

A Three  
Part Series Entitled:  
An Introduction to the Biblical  
Doctrine of the Nephilim

This three-part series is devoted to addressing the exciting topic of the Nephilim as first found in Genesis 6 and elsewhere in the Inspired Book. The Normative Hermeneutic will be rigorously applied to ascertain the original intent of the writers of Scripture and hence the *Author* of Scripture. This series comprises three sessions. The first session introduces the subject matter and takes a detailed look at the first earthly incursion of the Nephilim taking place during the Antediluvian (before the Flood) Age, thus forming the basis and foundation by which we are to understand the remaining two sessions. The second session takes us onto this side of the Flood and details the second rise of the Nephilim, who attempt to thwart Israel's taking of the Land promised to them by God through Abraham. Finally, the third session focuses our attention on the future Nephilimic incursion that occurs during Israel's Third Generation of whom AntiChrist is specifically identified as one.

**Robert Walsh**  
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The Nephilim: Part One

*The Antediluvian World*

**Session One**

**Robert E. Walsh**  
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## 1. ABSTRACT

This session introduces the topic of the Nephilim and details their Antediluvian activities, including an exegesis of the relevant sections of Genesis Chapter Six and discussion as to their origin, identity, purpose, and motives. Next this session includes discussion on relevant historical sources, which when interpreted within the Biblical Framework provide a rich and exciting view into this topic. Finally, we examine modern literature and recognize that the Nephilimic ideas are throughout modern literature in particular science fiction. This entire topic is often remarkably exciting and sometimes fanciful, but the Scriptures are quite clear as to the Nephilim identity and purpose contrary to liberal theology and indeed much of so-called conservative evangelicalism. The Normative Hermeneutic will be rigorously applied as we go through the relevant Biblical texts.

## 2. INTRODUCTION

In this introductory section we must discuss two elements before progressing on to our topic at hand. First, we must discuss the issue of “interpreting Scripture” since this is what we are planning to do. What are the ground rules? How are we to glean the proper information out of the text? These questions are answered briefly below under the sub-section entitled Hermeneutics. Secondly, before we can begin discussing the doctrine of the Nephilim, we must briefly discuss the person of Satan, including his creation and fall. In this way, the significance of the doctrine of the Nephilim will become more acute in the mind of the regenerated student of Scripture.

### 2.1. Hermeneutics

The way in which one is to properly understand and interpret the Biblical text is to use the same rules of grammar and syntax that the writers used when penning the text. These rules are well known and well established, so much so, that we tend to forget them even though we use them every moment of the day.

In a sense, all of hermeneutics (science of interpretation) can be summarized by the following encapsulated axiom:

A word is assigned its “normal meaning”, a phrase, grammatical construction, or figure of speech is assigned its “normal interpretation” unless the context demands otherwise.<sup>1</sup>

The entire “science of interpretation” is encapsulated in the above definition. Indeed, this is how we communicate daily no matter what medium we are using, whether it is talking to someone, reading a book, writing a letter, reading a science textbook, or giving a speech. All forms of communication whereby information is to be set forth uses by default the above encapsulated axiom. The expanded set of rules from of this encapsulated axiom is called the Normative Hermeneutic, which contains all of the details that enter into the “art” of communication.

In this series we shall rigorously apply and cling to the Normative Hermeneutic, e.g., the rules of grammar and syntax by which the Scriptures were written. In this way and only in this way does the student of Scripture ascertain the original meaning intended to the original audience. Indeed, regeneration drives the regenerated student of Scripture to understand the Scriptures using the Normative Hermeneutic.

### 2.2. Satan

The creation of Satan is not told us in the book of Beginnings (Genesis). In fact, Genesis introduces us to Satan sometime after his creation, just prior to the fall of man. In order to address Lucifer, his creation, and demise, we must go elsewhere in the inspired text. In this section we shall briefly discuss the creation and fall of Lucifer, whence upon his fall he became known as Satan (the adversary).

#### 2.2.1. Satan’s Creation

Satan or rather Lucifer was created during Creation Week as found when comparing the books of Genesis and Job. In the book of Job we see that the “Sons of God” (angels) are present at the *Foundations of the Earth* and rejoicing through song because of the very act of God creating the earth and its foundations.

Job 38:4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.  
5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?  
6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;  
7 When the morning stars sang together, and all the sons of God shouted for joy?

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<sup>1</sup> This is an encapsulated form of R.E. Walsh, Biblical Hermeneutics and Creation, **Proceedings of the First International Conference on Creationism**, Walsh, Brooks, Crowell (Editors), Creation Science Fellowship, Inc., Pittsburgh, PA, Vol. 1, pp. 121-129, 1986

Here in Job 38, we see God questioning Job in a “chastising” manner regarding Job’s nature and sin. In this address God refers to the *foundations of the earth*, when at their creation the morning stars (angels) sang, and the Sons of God (angels) rejoiced. Thus, we see that the angels were present at the act of God creating the *foundations of the earth*. Interestingly, if we correlate Job with Genesis One, we can identify the meaning of the *foundations of the earth*.

Gen 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that *it was good*.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind:<sup>2</sup> and God saw that *it was good*.

13 And the evening and the morning were the third day.

We see in Genesis One that the Earth (including its *foundations*) was actually created on the Third Day of Creation Week. When correlating this with Job 38 we are forced to the Normative conclusion that the entire angelic realm was created before the Third Day of Creation Week. Thus, Satan as Lucifer was created either on the First or Second Day of Creation Week some 0 to 48 hours prior to the creating of the *Foundations of the Earth*.

## 2.2.2. Satan’s Position

Who is Satan? From whence did he fall? These are fascinating questions that can be easily answered when correlating various Biblical texts.

Satan is a member of the rank of angels called “the Seraphim”. The Seraphim are the highest sub-rank of angels among the highest rank of angels called the Cherubim<sup>3</sup>. The Cherubim are the angels that are directly related to the throne of the Ancient of Days. The Seraphim specifically hover over (or rather “cover like a canopy”) the throne of the Ancient of Days and are specifically charged with protecting the word of God as seen in the purging of Isaiah’s lips in order to properly preach the word of God to the nation of Israel.

Isa 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

Correlating this with Ezekiel 28 we find that Lucifer is the highest-ranking Seraphim and indeed is the highest-ranking angel in the entire angelic realm. He is called the “anointed cherub that covereth” (a Hebrew term showing great authority). The phrases “holy mountain of God” and “stones of fire” Hebrew terms for the angels, specifically those associated with the throne. Thus, Satan is the chief Seraph, the one who is specifically charged with overseeing the protecting of the word of God.

Ez 28:14 Thou *art* the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

As the chief Seraph, we see Lucifer (now Satan) described in remarkable terms as a seven headed reptilian looking creature, yet one being. In other words, he has “seven processors” to our one.

Rev 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

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<sup>2</sup> Interestingly and important to the Creation Model of Origins is the fact that the Antediluvian geologic column was created BEFORE God created plant life. This strongly suggests that no fossils whatsoever should be found in the Antediluvian column. When the Flood ripped up much of the Antediluvian Column and redeposited it (with killed creatures), one would expect to find a boundary where no life exists below that boundary. Indeed, this set of strata which contains no life (plant or animal) is called the “Pre-Cambrian” (Latin: “Before Life”). Evolution claims this is before evolution occurred – the Creation Model not only explains this, but predicts it - long before Darwin!

<sup>3</sup> The Cherubim comprises three ranks of angels. Starting from the highest sub-rank to the lowest: (1) The Seraphim (Isa 6) charged with protecting the word of God; (2) The Zoa (Living Creatures of Rev 4&5) who actually make up the throne; and (3) the Ophanim (Wheels) residing below the throne allowing it to move in three dimensions (Ez 1 & 10).

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.  
 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.  
 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,  
 8 And prevailed not; neither was their place found any more in heaven.  
 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

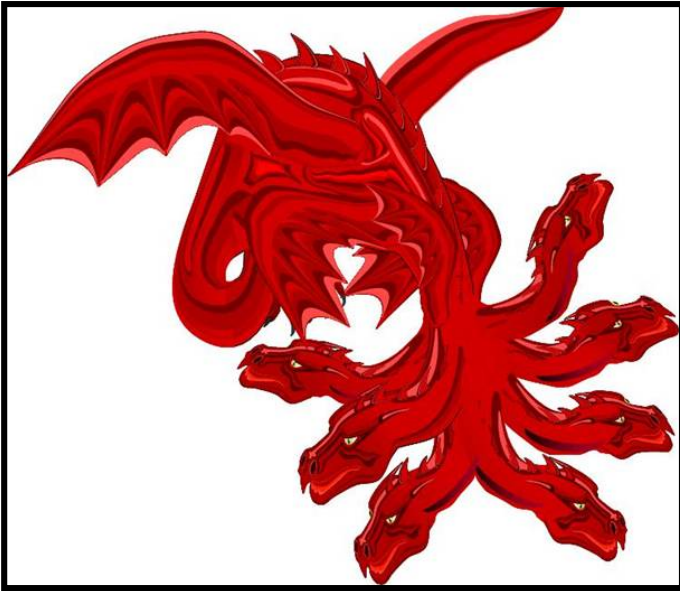


Figure 1<sup>5</sup>. Satan as the Seven Headed Dragon of Rev 12

Furthermore, as the chief Seraph, Lucifer is the most intelligent of all of God's angels and he is the most beautiful as seen in Ezekiel 28 also.

