **27** And last of all the woman died also. **28** Therefore in the resurrection whose wife shall she be of the seven? for they all had her.” (Mt 22:24-28 AV)

In their question you see the thrust of their argument, whose wife shall she be because all **had her**. The idea of having her is clearing all had a **sexual relationship** with her. That is their point, each of these men has had sex with this woman, so whose “wife” will she be in the resurrection. That is their questions and they are certain their question overthrows a belief in the resurrection, they are certain their scenario is bullet-proof and proves the resurrection cannot be true.

Jesus responds:

“**29** Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. **30** For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.” (Mt 22:29-30 AV)

His points are crystal clear:

- 1) You are wrong.
- 2) You do not know the Scriptures.
- 3) You do not understand the power of God.
- 4) For in the resurrection they (humans) do not marry, nor are they (humans) given in marriage. Surely, we recognize in the answer Jesus is talking about more than a marriage ceremony.
- 5) In the resurrection they (humans) are like the angels of God in heaven,
  - a. No children
  - b. No procreation

Now I heard one pastor state; yes, but that is true of the angles in heaven but it does not include the fallen angels on earth. I do not know any other verse where we approach that way. But I will give an example for consideration:

“**“But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father.”** (Mr 13:32 ESV)

Are we to take this to mean that the fallen angels on Earth do know the day and the hour?

The clear and simple reading and the preponderance of evidence would indicate that angles do not procreate.

In Adam, as our Federal Head, you and I died and we can be made alive in the last Adam, Jesus Christ. For man, what the first Adam did the last Adam can undo.

Angels do not descend from a first angel, rather they appear to have been all created at one time and stand or fall on their own merits:

“**1 ¶** And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: **2** And she being with child cried, travailing in birth, and pained to be delivered. **3** And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. **4** And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.” (Re 12:1-4 AV)

I will end this section with just the statement that we have no other verses in the entire Bible that tells us that angels can have sex with anyone much less that they can have sex with a human female.

### **Each Kind Reproduces After Its Own Kind**

Another point, that I really harped on, because of evolutionary teachings in our day, is that there is no cross impregnation between kinds. God has designed it so and the Bible states this clearly and multiple times:

“So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good.” (Ge 1:21 ESV)

“And God said, "Let the earth bring forth living creatures according to their kinds — livestock and creeping things and beasts of the earth according to their kinds." And it was so.” (Ge 1:24 ESV)

As much as man cannot mate with a monkey nor, would it seem, man can mate with an angel. If man is one kind, surely angels are another kind. It is said this of Jesus in Hebrews:

“**16** For surely it is not angels that he helps, but he helps the offspring of Abraham. **17** Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.” (Heb 2:16-17 ESV)

### **It is this Very Sin that Brought the Mighty Solomon Down and would Lead to the Destruction of Jerusalem:**

“**1** ¶ Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, **2** from the nations concerning which the LORD had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods." Solomon clung to these in love. **3** He had 700 wives, who were princesses, and 300 concubines. And his wives turned away his heart. **4** For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the LORD his God, as was the heart of David his father. **5** For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. **6** So Solomon did what was evil in the sight of the LORD and did not wholly follow the LORD, as David his father had done. **7** Then Solomon built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the Ammonites, on the mountain east of Jerusalem. **8** And so he did for all his foreign wives, who made offerings and sacrificed to their gods. **9** ¶ And the LORD was angry with Solomon, because his heart had turned away from the LORD, the God of Israel, who had appeared to him twice **10** and had commanded him concerning this thing, that he should not go after other gods. But he did not keep what the LORD commanded. **11** Therefore the LORD said to Solomon, "Since this has been your practice and you have not kept my covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and will give it to your servant.” (1Ki 11:1-11 ESV)

## Man Is Held Accountable

The angles are much more powerful than men. In fact, in one night, an angel of the Lord killed 185,000 Assyrians (II King 19:35). Yet God's anger is not against the fallen angels, who men would not have been able to resist, but it is against man.

**5 The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. 6 ¶ And the LORD regretted that he had made man on the earth, and it grieved him to his heart. 7 So the LORD said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them." 8 ¶ But Noah found favor in the eyes of the LORD." (Ge 6:5-8 ESV)**

If this is fallen angels having sex with human females and creating half-breeds, God should be most angry with the fallen angels. But He is angry with man. He regrets that he made man, He determines to blot out man. Yet, if I understand the commentators who hold to angels having sex with human women view, they teach there are no pure DNA men left only Noah and his immediate family, who are preserved on the ark. Shouldn't it say he is going to blot out the "sons of God" or maybe He is going to blot out all the Nephilim? Should it maybe say God is going to blot out the evil and wicked half human half angel mixed breeds? Shouldn't it say God is going to blot out the Nephilim? But it says God is going to blot out man, animals, creeping things, and birds. God is going to blot out MAN.

In closing, many good pastors hold position 3, some who I have a tremendous amount of respect for and have benefitted from their ministries. In this case, in my opinion, there is far too little evidence to be anything but the sin of man, possibly deeply aggravated by demonic (fallen angel) activity.

Equally, never forget this is a side issue. This is not an issue that is fundamental to the faith nor is it an issue to even argue or debate. It is worthy of a discussion for it is in the Scriptures we find the point. But it has nothing to do with anything about our need to be justified in Christ.