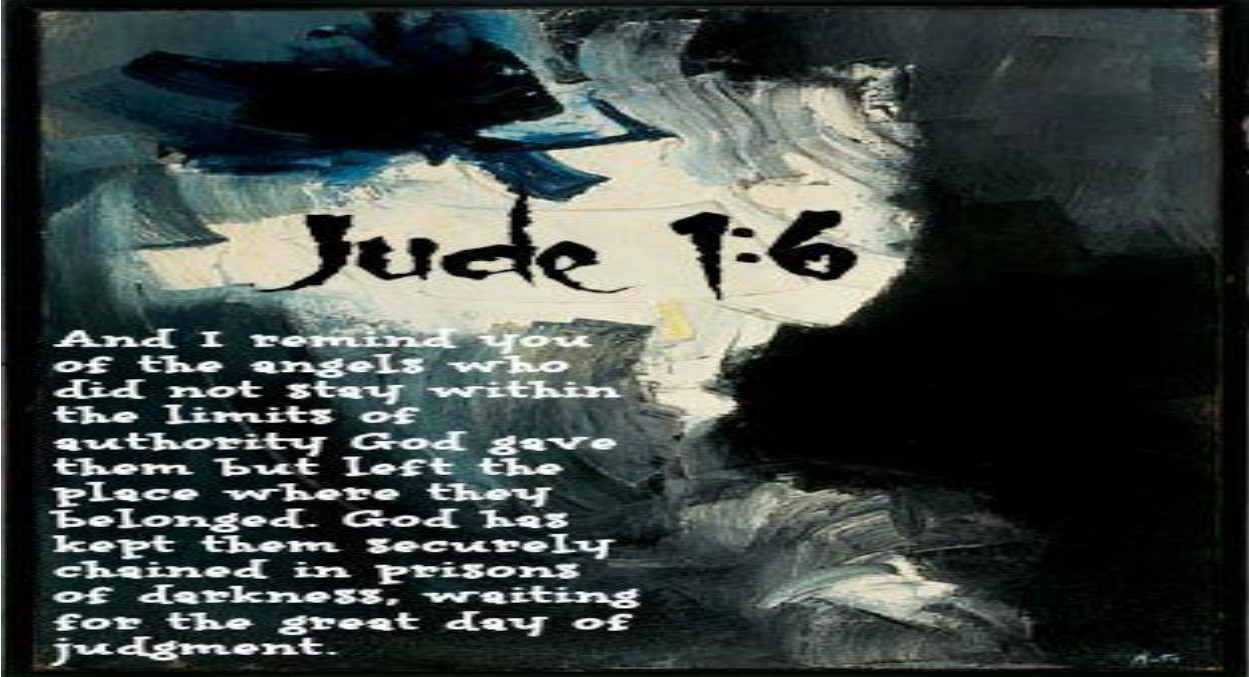


Josephus Is Responsible For Any New Testament Era Nephilim Interpretation

By David Lee Burris

The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.

*Genesis 6 - 4
Wickedness in the World*



Jude 1:6

And I remind you of the angels who did not stay within the limits of authority God gave them but left the place where they belonged. God has kept them securely chained in prisons of darkness, waiting for the great day of judgment.

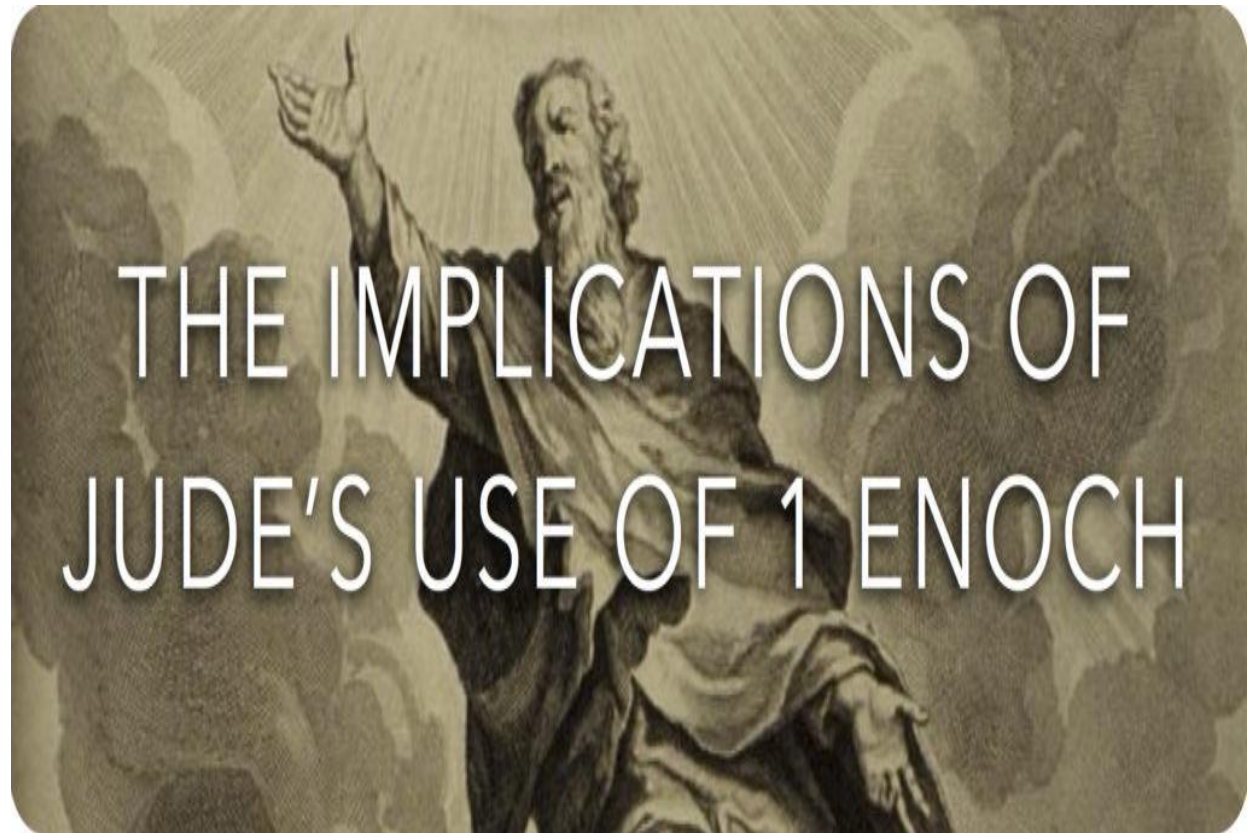
The Western Canon Rejected Books

Referencing The Nephilim Watchers

BOOKS DEBATED	REASONS GIVEN
HEBREWS	Western Church Thought Forgery
JAMES & JUDE & 2 nd PETER	Authorship Questioned
REVELATION	Chiliastic Origins As Per Eusebius
THE SHEPHERD OF HERMAS	Nonapostolic Origin & Late Date
THE DIDACHE	Uncertain Origin & Late Date
REVELATION OF PETER	Authenticity Doubted

BOOKS DEBATED	REASONS GIVEN
HEBREWS	Western Church Thought Forgery
JAMES 2	ip ed
REVELATION	igins bius
THE 12 PATRIARCHS TESTAMENT	Drigin te
TH	rigin te
REVELATION OF PETER	Authenticity Doubted

BOOKS DEBATED	REASONS GIVEN
HEBREWS	Western Church Thought Forgery
JAMES 2	ip ed
REVELATION	igins bius
THE 12 PATRIARCHS TESTAMENT	Drigin te
TH	rigin te
REVELATION OF PETER	Authenticity Doubted



It was
also of
these
men
that
Enoch
spoke.....

Cain



Balaam

Korah



Jude 1:14

The Book of Enoch

A Modern English Translation
of the Ethiopian Book of Enoch
with introduction and notes by
Andy McCracken

The Book

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6) THE BOOK OF REPROOF

14.1 This book is the word of righteousness, and of reproof, for the Watchers who are from Eternity; as the Holy and Great One commanded in that vision.

14.2 I saw in my sleep what I will now tell, with the tongue of flesh, and with my breath, which the Great One has given men in the mouth, so that they might speak with it, and understand with the heart.

14.3 As He has created, and appointed, men to understand the word of knowledge, so He created and appointed me to reprove the Watchers, the sons of Heaven.

14.4 And I wrote out your petition, but in my vision, thus it appeared, that your petition would not be granted to you, for all the days of eternity; and complete judgment has been decreed against you, and you will not have peace.

14.5 And from now on, you will not ascend into Heaven, for all eternity, and it has been decreed that you will be bound on Earth for all the days of eternity.

14.6 And before this, you will have seen the destruction of your beloved sons, and you will not be able to enjoy them, but they will fall before you by the sword.

14.7 And your petition will not be granted in respect of them or in respect of yourselves. And while you weep and supplicate you do not speak a single word from the writings which I have written.

14.8 And the vision appeared to me, as follows: - Behold; clouds called me in the vision, and mist called me. And the path of the stars, and flashes of lightning, hastened me and drove me. And in the vision winds caused me to fly, and hastened me, and lifted me up into the sky.

14.9 And I proceeded until I came near a wall which was made of hailstones, and a tongue of fire surrounded it, and it began to make me afraid.

14.10 And I went into the tongue of fire and came near to a large house, which was built of hailstones, and the wall of that house was like a mosaic of hailstones and its floor was snow.

14.11 Its roof was like the path of the stars and flashes of lightning, and among them was fiery cherubim, and their sky was like water.

14.12 And there was a fire burning around its wall and its door was ablaze with fire.

14.13 And I went into that house, and it was as hot as fire and as cold as snow, and there was neither pleasure nor life in it. Fear covered me and trembling took hold of me.

14.14 And as I was shaking and trembling, I fell on my face.

14.15 And I saw in the vision, and behold, another house which was larger than the former and all its doors were open before me, and it was built of a tongue of fire.

14.16 And in everything, it so excelled in glory and splendor and size, so that I am unable to describe to you its glory and its size.

14.17 And its floor was fire, and above lightning and the path of the stars, and its roof also was a burning fire.

14.18 And I looked, and I saw in it, a high throne, and its appearance was like ice, and its surrounds like the shining Sun and the sound of cherubim.

14.19 And from underneath the high throne there flowed out rivers of fire so that it was impossible to look at it.

14.20 And He who is Great in Glory sat upon it, and his raiment was brighter than the Sun, and whiter than any snow.

14.21 And no Angel could enter, and at the appearance of the face of Him who is Honoured and Praised, no creature of flesh could look.

14.22 A sea of fire burnt around Him, and a great fire stood in front of Him, and none of those around Him came near to Him. Ten thousand times ten thousand stood before Him but He needed no Holy Council.

14.23 And the Holy Ones who were near to Him did not leave by night or day and did not depart from Him.

14.24 And until then I had a covering on my face, as I trembled. And the Lord called me with his own mouth, and said to me: "Come here, Enoch, to my Holy Word."

14.25 And He lifted me up and brought me near to the door. And I looked, with my face down.

15.1 And He answered me, and said to me with His voice: "Hear! Do not be afraid, Enoch, you righteous man, and scribe of righteousness. Come here and hear my voice.

15.2 And go say to the Watchers of Heaven, who sent you to petition on their behalf: You ought to petition on behalf of men, not men on behalf of you.

15.3 Why have you left the High, Holy and Eternal Heaven, and lain with women, and become unclean with the daughters of men, and taken wives for yourselves, and done as the sons of the earth, and begotten giant sons?

15.4 And you were spiritual, Holy, living an eternal life, but you became unclean upon the women, and begot children through the blood of flesh, and lusted after the blood of men, and produced flesh and blood, as they do, who die and are destroyed.

15.5 And for this reason I give men wives; so that they might sow seed in them, and so that children might be born by them, so that deeds might be done on the Earth.

15.6 But you, formerly, were spiritual, living an eternal, immortal life, for all the generations of the world.

15.7 For this reason I did not arrange wives for you; because the dwelling of the spiritual ones is in Heaven.

15.8 And now, the giants who were born from body and flesh will be called Evil Spirits on the Earth, and on the Earth will be their dwelling.

15.9 And evil spirits came out from their flesh, because from above they were created, from the Holy Watchers was their origin and first foundation. Evil spirits they will be on Earth and 'Spirits of the Evil Ones' they will be called.

15.10 And the dwelling of the Spirits of Heaven is Heaven, but the dwelling of the spirits of the Earth, who were born on the Earth, is Earth.

15.11 And the spirits of the giants do wrong, are corrupt, attack, fight, break on the Earth, and cause sorrow. And they eat no food, do not thirst, and are not observed.

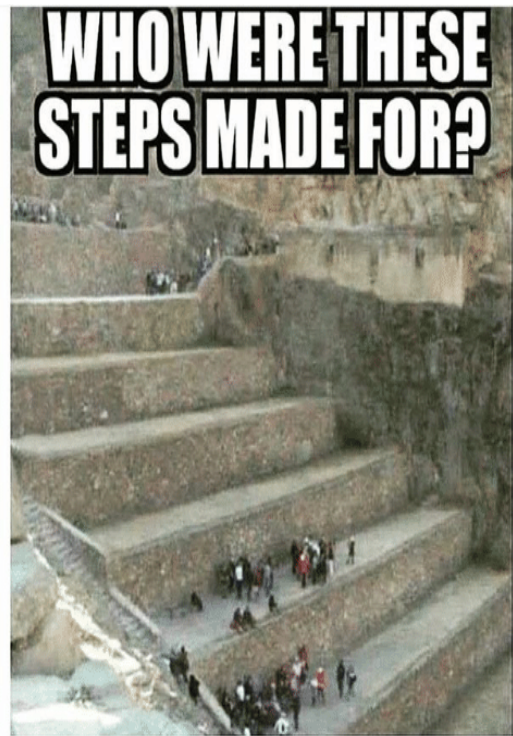
15.12 And these spirits will rise against the sons of men, and against the women, because they came out of them during the days of slaughter and destruction.

16.1 And the death of the giants, wherever the spirits have gone out from their bodies, their flesh will be destroyed, before the Judgment. Thus they will be destroyed until the Day of the Great Consummation is accomplished, upon the Great Age, upon the Watchers and the impious ones."

16.2 And now to the Watchers, who sent you to petition on their behalf, who were formerly in Heaven:

16.3 "You were in Heaven but its secrets had not yet been revealed to you; and a worthless mystery you knew. This you made known to women, in the hardness of your hearts. And through this mystery the women and the men cause evil to increase on the Earth."

