

THE FALLEN, THE FORBIDDEN, AND THE FINAL HOUR

PART THREE: GENESIS SIX AND THE SEEDING OF HUMANITY

3.1 The Sons of God and the Daughters of Men

Genesis 6:1-4

It came to pass, when men began to multiply on the face of the earth... that the **SONS OF GOD SAW THE DAUGHTERS OF MEN THAT THEY WERE FAIR**; and they took them wives of all which they chose... 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.**

Identifying the sons of God:

The Hebrew phrase translated sons of God is *bene ha-Elohim*. It carries the meaning, sons of the Mighty One.

- **Every other occurrence of this exact phrase in the Old Testament refers to angelic beings, not to human descendants of any patriarchal line.**
- Job uses this expression three separate times. In each instance the context places these figures within the heavenly court.

The Septuagint, the Greek translation of the Old Testament produced approximately three centuries before Christ, renders the phrase in Genesis six as ***angeloi tou Theou***, **angels of God**.

- The Jewish scholars who produced that translation had no doubt about the identity of these beings.
- **They understood the text to describe an incursion of fallen angels into the human realm.**

A different reading, known as the ***Sethite view***, gained popularity centuries after Christ.

- This view suggests that the sons of God were merely the godly descendants of Seth marrying the ungodly daughters of Cain.
- The ***Sethite*** reading developed in part to soften the supernatural implications of the passage.

- *The earliest Jewish witnesses, the earliest Christian witnesses, and the Septuagint itself all stand against this later interpretation.*

Both Peter and Jude reference these events within the New Testament. **They treat the angelic incursion as historical reality, not as allegory.**

2 Peter 2:4-5

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**; 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...**

Peter's order is significant. **He moves directly from the angels that sinned to the flood of Noah. The two events are linked.** The fallen ones who committed the original transgression are still bound in chains of darkness today.

Jude 6

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.

The Greek word translated first estate is ***arche***. It refers to their original principality, their assigned domain, their proper rank within the heavenly order.

- The Greek word translated **habitation** is ***oiketerion***. This word appears only one other time in the New Testament. The apostle Paul uses it in Second Corinthians chapter five to describe the resurrection body. The same Greek word that describes the resurrection body describes what these angels left.
- The implication of Jude's vocabulary is striking. **These angels left their assigned dimension** and took on a body that did not belong to them. They crossed an ontological boundary that God had established. The transgression was not simple immorality. It was an act of rebellion against the very order of being.

3.2 The Nephilim

The word and its weight - The Hebrew word translated ***giants*** in Genesis chapter six is ***Nephilim***.

- It comes from the root ***naphal***, which means to fall. The word can be translated either as the fallen ones or as **those who cause others to fall**. Both meanings fit the context of the passage.

- The Septuagint translates ***Nephilim*** with the Greek word ***gigantes***, the source of the English word giant.
- ***In ancient Greek thought, the gigantes were not simply tall people. They were hybrid beings, the offspring of unions between gods and mortals within the mythological literature.***
- The Jewish translators chose this word deliberately. They understood the ***Nephilim*** as a category of being that could not be reduced to ordinary humanity.

The offspring of the unions described in Genesis six are called ***gibborim***, mighty men. They are also called men of renown.

- The Hebrew word translated renown is ***shem***, which means ***name***. They were the named ones, the famous ones, the legendary figures of the ancient world.
- **The memory preserved in ancient cultures** - Every major ancient civilization preserves fragments of a memory that bears striking resemblance to Genesis chapter six.

- The Greek titans, the Norse jotnar, the Egyptian neteru, the Mesopotamian apkallu, the Vedic asuras. The specific names vary across cultures.
- ***The underlying narrative is consistent. Beings from above came down. They mingled with humanity. They produced offspring of great size and power. A catastrophe followed.***

Scripture treats these cultural memories not as the source of the biblical record but as the residue of a real event that the biblical record alone preserves accurately. The myths of the nations are not the parents of Genesis. **They are the distorted children of the same history Genesis tells truthfully.**

3.3 Mount Hermon and the Geography of the Rebellion

The mountain at the center of the narrative - Mount Hermon is the northernmost mountain of Israel. Its summit rises more than nine thousand feet above sea level. Its peak remains snow-covered for most of the year. The mountain marks the boundary between the territories of Israel and Lebanon.

