

Genesis 6:1-8 and the Effect of Moral Laxity on Human Development

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Abstract

This study examines the theological and ethical implications of moral decline depicted in Genesis 6:1–8 and its enduring relevance to human development. Through exegetical analysis of the Masoretic Text, from Biblia Hebraica Stuttgartensia, the narrative's structure depicting escalating human corruption from the enigmatic "sons of God" episode (vv.1–4) to Yahweh's assessment of pervasive wickedness (vv.5–8) will be investigated. The study aims to study the context of Genesis 6:1-8 and apply its exegetical findings about human development. The research method employed in this study is the narrative method of biblical exegesis. It is observed that human society struggles for consistent and progressive development over the years. Despite man's effort to ameliorate his exacerbated situation, the efforts are not yet maximized to ensure steady and required development. This has remained a big puzzle for man; hence, a great concern to rescue man from this condition is highly needed. The researchers contend that the text presents moral laxity not merely as individual failure, but as a systemic societal condition that fundamentally disrupts humanity's creational purpose, which consequently led to divine judgment. The study concludes that Genesis 6:1–8 serves as a paradigmatic warning: the normalization of moral boundaries leads to dehumanization and developmental stagnation, urging contemporary societies toward intentional ethical formation.

Key words: Genesis 6:1-8, Moral Laxity, Effect, Humanity, Development.

Introduction

Genesis 6:1–8 is a narrative which can be deployed to trace the provenance of human corruption. The passage stands as a pivotal, yet profoundly enigmatic, transition in the Primeval History (Genesis 1–11), narrating humanity's descent into a state of corruption that precipitates the Deluge. This pericope comprises two interconnected segments: the mysterious union of the "sons of God" with the "daughters of men" (vv.1–4), and Yahweh's grievous assessment of human wickedness leading to the decree of judgment (vv.5–8). The narrative's core thrust depicts a catastrophic breakdown in the created order and moral boundaries established in Genesis 1–3 (Wenham, 1987). This passage thus serves as a profound theological reflection on the consequences of unrestrained human autonomy and moral failure within the broader biblical meta-narrative of creation, fall, and redemption.

The critical problem addressed in this study is the enduring relevance of Genesis 6:1–8's depiction of systemic moral laxity and its tangible effects on authentic human development. While often interpreted historically or mythologically, the passage offers a stark diagnosis of a society where ethical norms have eroded to the point where evil becomes normative and all-encompassing (Schwartz, 2021). The problem

extends beyond ancient history. Contemporary societies exhibit parallel patterns where the weakening of shared ethical frameworks manifests in escalating social injustice, normalized violence, environmental exploitation, and the commodification of human dignity, which impedes holistic human flourishing (Barton, 2014). This research, therefore, investigates the following core questions: How does the Genesis 6:1–8 narrative conceptualise the link between collective moral decline and the degradation of human potential? What specific mechanisms of ethical erosion does it identify? And crucially, how does this ancient text provide a diagnostic lens and prophetic warning relevant to understanding modern impediments to human development, encompassing spiritual, social, psychological, and communal dimensions? The study contends that ignoring the text's warning about the developmental consequences of pervasive moral laxity risks replicating the dehumanizing dynamics it condemns, ultimately hindering the realization of individual and societal growth and development. The major thrust of this paper is to analyze Genesis 6:1-8 from its original contexts and use the discoveries of the exegesis to address the perennial problem of moral decline and inconsistent human development.

The narrative method of biblical exegesis is used in this study. The narrative method of biblical exegesis is a literary-critical approach that treats biblical stories as cohesive, artistically crafted units designed to communicate theological truths through the conventions of ancient storytelling. According to Alter (1981) and Sternberg (1985), it analyzes elements such as plot structure, character development, point of view, narrative pacing, dialogue, repetition, setting, and theological motifs to discern the author's rhetorical strategy and intended meaning. Bar-Efrat (1989) and Resseguie (2005) aver that narrative method assumes biblical narratives are intentional works of theological literature, where form and content are inseparable. It pays close attention to how the narrator guides the reader's response. Narrative method is apt for this study because the text, Genesis 6:1-8 is presented as an episode in narrative form.