16.4 Say to them therefore: "You will not have peace."



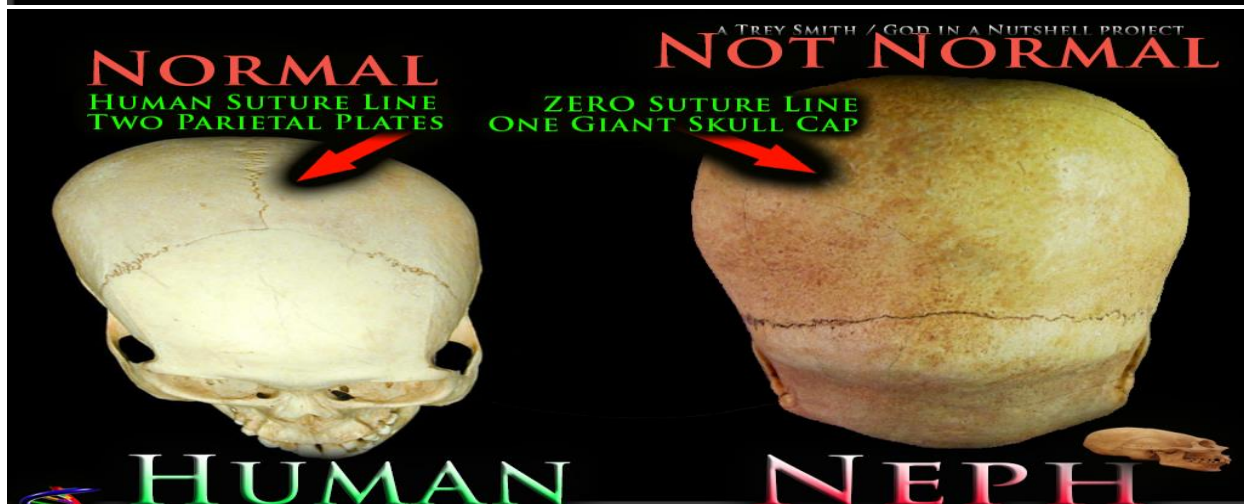
@Regrann from @ageofdeceit -
Genesis 6:4 There were giants
in the earth in those days; and
also after that, when the sons of
God came in unto the
daughters of men, and they
bare children to them, the same
became mighty men which
were of old, men of renown.
Terraces of Puma Tallis Peru
👣 - regrann July 2017

The Nephilim Mythology



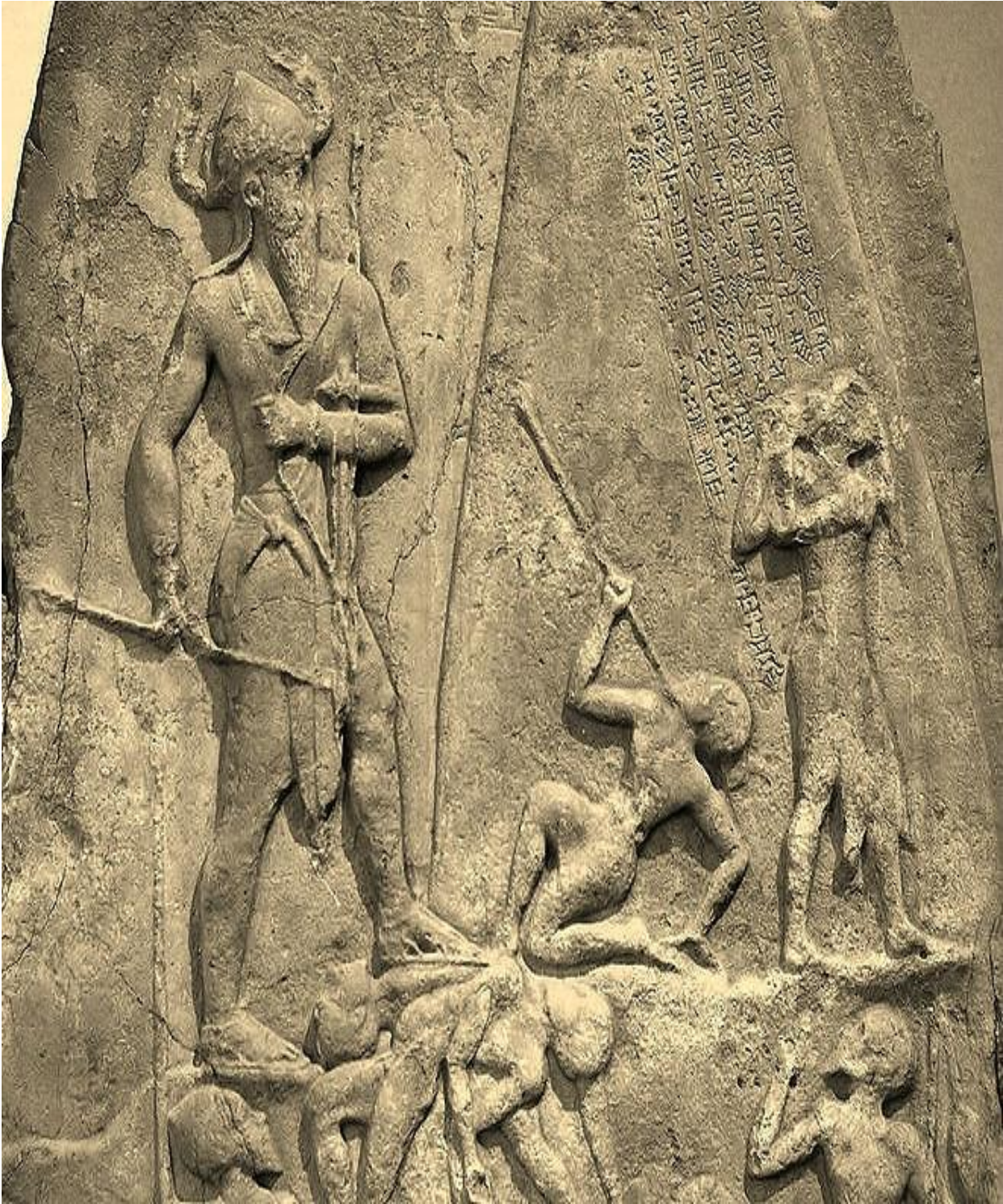
ABOVE IS ACTUAL ANCIENT SUMERIAN ARTWORK OF THE "DIMENSIONAL" ENKI (SATAN / LUCIFER) BEING SUMMONSED TO ENTER DIRECTLY FOLLOWING THE GLOBAL FLOOD AS IS EXTENSIVELY RECORDED BY THE ANCIENT SUMERIANS. THE ENKI GOES BY MANY NAMES IN ANCIENT TEXTS FROM CULTURE TO CULTURE ~ ZEUS FOR THE GREEKS, JUPITER, RA FOR THE EGYPTIANS, OR ISIS (THE FEMALE COUNTERPART)..... ETC..... ETC..... ETC..... JUST AS SATAN WHEN DEPICTED AS THE BAPHOMET IS BOTH MALE AND FEMALE (DARK GOD AND GODDESS WRAPPED UP IN ONE). THE ENKI ALSO HAS HIS (ITS) COUNTERPART NAMED, ENLIL.

THE ARROWS FOLLOW (AS A ROUGH SKETCH) THE SPREAD OF THESE GENETIC OFFSPRING (NEPHILIM OR "SEED OF THE SERPENT") AS IS RECORDED BY THE CULTURES IN A VARIETY OF SIMILAR VERSIONS & LEGENDS. THESE LEGENDS APPEAR TO CORRESPOND QUITE PERFECTLY WITH THE BIOLOGICAL ODDITIES WE FIND (FROM GIANTS, TO ELONGATED HEADS, ETC.....), AS WELL AS THE SEEMING SPREAD OF SIMILAR MEGALITHIC STRUCTURES & TEMPLES, AND ALSO THE SPREAD OF "WISDOM SERPENT" WORSHIP FOUND IN EVERY ANCIENT CULTURE (IN SOME FORM) ON EARTH..... IN FACT, ALEXANDER THE GREAT (WHO MADE UNUSUAL VICTORIES EVEN WHEN THE UNDERDOG, SUCH AS HIS DEFEAT OF THE PERSIAN EMPIRE) WAS SAID BY HIS OWN MOTHER, TO HAVE NOT BEEN THE OFFSPRING OF HIS CLAIMED FATHER (KING PHILIP ~ THE ONE-EYED); BUT RATHER, THAT SHE HAD SLEPT WITH THE SERPENT (IN ONE RECORD) OR ZEUS (IN ANOTHER RECORD) WHO HAD COME TO HER FROM ANOTHER REALM AND SHE BIRTHED ALEXANDER. ALEXANDER THE GREAT IS CREDITED WITH CONQUERING 90% OF THE KNOWN WORLD BEFORE HIS 32 BIRTHDAY.



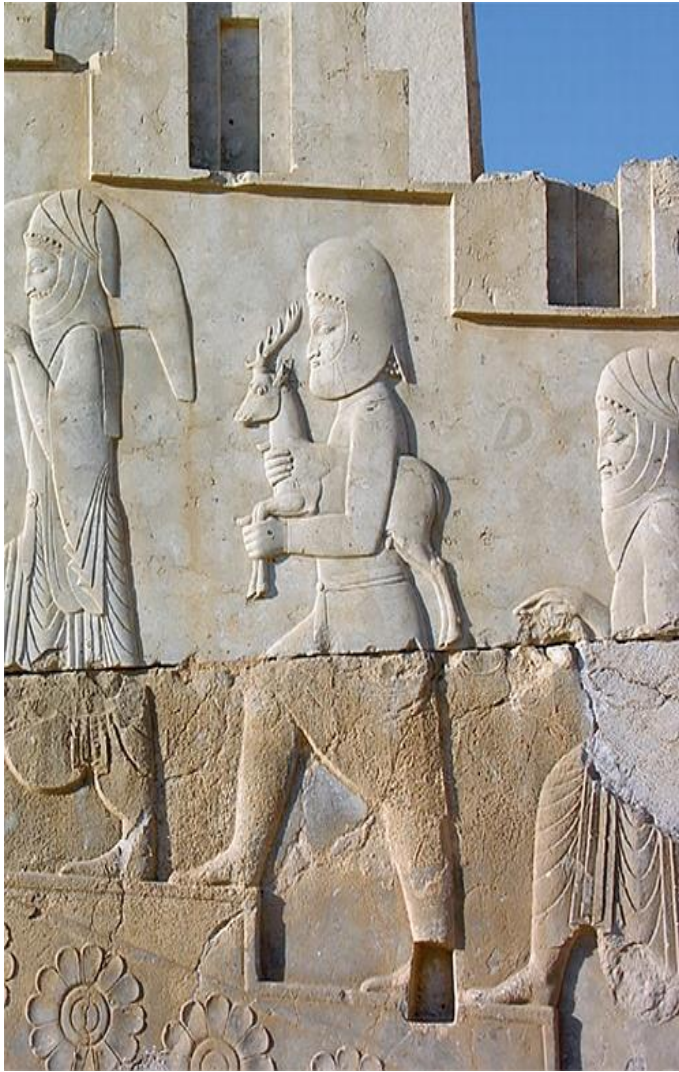
THE ACTUAL PERUVIAN GIANT "NEPHILIM" SKULL ABOVE IS **NOT** LIKE A NORMAL HUMAN SKULL IN MORE WAYS THAN JUST THE OBVIOUS SIZE DIFFERENCE. OFTEN (BUT NOT ALWAYS AS SOME SKULLS HAVE A VARIETY OF OTHER TYPES OF ANOMALIES) THESE STRANGE HUMAN-LIKE SKULLS DO NOT HAVE TWO PARIETAL PLATES SEAMED TOGETHER BY A SUTURE LINE AS A NORMAL HUMAN SKULL. INSTEAD, THEY HAVE ONE LARGE "SKULL CAP" WITH ZERO HINT OF A SUTURE LINE. THIS MEANS THAT THE ACTUAL HEAD (SKULL) OF THE CREATURE FITS TOGETHER DIFFERENTLY THAN A REGULAR HUMAN HEAD ~ GENETICALLY IT IS CONSTRUCTED DIFFERENTLY.

SUTURE LINES DO NOT DISAPPEAR OVER TIME, IN FACT, THEY BECOME MORE AND MORE DEFINED.



THE RULE OF THE GIANTS

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.



Similarities between Jude and 2nd Peter

- ⊙ Ungodly men who deny the Lord (Jude 4; 2 Peter 2: 1)
- ⊙ Angels held in darkness (Jude 6; 2 Peter 2: 4)
- ⊙ Sodom and Gomorrah (Jude 7; 2 Peter 2: 6)
- ⊙ Slanderers of angelic beings (Jude 8; 2 Peter 2: 10)
- ⊙ Michael (Jude 9; 2 Peter 2: 11)
- ⊙ Brute Beasts (Jude 10; 2 Peter 2: 12)
- ⊙ Blasphemers (Jude 10; 2 Peter 2: 12)
- ⊙ Ignorant (Jude 10; 2 Peter 2: 12)
- ⊙ Followers of Balaam (Jude 11; 2 Peter 2: 15)
- ⊙ Clouds without rain (Jude 12; 2 Peter 2: 17)
- ⊙ Reserved Darkness (Jude 13; 2 Peter 2: 17)
- ⊙ Boast, lust, flatter (Jude 16; 2 Peter 2: 18)
- ⊙ Apostolic Prophecy (Jude 17; 2 Peter 3: 2)
- ⊙ Last day mockers (Jude 18; 2 Peter 3: 3)

This records the sins of angels. When the sons of men began to multiply on the face of the earth, daughters were born unto the human race. These daughters were recognized to be beautiful and desirable by God's angels. Some angels that lusted after the daughters of people, went to them and took wives from among them as they would choose. The Scripture shows that this is the source of the giants being born into the earth. This sin of the sons of God, the angels marrying the daughters of humankind, caused their sons to take the form of giants in the earth. The Hebrew definition of *Nephelim*, which is plural of *Nephil*, means a "bully, a tyrant, and a *giant*." It's translated giant here and in the book of Numbers chapter thirteen and verse thirty-three. The Hebrew word is *Gibbor*.

Scriptural records clearly reveal that the sons of God were fallen angels. Jude verses six and seven reads, "*The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgement of the great day.*" The spirits mentioned in First Peter chapter three and verse nineteen are fallen angels; as well as in second Peter chapter two, verse four, where it reads: "*For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.*" In depth study shows that these angels were being judged for this particular sin that they had committed against God; and for producing giants, who were the bullies and tyrants. These same *bullies*, by utilizing their power and ungodly dominion, would be recognized as heroes and men of renown by the same people that they ruled over.

In the Septuagint and Josephus *Antiquities*, along with the Ante-Nicene Fathers, the proof that the sons of God were angels is superabundant. The expression "*sons of God*" is found only five times in the Old Testament; all in which, it is used of *angels*. It is irrefutable that the passages of Job chapter two, and verse one, refer to *angels*. Also, Daniel calls an *angel* the son of God. It is not possible that *sons of God* in the book of beginnings would not be angels. Some translations read "*angels of God.*" It's very clear in these translations that the angels of God cohabited with the daughters of men. The Torah says, "*The divine beings saw how beautiful the daughters of men were and took wives from among those that pleased them.*" The New American Bible calls angels the sons of heaven. The James Moffatt says, "*The angels noticed that the daughters of men were beautiful, and they married them.*" An American Translation reads, "*the sons of the gods noticed that the daughters of men were attractive, so they married whom they liked best.*"

It's relevant that God had given a prophetic word concerning a coming Redeemer, the seed of the woman, which means supernatural conception. It's not the seed of a man; it is the seed of a woman and implies divine intervention. So, humanity was looking for that divine intervention. These angels who fell into sin made a decision and agreed together to choose from the daughters of people, spouses for themselves. When you trace genealogy back, Adam, who was a new kind of *son*, was capable of love and reproduction. **These angelic beings lusted after the beauty of what God had created, and coupled with the fall of man, stepped out of obedience to their mission. They went from being *watchers over*, and *givers to*, to becoming *takers from*.**



OPPOSITE

A latin manuscript of "The Antiquities of the Jews," a twenty volume historiographical work composed by the Jewish historian Flavius Josephus, in the first century A.D Josuphus was a Jewish historian of priestly and royal ancestry, who is to this day respected as one of the most accurate writers concerning the histories of the Hebrew peoples.

They must have appeared to these women and seduced them to believe they were divine beings that were there to help them bear the offspring that will deliver them from their present dilemmas. **Also, Josephus says, "Many angels of God accompanied with women and begat sons that proved unjust and despisers of all that was good because of the confidence they had in their own strength." Flavius Josephus the historian records this as factual truth; of course, he had access to historical records that paralleled the Pentateuch.** The first five books of the Bible are called the Pentateuch. These books were given to Moses by God Himself.

***Antiquities of Nations* says that, "there was a race of the giants who had bodies so large and countenances so entirely different from other men, that they were surprising to the sight and terrible to the hearing." The bones of these men are still shown until this very day, many of which are in private museums, according to Josephus. The book of Josephus reads, "For many angels of God accompanied with women and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength, for the tradition is that these men did what resembled the acts of those whom the Grecians called giants." This notion that fallen angels were the fathers of the old giants¹⁰ was the constant opinion of antiquity. Josephus says further, "The bones of these men are still shown to this very day, unlike to any credible relations of other men."**

The Ante-Nicene fathers also referred to angels as falling into “impure love of virgins and were subjected by the flesh. Of these lovers of virgins, therefore, were begotten those who are called of giants.” Justin Martyr (A.D. 110-165) remarks, “But the angels transgressed... were captivated by love of women, and begat giants.” Methodius (A.D. 260-312) says, “the devil was insolent...as also those angels who were enamored of fleshly charms, and had illicit intercourse with daughters of men.” Both testaments of the Bible teach that some of the angels committed sexual sin and lived contrary to nature. Genesis chapter six, verses one through four, gives the history of that sin. It’s important to remember that the human race was looking forward to the seed of the woman or the Deliverer.

It is paramount to our study to know the purpose of this dark ruler. He instigated, through the fallen angels, a plan to corrupt the human race and to corrupt the bloodline of pure Adamic stock. This corruption brought forth the giants, titans, and tyrant monarchs. The intention was to halt the prophecy that the offspring of the woman will destroy him. This is the motivation of satan: the corruption of the bloodline, so that he might eliminate Adamic stock from being qualified to give birth to the coming redeemer. The seed that will strip him of his authority. It was said to Adam and Eve that the seed of the woman would defeat the dark prince and rescue all humankind. The only way he could stop this was to corrupt the Adamic line, so that he would disqualify them from being able to give birth to the coming Messiah.