Ez 28:12b Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty... (13b) every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

In summary, Lucifer is the most intelligent and beautiful of God's angels. He is the highest-ranking angel and the very angel in charge of protecting the word of God from slander and corruption and for this reason he is called the *morning star*.<sup>4</sup>

### 2.2.3. Satan's Fall

Satan looked at himself and saw that he was the most beautiful of God's angels and he was the most intelligent and wise. We see this self-oriented introspection in Ezekiel 28.

Ez 28:16b O covering cherub, from the midst of the stones of fire.  
 17a Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness

Ezekiel tells us that Lucifer looked at himself and fell in love with his own beauty and wisdom and thus sought out independence from God. Indeed, his looking into himself was so great and so corrupting that he actually thought (and still does) he could become God. But, he had no "clout" to become like the Ancient of Days<sup>6</sup> and sit upon the Father's throne (Rev 3:21). How could Lucifer ascertain the clout to convince much of creation (e.g., angels) to actually follow him in his quest for the throne? If he could get those creatures who are created after the likeness of God's own Image to fall that would give him the clout, he needs. This now brings us to Gen 3.

Gen 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?  
 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:  
 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.  
 4 And the serpent said unto the woman, Ye shall not surely die:  
 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.  
 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.  
 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

<sup>4</sup> A study of the Biblical doctrine of Angels shows that there is an equivalence relation between angels and stars.

<sup>5</sup> Wonderfully designed and drawn by our beloved sister in Christ Kae Nawojski.

<sup>6</sup> The Ancient of Days is actually the Second Person of the Godhead externalized in such a way so as to look like a man and to communicate to God's creation. Looking like a man, a creature that is "weak" (relative to the angels) allowed Lucifer in his introspection to come to the conclusion that he could become like the Most-High (like the man seated on the Father's throne). For additional details see R. Walsh, The Nature of the Creator, **One Year Creation Program, Session 2**, Creation Science Fellowship, Inc, Pittsburgh, PA, 2010.  
[http://www.csfpittsburgh.org/1year/Session\\_2\\_Handouts\\_3pp.pdf](http://www.csfpittsburgh.org/1year/Session_2_Handouts_3pp.pdf)

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

A quick analysis of the Fall of Man and Lucifer's role will prove interesting indeed. First, Lucifer is referred to as a serpent (Nachash), which is often used for the Seraphim as the bright shining ones (see Numbers 21)<sup>7</sup>. Furthermore, a talking snake would cause Adam and Eve to pause for it is not part of the created order even before the fall. In this regard neither Adam nor Eve is surprised or show any signs of shock when presented with a talking snake. Thus, given the often usage of the term "nachash" and the fact that Adam and Eve were not surprised about a "talking snake" it must be concluded that Lucifer did not appear to Eve as a snake at all, but rather appeared to both Adam and Eve in his full-blown Seraphic glory; indeed as the chief Seraph, the one responsible for protecting the word of God. Only in this way would Adam and Eve not be surprised at the serpent and would have assumed that Lucifer was looking out for their best interests as the chief Seraph.

Secondly, Lucifer as the one universally charged with protecting the word of God actually slandered Scripture by misquoting it. God explicitly stated to Adam that he was free to eat of all the trees of the Garden except for the Tree of Knowledge of Good and Evil.<sup>8</sup> Here Lucifer makes the statement that Adam and Eve are not to eat from any of the trees.

Thirdly, Eve in response to Lucifer also misquotes Scripture and indeed adds to it, by adding the words "neither shall you touch it". Christ did not say this to Adam.

Fourthly, Lucifer then outright lies about the Scriptures regarding what Christ as the Ancient of Days had said tells Eve that if she and her husband eat of the Tree of the Knowledge of Evil-Pleasure, they will become just like God (Elohim = here not gods) knowing good and evil (evil-pleasure).

Fifthly, let's consider what has happened. Lucifer as the chief Seraph has just perverted his office by slandering the word of God. The one, who was specifically charged with protecting the word of God, is now corrupting it; this brings a new and exciting element to the Fall of Satan - that the chief Seraph has "fallen a great fall"<sup>9</sup> and bring fully to mind Isa 14:12:

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground

It is no casual thought to consider "from whence thou hast fallen". It was not an ordinary angel who fell; it was the very highest-ranking angel responsible for the oversight and protection of the word of God. Remarkable indeed!

Sixthly, the next item of discussion is to briefly consider Lucifer crawling on his belly. This is not a reference to a snake, but a reference to his ultimate humiliation when judged by God at the Great White Throne judgment. The one so seemingly haughty and proud is now brought down to the very dust of death as he should.

Finally, God is not without mercy for man, the ones created after his own likeness. He does two things in Gen 3:15: (1) God tells of Lucifer's ultimate doom by the coming Messiah through a deadly wound to the head (Figurative) and (2) God tells Satan that he shall provide a temporary or a non-mortal wound to Messiah (which is ultimately used against Satan in the form of Christ's atoning work). This is the first passage that foretells the coming redemption that is in Christ Jesus.

Correlating all of this brief information together let us make several conclusions:

- (1) Lucifer "privately" falls when he looks to himself and seeks autonomy from God
- (2) Lucifer at that time has no clout as to "attract any followers"
- (3) Lucifer "publicly" manifests his fallen nature in the Garden when he first perverts the Scriptures
- (4) Upon the Fall of Man, Lucifer now has the clout to ascend to the heavens and make that remarkable statement

<sup>7</sup> See Bullinger's footnote in his Companion Bible on Num 21:6.

<sup>8</sup> Actually this is a Figure of Hendiadys and should have been translated as the Tree of the Knowledge of Evil-Pleasure.

<sup>9</sup> An intentional Figure of Polyptoton.

Isa 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:  
14 I will ascend above the heights of the clouds; I will be like the most High.

(5) Upon his fall, Lucifer becomes Satan the Adversary, the Devil

What is so remarkable is that Satan actually believes he can defeat the Ancient of Days, that he can countermand the will of God and become like God. This is a remarkable proposition indeed. How can a created being become an infinite, personal, loving, all sovereign, triune God? Satan believes in his heart of hearts that he can defeat Christ as the Incarnate God. In this way, he is more than a mere Arminian, Satan is the ultimate Open Theist, that he actually believes he can change the will of God and that the future is yet open and not decided. Amazing, amazing indeed!

### 3. WORD AND PHRASE STUDIES

In this section we shall examine the identity of the Sons of God and the Nephilim using as our main text Gen 6. Gen 6 provides us with the inspired historical accounting of the “goings-on” during the Antediluvian Age, where we see incredible evil, such as will not be superseded until Israel’s future Third Generation (the topic of session 3). For our topic at hand, we see that there are essentially two items that need identifying to bring to light our current topic. They are:

- (1) The identity of the “Sons of God”, and
- (2) The identity of the “Nephilim”

We see these personages first mentioned in our main text of Gen 6.

Gen 6:1 And it came to pass, when men began to multiply on the face of the earth, 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 which they chose.  
3 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.  
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.  
5 And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart was only evil continually.  
6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.  
7 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.  
8 But Noah found grace in the eyes of the LORD.  
9 These *are* the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.  
10 And Noah begat three sons, Shem, Ham, and Japheth.  
11 The earth also was corrupt before God, and the earth was filled with violence.  
12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

The next several sub-sections provide some of the details in establishing the true Biblical identities of these two sets of creatures.

#### 3.1. The Sons of God

Historically, there have been two schools of thought when considering the identity of the sons of God. First, some so-called scholars have maintained that the sons of God were men from the so-called Godly line of Seth, while others have maintained that the sons of God are the angels. We shall examine each of these theories in brief, keeping in mind that we are to understand the Scriptures in the same manner as would the original audience, using the same rules of grammar and syntax that writers used when originally penning the text.

##### 3.1.1. The Godly Line of Seth

In order to avoid the obviously fantastic normative understanding of the text, so-called scholars have put forth the proposition that the sons of God were actually men from the so-called Godly Line of Seth. The idea behind this position is that the descendants of Cain followed in their father’s footsteps and lived out their wickedness. On the other side of the coin the Sethites remained faithful to God and did not follow Cain and his progeny in their error.