Hebrew Text of Genesis 6:1-8

- 1 וַיְהִי כִּי־הֵחֵל הָאָדָם לְרַב עַל־פְּנֵי הָאֲדָמָה וּבָנוּת יִלְדוּ לָהֶם:
- 2 וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ:
- 3 וַיֹּאמֶר יְהוָה לֹא־יִדּוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׁגָם הוּא בָשָׂר וְהָיוּ יָמֵיו מֵאָה וְעֶשְׂרִים שָׁנָה:
- 4 הַנְּפִלִים הָיוּ בְּאַרְצָא בְּיָמֵים הָהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הַגִּבּוֹרִים אֲשֶׁר מְעוֹלָם אָנְשֵׁי הַשָּׁמַיִם:
- 5 וַיִּרְא יְהוָה כִּי רַבָּה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֹצֵר מַחְשַׁבְתּוֹ לֵבֹא רָע כָּל־הַיּוֹם:
- 6 וַיִּנָּחֵם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְּעַצֵּב אֶל־לִבּוֹ:
- 7 וַיֹּאמֶר יְהוָה אֲמַחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל־פְּנֵי הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי נִחְמָתִי כִּי עָשִׂיתִם:
- 8 וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה:

English Translation of Genesis 6:1-8

- ¹When people began to multiply on the face of the ground, and daughters were born to them,
- ²the sons of God saw that they were fair; and they took wives for themselves of all that they chose.
- ³Then the LORD said, "My spirit shall not abide in mortals forever, for they are flesh; their days shall be one hundred twenty years."
- ⁴The Nephilim were on the earth in those days-- and also afterward-- when the sons of God went in to the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown.
- ⁵The LORD saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually.
- ⁶And the LORD was sorry that he had made humankind on the earth, and it grieved him to his heart.
- ⁷So the LORD said, "I will blot out from the earth the human beings I have created-- people together with animals and creeping things and birds of the air, for I am sorry that I have made them."
- ⁸But Noah found favour in the sight of the LORD.

Sitz-im-Leben of Genesis 6:1-8

The socio-cultural context and historical background of Genesis 6:1–8 are essential for understanding its theological critique of moral dissolution. Rooted in the Late Bronze/Early Iron Age (c. 1500–1000 BCE), the passage engages with Ancient Near Eastern (ANE) cosmological thought while subverting Canaanite and Mesopotamian motifs to advance a distinct Israelite worldview (VanderKam, 2018).

The “sons of God” reflects widespread ANE myths of divine beings mating with humans (e.g., Ugaritic texts describing “sons of God” consorting with women; *Epic of Gilgamesh*'s demigods). Israel's version, however, rejects divine licentiousness, portraying such unions as transgressive (Walton, 2006). Where Mesopotamian kings claimed divine parentage (e.g., Gilgamesh as “two-thirds god”), Genesis depicts these acts as catalysts for corruption, reframing hero-legends as warnings (Hess, 2007). Yahweh's judgment centers on *hamas* (“violence,” v.11), a term denoting systemic injustice, economic exploitation, judicial corruption, and predatory violence (Boecker, 1980). This mirrors ANE societal crises, lamenting class strife and moral chaos. Mesopotamian flood traditions (e.g., *Atrahasis Epic*) where human “noise” (disorder) triggers divine wrath. Unlike these texts, Genesis roots societal decay in ethical rebellion against God rather than divine caprice (Lambert, 2013). The *Nephilim* (“fallen ones”) evoke ANE traditions of primordial giants (e.g., Anakim in Numbers 13:33; Rephaim in Deuteronomy 2:11). Their association with “heroes of old” (*gibborim*) critiques Canaanite warrior cults that glorified physical prowess apart from divine ethics (Sarna, 1989).

Historically, Israel's distinct identity emerged amid Canaanite religious practices involving fertility rites and temple prostitution (*qedeshot*, “sacred women”). Royal ideologies asserting kings' divine status. Genesis 6:1–4 democratizes corruption showing all humanity (not just elites) implicated (Smith, 2001). Composed during or after the Babylonian exile (6th c. BCE), the text addresses theodicy: How could a just God permit societal collapse? Human moral failure ruptures creation's order (Barton, 2019).