The clear revelation that we have of giants in the Scriptures, gives us an understanding of the misinterpretation of **Greek mythology. It’s very obvious that these giants with their superhuman powers, through adulteration, were misunderstood and eventually regarded as gods.** All the nations that came from the union of angels and the daughters of men were giant tribal nations. Some giants had six fingers on each hand and had six toes on each foot. Some of them carried spears weighing from ten to twenty-five pounds according to their stature. Goliath’s spearhead weighed twenty-three and one half pounds. The prophet Samuel and Chronicles refers to these giants as being of abnormal size and living in the Earth. The Hebrew word *Nephil* means giant, bully or tyrant. It’s very obvious that they were huge, abnormal of size and form, and completely inconsistent with the normal man or woman. The human race in comparison, looked very small.

The Hebrew word *Gibbor*, which we will look at later in titles and names of demigods, angered Jehovah God. It means “powerful, giant, mighty or strong man” These words refer to the degree of size and superhuman power or extraordinary strength which was characteristic of every giant people. The *Anakims*, according to the Word of God, were a people great and tall in body. Anak himself was of the giant tribes, and Amman was called a land of giants. Later we will discover some more regarding this name. The *Ammonites* in the Bible were described as *great, many, and tall*. The *Zamzummims* were called giants; or people greatly tall. Bashan is called the land of the giants. **A valley of the giants is mentioned in Joshua.** The valley of *Rephaim*, the name of another branch of giant race, is often mentioned in Scripture.

In the Book of Genesis it reads, *“And it repented the LORD that He had made man on the earth, and it grieved Him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them.”* Also in Genesis it reads, *“The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.”*

It’s incredibly obvious that the Lord was very repentant, and He was going to act against the attempted plan of the dark prince. The Bible said He sighed or breathed heavily. God expressed sorrow with this heavy sign. He was grieved by the kind of destructive violence that was demonstrated by the human race during the reign of the giants. The Word of God says that the whole earth was corrupt and filled with violence. When you examine these Scriptures hastily you will fail to see the significance of what was taking place. Much of this ancient history is slighted by most people. The word “violence” is the Hebrew word *chamac*, to maltreat. It’s a word of injustice, cruelty and oppression. This is obviously the oppression of the giants. We must remember that the efforts to annihilate the Adamic stock were in full force.

Again, we must remember that the notion of fallen angels marrying women and producing a giant race was a constant opinion in antiquity. These giants were cruel and profane. They were called bullies, or heroes; and in the King James Bible, they are called men of renown. Also, remember the original definition of some of the giants was the Hebrew word *Gibbor*. It means giant, powerful, mighty, or a strong man. This race hated people and bullied mankind, filling the earth with violence and choosing to rule people by tyranny. These caused chaos and destruction; and strong-armed humanity to sin after their own desires.

THE SONS OF THE EARTH

A major stumbling block to most individuals regarding this portion from history is Greek and Roman mythology. I have researched back to bring a bridge of conclusive evidence that will remove the shroud off of this crucial time in our beginning. Greek and Roman mythology distorted all these concepts. We are not criticizing these peoples; but rather, disclosing the doctrines of the dark prince, which have been proliferated from the dawn of time as truth. I have authentic history to reveal ancient secrets which have been mysteriously enveloped by superstition. The offspring of the dark prince—his abomination—walked as men who lived, died and are buried in the earth. Yes, they were a giant race who intermarried to keep their bloodline pure *giant*. Their religion was directly given to them by their gods, who have been running rampant from then until now, under the guise of false belief, myth and fables.

DOMAIN OF THE TITANS

Pezron, in the *Antiquities of Nations*, writes that the the ancient fathers—Christians defending the true religion—called Uranus, Saturn and Jupiter, not *gods*, but *titans*—potent princes and mortal men. They knew that these men of war lived and died and were later made gods by their offspring. Ancestral worship is a common practice among many peoples today across the world. These giants or titans were addicted to magic, auguries, satanical delusions, and enchantments. The most feared and revered among them performed human sacrifices and were most inclined to profane and diabolical curiosities.

Saturn's son was *Jupiter*. His reign lasted until his death at one hundred and twenty years old. These titan tribes lived and ruled until as late as five hundred to seven hundred years before Christ. These six generations of titan princes lived and kept their bloodline; ruled by bullish and tyrannical means; served the devil and led armies against humankind. Their tyrannical rule was written in history that parallels our Bible finds. Jupiter is buried on the Island of Crete according to the *Antiquities of Nations*. His tomb was known by location as late as A.D. two hundred and fifty. Jupiter's son was *Mercury*. Mercury went to Egypt on several occasions to learn more soothsaying. He was known to be a false prophet to the gods. He won the favor of Egypt and was given the name *Teutat*. These six generations of titan princes, span from the time of Nabor, the father of Tara, the grandfather of Abraham. We can find that titan princes were in power until Jacob went into Egypt. Titan princes did mighty works and superhuman deeds. They took on themselves the names given in heaven by God. Like most powerful kings of that time they made themselves equal with God. They must have received their information from their fathers, the fallen angels. The works they displayed were supernatural and impossible for man— *godlike*.



The oldest known depiction of Stonehenge, depicting a giant assisting Merlin with its construction.

People deified these six generations of titan rulers as gods. The first, or oldest, was Maneus, then Acmon, then Uranus, then Saturn, Jupiter, and finally Mercury. We should keep in mind that this transpired before the Grecian and Roman Empires were established; therefore, none of this study includes mythological histories. This study precludes all mythology. You can see how these powerful titans were named gods and later became the thread of fables and myth. Pezron states that the companions of these titans were granted the appellation “*descendants of the gods*”. The testimony of Sanchoniathon quoting Eusebius regarding the antiquities of the Phoenicians, calls these companions “*Il*”. In the Phoenician tongue it is translated *strong, potent, gods, or Elohim*.

THE MYSTERY OF THE FLOOD

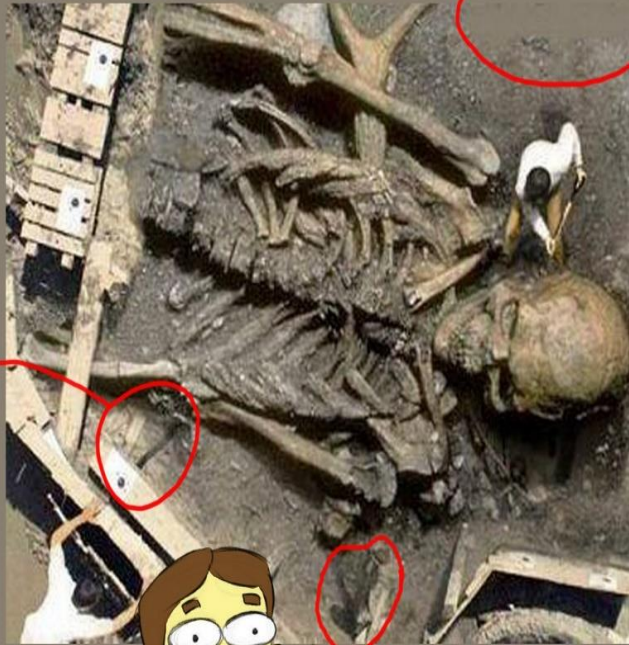
Enoch was one of the very exceptional and unique figures in Bible history. He lived at a time when people did not walk with God. His name meant initiator or forerunner. He was the initiator of a relationship with God when no man had a relationship with Jehovah God. The prophet Enoch was one of three men that were mentioned as godly in the midst of a world that had fallen into degradation and idol worship. Enoch and Noah were the only Antediluvians who walked with God. Able, Enoch and Noah are the only ones referred to in the Bible as being godly during these ancient times.

The Word of God says Enoch walked with God after he had his son Methuselah for three hundred years. Enoch also had other sons and daughters. It is very possible that before Methuselah was born God spoke to His prophet regarding the flood, because his son’s name meant, “*when he is dead, it (the deluge) shall come.*” Enoch also foretold of the second coming of Christ. He was a very accurate prophet. The Bible says that Enoch *walked* with God. The Hebrew word is *halak*, meaning “to walk up and down and be conversant.” This may have been the same type of walk that Adam enjoyed with God in the garden before his fall from grace. We see that through walking with God, Enoch received faith. He was translated, so that he did not see death according to the eleventh chapter of Hebrews. Translating faith must have filled his life as God communicated to him the things that gave him courage; because “*he had this testimony that he pleased God.*” He was a man who never saw death. When all of the human race was separated from God, this man maintained three hundred years, believing and pleasing the God that would translate him in the same way as the prophet Elijah. He was a seer—*Enoch was a visionary.*¹

¹ Harfouche, C., Harfouche, R., Harfouche, D. C., & Harfouche, D. R. (2011). [*Battles of the elohim: they walked as men*](#). Shippensburg, PA: Destiny Image.

HERE'S SOME THOUGHTS AND OBSERVATIONS THAT CONVINC ME OF THE DOCTORED NATURE OF THIS PHOTO.

This transition between the mud and the sand here is pretty poorly done. Very abrupt. I would have used a slightly softer Photoshop airbrush tool for this mask.



They didn't even bother taking out the shadow of the post and even a piece of the post from the original photograph.



YOU CAN ACTUALLY STILL SEE THE CAST SHADOW OF THE SKELETON FROM THE ORIGINAL PHOTO.

WHAT THE BIBLE SAYS:

GENESIS 6:4

THERE WERE GIANTS IN THE EARTH IN THOSE DAYS; AND ALSO AFTER THAT, WHEN THE SONS OF GOD CAME IN UNTO THE DAUGHTERS OF MEN, AND THEY BARE CHILDREN TO THEM, THE SAME BECAME MIGHTY MEN WHICH WERE OF OLD, MEN OF RENOWN.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. - Jude 1:6

THE MEANING OF “SONS OF GOD” IN GENESIS 6:1-4

by Trevor J. Major, M.Sc., M.A.

Genesis 6:1-4 speaks of the universal degeneration of man into ungodliness prior to the equally universal, worldwide Flood of Genesis 6-9. What, then, is the significance of these verses to the beliefs of the Christian? As will be discussed in detail below, these verses either present a historical account, or make the writer of Genesis a perpetrator of myths; they either provide sufficient warrant for the Noahic Flood, or they mock it; they either are consistent with biblical teaching, or they contradict it and promote false doctrine. An overview of previous works dealing with this passage also sheds light on the influence of prior assumptions. Almost without exception, those scholars who accept the Documentary Hypothesis, and who otherwise have little regard for the inerrancy and divine inspiration of the Bible, reach one conclusion, and those who respect Scripture come to quite a different conclusion. Most of this controversy surrounds the meaning of “sons of God” in verses two and four, and so after I outline the passage and note problems in translation, I will present some possibilities for the meaning of the phrase “sons of God.”

BACKGROUND TO GENESIS SIX

Overall Context. While it is recognized that Genesis 4 and 5 contain many interesting problems in their own right, the following outline is intended merely to provide a contextual background to the problem in chapter 6. Verses three and four of Genesis 4 discuss the offering of sacrifices by Cain and Abel. However, it soon becomes apparent that these sons of Adam and Eve exhibit contrasting attitudes toward God. Cain offered to God a sacrifice of such a nature that was unacceptable to God, for it is recorded that the Lord had no respect for Cain’s offering (vs. 5). In verses six and seven, God reproached Cain for the inadequacy of his sacrifice, and admonished him to “do well.” It appears, however, that Cain did not react to such guidance with humility and a penitent attitude, and in his jealousy murdered Abel (vs. 8). To compound the seriousness of both an unfit sacrifice and a murder, Cain denied his crime when confronted by Jahweh (vs. 9).

One thus is led to infer that Cain possessed ungodly attributes, not so much by the fact that he committed murder, but that he failed to worship God in the proper manner, and then lied to Him. God's response was to exile Cain (vss. 12-16) to a land away from his parents. The generations of Cain, which are listed in verses 17-24, include Lamech, who already had abandoned the concept of a monogamous marriage, and who boasted of his violence (verses 23-24). Other Cainites are noted for material pursuits, including Jabal (animal husbandry), Jubal (musicianship), and Tubal-Cain (metal working). Meanwhile, Adam and Eve bore another son of note named Seth (although Adam and Eve had more children, 5:4). With the arrival of Seth and his son Enosh (4:26a), the writer notes: "Then began men to call upon the name of Jehovah" (4:26b), as if there was now a renewed spirit of devotion toward God. **Seth's descendants (5:6-32) included Enoch, of whom it is said, "he walked with God: and he was not; for God took him" (5:24). The concept of "walking with God" probably means that Enoch was in spiritual communion and favor with God—an interpretation supported by the writer of Hebrews, who remarked of the patriarch that he did not see death because "he had been well-pleasing unto God" (Hebrews 11:5). Finally, Lamech is seen to rejoice in the birth of his son Noah, in whom he saw the hope of comfort in their work and toil (5:29). Later, Noah became the one who "found favor in the eyes of Jehovah" (6:8). However, this latter verse presents a problem in understanding the state of the pre-flood peoples: the inspired writer gives examples of those who are quite worldly (e.g., Lamech), and those who are favored by God (e.g., Enoch), but then a situation arises in which only one man is considered "perfect [i.e., blameless] in his generations."** In fact, the state of affairs had reached such a point that when God viewed mankind, He was grieved over the total wickedness and unrepentant state into which people had fallen (6:5).

From verse nine onwards, Noah is instructed by God to prepare a means of rescuing a component of humanity and the living world from a flood that will destroy all life on land (6:17). What, then, changed the spiritual condition of humanity to such a degree that God would bring about a universal destruction? It is my view that the verses between the end of chapter five, and verse five of chapter six, provide the reason, or at least the grounds, for the Noachic Flood. The thrust of the following discussion is to find a reasonable solution consistent with the language, context, and Scripture in general. Some Notes on Translation As the passage is relatively brief, it would be useful to quote it in its entirety.

And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, (2) that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. (3) And Jehovah said, My Spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years. (4) The nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.

With regards to the translation, the following notes on key words or phrases will help when discussing problems with the above passage in the remainder of this work. 1. “Men” is translated from ha’adham, and “daughters” from benoth. The critical questions here are as follows: Are these the same men and daughters mentioned in the succeeding verses?; and, Are the “daughters” merely female offspring, or does the word convey a broader meaning? 2. The expression “sons of God” is taken from bene-ha’elohim, while “daughters of men” is derived from benoth ha’adham. While few would argue with the common rendering of the latter phrase, some would say that the former should read “sons of the gods” or “lesser gods.” Although a reference to a plurality of gods or god-like characters may be inferred, the word ‘elohim in the Old Testament most often refers to the One God of the Israelites, and hence the former usage cannot be used to affirm the pagan definition as the only option. The word “fair” (referring to “daughters of men”) can be equally translated “beautiful” (as in the more modern versions). Maars further suggests that this could mean “sexually appealing.” “They took them wives” (referring to the actions of the sons of God) is the common Hebrew expression for marriage. Lastly, “all that [or “whomever”—NAS] they chose” probably is intended to mean the indiscriminate selection of mates. 3. Most versions capitalize the word “Spirit,” clearly indicating their translators’ belief that it refers to the Holy Spirit, although this is not necessarily the case. Willis considers that “spirit” refers to the Godgiven breath of man (Genesis 2:7), over which God has ultimate control (Numbers 16:22). The word yadhon has been rendered variously as contend, strive, or abide; the etymology is uncertain. It is usually taken to mean that “God will not forever bear the consequences of man’s sin.” 4. The translators of many versions chose to transliterate the Hebrew Nephilim (“to fall”), in order to avoid problems in deriving its meaning.