That there existed a Godly line of Seth seems to be directly contradicted by our verse set and the very context of Gen 6, 7, 8, and 9.

Gen 6:11 The earth also was corrupt before God, and the earth was filled with violence.  
12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.



The fact that there was no Godly Line of Seth seems to be immediate from the very description of the Antediluvian Age. The entire planet was corrupted with violence and lust to the degree that the entire human population was involved with exception of a few. Indeed, verse 5 describes the situation nicely.

Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

There is absolutely no indication from the text that a Godly Line of Seth existed, in fact, the very idea is contrary to the Biblical descriptions of the age. Gen 4:26 properly understood gives us the timing of such corruption:

Gen 4:26 And to Seth, to him also there was born a son; and he called his name Enos (weak or frail): then began men to call upon the name of the LORD [began to call their gods with Jehovah's Name].

The entire Antediluvian world was corrupted by this Nephilimic incursion, apparently not just man but beast as well. Indeed, all sentient life was polluted with this incursion.

Josephus has some remarkable words to offer in describing the Antediluvian Age.

NOW this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue, for seven generations; 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. But for what degree of zeal they had formerly shown for virtue, they now showed by their actions a double degree of wickedness, *whereby they made God to be their enemy.*

Thus, the fact is, there was no Godly Line of Seth. Thus, even though Josephus seems to give more time to a “nice group of people”, it is clear from the Biblical text that the very son of Seth corrupted his way, which caused the further corruption of planet earth. “Enos was not a nice guy”!

### 3.1.2. Angels

To properly capture the true identity of the sons of God, we must perform an analysis of the words and phrases used to describe them. Only in this manner can we ascertain the original intent of the writers to the original audience.

#### Old Testament Occurrences

The phrase “sons of God” as translated here in Gen 6 is the Hebrew phrase “bene Elohim”, literally “sons of God”. This phrase occurs only four (4) times in the Old Testament, which we shall examine each of them.

Gen 6:2 That the sons of God (*bene Elohim*) saw the daughters of men that they were fair;

The text is describing the “bene Elohim” in contrast to the “daughters of men” which requires then that the *sons of God* be materially different than what they are being contrasted with. The normative usage in this context demands that we understand the *sons of God* to be something other than human men for they are contrasted with human woman. The Normative Hermeneutic demands therefore that we apply the standard meaning to this phrase unless something in the context demands otherwise. The context seems to insist that we assign the meaning “angel” to the *sons of God*.

Job 1:6 Now there was a day when the sons of God (*bene Elohim*) came to present themselves before the LORD

Clearly the context in Job forces the meaning of *sons of God* to refer to angels. Men do not present themselves before Jehovah in this manner and in this context. The Normative Hermeneutic demands that we understand the phrase *sons of God* to specifically mean angels.

Job 2:1 Again there was a day when the sons of God (*bene Elohim*) came to present themselves before the LORD

See comments immediately above.

Job 38:7 When the morning stars sang together, and all the sons of God (*bene Elohim*) shouted for joy?

Job 38 presents the “coup de grace”. As we saw earlier in this outline this scene in Job 38 occurs on the Third Day of Creation three days BEFORE man was created. The context of Job 38 is a major embarrassment to the “Godly Line of Seth” position and indeed makes it rather silly. The Normative Hermeneutic demands that we understand Job 38 to be referring to angels.

To summarize, every Old Testament occurrence of the phrase “bene Elohim” always refers to angels. This forces us to recognize that the standard or normative usage or meaning of the phrase is “angels”. **Thus, the Normative**

**Hermeneutic demands that we understand “bene Elohim” as angels and not the Godly Line of Seth.** But there is more...

Similar Hebrew phrases are often quoted to show that our phrase “bene Elohim” can mean something other than angels.

Dan 3:25 ... and the form of the fourth is like the Son of God (bar Elah) [son of God].

In this passage we see a superhuman being standing with Shadrach, Meshach, and Abednego in the flame. Some have claimed that this is a “theophany” namely an appearance of God in the form of the pre-Incarnate Christ. If this was the case the Hebrew would have used the definite article “the”. However, in Dan 3:26 the KJV Translators got it wrong when translating the phrase as if a definite article existed in the verse as “the Son of God”. The Hebrew phrase should have been translated as “a son of god” specifically referring to an angelic being (probably one of the Archangels (Michael, Gabriel, Uriel, or Raphael<sup>10</sup>, etc.).

Psm 29:1 Give unto the LORD, O ye mighty (ben Elim) [sons of the Mighty]

In Psalm 29 we find the Second Person being talked about and addressed as the “Voice of God”, which is extremely significant being the one Member of the Trinity Who is visible and audible. No other Member of the Godhead is seen or heard. The Psalmist is speaking to the angelic host when he says, “Give unto the Lord, O Ye “sons of the Mighty”. This is a direct reference to the angelic realm.

Psm 89:6 ... who among the sons of the mighty (ben Elim) [sons of the Mighty]

The Psalmist is asking a rhetorical question. Who among the angelic host (sons of the Mighty) can be compared to the Second Person as Jehovah the Ancient of Days? The implied answer is no angel comes close - once again another direct reference to the angelic host.

Thus, we see that every occurrence of our phrase “bene Elohim” and its sister phrases all refer to angels. Thus, we must state the following.

The Normative Hermeneutic demands that unless something in the context of Gen 6 dictates otherwise, we must understand and interpret the phrase “sons of God” as meaning and referring to the angelic realm. Frankly, there is no way out of this conclusion. It is indeed airtight!

### **New Testament Occurrences**

When we come to the New Testament usage of the phrase “sons of God”, we see a very interesting element added to the Old Testament usage.

As it turns out an examination of the New Testament occurrences includes the idea of “original creation” as to both physical creation and spiritual creation. The following verses confirm this meaning.

Luke 3:38 ... which was *the son* of Adam, which was *the son* of God.

Luke 3:38 details the genealogy of Christ working backwards from Christ to Adam, where Adam is called a “son of God”. What is significant about this label on Adam? It is because Adam as opposed to everyone else in the list is an “original creation” of God - all others where the progeny of the one before. Thus, Adam is specifically called a son of God because he is an original creation of God and in Adam’s case both physically and spiritually (despite the fact that Adam fell and manifested his reprobation).

Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God (υἱοὶ θεοῦ)

Rom 8:14 is a wonderful verse. The context is describing the glory of the Body of Christ (e.g., the Church) and the living of the body saint in this age. Specifically, the text states that everyone led by the Spirit of God (regeneration and sanctification) are called “the son. f God”. Here we see a remarkable reference to the idea of a new spiritual creation – namely that a dead sinner has been regenerated by the Spirit of God and is therefore a direct *spiritual* creation of God.

1 John 3:1 ... that we should be called the sons of God: [τέκνα θεοῦ]. NOTE: not “υἱός” as for all others

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<sup>10</sup> We know of Michael and Gabriel by name due to the inspired text, but Uriel and Raphael are names from the Pseudepigrapha who may or may not be historical creatures.

1 John 1:31 presents us with a similar usage as in Rom 8:14 except that Paul's audience is the Body of Christ (e.g., the Church is not in view here in John's writings). John's audience is the Nation of Israel and there the saints that are "new creations" are Kingdom Saints (keeping with ethnic distinction, e.g., Jew and Gentiles). Thus, we see here an example of Kingdom saints being referred to as "sons of God" because they are new spiritual creations by God. Note that John uses the word "τέκνον" for "children" keeping with the established usage for the children of Israel.

### Summary of these Usages

The remarkable beauty of these references is that they are absolutely and consistently used throughout the inspired text in the manner in which have described above. The Old Testament usages refer only to angels, while the New Testament adds the element of angels plus any new creature directly created by God whether physical and/or spiritual, which wonderfully encapsulated the angels as being direct creations of God for they do not procreate (which brings us to our next sub-section under sons of God).

### 3.2. The Nephilim

Now we come to the essence of this session – the identity of the Nephilim as recorded in Gen 6:4. I have repeated our verse immediately below for our convenience.

Gen 6:4 There were giants (nephilim) 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.

Regrettably as is often the case the KJV Translators missed the boat when translating our Hebrew word *Nephilim*. They translated it using the English word "giants".<sup>11</sup> As we will see it is not unreasonable to do this in some cases, but it would have been much better had the KJV Translators stuck to the text and more definitively translated the word utilizing the Normative Hermeneutic as applied to the Hebrew text rather than bringing to the text information that is unnecessary for our translation here (e.g., non-grammatical information outside of the text).