Exegetical Reading of Genesis 6:1-8

Revolution by mankind vv 1-2

The word “men” used in v 1 and the phrase “sons of God” used in v 2 need contextual explanations for better understanding. The Hebrew word **אָדָם** is translated “men” in King James Version, LXX English Translation and New American Standard. This Hebrew word **אָדָם** is also translated “people” in New Revised Standard Version. However, none of these translations depicts the context of the word in the text. **אָדָם** is a Hebrew word usually used to designate “human being (male and female respectively)”. Unlike the impression already seen in the translations of KJV and LXE, the Hebrew word does not actually imply “men” as masculine adult gender only. **בְּנֵי־הָאֱלֹהִים** used in v 2 is often translated “sons of God”. This translation is not out of place. It is in order, especially while considering the literal and syntax of Hebrew grammar. However, the implication of the use of this phrase is debatable. The logical question is “could the phrase be used to imply angels of God?” Could it be used to refer to human beings on earth? If it were used for angels of God, could angels of God have sexual affair with female folk of human being? These logical questions are apt because the text is very clear about the sexual activities that follow afterwards in that narrative. Moreover, the Hebrew clause **כִּי־הָחָל הָאָדָם לְרַב** translated “when men began to multiply” in English versions requires better illustration. The Hebrew verb **הָחָל** used in the text does not literally mean “to begin”. The English equivalents of this word are “to pollute oneself (to pollute oneself sexually)”, and “to profane”.

In the context of its use in the text, it could be “to pollute oneself sexually”. Human beings started having sexual feelings and attractions when they began to relate with female adults on the land where they live. These sexual activities brought about increase in the population of mankind, hence the use of **לְרַב עַל־פְּנֵי הָאֲדָמָה** “to multiply upon the face of the ground/land.” In summary, the text is better put thus “when human being(s) pollute oneself sexually to multiply upon the face of the ground/land”. The subsequent wordings in verse 2 authenticate this claim. The men on earth saw that these daughters (female adults) are pleasing (desirable), they started having relationships with them which culminated into sexual intercourse. The Hebrew word used to describe these daughters is **טוֹב טוֹב** is a Hebrew word used to designate how good, pleasant or desirable a person or something is.

Interpreting this text, Henry (1996) avers that human beings in the passage intermingled themselves with the excommunicated race of Cain. But what was amiss in these marriages? They chose only by the eye which was all they looked at. They followed the choice which their own corrupt affections made: they took all that they chose, without advice and consideration. Nelson (1997) posits that the identity of the “sons of God” is disputed. Some interpret the term as referring to supernatural beings, followers of Satan, who cohabited with human women (the “daughters of men”). A second interpretation is that the “sons of God” were the descendants of Seth and the “daughters of men” were the descendants of Cain; their sin was the intermarriage between the godly and the ungodly. According to Walvoord and Zuck (1985), many have suggested that the sons of God were the godly line of Seth and the daughters of men were the Cainites. But this does not do justice to the terminology or the context. Others view the “sons of God” as angels, who cohabited with women on earth.

This, however, conflicts with Matthew. The incident is one of hubris, the proud overstepping of bounds. Here it applies to “the sons of God,” a lusty, powerful lot striving for fame and fertility. They were probably powerful rulers who were controlled (indwelt) by fallen angels. It may be that fallen angels left their habitation and inhabited bodies of human despots and warriors, the mighty ones of the earth. Richards (1991) asserts that the event in the passage has been taken as intermarriage between the “godly line of Seth” and the line of Cain. But Jewish commentators saw it as forbidden intercourse between fallen angels and human women, which produced a race of Nephilim (giants).

Divine withdrawal and reduction of lifespan vv 3-4

The divine narrator further stressed that the intermingling between male and female led to divine withdrawal from humanity and further reduction of man’s longevity. This act of sexual relation without divine approval made man to be considered and described as בָּשָׂר. בָּשָׂר is Hebrew word that is often translated as flesh. It is used to indicate that man is mortal and morally weak through his immoral act. Perhaps, it designates how useless man can be in certain areas of life especially in terms of opposite sex relationship. To engage in such covenant as sexual intercourse without proper investigations and carefulness denotes stupidity of man, hence a moral weak being. This is the genesis of moral laxity in the universe. This moral laxity impedes human development from ancient time to the contemporary dispensation. Divine withdrawal from man’s affairs makes it difficult for man to find progress at ease. It led to transient life of man on earth. These punishments have remained perennial event across the globe. According to Calvin (2002), the meaning of the passage therefore is, that it is in vain for the Spirit of God to dispute with the flesh, which is incapable of reason. God gives the name of flesh as a mark of ignominy to men, whom he, nevertheless, had formed in his own image.