Immediate Context. According to various scholars, ha'adham in verse one refers to all men everywhere then existing. However, such an interpretation results in either misunderstanding or inconsistency due to consequent restrictions placed on the meaning of the corresponding phrase "daughters of men" in verse two. Misunderstanding arises when the "daughters of men" are also considered the whole of mankind, in which case the "sons of God" are excluded from the human population designated "men." The thrust of this first option centers on the possible involvement of divine beings, the merits of which will be considered later. Inconsistency occurs when "men" is taken to mean all mankind in the first verse, but only some of mankind in the form of "daughters of men" in the second. In this latter interpretation, the "sons of God" and the "daughters of men" are seen as two components of mankind who are multiplying. Thus, ha'adham in verse two must be made to carry a more limited sense than the word in verse one. The problem with the second option, as critics often have pointed out, is that it forces an unnatural shift in meaning that may not be the intention of the passage. However, if the initial premise of the second option is correct (that two groups of mankind are under discussion), then consistency may be maintained if the men of verse one also are considered a subset of the population in general. Thus, the daughters born to men in verse one equate with the "daughters of men" in verses two and four. In this respect also, the phrase "with man" (ba'adham) is found in verse three between references to both daughters and sons, yet occurs with no similar qualifications. It is likely, therefore, that the men whom God is viewing in verse three includes all humanity and not just the "daughters of men." As to the range in meaning of the word "daughters," the natural conclusion is to assume a reference is here being made to female offspring exclusively. However, the word also may be equated with both males and females, as in the singular collective for the inhabitants of a place or city; especially "daughter of Zion." While, I prefer the latter view, it is not necessary to insist on one interpretation over another. As I will show, the overall effect is the same in either case. If it is understood that verse three expresses the result of what has occurred prior to that time, where is the adequate reason in verses one and two? Unfortunately, nowhere in the immediate context of the passage is the wrongdoing of the people explained. "To understand this section, and appreciate the causes of this complete degeneracy of the race, we must first obtain a correct interpretation of the expressions 'sons of God' and 'daughters of men.' "

Defining the “Sons of God.” The word “son” (ben) has a far wider meaning in Hebrew than it does in contemporary English use, and occurs some 4,850 times in the Hebrew Bible. The most common meaning is of a son, as in the male offspring of his parents (Genesis 5:4), but in general terms the word refers to a variety of relationships in which a person or object belongs to, or is influenced by, someone or something. A son could be citizen of a city (Psalm 147:13), a student (Proverbs 1:10), or an arrow (Job 41:28). The expression “sons of God” refers to some entity somehow related to God, whether by birth, creation, ownership, or characteristic, it is impossible to say from the phrase alone. The only way to examine the issue further is to study the use of the phrase in Scripture and other literature sources. The phrase “sons of ‘elohim” is used in Job 1:6; 2:1; 38:7, as well as in Genesis 6:2,4. In each of the former cases, the reference is to angels. Psalms 29:1 and 89:7 use the phrase “sons of ‘elim,” which may refer to heavenly objects. “Sons of ‘elyon” (Psalm 82:6) may refer to the elders of Israel.¹³ Daniel (3:25) uses the phrase “like a son of ‘elohin,” which has reference to spiritual beings of some description. In addition, God’s chosen nation Israel often is portrayed as the spiritual son or child of God (cf. Deuteronomy 32:5; Isaiah 45:11; 43:6; Jeremiah 3:4; Hosea 1:10; 11:1). The whole point here is that a precise meaning as to who or what the “sons of God” are, cannot be gained simply from a study of the phrase divorced from either its immediate or broader context.

INTERPRETATION OF GENESIS 6:1-3

First Hypothesis Discussed. The fact that bene-ha ‘elohim and similar forms occur in the Old Testament and extra-biblical literature, and often refer to angels or minor deities, respectively, provides one with a strong incentive to conclude that the “sons of God” in Genesis 6:2,4 also must refer to spiritual beings. In this case, the “daughters of men” would then be females of the human race or mankind in general (see notes on verse two). However, having defined the phrase in the preceding manner, there is still a considerable information gap. Somehow one must explain why angels left their heavenly abode, and why their marriage to human females precipitated God’s judgment. A whole story must therefore be fabricated so as to offer a solution to these problems.

In fact, the “story” goes something like this: Once upon a time, some angels were in heaven looking at the women of the world and, noticing how beautiful they appeared, those angels became full of lust [or had a desire to reproduce themselves, or desired to exalt themselves, depending on the version of the story]. They left their proper abode (heaven) and rightful duties, took on the form of men, and chose the wives they desired from among the population. In the course of these events, Enoch tried to intercede on behalf of what is now corrupted humanity, prophesying the destruction of man by a great flood unless the demons departed. Needless to say, Enoch did not succeed in ridding mankind of these fallen angels, and thus God found it necessary to destroy all life, except for righteous Noah and his family. The above account is the gist of the story in the pseudepigraphal apocalyptic books of Enoch, and is similar in many respects to various myths of Near Eastern peoples. This “explanation” of Genesis 6:1-4 is favored by liberal scholars and the higher critics because the passage can then be rendered mythological and ahistoric. A number of scholars argue that Near Eastern ideas on the assembly of divine beings are rife throughout the Bible & thus Genesis 6:1-4 is merely a “fragment of mythical narrative” having Ugaritic parallels. It would not occur to these writers that perhaps the Bible’s rendering is based on the original event, and is accurate because of the guidance of the Holy Spirit. And while the myths of neighboring peoples have their origin in a common event, true history has been corrupted and embellished by man over time.

First Hypothesis Refuted. The Book of Enoch is given credit as the “earliest interpretation” of this passage, and early Christians such as Tertullian, Irenaeus, Origen, and Clement of Alexandria are supposed to have been influenced by these writings. Even Jude and Peter are purported to refer to Enoch as if Holy Scripture.

However, the validity of Enoch is highly questionable & its interpretation cannot be given credence as God’s Word for the following reasons.

First, while the book may be named after Enoch, it was not written by him.

In fact, it probably was written by a number of people in early Maccabean to late pre-Christian times. Enoch is believed to reflect events surrounding the Maccabean revolt, and was used extensively by Essenes (as is evinced by the findings at Qumran), perhaps because of the many references to a coming Messianic kingdom.

And second, because of the inconsistencies and contradictions that permeate Enoch and the other pseudepigraphal books, their canonicity was accepted by neither the New Testament writers nor the early Church Fathers. The latter may have drawn upon the books for homiletical or devotional purposes, but that was all. Jude 14-15 may be a reference to Enoch & the Assumption of Moses, although the latter cannot be checked because the book no longer exists and its origin is unknown. However, such usage by inspired writers does not prove the inspiration of non-biblical sources. **Green makes the very pertinent point that Paul quoted from the Greek poets Aratus, Menander, and Epimenides, but this obviously was done for preaching purposes in order to facilitate his outreach to his audience.** Yet neither Paul nor Jude uses the quotes in the manner of “it is written” or “the Scriptures say.” As Geisler and Nix observed: “Truth is truth no matter where it is found, whether uttered by a heathen poet, a pagan prophet..., or even a dumb animal...” In further support of the angel explanation, writers quote Jude 6-7 and 2 Peter 4,5, both of which discuss rebellious angels and their consignment to a dark prison until the day of judgment. It is apparent, however, that if Jude and Peter are referring to Genesis 6, it is only on the prior assumption that the latter passage is in fact about fallen angels. **In fact, these New Testament passages nowhere refer to angels partaking in earthly marriages and having children.** Even if one suggests that the word “these” in Jude 7 has its precedent in verse six, the passage clearly refers to fornication and homosexuality, whereas Genesis 6:2 refers to proper marriage. In addition, other parts of Enoch do not include the marriage element in the stories surrounding the fall of angels, and so it is inconsistent to say Jude is attempting to teach doctrine from one part of Enoch while ignoring contradictory statements in other parts. **Peter and Jude are not condoning the stories in Enoch, and “give no credence to these fables of a Jewish gnosticizing tradition.”** Attempts to substantiate a second fall of angels (i.e., in addition to that which can be inferred from the appearance of Satan in Genesis 3:1-6) violate Scripture in every way, apart from the violence done to Jude and Peter. An explanation can be acceptable only if it is logically consistent with biblical teaching on angels. Thus, an answer must be found in theology, not philology.

Note the following: (a) Prior to Genesis 6:1-4, no mention is made of angels—not even their creation (although this does not mean to say they were not included in the acts of creation in Genesis 1); (b) **Jesus taught (Matthew 22:30, Mark 12:25, Luke 20:34) that angels neither marry nor are given in marriage. While they often take on a male form while acting as messengers of God on Earth, they do not function as physical or sexual beings. Angels have been observed to eat (Genesis 18:8; 19:3), but this is a far cry from breeding, and besides, who is to say that their eating was not simply for purposes of courtesy, rather than for sustenance?** It is impossible to imagine how angels could have acquired totally new characteristics merely by virtue of their fall. Interpretations of Genesis 6 aside, there is no instance of angel/human interbreeding in the Bible; (c) The judgment in verse three specifically refers to men and not “sons of God” or angels. It is inconsistent to argue that God would punish the tempted and not the tempters. If Genesis 6:1-4 is paralleled to chapter three, as Willis suggests, one can see that Satan (the tempter) is judged or cursed first, and then Adam and Eve (the tempted). For the sentence to be universal, those who are judged must refer to all humanity (‘adham), thus incorporating both “sons of God” and “daughters of men”; (d) Angels never are called “sons of God” in Genesis,³⁴ or anywhere else in the Pentateuch; (e) The reference to angels as “sons of God” in Job 1:6 is contrasted with Satan; good spiritual beings are thus contrasted with evil spiritual beings, not with earthly beings. Further, it is incongruent to suggest that the minions of Satan, the demons of hell, should be described as sons of God in the same manner as angels are described in Job. Therefore, the “sons of ‘elohim” comparison between Job and Genesis should not be viewed as a direct analogy; (f) The Alexandrine text of the Greek Old Testament translates bene-ha’elohim as **“angels of God,” which certainly demonstrates the pervading view of Jews in Alexandria during the third century B.C.** However, other versions read “sons of God” in Genesis 6:1,2, while nearly all versions read “angels of God” in Job 1:6; 2:1; 38:7.³⁷ **Thus, if any power of definition is ascribed to the Septuagint at all, it would seem to contradict the claims concerning the consensus of Jewish opinion, some of whom obviously thought that Genesis 6 did not refer to angels.** While interpreting “sons of God” as divine beings may at first seem an obvious and attractive option (especially given the references in Job), this view cannot be substantiated with regard to the total biblical teaching on angels.

However, such an interpretation can be inconsistent both contextually and doctrinally, and the definition an unnecessary imposition. The key to this passage, therefore, is to determine its relationship to the characteristics of the antediluvian generations described in preceding chapters, and the ensuing judgment in the form of the Noahic Flood. Notice, as Thomas does, the contrast between the descendants of Cain and the descendants of Seth. Through their activities, it can be seen that the Cainites possessed characteristics of cleverness, culture, and civilization. Furthermore, by the ungodly behavior of Lamech, they generally are portrayed as earthly, selfish, sensual & authority unto themselves. Of course, there is nothing intrinsically wrong with the professions associated with the Cainites, and Lamech is the only one (apart from Cain) specifically cited as sinful, but note that nothing positive is said of them in a spiritual sense. One therefore cannot help but notice the contrast given in 4:26 with the arrival of Seth. The Sethites were noted by their devotion (4:25), consecration (26), fellowship (5:22), testimony (Hebrews 9:5), service (5:29), and righteousness (6:8) in the sight of God. Thus, after the generations of Cain & Seth have been outlined in chapters four and five, and 6:2 then speaks of two groups of people, is it not reasonable to conclude that the earlier familial division is being carried on into the later discussion? If this is the case, the “sons of God” expression is used in a spiritual or covenantal sense referring to those who possessed characteristics of faithful service to God. The “daughters of men” would then be those of a worldly disposition. Given the contrasting nature of the two lines of descendants shown previously, I suggest that the “sons of God” were the godly Sethites, while the “daughters of men” were the worldly, ungodly Cainites. Such a distinction also parallels the Israelites of the Old Covenant and the Christians in the New. If this explanation is applied, the events of those times fall logically into place. For example, and most important, the reason for the Flood becomes evident. One could conclude that the judgment was delivered purely on the basis of mixed and/or indiscriminate marriage on the part of the Sethites. Indeed, morally mixed marriages are reprobated repeatedly throughout the Old Testament (Genesis 24:3,4; 28:1; Exodus 34:15,16; Deuteronomy 7:3). However, it probably is better to consider the judgment was given not merely on the basis of mixed marriages, but also on the failure of the sons of God and the daughters of men to maintain their spiritual integrity despite those marriages. Thus, universal destruction is prescribed for universal sinfulness.

It is easy to see how this situation may have arisen, especially if the phrase “multiply on the face of the ground” indicates that the Cainites were increasing in great numbers, in which case the influence of the numerically superior Cainites may have been overwhelming. **Through intermarriage, the Sethites would have become subsumed both racially and morally: it would be easier for the Sethites to descend to the moral level of their newly acquired relatives than for the converse to occur.** God already had promised a way of overcoming sin through a descendant of Adam and Eve (Genesis 3:15), and hence must have decided that **unless He intervened in a miraculous way, the integrity of the messianic line would be defiled, and man would have no chance of redemption.** Therefore, the sons of God departing from their mission and marrying in an improper manner, leading to an overwhelming apostasy, provides the appropriate connection between the parallel genealogies of Genesis 1-5 and the Noachic Flood of Genesis 6-9. **120 years—Life Span or Probationary Period?** While the meaning of the phrase “yet shall his days be a hundred and twenty years” has no direct relevance to the “sons of God” expression, it is convenient at this time to discuss this part of verse three before moving on to an analysis of verse four. Most scholars support the idea that 120 years refers to a period of grace or probation in between God giving Noah his instructions, and the Flood finally coming upon the Earth. Also, there were at least one hundred years between Noah receiving his instructions from God soon after his sons were born, at which time he was 500 years of age (Genesis 5:32), and the Flood commencing when Noah was 600 years old (Genesis 7:6). Thus, the time frame separating these two events is consistent with the “period of grace” interpretation.

THE “NEPHILIM” OF VERSE FOUR

The diversity of interpretations of the nature of the nephilim in verse four makes it evident that the preceding three verses exert only minor constraining power on the definition of these antediluvian men. Probably because the Septuagint translates the word nephilim as giant, and the King James Version carried this definition through, the majority of scholars are inclined to the view that these were men of gigantic stature. This also appears consistent with the only other occurrence of the word in Numbers 13:33, where the returning spies describe themselves as being “grasshoppers” by comparison with the nephilim. The word itself generally is considered to be derived from the verb naphal meaning “to fall.” From this, liberal critics interpret nephilim to mean “those fallen from heaven,” in reference to their progenitors’ angelic origins. Thus, in this line of thinking, the nephilim must be a fantastic race of some description because they are the offspring of the mythological marriages described in verse two. Or, extrapolating in the reverse direction, it is argued that the “sons of God” must be angels because the word nephilim means fallen from heaven.

In either case, no one proposes that Goliath or the sons of Anak had angelic forbears, so why suggest it here? Although there is nothing wrong in proposing that a tribe of tall peoples lived in those days, the full explanation may lie beyond a mere physical interpretation. The whole problem with verse four is relating the allusion to these men who were mighty or strong & “men of renown [name]” to the context of the degradation of humanity.

An answer may lie in the reference to nephilim in Numbers 33. Note that when the spies returned from Canaan, they reported that the people were strong and the cities fortified, and the descendants of Anak lived there (vs. 28). But when Caleb challenged the people to possess the land, the spies resorted to hyperbole, saying the inhabitants were stronger and bigger than they, “the land eateth its inhabitants,” and the nephilim, sons of Anak were there, with the Israelites being as grasshoppers in their sight (vss. 30-33). So, while these nephilim could have been tall & strong (with some exaggeration by the spies being considered), their obvious military prowess may have struck fear into the Israelites. This encounter could have been an early reference to the Philistines who occupied that region, who often were portrayed as fearsome fighters, and later included the champions Goliath and Saph. Thus, nephilim may not have been a reference to a racial group as such, but rather to those of a fearsome character. This would also be consistent with the description of the nephilim in the latter half of verse four in terms often used for military heroes or champions, warriors, and tyrants. The difficulty of the expression “in the earth in those days, and also after that” also may be overcome. To some, it means that these nephilim existed prior to the marriages, and afterwards as well, most adding the Nephilim belonged to the Cainite line, but who also resulted from mixed marriages. The purpose of the verse would be, in this case, to give example of the terrible conditions in those times, showing how men were given to war and making a name for themselves, rather than pursuing righteousness. But again, what would be the purpose of mentioning at this point - that - such ungodliness existed prior to and after the union mentioned in verse two and reiterated in verse four? The idea that mankind had descended into ungodliness had been well stated in the preceding verses.