Nephilim is the plural form of the Hebrew word "nephi"<sup>12</sup> which means "fallen one". The plural therefore would be translated of course as "fallen ones". Thus, Gen 6:4 actually states that the Nephilim are in fact the progeny of the sexual union between the "fallen angels" and human Antediluvian women. In this way, the context demands that we understand the Nephilim to refer to "the<sup>13</sup> sons of the fallen ones" as the text clearly states - they are the result of this sexual union. It is also important to recognize that while "children" is not in the Hebrew text per se, it is certainly implied. Thus, it follows that the progeny of this union (namely the Nephilim) comprised both male and female offspring.

Next our main text states that these Nephilim became mighty men (strong and fierce), which would seem to be a logical conclusion.

Furthermore, and to provide a new correlation not discovered in any of the prior lectures the author has given on this topic is the fact that these "men of old (antiquity)" were "men of renown". Interestingly, this is not quite the proper translation of the Hebrew text. The Hebrew word for "renown" is "sham" and literally means "name", meaning that this clause should have been translated as "men of the name". Recognizing this fact and correlating it with Gen 4:26 where we saw that the Antediluvian pollution started in the generation of Enos (the next generation after Seth) when men began to take upon themselves (and their gods) the name of Jehovah. Thus, these Nephilim, sons of the Fallen Ones, began calling themselves gods. This is spectacular and will come in handy in sections below.

### Summary

In summary, the Nephilim are the progeny of fallen angels (the sons of God) and Antediluvian human women. This means that the Nephilim are half angelic and half human and are therefore neither angel nor human. In a very real sense these creatures are "humanoids" having no spirit (God-consciousness) and having only a body (which varied according to extra-Biblical sources) and a soul (self-awareness). Not having a spirit however makes them precisely like an animal (e.g., a creature created after the likeness of the Cherubim) comprising only soul and body; this makes these creatures' psychology totally self-absorbing, self-obsessing, and self-satisfying; this psychology only brings about violence and self-satisfying behavior – thus, the violence and corruption of the Antediluvian world.

Truly a great evil!

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<sup>11</sup> It is not totally unreasonable to translate Nephilim as "giants" since some of them were extremely large (see LXX and Pseudepigrapha), but not all of them. The point of their name is not their relative size, but rather their state (progeny of fallen ones).

<sup>12</sup> It is quite interesting that the book of Mormon contains a book within it called "Nephi". The reader is left to themselves to make of this what they wish!

<sup>13</sup> The definite article is in the Hebrew text.

### 3.3. WHAT? You've got to be kidding!!!!

Many people have difficulty thinking in terms of what we have just shown and discussed. They can't seem to bring themselves to understand the text for what it says in this manner and many so-called scholars are no different, in fact, they are probably more to blame for not understanding the text in the same manner as did the original audience than the "non-professional" Christian.<sup>14</sup> This disbelief has been the source of much wrong thinking and the pollution/perversion of the text. The "Godly Line of Seth" argument is such a perversion, though some have adopted it unwittingly not recognizing the normative meaning of the text.

However, some well-intentioned folks who may be struggling with this concept often bring up the notion that angels cannot have relations with humans since they are different creatures, similar to the problem of mating alligators with dogs. In this light they bring up the issue of angelic marriage as discussed in Mat 22:30 (see also Mark 12:25).

Mat 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Christ had confounded the Sadducees by challenging them on their disbelief in the doctrine of resurrection and in this discussion, Christ refers to the angels of heaven as not marrying along with the Kingdom saints in the eternal kingdom (after the Millennial reign). Thus, the Sadducean idea is that if angels do not marry it must follow that they are somehow "sexless". This was not Christ's point, but rather that they simply do not marry.<sup>15</sup>

How could angels have sexual congress with human women? Our beloved Peter and Jude provide us the inspired answer to this concern.

Jude 1:6 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

2 Pet 4 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;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

1 Pet 3:19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once *the longsuffering of God waited in the days of Noah, while the ark was a preparing*

Jude and Peter describe for us actually in some detail (see Greek text) how the angels who had relations with human women accomplished this dastardly deed. First, they left their "first habitation" which refers to the "homes of their bodies" (οικητηριον) and with this new body "sinned" with human woman (had sexual relations with them). Secondly, God judged them at the time of the Flood and cast them into hell (literally, "tartarized" them), whereby God actually placed these angels in a special place in hell called Tartarus, which is the place called the "Prison of the Fallen Angels", specifically referring to the angels who sinned before and after the Flood. Finally, and not discussed until session 3 is that these angels will be released again from their prison to start this incursion all over again, but this time it will focus in on the nation of Israel (more on this in the third session<sup>16</sup>).

### Summary

Thus, to summarize this section:

- (1) The angels who had relations with human women took upon themselves human male flesh to perform the dastardly deed.
- (2) The purpose was to corrupt the "Seed of the woman" (Gen 3:15) so that the Savior could not come.
- (3) They are now being held in "chains of darkness" (Tartarus) being made ready for the day of judgment (session 3).

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<sup>14</sup> A discussion on "liberal theology" would take us far a field at this point. Suffice it to say that "liberal theology" has become a game ... a game of "Who can disbelieve the most?"

<sup>15</sup> All inspired references to angels are masculine. There are no references to female angels. All angels are male (search and see). Paganism perverts this fact and includes female angels which are also very often associated with sexual perversion and sexual cultism.

<sup>16</sup> The evil in Israel's future Third Generation is the greatest the world will ever see. God describes his judgment during this time as if He didn't shorten the time the entire world would be destroyed. Correlating Zech 6 with Rev 6 shows that the wagons/chariots/horses of these angels are released into the Land promised to Israel the very moment after the Rapture occurs.

#### 4. NOAH AND THE CORRUPTING OF THE ANTEDILUVIAN WORLD

In this section we shall look at the comparison between Noah and his family with the rest of the Antediluvian world. The Hebrew text is quite interesting but hidden in the KJV.

In our discussion above we have seen that the Antediluvian world was polluted with this nephilimic behavior, and that the entire world was being “taken over” by it.

Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 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.

8 But Noah found grace in the eyes of the LORD.

9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

Moses’ description of the Antediluvian world is a grave one indeed. The evil during this time was simply immense and “in your face”. The Hebrew word for “great” in the phrase “wickedness of man was great in the earth” is “rab” and literally means “to abound exceedingly”. The evil during the Antediluvian Age was over-abounding and beyond anything we have seen in this present age. Man’s entire thought process was thoroughly corrupted to the point that even his imagination was perverted to “the max”. The Hebrew word for “imagination” is “yester” and carries with it the idea of “purpose” so that every purpose of man’s endeavors was corrupted with this Nephilimic infestation.

In the next important statement Moses addresses God’s judgment. God absolutely declares that He will destroy the earth and every creature in it because of their incredible evil and sin. Notice that it is not just man who is to be destroyed, but even the animal kingdom (specifically the land creatures). Why? Because the Nephilimic corruption was not limited to the human race, even the animal kingdom (land creatures) was “attacked” by the fallen angels and their offspring. Everything that man was to be lord of was thoroughly corrupted and perverted by this Nephilimic infestation. This is the reason that man has perverted the doctrine of origins and has invented the religion of evolution. The purpose of the Flood was not “geological” rather it was “moral”. The Flood was God’s judgment upon man and beast in their corruption and perversion. When we look at the geologic record, we do not see a record of evolving life, but rather we see a record of death and destruction. How else would a creature be fossilized ... it needs to be buried rapidly ... roadkill does not fossilize, it is taken and eaten by predators and scavengers or simply decays and vanishes in the wind.

But Noah as an elect gentile of God finds grace (unmerited favor) and is rescued from the Flood – Noah, his wife, and his sons’ families – eight persons in all survive the Flood to repopulate planet earth.

Finally, Noah is discussed in verse 9. “The generations of Noah” is a phrase that actually introduces verse 10:

Gen 6:10 And Noah begat three sons, Shem, Ham, and Japheth.

The Hebrew word for the first occurrence of “generation” in verse 9 is “toledoth” and is essentially the Hebrew equivalent to our English phrase “family tree”. Thus, Noah’s family tree comprises three sons: Japheth (the eldest), Ham (the youngest), and Shem (the middle child). Shem is mentioned first probably because it is through Shem that the Messiah is to come, therefore Noah’s family tree or “toledoth” includes the Savior as promised in Gen 3:15. As we shall see comparing Noah with the rest of the Antediluvian reprobates is important.

Noah is also referred to as being “just” or “righteous” in God’s eyes, because God had chosen Noah to be a righteous Gentile, whose hope it is to live on a perfect earth.