The one hundred and twenty years reduction of man’s life span has theological insight. Jamieson, Fausset and Brown (1997) contend that “man’s days shall be an hundred and twenty years” probably implies that the corruption of the world, which had now reached its height, had been long and gradually increasing, and this idea receives support from the long respite granted. The use of term “giant” in Hebrew implies not so much the idea of great stature as of reckless ferocity, impious and daring characters, who spread devastation and carnage far and wide. Matthews, Chavalas and Walton (2000) aver that the limitation of 120 years most likely refers to a reduction of the life span of humans, since it is in the context of a statement about mortality. While the verse is notoriously difficult to translate, modern consensus is moving toward translating it “my spirit will not remain in man forever,” thus affirming mortality.

Human moral laxity and its aftermath vv 5-8

As callousness of man abounds on earth, the divinity expressed regret for making man a crucial part of the universe. Buttressing further, Carson (1994) posits that looking at human beings, God concluded that they were incorrigibly wicked and that every human thought was bent towards evil. V 5 spells out the doctrine of human depravity with frightening bluntness. What is more, human sinfulness provokes a fierce reaction in God, a bitter indignation. Therefore, God made a decision to destroy his creation. Nevertheless, as with earlier decrees of judgment, there was a glimmer of hope, particularly for Noah who obtained favour from YHWH. According to Spence-Jone (2004), the repentance of God does not presuppose any variableness his nature or purposes. A peculiarly strong anthropopathic expression, which, however, presents the truth that God, in consistency with his immutability, assumes a changed

position in respect to changed man. That he had made man on the earth, i.e that he had created man at all, and in particular that he had settled him on the earth. And it grieved him at his heart implies a touching indication that God did not hate man, and a clear proof that though the Divine purpose is immutable, the Divine nature is not impassible.

Discoveries from the Exegesis

1. The specific moral laxity that brought about decline in human development is divinely unapproved sexual intercourse.
2. The moral laxity is the act of human beings irrespective of gender.
3. Divine regret for creating man is interpreted in the context of a shift in divine purpose for man, not sudden change of divine nature.
4. Human beings were moved by side attraction and physical features and personal effectuation while taking daughters of men for relationship. This facilitates imminent fall of man.
5. Reduction of lifespan and divine withdrawal from man's affairs are caused by human frailty, hence decline in human development.

Concept of Moral Laxity

Moral laxity refers to a decline or neglect in adherence to ethical standards and values, often resulting in a culture of permissiveness and indulgence. It signifies a departure from established moral codes, leading to behaviors viewed as inappropriate or sinful. It can also be described as a state of insufficient adherence to ethical standards, characterized by a lack of concern for right and wrong, leading to irresponsible or indulgent behaviour. It is disregarding divinely/morally ordained limits (Walton, 2001). Related terms to moral laxity include moral looseness, ethical permissiveness, moral decay, ethical laxity, and moral irresponsibility.

Moral laxity plays a critical role in the rise of heretical movements and church reform, as individuals and groups sought to challenge the status quo and address perceived corruption within the church and society. In organizations, it can manifest as a failure to take significant steps toward realizing moral goals, related to a decline in virtues like social responsibility. It can be a problem of slackness or ignorance, a late recognition of neglecting action, and entails a subtle moral failure. It entails accepting corruption as inevitable (Barton, 2014).

Moreover, it can be linked to the rise in crime rates, sparking debates about the lack of ethical responsibility among youth. In Hinduism, it signifies a deterioration of ethical standards among deities, demi-gods, and humans over time, indicating a shift away from traditional moral values. In Buddhism, it signifies a decline in ethical adherence, particularly cautioning bodhisattvas, emphasizing the importance of maintaining strict moral standards during their training (Sacks, 2020).

Weak family structures, eroded community living, and the influence of the electronic age are some of the causes of moral laxity.