In the antediluvian world, the Sethites may have become warring as part of their assimilation into the Cainites, or perhaps they allowed themselves to be subjugated by tyrants. Thus, one should consider not so much the fact of the nephilim, but the effect they had on the population. Moses, writing through inspiration, may be making a comparison between the influence of the godless before the Flood, and their influence at the time when the Israelites were supposed to occupy the land. **The result in the former was a universal Flood, and in the latter, Yahweh's chosen people were condemned to forty years' wandering in the wilderness. On each occasion, perhaps, these fierce warriors caused the faithful to stumble through lack of courage, rather than trusting in God and acting according to His will. . . It is preferable to seek an explanation that considers more than the mere existence and physical attributes of the men mentioned in verse four. Just as the mere fact of the marriages is not the key problem in verse two, but rather the effect of those marriages on those who should be faithful, so also the effect of the tyrannical warrior-type people should be given a spiritual, rather than wholly physical, interpretation.**

CONCLUSION

While Genesis 6:1-4 possesses many difficult aspects of interpretation, its general meaning may be ascertained by the examination of the peripheral context and doctrinal principles in both Old & New Testaments. The latter procedure eliminates a popular explanation that defines the "sons of God" as angels.

Instead, the overall context suggests that the “sons of God” and “daughters of men” exist as an antithetical parallelism, and refer to the godly Sethites (Genesis 4:26) and worldly Cainites (4:11), respectively. The unsanctioned and improperly motivated marriages between these two groups (6:2) led to the total moral breakdown of the existing world order (6:5), the exception among them being Noah and his family (6:8).

Further, the nephilim shouldn't be considered strange, mythological offspring of this union, but rather as a class of tyrannical warriors who maintained a faith-breaking reign of terror. In this respect, they serve as a deliberate parallel to the nephilim of Numbers 33, who also caused God's people to stumble. Problems in the interpretation of the phrase “sons of God and daughters of men,” and difficulties in defining the nature of the nephilim in verse four, can be overcome through consideration of the influence of an overwhelming majority of ungodly on the spiritual integrity of a lesser group of worshipful people. Thus, rather than examining merely the act of marriage, or the presence of nephilim, one should consider the effect of these evil influences in order to provide sufficient cause for the corresponding divine judgment. The cleansing Flood of Noah was brought about to maintain the sacred messianic lineage, and thus a single generation was left to repopulate the earth (9:1). Although man still was capable of evil and a life devoted to ungodliness (e.g., 9:22), God promised that there would never be a flood to destroy the Earth again (9:11). Through the descendants of Noah's son Shem (9:26), Jesus Christ the Son of God came to complete the Christocentric theme of the Old Testament (Matthew 5:17).

Keil and Delitzsch Biblical Commentary on the Old Testament

[Genesis 6:1-2](#) To understand this section, and appreciate the causes of this complete degeneracy of the race, we must first obtain a correct interpretation of the expressions "sons of God" (האלהים בני) and "daughters of men" (האדם בנות). Three different views have been entertained from the very earliest times: the "sons of God" being regarded as (a) the sons of princes, (b) angels, (c) the Sethites or godly men; and the "daughters of men," as the daughters (a) of people of the lower orders, (b) of mankind generally, (c) of the Cainites, or of the rest of mankind as contrasted with the godly or the children of God. Of these three views, the first, although it has become the traditional one in orthodox rabbinical Judaism, may be dismissed at once as not warranted by the usages of the language, and as altogether unscriptural. The second, on the contrary, may be defended on two plausible grounds: first, the fact that the "sons of God," in [Job 1:6](#); [Job 2:1](#), and [Job 38:7](#), and in [Daniel 3:25](#), are unquestionably angels (also אלים בני in [Psalm 29:1](#) and [Psalm 89:7](#)); and secondly, the antithesis, "sons of God" and "daughters of men." Apart from the context and tenor of the passage, these two points would lead us most naturally to regard the "sons of God" as angels, in distinction from men and the daughters of men. According to the scriptural view, the heavenly spirits are creatures of God, and not begotten from the divine essence. Moreover, all the other terms applied to the angels are ethical in their character. But if the title "sons of God" cannot involve the notion of physical generation, it cannot be restricted to celestial spirits, but is applicable to all beings which bear the image of God, or by virtue of their likeness to God participate in the glory, power, and blessedness of the divine life. When Delitzsch objects to the application of the expression "sons of Elohim" to pious men, because, "although the idea of a child of God may indeed have pointed, even in the O.T., beyond its theocratic limitation to Israel ([Exodus 4:22](#); [Deuteronomy 14:1](#)) towards a wider ethical signification ([Psalm 73:15](#); [Proverbs 14:26](#)), yet this extension and expansion were not so completed, that in historical prose the terms 'sons of God' (for which 'sons of Jehovah' should have been used to prevent mistake), and 'sons (or daughters) of men,' could be used to distinguish the children of God and the children of the world," - this argument rests upon the erroneous supposition, that the expression "sons of God" was introduced by Jehovah for the first time when He selected Israel to be the covenant nation. So much is true, indeed, that before the adoption of Israel as the first-born son of Jehovah ([Exodus 4:22](#)), it would have been out of place to speak of sons of Jehovah; but the notion is false, or at least incapable of proof, that there were not children of God in the olden time, long before Abraham's call, and that, if there were, they could not have been called "sons of Elohim." The idea was not first introduced in connection with the theocracy, and extended thence to a more universal signification. It had its roots in the divine image, and therefore was general in its application from the very first; and it was not till God in the character of Jehovah chose Abraham and his seed to be the vehicles of salvation, and left the heathen nations to go their own way, that the expression received the specifically theocratic signification of "son of Jehovah," to be again liberated and expanded into the more comprehensive idea of $\nu\iota\omicron\theta\epsilon\sigma\iota\alpha\ \tau\omicron\upsilon\ \Theta\epsilon\omicron\upsilon$ (i.e., Elohim, not $\tau\omicron\upsilon\ \kappa\upsilon\pi\iota\omicron\upsilon$ equals Jehovah), at the coming of Christ, the Saviour of all nations. If in the olden time there were pious men who, like Enoch and Noah, walked with Elohim, or who, even if they did not stand in this close priestly relation to God, made the divine image a reality through their piety and fear of God.

Again, the antithesis "sons of God" and "daughters of men" does not prove that the former were angels. It by no means follows, that because in [Genesis 6:1](#) [דָּאָם](#) denotes man as a genus, i.e., the whole human race, it must do the same in [Genesis 6:2](#), where the expression "daughters of men" is determined by the antithesis "sons of God." And with reasons existing for understanding by the sons of God and the daughters of men two species of the genus [דָּאָם](#), mentioned in [Genesis 6:1](#), no valid objection can be offered to the restriction of [דָּאָם](#), through the antithesis Elohim, to all men with the exception of the sons of God.

The question whether the "sons of Elohim" were celestial or terrestrial sons of God (angels or pious men of the family of Seth) can only be determined from the context, and from the substance of the passage itself, that is to say, from what is related respecting the conduct of the sons of God and its results. That the connection does not favour the idea of their being angels, is acknowledged even by those who adopt this view. "It cannot be denied," says Delitzsch, "that the connection of [Genesis 6:1-8](#) with [Genesis 4](#) necessitates the assumption, that such intermarriages (of the Sethite and Cainite families) did take place about the time of the flood (cf. [Matthew 24:38](#); [Luke 17:27](#)); and the prohibition of mixed marriages under the law ([Exodus 34:16](#); cf. [Genesis 27:46](#); [Genesis 28:1](#).) also favours the same idea." But this "assumption" is placed beyond all doubt, by what is here related of the sons of God. In [Genesis 6:2](#) it is stated that "the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose," i.e., of any with whose beauty they were charmed; and these wives bare children to them ([Genesis 6:4](#)). Now [אִשָּׁה לָקַח](#) (to take a wife) is a standing expression throughout the whole of the Old Testament for the marriage relation established by God at the creation, and is never applied to [προρνεία](#), or the simple act of physical connection. This is quite sufficient of itself to exclude any reference to angels. For Christ Himself distinctly states that the angels cannot marry ([Matthew 22:30](#); [Mark 12:25](#); cf. [Luke 20:34](#).). And when Kurtz endeavours to weaken the force of these words of Christ, by arguing that they do not prove that it is impossible for angels so to fall from their original holiness as to sink into an unnatural state; this phrase has no meaning, unless by conclusive analogies, or the clear testimony of Scripture.

(Note: We cannot admit that there is any force in argument that "the begetting of children on the part of angels is not more irreconcilable with a nature that is not organized, like that of man, on the basis of sexual distinctions, than partaking of food is with a nature that is altogether spiritual; and yet food was eaten by the angels who visited Abraham." For, in the first place, the eating in this case was a miracle wrought through the condescending grace of the omnipotent God, and furnishes no standard for judging what angels can do by their own power in rebellion against God. And in the second place, there is a considerable difference between the act of eating on the part of the angels of God who appeared in human shape, and the taking of wives and begetting of children on the part of sinning angels. We are quite unable also to accept as historical testimony, the fables of the book of Enoch (ch. 6ff.) about the 200 angels, with their leaders, who lusted after the beautiful and delicate daughters of men, and who came down from heaven and took to themselves wives, with whom they begat giants of 3000 (or according to one MS 300) cubits in height.)

But it is thought by some, that even if τούτοις in Jde 1:7 do not refer to the angels in Jde 1:6, the words of Jude agree so thoroughly with the tradition of the book of Enoch respecting the fall of the angels, that we must admit the allusion to the Enoch legend, and so indirectly to [Genesis 6](#), since Jude could not have expressed himself more clearly to persons who possessed the book of Enoch, or were acquainted with the tradition it contained. Now this conclusion would certainly be irresistible, if the only sin of the angels mentioned in the book of Enoch, as that for which they were kept in chains of darkness still the judgment-day, had been their intercourse with human wives. For the fact that Jude was acquainted with the legend of Enoch, and took for granted that the readers of his Epistle were so too, is evident from his introducing a prediction of Enoch in Jde 1:14, Jde 1:15, which is to be found in ch. i. 9 of Dillmann's edition of the book of Enoch. But it is admitted by all critical writers upon this book, that in the book of Enoch which has been edited by Dillmann, and is only to be found in an Ethiopic version, there are contradictory legends concerning the fall and judgment of the angels; that the book itself is composed of earlier and later materials; and that those very sections (ch. 6-16:106, etc.) in which the legend of the angel marriages is given without ambiguity, belong to the so-called book of Noah, i.e., to a later portion of the Enoch legend, which is opposed in many passages to the earlier legend. The fall of the angels is certainly often referred to in the earlier portions of the work; but among all the passages adduced by Dillmann in proof of this, there is only one (19:1) which mentions the angels who had taken wives. From these passages it is quite evident, that the legend concerning the fall of the angels and stars sprang out of [Isaiah 24:21-22](#) ("And it shall come to pass in that day, that the Lord shall visit the host of the height [המרום צבא, the host of heaven, by which stars and angels are to be understood on high i.e., the spiritual powers of the heavens] and the kings of the earth upon the earth, and they shall be gathered together, bound in the dungeon, and shut up in prison, and after many days they shall be punished"), along with [Isaiah 14:12](#) ("How art thou fallen from heaven, thou beautiful morning star!"), and that the account of the sons of God in [Genesis 6](#), as interpreted by those who refer it to the angels, was afterwards combined and amalgamated with it. These different legends, describing the judgment upon the stars that fell from heaven, and the angels that followed Satan in seducing man, in just the same manner as the judgment upon the angels who begot giants from women, were in circulation at the time when the Epistle of Jude was written; Peter and Jude make no allusion to angel marriages, therefore, have thought well to leave it out when quoting this parallel to Jde 1:6. Under these circumstances, the silence of the apostles as to either marriages or fornication on the part of the sinful angels, is a sure sign that they gave no credence to these fables of a Jewish gnosticizing tradition.)

As man could indeed destroy by sin the nature which he had received from his Creator, but could not by his own power restore it when destroyed, to say nothing of implanting an organ or a power that was wanting before; so we cannot believe that angels, through apostasy from God, could acquire sexual power of which they had previously been destitute.

Barnes' Notes on the Bible

And Enoch also, the seventh from Adam - The seventh in the direct line of descent from Adam. The line of descent is Adam, Seth, Enos, Cainan, Mahaleel, Jared, Enoch; see [Genesis 5:3](#), following. On the character of Enoch, see the notes at [Hebrews 11:5](#).

Propheesied of these - Uttered prophecies applicable to these men, or respecting just such men as these. It is not necessarily meant that he had these men specifically in his eye; but all that is fairly implied is, that his predictions were descriptive of them. There is no mention made in the writings of Moses of the fact that Enoch was a prophet; but nothing is more probable in itself, and there is no absurdity in supposing that a true prophecy, though unrecorded, might be handed down by tradition. See the [2 Timothy 3:8](#) note; Jde 1:9 note. The source from which Jude derived this passage respecting the prophecy of Enoch is unknown. Amidst the multitude of traditions, however, handed down by the Jews from a remote antiquity, though many of them were false, and many of a trifling character, it is reasonable to presume that some of them were true and were of importance. No man can prove that the one before us is not of that character; no one can show that an inspired writer might not be led to make the selection of a true prophecy from a mass of traditions; and as the prophecy before us is one that would be every way worthy of a prophet, and worthy to be preserved, its quotation furnishes no argument against the inspiration of Jude. There is no clear evidence that he quoted it from any book extant in his time.

There is, indeed, now an apocryphal writing called "the Book of Enoch," containing a prediction strongly resembling this, but there is no certain proof that it existed so early as the time of Jude, nor, if it did, is it absolutely certain that he quoted from it. Both Jude and the author of that book may have quoted a common tradition of their time, for there can be no doubt that the passage referred to was handed down by tradition. The passage as found in "the Book of Enoch" is in these words: "Behold he comes with ten thousand of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal, for everything which the sinful and ungodly have done and committed against him," chapter ii. Bib. Repository, vol. xv. p. 86. If the Book of Enoch was written after the time of Jude, it is natural to suppose that the prophecy referred to by him, and handed down by tradition, would be inserted in it. This book was discovered in an Aethiopic version, and was published with a translation by Dr. Laurence of Oxford, in 1821, and republished in 1832. A full account of it and its contents may be seen in an article by Prof. Stuart in the Bib. Repository for January 1840, pp. 86-137.

Gill's Exposition of the Entire Bible

And Enoch also, the seventh from Adam,.... This was Enoch the son of Jared; his name signifies one "instructed", or "trained up"; as he doubtless was by his father, in the true religion, in the nurture and admonition of the Lord; and was one that had much communion with God; he walked with him, and was translated by him, body and soul, to heaven, and did not see death; [Genesis 5:18](#); he is said to be "the seventh from Adam"; not the seventh man from him that was born into the world, for there were no doubt thousands born before him; but he was, as the Jews express it (f), , "the seventh generation" from him; and they have an observation (g), that all sevenths are always beloved by God; the seventh in lands, and the seventh in generations; Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, as it is written, [Genesis 5:24](#); and this is said partly to distinguish him from others of the same name, and particularly from Enoch the son of Cain, the third: from Adam in his line, as this was the seventh from Adam in the line of Seth; It's said, he prophesied of these false teachers, and such as they; what would be their sad state and condition at the second coming of Christ to judgment: that he had a spirit of prophecy is evident from the name he gave his son Methuselah, which signifies, "when he dies is the emission", or the sending out of the waters of the flood, which came to pass the very year he did die. The Arabic writers (h) call him Edris the prophet; and the Jews say (i), that he was in a higher degree than Moses or Elias; they also call (k) him Metatron, the great scribe, a name which they sometimes give to the angel that went before the children of Israel in the wilderness, and which seems to belong to the Messiah: that **Enoch wrote a prophecy, and left it in writing, does not appear from hence, or elsewhere; the Jews, in some of their writings, do cite and make mention of the book of Enoch; and there is a fragment now which bears his name.**

EXCURSUS ON THE BOOK OF ENOCH

The history of the book which bears this title is a sufficiently remarkable one. St Jude's reference to the prophecy of Enoch does not necessarily prove that he was acquainted with the book, but it at least shews the existence of traditions that had gathered round the patriarch's name. Allusions elsewhere to the fall of the angels (Justin, *Apol.* ii. 5) or to the work of Enoch in preaching to them (Iren. iv. 6), or to his knowledge of astronomy (Euseb. *H. E.* vii. 32), in like manner do not indicate more than the widely diffused belief that he represented not only the holiness, but the science of the antediluvian world. The first Church writer who seems really to have known it is Tertullian (*De Hab. Mul.*, c. 3), who, after giving at length the story how the angels that fell were allured by the beauty of the daughters of men, adds that he knows that the Book (*scriptura*) of Enoch is rejected by some as not being admitted into the Jewish "Storehouse" of holy writings. He meets the supposed objection that such a book was not likely to have survived the deluge by the hypothesis that it might have been committed to the custody of Noah, and been handed down after him from one generation to another, or that he might have been specially inspired, if it had perished, to rewrite it, as Esdras was fabled ([2Es 14:38-48](#)) to have re-written the whole Hebrew Canon. He defends his acceptance of it on the grounds (1) that it prophesied of Christ, and (2) that it had been quoted by St Jude. In another passage (*de Idol.* c. 15) he names Enoch as predicting certain superstitious practices of the heathen, and so as being the most ancient of all prophets. Augustine, on the other hand, adopting the view that the "sons of God" of Genesis 6 were righteous men who fell into the temptation of lust, rejects the book (which he clearly knew) as apocryphal, and while he admits the prophecy quoted by St Jude as authentic, dismisses all the rest as fabulous (*De Civ. Dei*, xv. 23). After this the book seems to have dropped out of sight, and it is not again referred to by any ecclesiastical writer. Fragments of it were found by Scaliger in the *Chronographia* of Georgius Syncellus, and printed by him in his notes on Eusebius in 1658. In 1773, however, Bruce, the Abyssinian explorer, brought over three copies which he had found in the course of his travels, and one of these, presented to the Bodleian Library, was translated by Archbishop Lawrence and published in 1821.