The final phrase in verse 9 is the one to which we want to pay close attention. It states that “Noah was ... perfect in his generations”. Sadly, to the English reader the Hebrew text is lost by translating different words as “generation” and thereby loses Moses’ real intent in comparing Noah with the Antediluvian world. The Hebrew word for “perfect” is “tawmeen” and literally means “sound”, “complete”, or “healthy”. What Moses is describing as being healthy is Noah’s “generation”. Here however the Hebrew word for “generation” is “dor” and literally in modern vernacular means “genetic code”. Moses was healthy, complete, and sound in his genetic code. In other words, Moses’ genome was not corrupted by the Nephilimic infestation along with his wife and sons’ families. This is a very important issue for it is through the lineage of Noah that the Messiah is to come and if the Nephilimic corruption had taken Noah Messiah could not have come. Furthermore, it could be that the entire Antediluvian world was corrupted with the Nephilimic infestation by the time of the Flood, either directly via the human genome or behaviorally by having relations with the fallen angels or their progeny (the Nephilim).

## 5. SATAN'S PURPOSE FOR THE ANTEDILUVIAN NEPHILIM

Satan's whole motivation in life is now "to become like the Most-High". If he can thwart the will of God even by putting a dent in it, he will have succeeded and who knows what would happen.<sup>17</sup> In this regard Satan is the ultimate Arminian and Open Theist, one who believes he can countermand the will (θελω, βουλημαι, and ενεργεω) of God and that the future is unsettled and the God the Scriptures is not in control of history and therefore eschatology (future things).

In the case of the Antediluvian Age, Satan's plan for the Nephilimic incursion was to pollute the human genome so that Messiah (through the line of Seth) could not come. As we hinted to earlier it may have been that Noah and his family were the only true humans left on planet Earth at the time of the Flood. With the Flood God judged and destroyed the Antediluvian world and the only surviving creatures were truly after the Biblical kind (Baramin). No Nephilim survived the Flood – all were killed off.

It is a wonderful thing that God is infinitely sovereign, for if He was not then we would all be men and women most miserable and forever lost in our sins. It is God's sovereignty that provides Him the capability of saving. If God was not sovereign as in the case of the Arminian and Open Theist view, then not only could we lose our salvation, but we could never be saved at all. Only a sovereign God can love! Only a sovereign God can save!

Furthermore, the Nephilim in some sense, especially the male line can be viewed as a corruption of Christ as He is God-Incarnate, both God and Man (100% each- not 50/50 as in the case of the Nephilim).

## 6. THE NEPHILIM IN ANCIENT LITERARY RELIGIOUS SOURCES

In this section we shall examine some remarkable examples of the Nephilimic corruption.

### 6.1. The Zodiac

Today we think of the Zodiac as a help in identifying the locations of stars. Some think of the Zodiac as a horoscope capable of predicting the future of individuals. Perhaps everyone has seen pictures of the Zodiacal creatures identified using the various star patterns.

Figure 2. The Biblical Zodiac<sup>18</sup>



From a Biblical perspective both positions are true. The Zodiac was used to position the "star of Bethlehem" and it is also a horoscope. The latter however is the element that has been most corrupted by man. The Zodiac is not a horoscope as Jean Dixon<sup>19</sup> might use, but rather it is a horoscope of the Coming Messiah. When God told Abraham to look up at the stars and "count" them, he was not telling Abraham to literally number the stars, but rather was telling Abraham to "give an accounting" of the story of the stars. It is in this context that God says to Abraham "...so shall thy seed (singular) be". This was direct reference to Christ as the coming Messiah – that through Abraham would come the Savior of lost men.

Even though the Zodiac has been significantly corrupted by man, we can still see glimpses of the original intent, which I shall very briefly summarize by pointing out a few interesting (perhaps fascinating) elements.

First, the Sphinx is the keystone by which a person is to understand and begin reading the Zodiac. The Sphinx comprises a head of a woman and the body of a lion. In other words, one begins accounting the Zodiac with Virgo the Virgin and read around until one gets to Leo the Lion. Virgo is the sign that originally taught that the Messiah was to be born of a virgin, while Leo is the sign that taught that the Messiah will be a righteous judge in judgment as tough as a lion. Indeed, the Messiah is the Lion from the tribe of Judah.

<sup>17</sup> Be sure that the author intends this phrase as a simple rhetorical statement. It is outside of God's providence for Satan to succeed and given that God is all-sovereign Satan has already failed. Indeed, Satan's defeat is progressive and in stages. The First was when Christ defeated him at his resurrection and ascension. The next shall be the Body of Christ at the Rapture, the next stage after that will be the angels "kicking him out of heaven" through the great Archangel Michael, next the Jews through the 144,000 totally thwart Satan's plan of destroying the line of righteous Jews, and finally the Gentiles get to declare his humiliating defeat as he wallows on his belly (like a snake) at the Great White Throne Judgment.

<sup>18</sup> From <http://www.wordcf.org/stars.html>

<sup>19</sup> The author may be showing his age referring to Jeane Dixon a popular 20<sup>th</sup> Century psychic and astrologer. See [http://en.wikipedia.org/wiki/Jeane\\_Dixon](http://en.wikipedia.org/wiki/Jeane_Dixon).

Scorpio is the scorpion who is about to sting Orphiucus in his ankle, but Orphiucus is about to step onto Scorpio's head crushing it. This is a perversion of the Gen 3:15 Messianic prophecy of Satan bruising of Messiah's heel (a non-mortal wound) while Messiah bruises of the head (a mortal wound) of Satan.

The Biblical Zodiac comprises 12 major signs whereby each sign tells a particular part of the coming Messiah. Each sign is attended by three minor constellations that add to the detail of each major sign. Thus, 48 constellations are included in the original Zodiac plus the Sphinx which makes a total of 49 individual constellations.<sup>20</sup>

The Zodiac has been corrupted with Eastern and Western Deities and the Nephilim.

## 6.2. The Western Myths (Greek, Roman, and Nordic)

Some of the most remarkable accountings of the ancient world are recorded in the great Western myths from the Greeks, Romans, and Nordics. The gods as they describe are often seen as the basic elements of the cosmos (Gaia, Ouranos, Chaos, etc), while others are progeny of the earliest gods, while still others are later progeny of the gods. Furthermore, among the many Pagan writers and historians of the myths while there is often general agreement there is often differing accounts of history (see Josephus below for an interesting commentary on the Greek myths).

However, if we use the Biblical text to provide a general framework to understand the Western myths then perhaps, we can categorize as best we can, using our understanding of the Antediluvian Age, the sons of God, and the Nephilim. At best we can only hope for a reasonable approximation since the perversion of the myths is so great, multi-layered, and far reaching.

The Titans were the offspring of Gaia (Earth) and Ouranos (heaven). This seems to correlate with creation of the Heavens and Earth and possibly the dividing of the watery heaven and the creating of the earth as found in Genesis one. From this creation, it was not too long thereafter that God created the heavenly host as we saw above in reference to Job 38. From Gaia and Ouranos comes the first generation of Titans as follows:

1. Males – Oceanus (Ocean, Seas, and Water), Hyperion, Coeus, Cronus (Time), Crius, and Iapetus
2. Females – Mnemosyne, Tethys (Mediterranean), Theia, Phoebe, Rhea, and Themis

As seen throughout Scripture there are no female angels, so the author expects that this is a significant corruption of the nature of angels. We also read in some of the Pseudepigrapha that only a few of the angels fell at first and participated in the Nephilimic infestation, but that is not to say that this was the only "fall" in the Antediluvian Age.

We see a second generation of Titans coming after the first, but that the second generation consisted of the offspring of the first generation. This may in fact be a corruption of an actual subsequent fall of angels during the Antediluvian Age.

Through many of these battles among the gods, as well as in-fighting many of the gods were sent to Tartarus. One such god was Cyclopes (one eyed deity), and others were the Hekatonkheires, the gods with 100 arms and 50 heads. These latter gods became the guardians of Tartarus. According to the Biblical text and as we saw above the angels who "left their first estate" were imprisoned in Tartarus waiting for the judgment (see session 3). We also see Satan chained in Tartarus in Revelation for 1000 years whereby an angel has a key to the door of the Abyss (the entrance of Tartarus).

The following table provides a comparison of the Biblical account of the sons of God / Nephilim with that of a generalization of the Greek myths.

<b>An Attempted Comparison between the Greek Myths and the Biblical Text</b>	
<b>Biblical Text</b>	<b>Greek Accounting</b>
Creation of heaven and earth	Ouranos (Uranus) and Gaia (Earth)
Watery cosmos or gathering of the waters on the Earth	Oceanus
Sons of God	Titans (Fallen angels) in general
Nephilim Humanoids: Half human and half angel	Progeny of Titans and Human Women EXAMPLES Hercules: Son of Zeus and the woman Alcmena Perseus: Killer of the Medusa and son of Zeus and the woman Danae Each can also be viewed as a pagan corruption of the

<sup>20</sup> For a more detailed discussion on this most fascinating topic see Eldership, The Biblical View of the Zodiac, Trinity Grace Fellowship, Pittsburgh, PA, 2004. See also E.W. Bullinger, Witness of the Stars, Kregel Press, Grand Rapids, MI, 1981

<b>An Attempted Comparison between the Greek Myths and the Biblical Text</b>	
<b>Biblical Text</b>	<b>Greek Accounting</b>
	Messiah = 100% God and 100% man
Tartarus Prison of the Angels who left their first estate Has a gate keeper	Tartarus Prison of some of the gods The Hekatonkheires became the guards of Tartarus

Table 1. A Possible Correlation of the Greek Pantheon and Biblical Text

Even with the loss of information and corruption of history what remains in the myths is quite remarkable when correlated with Biblical history. This loss of information, but sufficient data remaining is very similar to the problems with the Zodiac.