Understanding the concept of Human Development

Human development is defined as the process of enlarging people's freedoms and opportunities and improving their well-being. It is about the real freedom ordinary people have to decide who to be, what to do, and how to live. It expands upon economic development to include social, political, and even ethical dimensions (Sen, 1999). It is a long and healthy life, being knowledgeable, and having a decent standard of living. The core principles of human development are equity, sustainability, productivity, empowerment, cooperation, and security.

Capabilities are central to the human development approach, referring to what people can do and become, providing them with the equipment to pursue a life of value (Nussbaum, 2011). Human development focuses on people themselves and the opportunities they have, emphasizing the role of individuals in improving their lives. It is a multi-dimensional concept that prioritizes the ability to actualize opportunity into 'beings and doings'. Human development is inextricably linked with human freedom, emphasizing the enhancement of human capabilities, reflecting the freedom to achieve different things that people value (Sacks, 2020).

Factors that Impede Human Development

- 1. Poverty and Inequality:** Poverty restricts access to basic necessities such as healthcare, education, and nutrition. Inequality perpetuates social and economic disparities, limiting opportunities for those from disadvantaged backgrounds. Economic inequality disproportionately affects women and girls, limiting their access to education, healthcare, and essential services.
- 2. Health Disparities and Limited Access to Healthcare:** Lack of access to basic healthcare services, including vaccinations, maternal care, and treatment for infectious diseases, hinders human development. Health disparities can lead to preventable diseases and higher mortality rates.
- 3. Moral Laxity:** Decline in ethical rectitude can impede human development. This is so because unapproved sexual intercourse and other immoral acts can breed vices such as murder, wasteful expenses, disease, unhealthy relationship, environmental hazard, conflict and escalated conflict and so on. All these are serious threat to human development.
- 4. Social and Cultural Barriers:** Discriminatory laws and exclusionary social norms can limit opportunities for certain groups. Traditional norms and expectations can restrict women and girls' access to education, healthcare, and economic opportunities. Cultural diversity may pose challenges for governments in providing public goods due to differing priorities among social groups.
- 5. Environmental Degradation and Climate Change:** Climate change can negatively impact agriculture, water resources, and human health, disproportionately affecting the poorest populations. Environmental factors like pollution can negatively affect child neurodevelopment, leading to poor academic performance.
- 6. Lack of Access to Education:** Limited access to quality education is a major barrier to human development, particularly for women and girls. Lower socioeconomic status can restrict access to quality education, contributing to disparities in cognitive development.
- 7. Genetic and Biological Factors:** Genetic disorders like Down syndrome and Fragile X syndrome can significantly impact physical and cognitive development. Premature birth can lead to developmental challenges due to incomplete development of vital organs and increased risk of complications. Brain chemistry and neurotransmitters can influence mood and behavior, affecting development.
- 8. Trauma and Adversity:** Exposure to trauma and adversity can have a profound impact on socio-emotional, cognitive, and physical development. Traumatic experiences can lead to changes in stress response systems and increase the risk of mental health problems.

Reading Genesis 6:1-8 in the Context of Moral Laxity and Human Development

Genesis 6:1-8 is highly indispensable in addressing ever increasing problem of man in the society. Human being is faced by numerous challenges which hamper his growth and development in virtually all aspects of human existence. Desire for sexual food and consummation of sexual intercourse has put man in the tight corner since time immemorial. The result of the exegesis stressed that the moral laxity that brought about decline in human development is divinely unapproved sexual intercourse. In the ancient world as reflected in the passage (Genesis 6:1-8), men were desiring women for relationship which culminate into unaccepted sexual act.

Similarly, contemporary male adults are guilty of the same act. There are series of unapproved sexual intercourse by both single and married human beings in recent time. This act has contributed to impediment of human development in various ways. For instance, wasteful expenses, contagious disease(s), insubordination, divorce, escalated conflict, unwanted pregnancy, incessant use of harmful substances to prevent pregnancy, unseen attack and related problem are aftermath of such sexual based relationship. These aforementioned are capable of keeping man in the state of retardation either sooner or later. The normalization of exploitative relationships (e.g., pornography, transactional marriages, influencer-fan dynamics) where physical attraction overrides covenantal ethics. Walton (2001) notes that "this represents cosmic boundary transgression, humans treating divine image-bearers as consumable objects" (pp. 290–293). Today, this manifests in "hookup culture" divorcing intimacy from commitment (Schwartz, 2021).