Another and more fully edited translation was published in German by Dillmann in 1853. The book thus brought to light after an interval of some fourteen hundred years, bears no certain evidence of date, and has been variously assigned by different scholars, by Ewald to b. c. 144–120, by Dillmann to b. c. 110, while other scholars have been led by its reference to the Messiah to ascribe a post-Christian origin to it. As regards its contents, it is a sufficiently strange farrago. The one passage which specially concerns us is found in c. ii., and is thus rendered by Archbishop Lawrence. It comes as part of the first vision of Enoch: God will be manifested and the mountains shall melt in the flame, and then “Behold he comes with ten thousand of his saints to execute judgment upon them, and to reprove all the carnal for everything which the wicked and ungodly have done and committed against him.” In c. vii., viii. we have the legend of the loves of the angels and the birth of the giants, and the invention of arts and sciences. Then comes a prophecy of the deluge (c. x.), and visions of the city of God (c. xiv.), and the names of the seven angels (c. xx.). He sees the dwelling-place of the dead, both good and evil (c. xxii.), and the tree of life which had been in Eden (c. xxiv.), and a field beyond the Erythraean Sea in which is the tree of knowledge (c. xxxi.). Vision follows upon vision, until in c. xlvi. we have a reproduction of that in Daniel 7. of the Ancient of Days in the Son of Man, who is identified with the Messiah (c. xlvii.), the Chosen One of God. And so the book goes on, leaving on the reader’s mind an impression like that of a delirious dream, with endless repetitions and scarcely the vestige of a plan or purpose. The reader of the English Apocrypha may find the nearest accessible approach to the class of literature which it represents in the Second Book of Esdras, but that, in its profound and plaintive pessimism, has at least the elements of poetry and unity of purpose. The Book of Enoch stands on a far lower level, and belongs to the class of writings in which the decay of Judaism was but too prolific, on which St Paul seems to pass a final sentence when he speaks of them as “old wives’ fables.”

Vincent's Word Studies

Enoch prophesied

This is the second of the apocryphal passages referred to in notes on Jde 1:9. It is quoted from the apocryphal book of Enoch, directly, or from a tradition based upon it. The passage in Enoch is as follows:

"Behold he comes with ten thousands of his saints, to execute judgment upon them, and to destroy the wicked, and to strive (at law) with all the carnal for everything which the sinful and ungodly have done and committed against him."

The Book of Enoch, which was known to the fathers of the second century, was lost for some centuries with the exception of a few fragments, and was found entire in a copy of the Ethiopic Bible, in 1773, by Bruce. It became known to modern students through a translation from this into English by Archbishop Lawrence, in 1821. It was probably written in Hebrew. It consists of revelations purporting to have been given to Enoch and Noah, and its object is to vindicate the ways of divine providence, to set forth the retribution reserved for sinners, angelic or human, and "to repeat in every form the great principle that the world - natural, moral, and spiritual - is under the immediate government of God."

Besides an introduction it embraces five parts: 1. A narrative of the fall of the angels, and of a tour of Enoch in company with an angel through heaven and earth, and of the mysteries seen by him. 2. Parables concerning the kingdom of God, the Messiah, and the Messianic future. 3. Astronomical and physical matter; attempting to reduce the images of the Old Testament to a physical system. 4:. Two visions, representing symbolically the history of the world to the Messianic completion. 5. Exhortations of Enoch to Methuselah and his descendants. The book shows no Christian influence, is highly moral in tone, and imitates the Old Testament myths.

Catholic Theology Postulates Meta-Physical Hybrids

Question to Catholic Theologian: How is the *doctrine of original sin* reconciled with what evolutionary biology says about human origins?

The Catholic Doctrine of Original Sin requires descent from a single original ancestor, whereas contemporary biologists hold that genetic evidence indicates modern human beings descended from a larger population of at least several thousand individuals.

“We need to distinguish the notion of a creature which is human in a strict *metaphysical* from that of a creature which is “human” merely in a looser, purely *physiological* sense. The latter sort of creature would be more or less just like us in its bodily attributes but would lack our intellectual powers, which are incorporeal. In short, it would lack a human soul. Though genetically it would appear human, it would not be a *rational* animal & thus *not* be human in the strict metaphysical sense. Now, this physiologically “human” but non-rational sort of creature is essentially what Pius XII, John Paul II, and the philosophers & theologians have in mind when they speak of a scenario in which the human body arises via evolution.

The Flynn-Kemp proposal is this. Suppose evolutionary processes gave rise to a population of several thousand creatures of this non-rational but genetically & physiologically “human” sort. Suppose further that God infused rational souls into two of these creatures, thereby giving them our distinctive intellectual & volitional powers and making them truly human. Call this pair “Adam” and “Eve.” Adam and Eve have descendants, and God infuses into each of them rational souls of their own, so that they too are human in strict metaphysical sense. Suppose some of these descendants interbreed with creatures of the non-rational but genetically and physiologically “human” sort. The offspring that result would also have rational souls since they have Adam & Eve as ancestors (even if they also have non-rational creatures as ancestors). This interbreeding carries on for some time, but eventually the population of non-rational but genetically and physiologically “human” creatures dies out, leaving only those creatures who are human in the strict metaphysical sense.

On this scenario, the modern population has the genes it does because it is descended from this group of several thousand individuals, initially only two of whom had rational or human souls. But only those later individuals who had this pair among their ancestors (even if they also had as ancestors members of the original group which did *not* have human souls) have descendants living today. In that sense, every modern human is both descended from an original population of several thousand and from an original pair. There is no contradiction, because the claim that modern humans are descended from an original pair does *not* entail that they received all their genes from that pair *alone*.

Of course, this is speculative. No one's claiming to *know* that this is what happened, or that Catholic teaching *requires* this specific scenario. The point is just that it shows, in a way consistent with what Catholic orthodoxy and Thomistic philosophy allow vis-à-vis evolution, that the genetic evidence is not in fact in conflict with the doctrine of original sin. Naturally other Catholics and Thomists might reasonably disagree with it.

The claim is merely that *in fact* it may have happened, even if this was contrary to natural and divine law (just as Cain killed Abel even though this was contrary to the natural law, and just as Adam and Eve ate of the fruit of the Tree of Knowledge, even though this was contrary to divine law). Nor would it be a good objection to suggest that no one would plausibly have been *tempted* to engage in such interbreeding.

The scenario in question would hardly be comparable to that of the average member of contemporary civilization being tempted to have sex with an ape which would not (even) be psychologically plausible. For one thing, the sub-rational but genetically and physiologically "human" creatures in question would *not* be like apes, or indeed like any of the non-human animals with which we are familiar. They would more or less look like us. Furthermore, they would even *act* like us to *some* degree.

Recall Popper's distinction between the four functions of language: expressive, signaling, descriptive, and argumentative. The sub-rational creatures in question would not be capable of the latter two functions (which presuppose rationality) but they might have exhibited very sophisticated versions of the first two functions. Meanwhile, earliest true humans would not have had anything like modern civilizational accompaniments of sexual activity, especially given the effects of original sin. Obviously, it would be absurd to think of their liaisons as involving smooth techniques of romantic seduction, contemporary standards of personal hygiene, etc. So, the cultural "distance" between primitive true human beings and the sub-rational creatures in question need not have been so great as to make the sexual temptation psychologically implausible. It might have been comparable to a very uncultured and unsophisticated person taking sexual advantage of an even more unsophisticated and indeed very stupid person. Not that it was *exactly* like that, since even a stupid person is still intelligent in the strict sense, whereas the sub-rational creatures in question wouldn't even rise to the level of stupidity. The point is that the situation could have been psychologically close *enough* to that for the temptation to be real. (As I indicated, in earlier posts, we might think on the model of Charlton Heston's character "Taylor" being attracted to the Linda Harrison character "Nova" in *Planet of the Apes* -- not that the early sub-rational creatures would have looked quite *that* good!)

It doesn't seem that the "bestiality" issue is really the heart of Prof. Bonnette's objection, though. His point seems instead to be that a "union" of a true human being with a sub-rational creature of the sort in question would be dysfunctional vis-à-vis the proper rearing of truly human children. All that it requires is that there was enough interbreeding to account for genetic evidence appealed to by contemporary biologists. It isn't clear how the question of whether, how, and to what extent the sub-rational creatures were involved in child-rearing affects the judgment that there was sufficient interbreeding. Surely the child of a "union" between a true human being and one of the sub-rational creatures would have an *advantage* over the offspring of two sub-rational creatures, for such a child would itself have rationality and at least one rational parent, whereas the other sort of offspring would have neither.

Moreover, we needn't think in terms of such pairings in the first place. Why not think instead of a scenario where a truly human male forms a union with a truly human female but also has several sub-rational but genetically & physiologically "human" females as concubines, where the resulting children are all essentially reared by the human couple? Such arrangements need only have occurred frequently enough for the truly human population to supplant the population of sub-rational creatures." – *Internet Search Result*

Topical Restoration Writers:

Who were the Nephilim?



It is commonly believed that the Nephilim were the supernatural offspring of angels and humans. To accept such an absurd theory is to miss out on some very important truths.

Who Were the Nephilim?

Who were the Nephilim as described in Genesis 6:4?

There is much confusion in the religious world regarding the following passage from Genesis.

And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jehovah said, My spirit shall not strive with man forever, for that he also is flesh: yet shall his days be a hundred and twenty years. The Nephilim were in the earth in those days, and also after that, when the sons of God came unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown (Genesis 6:1-4, ASV).

The term “Nephilim,” as portrayed in the more recent translations of the Bible (ASV, RSV, NIV), is found in two Old Testament texts — here in Genesis 6:4 and in Numbers 13:33. In the King James Version, the original term is rendered by “giants.”

There is a common view that the Nephilim were the offspring of sexual relationships between men and angels (Laney 1997, 20-22). There is **absolutely no evidence** for that theory, which actually has roots in Greek mythology. In fact, this interpretation is contrary to the **explicit testimony** of Scripture.

Angels are spirits (Heb. 1:14) and do not possess, therefore, physical attributes (Lk. 24:39). While angels sometimes **temporarily assumed** the forms of men (cf. Acts 10:3, 30), they were not **actual physical beings**. Jesus emphatically stated that angels **do not marry** (Mt. 22:30; Mk. 12:25; Lk. 20:34ff).

The fact is, the language of Genesis 6:1ff does not demand that the Nephilim of verse six were the offspring of the unions mentioned in verse two.

The presence of the Nephilim may be regarded as merely contemporary (“in those days”) with the marriages described in the context.

It also is exceedingly fanciful to suggest that the Nephilim were the offspring of “demonically controlled men and women of this period” (Morris 1976, 172).

Even more ludicrous is the novel notion that the Nephilim were an animal-human species on their way to becoming fully human via the evolutionary route.

The root meaning of the Hebrew term is debated. This is why most modern Bible versions have **transliterated** it rather than attempting a pure English rendition.

The King James Version “giants” derives from the Greek Old Testament (LXX), which has the word **gigantes**. Some suggest that the original word meant “fall,” perhaps yielding the sense of one who has “fallen” (Youngblood 1997, 678).

If true, this could hint of the **apostate character** of these people. Others view the term in the sense of “to fall upon,” i.e., an attack (Leupold 1978, 258), which might suggest a **violent sort of men** who assaulted others.

The contextual use of the term in later history does suggest that in that setting at least, the Nephilim were men of extraordinary size (Num. 13:32-33). There are other biblical references to exceptionally large people. Og, king of Bashan, had an iron bed that was some thirteen feet long by six feet wide (Deut. 3:11). Goliath, the giant slain by David, was about nine feet tall (1 Sam. 17:4). Such great size may have been the result of genetic defects. For example, 2 Samuel 21:20 mentions a giant who had a total of twenty-four toes and fingers.

Archaeology has confirmed the existence of large people in the ancient world. One writer notes: “The remains of a man of enormous stature have been discovered at Grimaldi on the Mediterranean coast by the Franco-Italian frontier” (Atkinson 1957, 72).

When all is said, the derivation of the term remains obscure, as do these ancient people themselves. But there is no reason to surmise that the Genesis record has an aura of the mythological. – *Apologetics Press*

Genesis 6:1 – The Nephilim

The context of Genesis 6:1ff speaks of the “sons of God” who took wives of the “daughters of men.” Subsequently, the record reveals that in those days “the Nephilim were in the earth.” From these phrases, it has been assumed by some Bible students that certain fallen angels (“sons of God”) mated with women of the earth (“daughters of men”), and that to these unions were born a sort of hybrid race called the Nephilim.

For this theory there is no evidence, and it runs counter to numerous biblical facts. Note:

1. Angels are spirit beings (Hebrews 1:14). As such, they do not consist of flesh (Luke 24:39), hence, they are incapable of a physical relationship.
2. Christ Himself plainly said that angels do not marry (Matthew 22:30; Mark 12:25; Luke 20:34-35).
3. There is nothing in Genesis 6:4 that indicates the Nephilim were offspring of the marriages suggested in this context.
4. The word “Nephilim,” usually identified as “giants” (ASV fn), is a term of uncertain meaning. Likely it suggests the idea of strength and prowess. It is used in Numbers 13:33 of certain inhabitants of Canaan whom the Israelite spies encountered in their survey of the land. The context indicates that they were merely “men of great stature” (32); they were not the progeny of angels.

The most reasonable view of Genesis 6:1f is that the allusion refers to the fact that some men, from the godly lineage of Seth, called “sons of God” (an expression denoting those in covenant relationship with Jehovah — cf. Deuteronomy 14:1; 32:5), began to pursue fleshly interests, and so took wives of “the daughters of men,” i.e., those who were unbelievers. (Is there any principle that we can learn from this?) The subsequent context seems to suggest that it was this carnal trend that ultimately brought the Flood, which prompts this interesting question. If the “sons of God” were angels, how did the Flood serve as a judgment upon them? Can angels drown?

So, underline “sons of God” in Genesis 6:1, and in your margin write: *Not angels, who don't marry. See Matthew 22:30.* – Apologetics Press

Did Jude Treat Noncanonical Writings as if They Were Inspired?

by [Caleb Colley, Ph.D.](#)

There are sixty-six books commonly accepted as Scripture—the divinely inspired Word of God. Origen (c. 185-254), a prolific early Christian writer, noted a commonly accepted list of 27 New Testament books, indicating that by the second or third century, the New Testament canon was established (McGarvey, 1974, 1:66). There are many other books, beside the New Testament canon, that are considered inspired by some scholars, but not all ([A.P. Staff](#), 2003, p. 1). The Bible is complete as it is, sufficient for the spiritual needs of Christians (2 Timothy 3:16-17; Luke 21:33; John 12:48).

Critics of the Bible would like nothing better than to show that God’s Word is a tangled web of contradictions, inconsistencies, and untruths. To that end, many critics have attempted to chip away at the credibility of Scripture by showing that it simply is impossible to determine what material is Scripture and what material is not. They have alleged that the biblical writers themselves accepted extrabiblical sources as inspired Scripture. One instance of a biblical writer allegedly treating noncanonical material as authoritative is in Jude 9. “Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, ‘The Lord rebuke you!’ ”

Aside from Jude 9, there is no biblical record of any “contention” or meeting between the devil and Michael the archangel. Many scholars, based on the writings of Clement, Justin Martyr, Irenaeus, Origin, and Didymus (Guthrie, 1962, p. 918; Earle, Blaney, and Hanson, 1955, p. 411), assume that Jude 9 is a reference to an apocryphal book called *The Assumption of Moses*, a work that is extant only in fragmental form (in Latin and in a translation from Greek). The fragment now known as *The Assumption of Moses* presents the account of Moses’ appointing of Joshua as his successor, and a description of the future of Israel during the conquest of the Promised Land. According to Richard Lenksi, scholars believe the missing portion of *The Assumption* included “an elaboration” of Deuteronomy 34:5, the biblical account of Moses’ death, showing how God used angels to bury Moses (1966, pp. 601-602). It is thought that *The Assumption of Moses*, at this point, used Zechariah 3:1-2 as its basis for the use of the phrase “The Lord rebuke you!” It has not been proven, however, that Jude intended to quote from *The Assumption of Moses*.