It is for this reason that we must understand all of history within the framework of the Biblical worldview.



Figure 3. Zeus and Hera<sup>ii</sup>

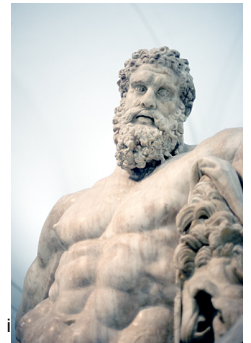


Figure 4. Hercules



Figure 5. The Greek god Hermes

The Greek god Hermes was the god of speech and writing and therefore had to be familiar with the language of the people and the very will of the gods. He communicated the will of the gods to the people and in this manner, he is the pagan corruption of Christ as He is the Logos of the Godhead communicating the will of God to creation.



### 6.3. Josephus

It is significant to have a Hebrew commentator/historian very familiar with the literature of his day to describe the corruption of the true Antediluvian history and its demise through to the Nephilim. Josephus the great Hebrew historian provides wonderful discussion on this point. The following text is brief snapshot of his discussion of the Antediluvian world and the post-flood corruption through Nimrod and the Nephilim.

AFTER this they were dispersed abroad, on account of their languages, and went out by colonies everywhere; and each colony took possession of that land which they light upon, and unto which God led them; so that the whole continent was filled with them, both the inland and the maritime countries. There were some also who passed over the sea in ships, and inhabited the islands: and some of those nations do still retain the denominations which were given them by their first founders; but some have lost them also, and some have only admitted certain changes in them, that they might be the more intelligible to the inhabitants. And they were the Greeks who became the authors of such mutations. For when in after-ages they grew potent, they claimed to themselves the glory of antiquity; giving names to the nations that sounded well (in Greek) that they might be better understood among themselves; and setting agreeable forms of government over them, as if they were a people derived from themselves.<sup>21</sup>

It is interesting how the Greek, Roman, and Nordic corruption of Antediluvian history is nicely testified by Josephus.

### 6.4. Talmud

To be added.

### 6.5. Pseudepigrapha

The Pseudepigrapha (or “false writings”) are a collection of works that were not part of the Inspired canon. Though not inspired they often contain history that when understood within the framework of Scripture provide some interesting amplifications to our topic at hand. We shall look at only three:

1. The book of Enoch
2. The book of Jubilees
3. The book of Giants

#### 6.5.1. Enoch

The Book of Enoch is a fascinating book indeed and includes some of the most remarkable verses regarding the Nephilim, sons of God, Tartarus, Heaven’s Infrastructure, Archangels, and other exciting Biblical themes. It is directly quoted in the Bible in Jude 14-15, which is included below for one’s edification.

Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,  
15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Also, Peter seems to quote from Enoch in 1 Pet 3:19-20.

1 Pet 3:19 By which also he went and preached unto the spirits in prison;  
20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

The date of the book is generally regarded as no later than 300 BCE. It is classified in five sections:

1. The Book of Watchers (Chapters 1 through 36)
2. The Parables of Enoch (Chapters 37 through 71)
3. The Astronomical Book (Chapters 72 through 82)
4. The Book of Dreams (Chapters 83 through 90)
5. Epistle of Enoch (Chapters 91 through 108)

The copies and fragments found to date are in Ethiopic, Aramaic, Greek, and Latin.

The following verse sets are relevant outtakes from the Book of Enoch.

Chapter 6

1. And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 2. **And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us**

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<sup>21</sup> Flavius Josephus, Works of Josephus, Antiquities of the Jews, Vol. 2, Chapter 5, (William Whiston, Translator), Baker Book House, Grand Rapids, MI, p. 80, 1974.

choose us wives from among the children of men and beget us children.' 3. And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' 4. And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' 5. Then swore they all together and bound themselves by mutual imprecations upon it. 6. And they were in all two hundred; **who descended (in the days) of Jared** on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. 7. And these are the names of their leaders: Sêmîfâzâz, their leader, Arâkîba, Râmêêl, Kôkabîêl, Tâmiêl, Râmîêl, Dânêl, Êzêqêêl, Barâqîjâl, Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêêl, Satarêl, Tûrêl, Jômjâêl, Sariêl. 8. These are their chiefs of tens.

#### Chapter 7

1. And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. 2. And they became pregnant, **and they bare great giants, whose height was three thousand ells: 3. Who consumed all the acquisitions of men. And when men could no longer sustain them, 4. the giants turned against them and devoured mankind. 5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. 6. Then the earth laid accusation against the lawless ones.**

#### Chapter 8

1. And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. 2. And there arose much godlessness, **and they committed fornication, and they were led astray, and became corrupt in all their ways.** Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqîjâl,

As in the case of Gen 6, Enoch states that the angels “lusted” after the good-looking Antediluvian women (nice to have a near perfect genome). Enoch tells us the name of the leader of these angels “who left their first estate” Semjaza. It is clear that what they were planning on doing is serious business, since Semjaza did not what to “go it alone”. Apparently according to Enoch 200 angels fell in this manner at the first going, whether there were other “falls” is beyond the Biblical text.

Besides Semjaza there was a cast of angels under his authority who also had angels under their authority and fell participating in this dastardly deed. As mentioned above the total being 200. According to the book of Enoch (verse 6:6) this angelic infestation took place in the days of Jared, which was 460 years after creation and was the 5<sup>th</sup> generation from Adam (who was still alive at this time). If we assume that each marriage produced 10 kids, then by the beginning of the days of Jared there could have been no less than 6250 people on the earth at the time of this infestation. If half of these are female corresponding to 3125 “ladies” then each angel only had to have 15.6 “affairs” in order to corrupt the entire human genome. Interestingly, this could have been accomplished within days. However, we know that not every lady corrupted themselves so it would have taken much longer. The calculations here are extremely conservative.

Almost all of the ancient literature (including the LXX) describes the Nephilim as being large in size. Here (7:2) we see that Enoch talks about creatures of great stature about 3000 ells. An “ell” is about 1/3 meter which correlates to a height of 1000 meters, which corresponds to about 3000 feet high. The Greek text replaces “ell” with the “cubit” which would then corresponds to a height of 4500 feet. Whether these numbers are correct it is clear that the consensus of ancient literature is that the Nephilim in general were very large in stature.

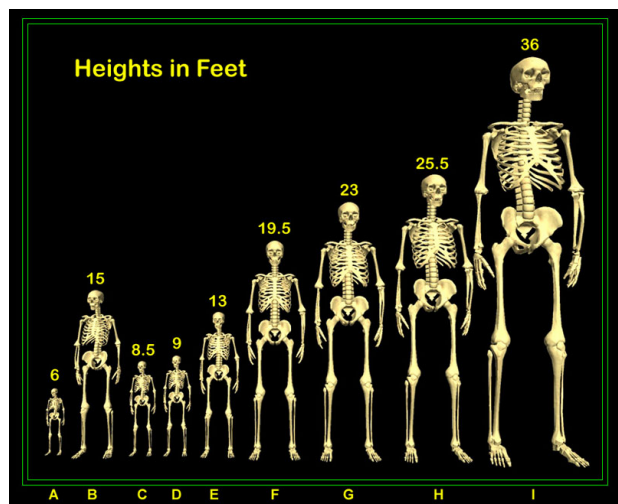


Figure 6. A Comparison of Giant Heights with Standard Man

It is also interesting in all of this sexual perversion that witchcraft and the occult are right there with it.

## 6.5.2. Book of Jubilees

The book of Jubilees is a book among the Pseudepigrapha that enumerates chronology in intervals of “jubilees”.

The following text is from the Book of Jubilees.<sup>22</sup>

V. And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God **4** saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons **and they were giants. 1 2. And lawlessness increased on the earth and all flesh corrupted its way, 2 alike men and cattle and beasts and birds and everything that walketh on the earth-all of them corrupted their ways and their orders, and they began to devour 3 each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually. 4 3.** And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth **5** had wrought all manner of evil before His eyes. 4. And He said: "I shall destroy man and all flesh upon the face of the earth which I have created." 5. But Noah found grace before the eyes of the Lord. **6 6. And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate. 7.** And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven. 8. And He said "Thy spirit will not always abide **7** on man; for they also are flesh and their days shall be one hundred and twenty years." 9. And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth. **10. And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation 8 when judgment is executed on all those who have corrupted their ways and their works before the Lord. 11.** And He †destroyed† all from their places, and there †was† not left one of them whom He judged not according to all their wickedness.