- Within ancient Jewish tradition, **Hermon is identified as the location where the fallen ones of Genesis six descended to the earth.**
- **The Book of Enoch describes two hundred Watchers binding themselves with mutual oaths upon its summit before they began their corrupting work among humanity.**

The Book of Enoch is not scripture. It is an ancient Jewish writing dating from the centuries before Christ. The Letter of Jude quotes Enoch directly within the canonical New Testament, which establishes that the early church recognized the book as containing at least some authentic historical material. Enoch is referenced here because it preserves the Second Temple Jewish understanding of the geography of Genesis six. The reader should not treat Enoch as authoritative. Only the Bible carries that authority. Enoch is consulted here as historical commentary.

The very name of Mount Hermon contains the Hebrew root for *ban or curse*.

- Several scholars have argued that ***Hermon* means *devoted to destruction***, the place where something was placed under a divine ban.
- The geographic coordinates of the mountain are also of interest. **Hermon sits at approximately thirty-three degrees, thirty-three minutes north latitude. The**

number thirty-three has carried occult significance across many traditions, though doctrine should not be built on numerology.

- The region of ***Bashan***, which lies directly south of Hermon, is repeatedly associated with **giants throughout the Old Testament.**
- **Og of Bashan, the Rephaim, and the valley of giants all appear within this geographic area.**
- Bashan was, in the ancient Canaanite religious imagination, **the gateway to the underworld.**

Bashan and the gates of hell: The Canaanite deity Baal was said by his worshippers to enter and exit the realm of the dead through gates located in the region of Bashan.

- At the foot of Mount Hermon sits a city called ***Banias***, known in ancient times as ***Paneas***.
- The city was named after the Greek god ***Pan***. The Romans rebuilt and renamed it Caesarea Philippi.
- The site contained a massive cave that the local population called the gates of hell. Sacrifices were thrown into the cave as offerings.
- The local belief held that if the offering disappeared, it had been accepted. If it floated back to the surface, it had been rejected.

This is the precise location where Jesus brought His disciples in Matthew chapter sixteen. The geographic detail is not accidental. The Lord chose to issue the most strategic declaration of His earthly ministry in front of the very cave that the pagan world considered the gateway to the underworld.

Matthew 16:13, 18

When Jesus came **INTO THE COASTS OF CAESAREA PHILIPPI**, he asked his disciples, saying, Whom do men say that I the Son of man am?... I say also unto thee, That thou art Peter, and upon this rock I will build my church; **THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.**

The declaration was issued in direct view of the cave where the principalities of Bashan had been worshipped for centuries. **The Lord was not speaking in the abstract. He was issuing a declaration of war on the spiritual forces that had operated in that geography since Genesis chapter six.**

The transfiguration in the same region:

Six days after the confrontation at Caesarea Philippi, the Gospel of Matthew records that Jesus took Peter, James, and John up into a high mountain. The location of the

transfiguration has been debated in church history. Many scholars now identify the **mountain as Hermon**, on the grounds that it is the only true high mountain in the region and that the narrative places Jesus and the disciples in the immediate vicinity of Caesarea Philippi.

Matthew 17:1-2

After six days Jesus taketh Peter, James, and John his brother, and **BRINGETH THEM UP INTO AN HIGH MOUNTAIN APART**, was **TRANSFIGURED BEFORE THEM**: his face did shine as the sun, and his raiment was white as the light.

On the very mountain where ancient tradition placed the descent of the fallen ones, the Son of God displayed His glory. Where rebellion once landed, transfiguration was now revealed.

3.4 The Witness of the Ancient Writings - Why these books are consulted:

Three ancient writings outside the canon of scripture preserve detailed accounts of the events surrounding Genesis chapter six. The Book of Enoch, the Book of Giants, and the Book of Jasher each describe in their own way the descent of the Watchers, the corruption of humanity, and the judgment that followed.

- None of these texts is inspired scripture.
- None of them carries the authority of the Bible.
- They are not consulted here as sources of doctrine.
- They are consulted as historical witnesses to what Second Temple Jewish communities believed about the events Genesis describes.
- Jude, writing under inspiration, quotes from Enoch directly.
- The Book of Jasher is named within the canonical text twice.
- The Book of Giants was found among the Dead Sea Scrolls.
- The early church wrestled with all three. They are worth examining as commentary on what scripture already teaches.

The Book of Enoch:

The Book of Enoch describes two hundred fallen ones whom the text calls Watchers. Their leader is named *Semjaza*.

- According to the text, they descended upon Mount Hermon and bound themselves with mutual oaths to

carry out the rebellion together. Each Watcher took a specific assignment in the corruption of humanity.