If Jude intended to reference it, it cannot be determined that Jude actually quoted the apocryphal book, because the material Jude allegedly quoted does not exist. If *The Assumption of Moses* did indeed contain material about Moses’ burial, then independently Jude wrote the same thing the writer of *The Assumption* wrote. Thus, Jude confirmed that this particular portion of *The Assumption* is historical. That is very different from stating that any portion of *The Assumption* was inspired. It may be that Jude simply intended to reference an oral tradition (which was true) that became the basis for *The Assumption* (Guthrie, 1962, p. 918). Jude is the only New Testament book that seems to include a direct citation of a Jewish apocryphal work, which is, in this case, *The Book of Enoch* (Guthrie, p. 917). The apparent reference to Enoch’s prophecy is in Jude 14-15. An example of the kind of criticism that comes against Jude 14-15 is that of Carroll D. Osburn, a distinguished ACU professor. Dr. Osborn argued in his book *Peaceable Kingdom* (1993, p. 94) that Jude should not be included in the New Testament canon because Jude 14-15 discusses an event that also is recorded in *The Book of Enoch*.

Enoch's book apparently has more than one author, but scholars differ on which author wrote which portions, and it is uncertain when each portion was written. According to Sir Frederic Kenyon, former director and principal librarian of the British Museum, *The Book of Enoch* is pre-Christian, and parts of it are probably pre-Maccabean (1949, p. 246). However, there is no positive proof that *The Book of Enoch* existed as early as the time of Jude (Barnes, 1949, p. 400), or that it can even be traced back as far as the third century (Woods, 1962, p. 399). It is thought to have been written in Palestine. David Childress gave an overview of the history of *The Book of Enoch*:

The apocryphal *Book of Enoch the Prophet* was first discovered in Abyssinia in the year 1773 by a Scottish explorer named James Bruce. Bruce, a sort of 18th Century Indiana Jones, may have seen the Ark of the Covenant at Axum (or its copy, as we surmise), and was able to obtain the ancient Coptic Christian text, approximately 2,000 years old. In 1821 *The Book of Enoch* was translated by Richard Laurence and published in a number of successive editions, culminating in the 1883 edition (2000, p. 328).

James C. VanderKam, in his book, *Enoch and the Growth of an Apocalyptic Tradition*, claimed that Jude (in verses 14-15) quoted 1 Enoch 1:9 (1984, p. 110), and at first glance, that appears to be a correct assessment. First, consider Jude 14-15:

Now Enoch, the seventh from Adam, prophesied about these men, saying, "Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

Now notice the wording of 1 Enoch 1:9:

And behold! He cometh with ten thousands of His holy ones to execute judgment upon all, and to destroy all the ungodly:

and to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him.

Several points should be considered about Jude's citation of Enoch's prophecy. Because it is so difficult to date the origin of *The Book of Enoch*, and because numerous portions of the book suggest that the writer was influenced heavily by the New Testament, Guy N. Woods, commentating on Jude, wrote:

There are sharp variations between the statement allegedly cited by Jude and the actual statement as it appears in Jude. There is more reason for supposing that the book of Jude is older than this so-called "Book of Enoch" and that the author quoted from Jude rather than Jude from him! In the same fashion that Peter knew that Noah was a preacher, that Lot was vexed in Sodom, and that Paul knew the names of the Egyptian magicians; Jude learned of Enoch's prophecy—by inspiration (1962, p. 399).

Let us assume, for the sake of our study, that *The Book of Enoch* existed at the time that Jude wrote, and that Jude really was referencing it. Simply because Jude knew of Enoch's prophecy and approved it, does not necessarily imply that Jude certified the entire collection of Enoch's writings as inspired of God. The Greek word translated "prophesied" in Jude 14 is *propheteuo*, a word that is used on only one occasion in the New Testament (Matthew 15:7) for a citation of an Old Testament passage (Isaiah 29). The cognate Greek noun *prophetes*, which relates to the verb *propheteuo*, was used by Paul to refer to a heathen poet (Titus 1:12). There is no evidence, then, that Jude referred to Enoch's prophecy as an inspired work. Why, then, did Jude mention *The Book of Enoch*? He recognized that the prophecy of Enoch had turned out to be a true prophecy. Jude never gave indication of what he thought of the remainder of *The Book of Enoch*.

Many times in Scripture, inspired writers use other sources of information; sometimes these sources are inspired, and sometimes they are not. For an example, one occasion when an inspired writer used an uninspired source is in 1 Corinthians 10:4, where Paul apparently made a reference to Jewish legend to support his own inspired interpretation of Israel's wilderness wanderings (Lenski, 1937, pp. 392-393). On other occasions (Acts 17:28; Titus 1:12-13), Paul quoted from pagan poets to support his own assertions, and even told his audiences that the specific portions of the pagan writings he referenced were accurate. Did Paul claim that these extrabiblical materials were inspired? Certainly not. Paul used supporting materials that would have been meaningful to his audiences. The noncanonical works that were cited by New Testament authors were highly respected. The fact that Paul used noncanonical sources to add an extra dimension to his message should not motivate us to regard any of Paul's writings as inferior, or to totally disregard them. The same is true in the case of Jude's epistle.

Further, Jude did not necessarily imply that Enoch saw into the future to predict attitudes or actions of the sinners under consideration in the epistle. All that is necessarily implied in Jude 14-15 is that Enoch's prediction happened to be descriptive of the men about whom Jude wrote (Barnes, 1949, p. 399).

We probably will never be sure when (or if) Jude received information from earthly sources about Enoch's writing or *The Assumption of Moses*. Perhaps Jude heard about it from traditional sources or from the books themselves, but this does not alter the fact that Jude was inspired of God. It is possible that the Holy Spirit, as He inspired Jude, certified that one particular portion of *The Book of Enoch* is correct, though not inspired. It is altogether certain, however, that despite critics' allegations, the Bible continues to stand firm as the sole message from the Creator—always accurate and dependable.

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Did Jude Quote from the Book of Enoch?

By **Wayne Jackson**

•

“Could you comment on the prophecy of Enoch, as mentioned in the book of Jude (vs. 14)? Was Jude quoting from the apocryphal ‘Book of Enoch’? If so, does this reflect upon the concept of Bible inspiration?”

The book of Jude is a powerful little treatise that warns the children of God of the dangers of apostasy from the faith (contrary to the claims of some, that a Christian can never so fall from grace as to be lost eternally). Concerning the divine judgment that is to come upon those who abandon the truth, Jude cites a precedent from antiquity.

“And to these also Enoch, the seventh from Adam, prophesied, saying, ‘Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have wrought, and of all the hard things which ungodly sinners have spoken against him’” (Jude 14-15).

At the beginning, let the following point be emphasized. In logic there is a concept known as “the law of rationality.” Simply stated it is this: One should draw only such conclusions as are warranted by the evidence. To go further, is to abuse the evidence.

Now note carefully the actual facts that are set forth in this passage. There was a man of the early earth whose name was Enoch. He was the seventh generation from Adam, the first man (1 Cor. 15:45). Enoch uttered a prophecy of judgment against ungodly people who had spoken against God.

Observe further, by way of contrast, what is not contained in this text. Nothing is said about a “book of Enoch.” There is no phrase such as, “it is written in the book of Enoch.” Nothing at all is indicated about any literary production.

Having established this, let us now note some data about the extra-biblical work that is called the **Book of Enoch**.

The **Book of Enoch** is a composite work of several authors that dates from the last two centuries before Christ. It consists of five divisions which are further segmented into 108 chapters. Its original language was either Hebrew or Aramaic — perhaps both; eventually it was translated into Greek. Some eleven fragments of Enoch were found among the Dead Sea scrolls collection. The **Book of Enoch** contains a passage very similar to the one cited in the book of Jude.

Some of the early church writers (e.g., Clement of Alexandria and Tertullian) viewed the **Book of Enoch** as being virtually inspired, inasmuch as they assumed that the document was quoted by Jude, and that such would suggest its divine character.

On the other hand, later, when the **Book of Enoch** fell into considerable disfavor (being classified as **pseudepigrapha** [literally, false writing], others, also assuming that Jude had quoted from that narrative, questioned the inspiration of his little book (see Jerome's reference in *De. Vir.* ill. 4).

What is the Christian to make of this matter today? Here are some facts that may help to clarify the issue.

There is nothing in the sacred text that identifies the **actual origin** of Jude's quotation. Enoch's **original message** was from God. It is entirely possible that the prophet Enoch may have been quoted directly by Jude, under the guidance of the Holy Spirit—since the prophecy is not contained in the Old Testament.

This is not without precedent in Scripture. Paul once quoted the Lord Jesus, though the quotation he employed is nowhere recorded in the Gospel narratives; cf. Acts 20:35.)

No one can prove, therefore, that Jude's text was taken from the "**Book of Enoch.**"

Further, it is likely that the quotation in the **Book of Enoch** reflects the echo of an ancient tradition that has its roots in the events of the Patriarchal period and that the inspiration of Jude, and the tradition of the **Book of Enoch**, merely merge at this juncture.

Even if Jude had quoted from the **Book of Enoch** that would not establish the inspiration of the latter work. Paul quoted from several Greek writers, e.g., Aratus (Acts 17:28), Menander (1 Cor. 15:33), and Epimenides (Tit. 1:12), yet no one contends that the apostle's use of these quotes endowed the original classical works with the aura of divine inspiration.

Furthermore, the *ad hominem* use of a quotation from an uninspired source does not negate the inspiration of the one who uses it — if there is evidence otherwise that establishes the sacred character of the message he is presenting. The argument just cited relative to Paul's citations from the classics equally establishes this truth.

A Controversy Without Consequence

In conclusion, therefore, we must note that the controversy over Jude's quotation actually is of no vital consequence.

First, we simply do not know the immediate source of Jude's quotation. Second, it does not matter about the immediate source of the quote.

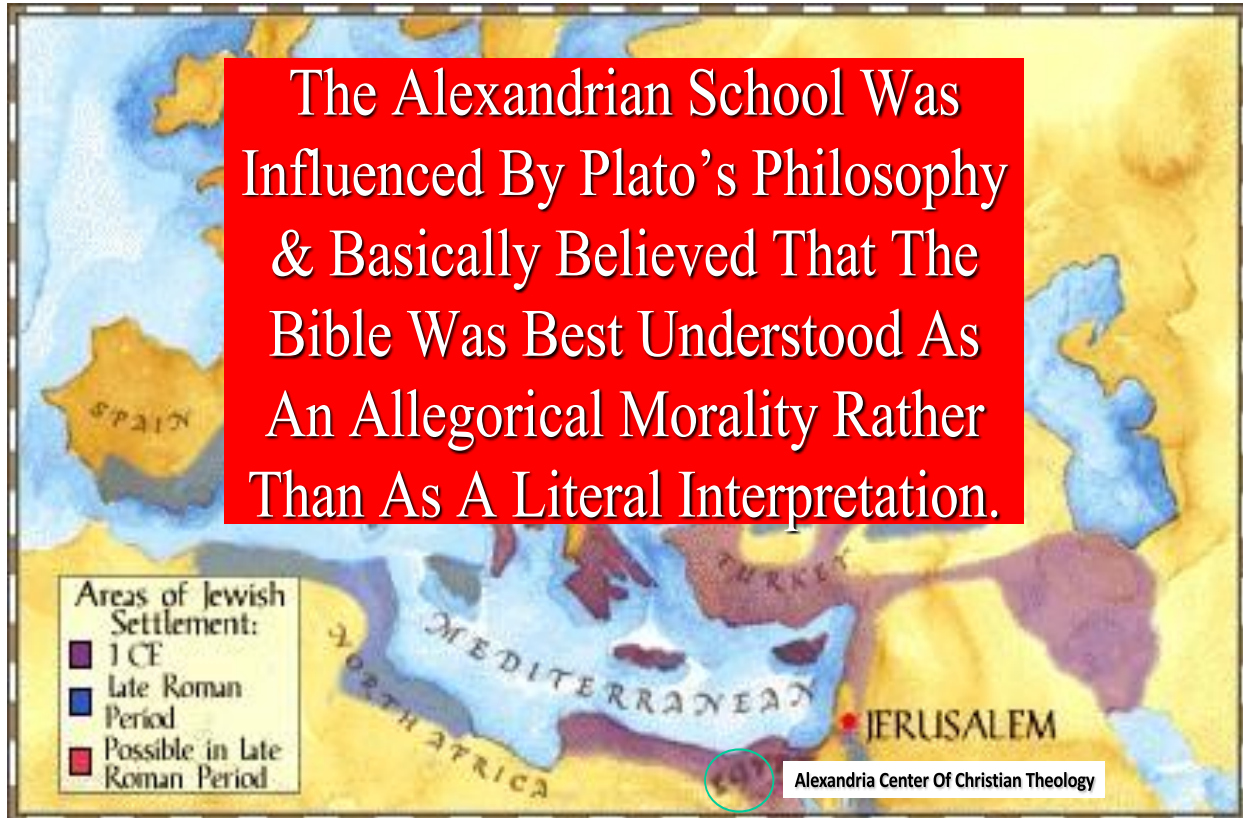
Enoch's original affirmation, and Jude's subsequent employment of the quote, represent all of the authority that is needed to acknowledge the genuineness of the ancient, holy warning.

THE JOSEPHUS LINCHPIN:





The Alexandrian School Was Influenced By Plato's Philosophy & Basically Believed That The Bible Was Best Understood As An Allegorical Morality Rather Than As A Literal Interpretation.



Philo of Alexandria on the Nephilim

In *On the Unchangableness of God* and *De Gigantibus* I:4, Philo of Alexandria (20 BC-50 AD) quotes Genesis 6:4 thusly “And after this when the angels of God went in unto the daughters of men, and begat for themselves...”

The *De Gigantibus* or *On the Giants* text states that “The ‘many men’ of Gen. vi. 1 are obviously impious men, because their children are daughters” to which we may reply that it may be obvious as per Philo’s propensity towards allegory as no such thing is obvious within Genesis, the Bible as a whole nor as per an observation of the world as a whole.

In any regards, Philo goes on to write:

The story of the union of these daughters with the angels of God is not a myth. Just as the universe is animated throughout all its parts, earth, water, fire (especially, it is reported, in Macedonia) and heaven (with stars), so the air must be filled with living things, invisible to us like the element in which they live.

What Moses calls angels other philosophers call demons, souls flying about in the air. Surely air which gives life to all creatures has a natural right to a population of its own. Well, then, some souls have descended into bodies and some of them are able to resist the current of human life and fly up again: these are the souls of true philosophers, who from beginning to end practise dying to bodily life that they may share the bodiless and incorruptible life.

Other souls, again, disdained union with any part of earth, and these hallowed souls, who are concerned with the service of the Father, the Creator is wont to use as servants and ministers for the protection of mortals. These are of course the good angels, angels worthy of the name. There are bad angels also, of whom the many speak as bad demons or souls, and it is they who descended to converse with the daughters of men.



In *Questions and Answers on Genesis I*, Philo notes:

On what principle it was that giants were born of angels and women? The poets call those men who were born out of the earth giants, that is to say, sons of the Earth. [footnote: “the Greek name Gigas is said to be derived from *γεν* and *γενναον*, “to bring forth.”] But Moses here uses this appellation improperly, and he uses it too very often merely to denote the vast personal size of the principal men, equal to that of Hajk [footnote: *hajk* is an addition of the Armenian translator; it is the name of a fabulous patriarch or *Hercules*.

But he relates that these giants were sprung from a combined procreation of two natures, namely, from angels and mortal women; for the substance of angels is spiritual; but it occurs every now and then that on emergencies occurring they have imitated the appearance of men, and transformed themselves so as to assume the human shape; as they did on this occasion, when forming connexions with women for the production of giants. But if the children turn out imitators of the wickedness of their mothers, departing from the virtue of their fathers, let them depart, according to the determination of the will of a depraved race, and because of their proud contempt for the supreme Deity, and so be condemned as guilty of voluntary and deliberate wickedness.