The book of Jubilees discusses the same infestation and goes further to say that the angels who “left their first estate” were eventually taken and imprisoned in the “depths of the earth” (Tartarus). Each of the angels is placed in his own cell within the prison called Tartarus, each cell being on the walls of the great abyss. Thus, the collection of prison cells lining the walls of the great abyss is called Tartarus.

## 6.5.3. Book of Giants

The book of Giants is an ancient piece of literature that only existed in fragment form until the finding the Qumran papyri. Below are some fragmentary quotes that may be of interest to our readers.

1Q23 Frag. 9 + 14 + 15 2 [ . . . ] they knew the secrets of [ . . . ] 3 [ . . . si]n was great in the earth [ . . . ] 4 [ . . . ] and they killed many [ . . . ] 5 [ . . . they begat] giants [ . . . ]

*The angels exploit the fruitfulness of the earth.*

4Q531 Frag. 3 2 [ . . . everything that the] earth produced [ . . . ] [ . . . ] the great fish [ . . . ] 14 [ . . . ] the sky with all that grew [ . . . ] 15 [ . . . fruit of] the earth and all kinds of grain and all the trees [ . . . ] 16 [ . . . ] beasts and reptiles . . . [al]l creeping things of the earth and they observed all [ . . . ] 18 [ . . . eve]ry harsh deed and [ . . . ] utterance [ . . . ] 19 [ . . . ] male and female, and among humans [ . . . ]

*The two hundred angels choose animals on which to perform unnatural acts, including, presumably, humans.*

1Q23 Frag. 1 + 6 [ . . . two hundred] 2 donkeys, two hundred asses, two hundred . . . rams of the] 3 flock, two hundred goats, two hundred [ . . . beast of the] 4 field from every animal, from every [bird . . . ] 5 [ . . . ] for miscegenation [ . . . ]

*The outcome of the demonic corruption was violence, perversion, and a brood of monstrous beings. Compare Genesis 6:4.*

4Q531 Frag. 2 [ . . . ] they defiled [ . . . ] 2 [ . . . they begot] giants and monsters [ . . . ] 3 [ . . . ] they begot, and, behold, all [the earth was corrupted . . . ] 4 [ . . . ] with its blood and by the hand of [ . . . ] 5 [giant's] which did not suffice for them and [ . . . ] 6 [ . . . ] and they were seeking to devour many [ . . . ] 7 [ . . . ] 8 [ . . . ] the monsters attacked it.

4Q532 Col. 2 Frags. 1 - 6 2 [ . . . ] flesh [ . . . ] 3al [l . . . ] monsters [ . . . ] will be [ . . . ] 4 [ . . . ] they would arise [ . . . ] lacking in true knowledge [ . . . ] because [ . . . ] 5 [ . . . ] the earth [grew corrupt . . . ] mighty [ . . . ] 6 [ . . . ] they were considering [ . . . ] 7 [ . . . ] from the angels upon [ . . . ] 8 [ . . . ] in the end it will perish and die [ . . . ] 9 [ . . . ] they caused great corruption in the [earth . . . ] [ . . . this did not] suffice to [ . . . ] "they will be [ . . . ]

*The giants begin to be troubled by a series of dreams and visions. Mahway, the titan son of the angel Barakel, reports the first of these dreams to his fellow giants. He sees a tablet being immersed in water. When it emerges, all but three names have been washed away. The dream evidently symbolizes the destruction of all but Noah and his sons by the Flood.*

2Q26 [ . . . ] they drenched the tablet in the wa [ter . . . ] 2 [ . . . ] the waters went up over the [tablet . . . ] 3 [ . . . ] they lifted out the tablet from the water of [ . . . ]

*The giant goes to the others and they discuss the dream.*

4Q530 Frag.7 [ . . . this vision] is for cursing and sorrow. I am the one who confessed 2 [ . . . ] the whole group of the castaways that I shall go to [ . . . ] 3 [ . . . the spirits of the s]lain complaining about their killers and crying out 4 [ . . . ] that we shall die together and be made an end of [ . . . ] much and I will be sleeping, and bread 6 [ . . . ] for my dwelling; the vision and also [ . . . ] entered into the gathering of the giants 8 [ . . . ]

6Q8 [ . . . ] Ohya and he said to Mahway [ . . . ] 2 [ . . . ] without trembling. Who showed you all this vision, [my] brother? 3 [ . . . ] Barakel, my father, was with me. 4 [ . . . ] Before Mahway had finished telling what [he had seen . . . ] 5 [ . . . said] to him, Now I have heard wonders! If a barren woman gives birth [ . . . ]

4Q530 Frag. 4 3 [There]upon Ohya said to Ha [hya . . . ] 4 [ . . . to be destroyed] from upon the earth and [ . . . ] 5 [ . . . the ea]rth. When 6 [ . . . ] they wept before [the giants . . . ]

<sup>22</sup> From <http://www.sacred-texts.com/bib/jub/jub18.htm>. See also Charlesworth, James H., The Old Testament Pseudepigrapha, *The Book of Jubilees*, Doubleday & Co., Garden City, NY, 1985, Vol. 2, pp.65-66.

4Q530 Frag. 7 3 [ . . . ] your strength [ . . . ] 4 [ . . . ] 5 Thereupon Ohya [said] to Hahya [ . . . ] Then he answered, It is not for 6 us, but for Azaiel, for he did [ . . . the children of] angels 7 are the giants, and they would not let all their loved ones] be neglected [ . . . we have] not been cast down; you have strength [ . . . ]

*The giants realize the futility of fighting against the forces of heaven. The first speaker may be Gilgamesh.*

**4Q531 Frag. 1 3 [ . . . I am a] giant, and by the mighty strength of my arm and my own great strength 4 [ . . . any]one mortal, and I have made war against them; but I am not [ . . . ] able to stand against them, for my opponents 6 [ . . . ] reside in [Heav]en, and they dwell in the holy places. And not 7 [ . . . they] are stronger than I. 8 [ . . . ] of the wild beast has come, and the wild man they call [me].**

9 [ . . . ] Then Ohya said to him, I have been forced to have a dream [ . . . ] the sleep of my eyes [vanished], to let me see a vision. Now I know that on [ . . . ] 11-12 [ . . . ] [Gilgamesh](#) [ . . . ]

*Ohya's dream vision is of a tree that is uprooted except for three of its roots; the vision's import is the same as that of the first dream.*

6Q8 Frag. 2 1 three of its roots [ . . . ] [while] I was [watching,] there came [ . . . they moved the roots into] 3 this garden, all of them, and not [ . . . ]

*Ohya tries to avoid the implications of the visions. Above he stated that it referred only to the demon Azazel; here he suggests that the destruction is for the earthly rulers alone.*

4Q530 Col. 2 1 concerns the death of our souls [ . . . ] and all his comrades, [and Oh]ya told them what Gilgamesh said to him 2 [ . . . ] and it was said [ . . . ] "concerning [ . . . ] the leader has cursed the potentates" 3 and the giants were glad at his words. Then he turned and left [ . . . ]

*More dreams afflict the giants. The details of this vision are obscure, but it bodes ill for the giants. The dreamers speak first to the monsters, then to the giants.*

Thereupon two of them had dreams 4 and the sleep of their eye, fled from them, and they arose and came to [ . . . and told] their dreams, and said in the assembly of [their comrades] the monsters 6 [ . . . In] my dream I was watching this very night 7 [and there was a garden . . . ] gardeners and they were watering 8 [ . . . two hundred trees and] large shoots came out of their root 9 [ . . . ] all the water, and the fire burned all 10 [the garden . . . ] They found the giants to tell them 11 [the dream . . . ]

[In Enoch, The Watchers, Chapter Seven, when they made the women acquainted with the plants and cutting roots the women became pregnant.](#)

"In the Dead Sea text entitled the Book of Giants, the Nephilim sons of the fallen angel Shemyaza, named as 'AhyÄ and 'OhyÄ, experience dream-visions in which they visit a world-garden and see 200 trees being felled by heavenly angels. Not understanding the purpose of this allegory they put the subject to the Nephilim council who appoint one of their number, Mahawai, to go on their behalf to consult Enoch, who now resides in an earthly paradise. To this end Mahawai then:

[... rose up into the air] like the whirlwinds, and flew with the help of his hands like [winged] eagle [... over] the cultivated lands and crossed Solitude, the great desert, [...]. And he caught sight of Enoch and he called to him...