Moral laxity is associated with human beings irrespective of gender according to the discovery of the exegesis. In contemporary time, systemic sexualization in media (e.g., OnlyFans commodification) and corporate exploitation (e.g., fashion industries promoting unhealthy body standards) implicate all

genders. According to Barton (2014), “the text indicts collective societal decay, not isolated sins” (p. 112). Modern parallels include #MeToo revelations showing pervasive complicity across genders (Scholz, 2021). In the recent dispensation, male adults lure female adults into sexual intercourse, in the similar manner, female adults lure male one into such act too. Some single girls deliberately cohabit with male adults and engage in sexual relationship either occasionally or regularly. In some cases, some men would cohabit with female counterparts who are not their socially and legally wives and commit either pre-marital or extra-marital sex with them. These recent happenings indicate that both men and women/ladies (single and married) are guilty of moral laxity in the contemporary time.

Divine regret for creating man is interpreted in the context of shift in divine purpose for man, not sudden change of divine nature. Brueggemann (1982) stresses that *nakham* (“regret”) reflects God’s responsive nature to human rebellion – withdrawing blessing when societies sabotage human flourishing (p. 74). The sole purpose of man’s destiny is thwarted. In recent time, people have lost their destiny due to moral carelessness. It is apparent that in the current dispensation, the divinity has withdrawn his natural endowment both individually and collectively as a result of man’s uncalculated malicious act against nature.

Human beings were moved by side attraction and physical features and personal effectuation while taking daughters of men for relationship. This facilitates imminent fall of man. Dating relationship without solemnity and moral cleanness, celebrity worship displacing substantive relationships, marriage relationship with investigation and proper inquiry and so on are contemporary manifestations of such attraction and effectuation. Gerald (2019) states that the text warns that societies valuing “effectuation” (self-gratification) over covenant incur systemic breakdown.

Reduction of lifespan and divine withdrawal from man’s affairs are caused by human frailty, hence decline in human development. Lifespan Reduction is not literal age decline but quality-of-life erosion, burnout culture, mental health crises, and tech-driven isolation shortening meaningful longevity (WHO, 2021). Divine withdrawal means withdrawn societal “common grace” (e.g., rising distrust, algorithmic polarization replacing communal discernment). Wenham (1987) interprets this as “probationary grace, God limiting self-destruction” (p. 143). Modern parallels include social media fracturing civil discourse (Turkle, 2017). In the contemporary time, the divine withdrawal has culminated into incessant death, regular desire for avarice, violence, schism, murder through abortion and other means, various forms of corruption, bad leadership and so on. All these make the society vulnerable to danger and frustrating for its members.

Recommendations

1. Religious and educational institutions should encourage discussions that will promote ethical standards in relationships. They should emphasize the need for partnerships based on shared values rather than superficial attractions.
2. Faith based organizations and government should create support systems within communities that promote accountability and mentorship, particularly for young people navigating relationships. This can help in cultivating a culture of mutual respect and ethical behaviour.
3. Academic institution and parents should educate people including young people on the consequences of moral choices.
4. Institutions such as schools and Churches should implement educational programmes that focus on the impact of moral laxity on individual and societal well-being. Highlight historical and scriptural examples, such as Genesis 6:1-8, to illustrate potential outcomes.
5. Christian organizations such as Church and fellowships should promote spiritual practices and discussions that encourage individuals to seek a deeper understanding of their purpose and values.
6. Legal social, Christian and academic institutions should advocate for healthy relationships. They can encourage workshops and seminars on building healthy relationships that prioritize emotional and spiritual compatibility, rather than merely physical attraction.

Conclusion

Genesis 6:1-8 serves as a poignant reminder of the consequences of moral laxity and its impact on human development. The narrative illustrates how unchecked desires and ethical disregard can lead to societal decay and divine disapproval. In a contemporary context, the lessons drawn from this passage emphasize the importance of integrity in relationships, communal accountability, and the necessity of aligning personal values with a higher moral standard. As society navigates complex moral landscapes, the principles highlighted in this biblical account can guide individuals and communities toward healthier, more respectful interactions. By fostering ethical norms and spiritual awareness, human being can work toward reversing the trends of moral decline and enhancing overall human development.

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