But sometimes Moses styles the angels the sons of God, inasmuch as they were not produced by any mortal, but are incorporeal, as being spirits destitute of any body; or rather that exhorter and teacher of virtue, namely Moses, calls those men who are very excellent and endowed with great virtue the sons of God; and the wicked and depraved men he calls bodies, or flesh.

Note that the claim that “the substance of angels is spiritual... incorporeal... destitute of any body” but “every now and then” they assume “the appearance of men...assume the human shape” is the most common of common knowledge about Angels and yet, there is not a single statement within the Bible on this supposed fact. Angels appear to be as physical as Jesus is in His resurrected / glorified physical body: a body that was physical and yet, extra-dimensional, as it were, as He could walk through solid objects at will, etc. Angels look like human males, have no wings and no halos for that matter.

***Biblical Antiquities of Pseudo-Philo* (pre or post 70 AD) 3:1-2 states:**

And it came to pass when men had begun to multiply on the earth, that beautiful daughters were born unto them. And the sons of God saw the daughters of men that they were exceeding fair, and took them wives of all that they had chosen. And God said: My spirit shall not judge among these men forever, because they are of flesh; but their years shall be 120. Upon whom he laid (or wherein I have set) the ends of the world, and in their hands wickednesses were not put out (or the law shall not be quenched). . . ~~~~~

Josephus Was Schooled **In the Alexandrian O.T.** **Genesis Commentaries**

Flavius Josephus

The great Jewish historian Flavius Josephus also prescribed to the theory of the Nephilim as fallen angels.

This is clearly stated in Josephus *Antiquities of the Jews*. Josephus, unknowingly, also attacked the theory which supposes the "sons of God" were descendants of Seth. In chapter 3 of *The Antiquities* Josephus talks of the sons of Seth. He praises Seth himself in chapter 3 saying; "Now this posterity of Seth continued to esteem God...".

However, Flavius Josephus goes on to talk of Seth's descendants straying from the path of their forefathers.

"...but in process of time they were perverted, and forsook the practices of their forefathers; and did neither pay those honors to God which were appointed them, nor had they any concern to do justice towards men."

Immediately after his depiction of the degradation of Seth's line, Josephus talks about the incident in Genesis.

"For many angels of God coupled with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants."

A fascinating comparison is made in this passage to the Greek gods. Josephus states the Nephilim performed acts which were equivalent to the acts associated to the gods of Greek mythology.

The obvious question raises a very interesting scenario.

Were the Greek gods of Greek mythology founded upon the behavior of those Nephilim which had found their way to ancient Greece in the days of Noah?

The evidence may suggest just such a thing.

By all accounts of the Nephilim, they indeed possessed almost magical powers. They were extremely powerful, and very influential. The Nephilim ruled over man, whilst dwelling among them. They took human women, and did what they pleased.

The Nephilim are strikingly similar to the Greek mythological gods, and seem to provide a foundation upon which such myths may be built.

Josephus pictures Noah standing up to the Nephilim and people of his day, urging them to change their ways and pursue God. However, Josephus states they didn't heed his preaching, and Noah eventually fled the land with his family in fear of his life. Perhaps it was during this exiled period which Noah built the ark.

In any case, Flavius Josephus makes his stance clear on the subject. The writings of Josephus were also in line with the prevailing opinions of ancient Israel.

The opinion was, the "sons of God" in Genesis were, in fact, fallen angels. The offspring they produced, the Nephilim, were of such a wicked nature, all of mankind was corrupted by them.

Josephus also believed the Nephilim were remarkably powerful, and intelligent, and that they provided a historical basis for the Greek mythological belief system.

Though the accuracy of Flavius Josephus has often been debated, as he often wrote to please certain audiences, he does provide valuable insights into the culture and beliefs of his era.

The Reasons for Questioning The Reliability of Josephus:

Many historians and scholars throughout history have asked, "How reliable is Josephus' work?" Let's consider some of the arguments.

- Josephus commonly exaggerated, embellished, and overstated his writings. Some historians point to the fact that he was overstating for dramatic purposes. For example, he says that so much blood was shed in Jerusalem that streams of gore extinguished the fires that burned. Although this is exaggerated, his point is clear!
- Josephus is not consistent with numbers. For example, he says Mount Tabor is "thirty stadia" (18,200 feet), when in reality the mountain is only 1,920 feet. Exaggeration of numbers is very common to authors of that era.
- In Josephus' *Jewish War* account of the Siege of Jotapata – specifically in his detailed description of the suicide lottery – the math does not add up in order to be a truthful explanation of the event. This dilemma with numbers is known today by historians as the *Josephus Permutation*.*
- Also, like other historians of his day, Josephus sometimes invented heroic speeches and put them into the mouths of his subjects, such as the patriotic oratory of Eleazer, the leader of the Jews atop Masada. Since the men who heard Eleazer were slain in the siege, and since Josephus wrote the account from Rome, he cannot possibly have had access to the full speech.

- **Josephus had an agenda.** Agenda: The reason “Josephus’” family name is Flavius is because he surrendered to the Roman general Vespasian, later Emperor Vespasian, of the Flavian Dynasty. After the end of the war he spent the rest of his life as comfortable prisoner in Rome, as part of the Flavian household - that would be the same family that included the emperors Vespasian and his son Titus, who had sacked Jerusalem and destroyed the Second Temple.

In Rome, Josephus was granted citizenship & pension.

He had written an official history (Roman Version) of the revolt and was loathed by the Jews as a turncoat and traitor. As such, he had a vested interest in not disappointing his “captors,” and to present the Romans in the best possible light. He was a favorite at the courts of the emperors Vespasian, Titus, and Domitian, and he enjoyed the income from a tax-free estate in Judaea. He had divorced his third wife, married an aristocratic heiress from Crete, and given Roman names to his children.

The head on his shoulders was very much dependent on how well his benefactors received his accounts. Therefore, he cannot be considered objective.

Josephus' Extra-Biblical Additions Uncritically Accepted:

Where's That in the Bible?

Josephus shares details about biblical people and places that don't appear in the Bible. Which of these claims have you heard, without realizing they came from Josephus? All the following are accepted uncritically:

- Herod the Great became King of Judea by the decree of Caesar Augustus (*Jewish War* 1.20.2).
- The girl who danced before Herod & requested John the Baptist's head was named Salome (*Antiq* 18.5.4).
- Herod sent John the Baptist to prison in Macherus, on the east side of the Dead Sea (*Antiquities* 18.5.2).
- Felix, the Roman governor who met Paul in prison and trembled at his words, had begged his Jewish wife, Drusilla, to divorce her husband so they could marry (*Antiquities* 20.7.2).

CAVEAT #1: JOSEPHUS IS NOT INSPIRED SCRIPTURE!

CAVEAT #2: JOSEPHUS WAS BIASED & ON RETAINER!

CAVEAT #3: JOSEPHUS WROTE ANSWERING CRITICS!

BOTTOMLINE, JOSEPHUS HAD BEEN CO-OPTED!

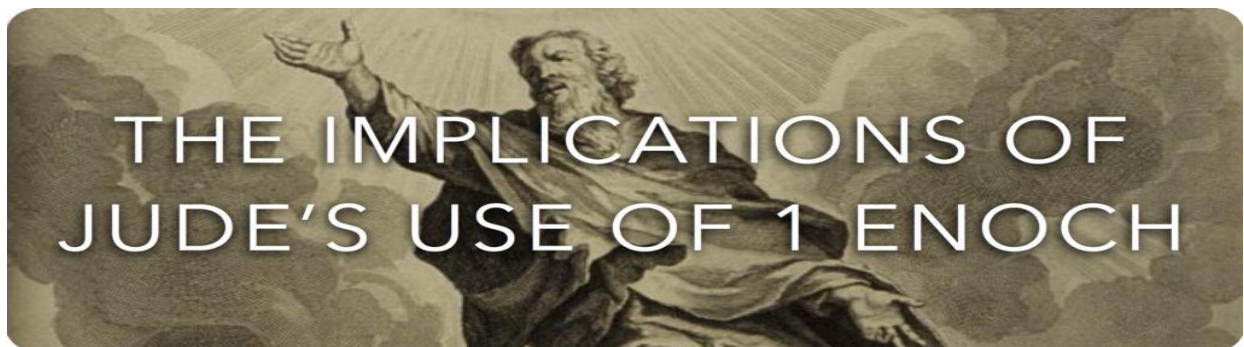
Just as Josephus Explained Pharisees Comparatively to Classical Stoics *



“Now, for the Pharisees, they live meanly, and despise delicacies in diet; and they follow the conduct of reason; and what that prescribes to them as good for them they do; and they think they ought earnestly to strive to observe reason’s dictates for practice. They also pay a respect to such as are in years; nor are they so bold as to

contradict them in anything which they have introduced; and when they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it hath pleased God to make a temperament, whereby what he wills is done, but so that the will of man can act virtuously or viciously. They also believe that souls have an immortal rigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again; on account of which doctrines they are able greatly to persuade the body of the people; and whatsoever they do about Divine worship, prayers, and sacrifices, they perform them according to their direction; insomuch that the cities give great attestations to them on account of their entire virtuous conduct, both in the actions of their lives and their discourses also.” - *F. Josephus*

*** He Explained The Nephilim Comparatively to the Classical Demi-gods**



1st Century Jewish Christians Had Philo Genesis Commentary

2nd Century Gentile Christians Had Philo Inclusive In Josephus

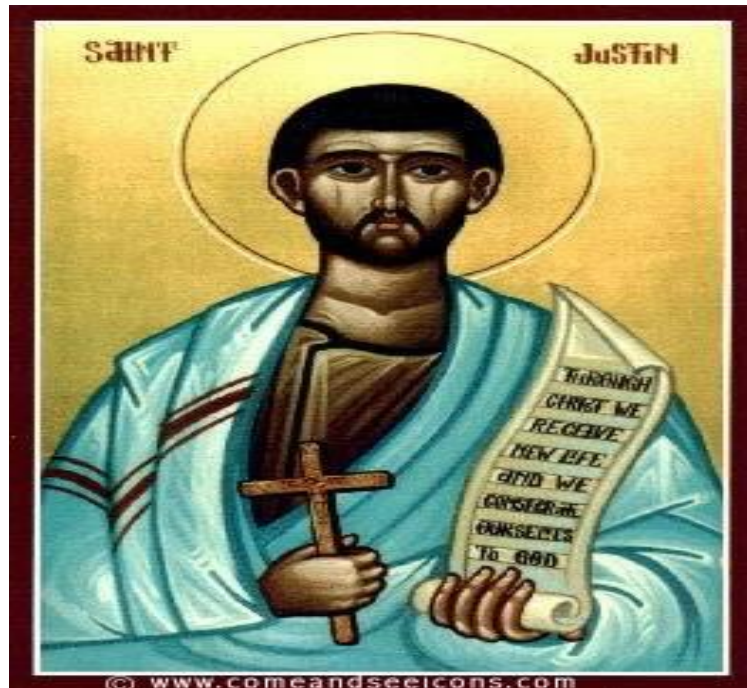
WHAT DID EARLY CHURCH BELIEVE ABOUT THE NEPHILIM?



“Battle of Gods And Giants” – an ancient carving from Delphi Greece depicts the Nephilim in battle. ([source](#)). The Apostles knew this was based the Biblical account of the giants.

From the very first generation of the church, missionaries, teachers and bishops – some of whom were discipled by the Apostles of Christ themselves, believed that the sons of God in Genesis 6 did indeed have illicit sexual relations with human women who gave birth to the hybrid Nephilim giants.

JUSTIN MARTYR



Justin Martyr confirmed the account of Genesis 6 and the fallen Sons of God marrying human women.

Justin Martyr was a Christian philosopher and apologist in the second century AD. He was an ardent defender of the Christian faith who was ultimately beheaded for his refusal to offer sacrifices to pagan gods. When asked why he famously stated: “No one who is rightly minded turns from true belief to false.” (source). Several of his writings are extant and he had a great deal to say about the angelic incursion of Genesis 6 that gave birth to the Nephilim:

“God, when He had made the whole world, and subjected things earthly to man, and arranged the heavenly elements for the increase of fruits and rotation of the seasons, and appointed this divine law – for these things also He evidently made for man – committed the care of men and of all things under heaven to angels whom He appointed over them. But the angels transgressed this appointment. and were captivated by love of women.” – **Second Apology; Chapter V.**

IRENEAUS



Irenaeus (c. early 2nd century – c. 202 AD) was the bishop or pastor of the church in what is now Lyons, France. He was a disciple of Polycarp, who was a disciple of the Apostle John. His treatise *Against Heresies* was a landmark work that challenged the heretical Gnostic Christianity that threatened the true faith at that time. On Genesis 6:2 he wrote:

“And for a very long while wickedness extended and spread, and reached and laid hold upon the whole race of mankind, until a very small seed of righteousness remained among them and illicit unions took place upon the earth, since angels were united with the daughters of the race of mankind; and they bore to them sons who for their exceeding greatness were called giants.” **Discourse**

CLEMENT OF ROME



Clement of Rome was a Christian bishop in Rome in the first century and was a contemporary of the Apostle John. His epistle to the Corinthian church is one of the oldest extant Christian writings outside of the New Testament. The Clementine Homilies are a series of writings from the 2nd and 3rd century purporting to record dialogue between Clement and the Apostle Peter. While its authorship may have not been from Clement, its details on the Nephilim again demonstrate that this concept was well established in the early church:

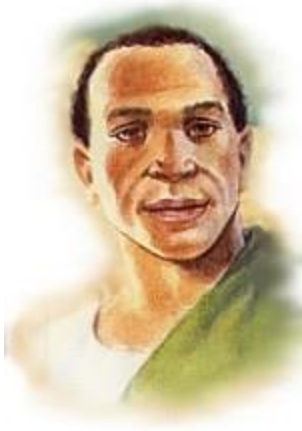
“But when, having assumed these forms, they convicted as covetous those who stole them, and changed themselves into the nature of men, in order that, living holily, and showing the possibility of so living, they might subject the ungrateful to punishment, yet having become in all respects men, they also partook of human lust, and being brought under its subjection they fell into cohabitation with women; and being involved with them, and sunk in defilement and altogether emptied of their first power, were unable to turn back to the first purity of their proper nature, their members turned away from their fiery substance: for the fire itself, being extinguished by the weight of lust, *and changed* into flesh, they trode the impious path downward. For they themselves, being fettered with the bonds of flesh, were constrained and strongly bound; wherefore they have no more been able to ascend into the heavens.” **Clementine Homilies, Homily VIII**, Chapter XIII.

LACTANTIUS

Lucius Lactantius (c. 250 -325 AD) was a Christian author in the early 4th century. Formerly a pagan public official, he resigned from political life after converting to Christianity and served as an advisor to Emperor Constantine. He wrote many apologetics, defending the Christian faith. In His chapter “On the Corruption of Angels..” he wrote:

“When, therefore, the number of men had begun to increase, God in His forethought, lest the devil, to whom from the beginning He had given power over the earth, should by his subtlety either corrupt or destroy men, as he had done at first, sent angels for the protection and improvement of the human race; and inasmuch as He had given these a free will, He enjoined them above all not to defile themselves with contamination from the earth, and thus lose the dignity of their heavenly nature. He plainly prohibited them from doing that which He knew that they would do, that they might entertain no hope of pardon. Therefore, while they abode among men, that most deceitful ruler of the earth, by his very association, gradually enticed them to vices, and polluted them by intercourse with women.” – Lactantius, Divine Institutes, Book II, Ch. XV.

TERTULLIAN



Tertullian (155 – 240 AD) was an African Christian theologian from the Roman province of Carthage. He was a prolific writer and his works are the foundation of Christian thought in the language of Latin. Outside of the Bible itself, he is the earliest believer on record to write about the concept of the trinity. On the Genesis 6 incursion he wrote:

“We are instructed, moreover, by our sacred books how from certain angels, who fell of their own free-will, there sprang a more wicked demon-brood, condemned of God along with the authors of their race, and that chief we have referred to. It will for the present be enough, however, that some account is given of their work. Their great business is the ruin of mankind. So, from the very first, spiritual wickedness sought our destruction. They inflict, accordingly, upon our bodies diseases and other grievous calamities, while by violent assaults they hurry the soul into sudden and extraordinary excesses.” – **Apology, Ch. XXII.**

BOTTOMLINE

Josephus Is Responsible For Any New Testament Era Nephilim Interpretation



It's Fable & Fantasy