Enoch explains that the 200 trees represent the 200 Watchers, while the felling of their trunks signifies their destruction in a coming conflagration and deluge. More significant, however, is the means by which Mahawai attains astral flight, for he is said to have used 'his hands like (a) [winged] eagle.' Elsewhere in the same Enochian text Mahawai is said to have adopted the guise of a bird to make another long journey. On this occasion he narrowly escapes being burnt up by the sun's heat and is only saved after heeding the celestial voice of Enoch, who convinces him to turn back and not die prematurely - a story that has close parallels with Icarus's fatal flight too near the sun in Greek mythology. [Resource](#)

*Someone suggests that Enoch be found to interpret the vision.*

[ . . . to Enoch] the noted scribe, and he will interpret for us 12 the dream. Thereupon his fellow Ohya declared and said to the giants, 13 I too had a dream this night, O giants, and, behold, the Ruler of Heaven came down to earth 14 [ . . . ] and such is the end of the dream. [Thereupon] all the giants [and monsters! grew afraid 15 and called Mahway. He came to them and the giants pleaded with him and sent him to Enoch 16 [the noted scribe]. They said to him, Go [ . . . ] to you that 17 [ . . . ] you have heard his voice. And he said to him, He wil1 [ . . . and] interpret the dreams [ . . . ] Col. 3 3 [ . . . ] how long the giants have to live. [ . . . ]

*After a cosmic journey Mahway comes to Enoch and makes his request.*

[ . . . he mounted up in the air] 4 I like strong winds, and flew with his hands like a [gles . . . he left behind] 5 the inhabited world and passed over Desolation, the great desert [ . . . ] 6 and Enoch saw him and hailed him, and Mahway said to him [ . . . ] 7 hither and thither a second time to Mahway [ . . . The giants await 8 your words, and all the monsters of the earth. If [ . . . ] has been carried [ . . . ] 9 from the days of [ . . . ] their [ . . . ] and they will be added [ . . . ] 10 [ . . . ] we would know from you their meaning [ . . . ] 11 [ . . . [two hundred trees](#) that from heaven [came down . . . ]

*Enoch sends back a tablet with its grim message of judgment, but with hope for repentance.*

4Q530 Frag. 2 The scribe [Enoch . . . ] 2 [ . . . ] 3 a copy of the second tablet that [Epoch] se [nt . . . ] 4in the very handwriting of Enoch the noted scribe [ . . . In the name of God the great] 5 and holy one, to Shemihaza and all [his companions . . . ] 6 1et it be known to you that not [ . . . ] 7 and the things you have done, and that your wives [ . . . ] 8 they and their sons and the wives of [their sons . . . ] 9 by your licentiousness on the earth, and there has been upon you [ . . . and the land is crying out] 10 and complaining about you and the deeds of your children [ . . . ] 11 the harm that you have done to it. [ . . . ] 12 until Raphael arrives, behold, destruction [is coming, a great flood, and it will destroy all living things] 13 and whatever is in the deserts and the seas. And the meaning of the matter [ . . . ] 14 upon you for evil. But now, loosen the bonds bi [nding you to evil . . . ] 15 and pray.

*A fragment apparently detailing a vision that Enoch saw.*

4Q531 Frag. 7 3 [ . . . great fear] seized me and I fell on my face; I heard his voice [ . . . ] 4 [ . . . ] he dwelt among human beings but he did not learn from them [ . . . ]

Apparently, the fallen angels corrupted themselves with the animal kingdom as well having relations with all sorts of animal life. These became the great monsters of antiquity. Violence reigned on the earth.

## 7. THE NEPHILIM IN MODERN ARTS AND LITERATURE

In this section we shall have some fun. Here we take a look at various examples from modern literature, science fiction, and the video arts and discovering that the notion of humans having relations with the so-called gods is replete throughout this genre of culture. The Nephilimic theme has never left the mind and heart of man and indeed in some pagan-circles, worshippers are looking for the gods to come back and save humankind.

## 7.1. Superman

Our first is the comic book and later television and movie superhero Superman, otherwise known as the mild-mannered reporter Clark Kent.

Clark Kent is the fictional character played by many people, but the author's favorite is George Reeves (d. 1959), who played the 50s Superman on television. Clark Kent was the "under-cover" identity of Superman, where Kent was a reporter for the Daily Planet in the city of Metropolis. As a child he was sent to Earth by his father Juriel<sup>23</sup> when the planet Krypton was about to be annihilated by its star becoming a supernova. When Clark Kent saw trouble, he would go into a phone booth or some secluded place only to reappear as Superman.

In the original TV series, the love interest between Kent and Lois Lane never developed, but in the movie version the full blown Nephilimic theme came to its head. Superman gave up his "first estate" to have relations with the human female Lois Lane, but unlike reality, got his "angelic nature" back when repenting of his "sin".



Figure 7. George Reeves as Clark Kent and Superman from the Original Series

## 7.2. Mr. Spock

Without a doubt the author's favorite character of modern-day science-fiction literature is Mr. Spock.

Figure 8. Mr. Spock of the TOS



The character of Mr. Spock, played by Leonard Nimoy (d. 2015) in the famous Star Trek Television Series (TOS – The Original Series) is arguably the best-known example of a nephilimic creature in modern arts and literature. Mr. Spock was the progeny of a Vulcan Father (Sarek, played by Mark Lenard [d. 1996]) and a Terrain Mother (Amanda Grayson, played by Jane Wyatt [d. 2006]). Mr. Spock as half-Vulcan tried not to have any emotions, but his Human half kept him "honest" and was a source of a very rich depth of character. The figure is a picture of Leonard Nimoy as Mr. Spock, the 1<sup>st</sup> Officer assigned to the Starship Enterprise. He was also the ship's Science Officer. His blood was green as it was based on Copper (Cu) not iron (Fe). Mr. Spock would describe events that were not surprising as "interesting", but those that were unexpected with the word "fascinating". His greeting to people specifically from Vulcan was with the hand salute as seen in the figure with the statement "Live long and prosper", yet when he thought that he had killed his dear friend Capt. Kirk he replied to T'Pol "I shall do neither, for I have killed my Captain and my friend". All of this led to "an emotional scene that would

have brought the house down". Some of the author's favorite episodes are: (1) "A Taste of Armageddon", (2) "Amok Time", "Mirror, Mirror", (4) "Space Seed", and (5) "A City on the Edge of Forever" (which won the Hugo Award).

<sup>23</sup> It is interesting that the father of Superman has a Hebrew name that is a compound form with the Hebrew word for God (El).

### 7.3. Kahn Noonian Singh

The second Star Trek Movie entitled “The Wrath of Khan” resurrected a character from TOS (“Space Seed”) that brought prominence to the notion of nephilimic behavior.



An interesting character from the original series, which is often forgotten is Khan Noonian Singh, played by Ricardo Montalban [d. 2009]. Khan was the product of the “Eugenics Wars” that took place in the 10<sup>th</sup> decade of the 20<sup>th</sup> Century. He had the strength of 10 men but was singular in his thinking and was eventually defeated by the multi-faceted Capt. Kirk. Could this be a fictional analog to the defeat of the Rephaim by Chedorlaomer (Gen 14) [sometimes thought to be the historical Hammurabi]? It is also interesting that Khan “took to himself” Lieutenant Marla McGivers, Ship’s Historian played by Madelyn Rhue [d. 2003]. He said to her regarding himself “Such men take what they want!” They had a male child, who later appeared in the movie The Wrath of Khan. It seems that “genetic engineering” is often closely related to an alien infestation. Similar to the Antediluvian Angels taking women of their own choosing (Gen 6).

Figure 9. Khan Noonian Singh of TOS

### 7.4. Data

Data is the inverse of our discussion. Data of the television series Star Trek: The Next Generation (TNG) (1987-1994) is a robot trying to become human and is the Second Officer and Chief Operating Officer on board the Star Ship Enterprise as she is commanded by Capt. Jon Luc Pickard. Data was played by Brent Spiner (b.1949). Data has been inducted into the Robot Hall of Fame at Carnegie Mellon’s Robotic Institute. What is interesting with the character of Data is that many science-fiction and even science types believe that someday we will be able to superimpose life into a robot and in this sense mimic the making of Nephilim. The author has read articles in the past on artificial intelligence that claim only 1 to 2 terabytes are required for a robot to become self-aware. This of course is the religion of materialism taken to its remarkable extremes.



Figure 10. Brent Spiner as Data

<sup>i</sup> From [http://www.wildhunt.org/archives/2007\\_02\\_01\\_archive.html](http://www.wildhunt.org/archives/2007_02_01_archive.html). The author does not necessarily agree or endorse the positions of this site. This site is not affiliated with the author of this paper.

<sup>ii</sup> “From <http://mythologypre-trojan.wikispaces.com/Hercules>. The author does not necessarily agree or endorse the positions of this site. This site is not affiliated with the author of this paper.