- The list of specific teachings is preserved in the text. Azazel is said to have taught men the making of weapons of war, including swords, knives, shields, and breastplates. The same figure is said to have taught women the use of cosmetics, the dyeing of fabrics, and the making of jewelry. Semjaza is said to have taught enchantments and the cutting of roots, which describes the dark arts of pharmakeia, the drug-induced inducement of altered states. Armaros taught the resolving of enchantments. Baraqijal taught astrology. Kokabel taught the constellations. Ezeqeel taught the knowledge of the clouds. Araquel taught the signs of the earth. Shamsiel taught the signs of the sun. Sariel taught the course of the moon.
- The pattern is consistent across the entire list. **Every form of occultism that continues to be practiced upon the earth today traces its origin, within this ancient text, to one of these Watchers.** The new age movement is not new. It is, according to Enoch, a recycling of what fell upon Hermon.

Jude 14-15

Enoch also, the seventh from Adam, **PROPHESIED OF THESE**, saying, **BEHOLD, THE LORD COMETH WITH TEN THOUSANDS OF HIS SAINTS**, to execute judgment upon all...

Jude refers to Enoch by name and treats his prophecy as authentic. The inspired letter quotes Enoch under the inspiration of the Holy Spirit. This does not elevate the Book of Enoch to the level of scripture. It does indicate that the apostle considered at least a portion of Enoch's testimony historically reliable.

The Book of Giants:

The Book of Giants was preserved in fragmentary form among the Dead Sea Scrolls discovered at Qumran. The text picks up the narrative where Enoch leaves off.

- It records dreams given to the giants themselves as the coming judgment drew near.
- Two figures named ***Ohyah*** and ***Hahyah*** report visions of trees being cut down, of waters rising, of every creature drowning except a small remnant. The two travel to Enoch for an interpretation. Enoch confirms what their nightmares had already revealed. Their kind has been weighed and found wanting.

The value of this text lies in what it reveals about ancient Jewish belief. **The ones being judged in the flood knew exactly why they were being judged.**

The Book of Jasher:

The Book of Jasher is named twice within the canonical scripture. Joshua chapter ten references it. Second Samuel chapter one references it.

- The fact that scripture itself names this book as a source of historical information indicates that the Israelite community knew of it and consulted it.
- The version of Jasher available today may not match the original document referenced in the canonical text, but the surviving rabbinic tradition preserves significant material about the period before the flood.
- Jasher describes **the genetic experimentation of the antediluvian world** in considerable detail. The text speaks of the mingling of species.
- It describes the Watchers teaching humanity to mix the seed of one creature with another.
- Beasts were combined with men. One species was crossed with another.

The corruption reached such a level that the earth itself cried out under the burden of innocent blood and perverted creation.

Joshua 10:13

The sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. **IS NOT THIS WRITTEN IN THE BOOK OF JASHER?**

The Book of the Wars of the LORD:

The book of Numbers references yet another ancient writing by name. The Book of the Wars of the LORD is mentioned in Numbers chapter twenty-one. The book itself has not survived. The reference confirms that the Israelite community kept records of their supernatural conflicts, and that the inspired writers were aware of those records.

Numbers 21:14

Wherefore it is said in the **BOOK OF THE WARS OF THE LORD**, What he did in the Red sea, and in the brooks of Arnon...

The existence of these ancient writings does not add to scripture. They illustrate that the supernatural

narrative of the Bible was understood as history by those who lived nearest to it.

3.5 The Corruption of All Flesh - The condition that demanded the flood

Genesis 6:11-13

The earth also was **CORRUPT BEFORE GOD**, and the earth was filled with violence...for **ALL FLESH HAD CORRUPTED HIS WAY UPON THE EARTH.**

The Hebrew word translated corrupt is *shachat*.

- It carries the idea of being marred, ruined at the root, made unfit for purpose.
- The phrase translated all flesh is universal in scope. The damage was not limited to human moral choices. It had reached into the very building blocks of life itself.

The text says that all flesh corrupted his way. **The reference includes more than human flesh. The animal kingdom itself was affected.**

- Some scholars argue that this is why the flood judgment was directed at both humans and animals.
- Whatever the Watchers introduced into the gene pool of humanity spread beyond the human race.

- This is a major reason why the flood had to be global rather than regional. A localized flood would have left the contamination intact in other parts of the earth.

Noah, the man who was tamim:

Genesis 6:9

These are the generations of Noah: Noah was a just man and **PERFECT IN HIS GENERATIONS**, and Noah walked with God.

The Hebrew word translated perfect is ***tamim***. The same word is used elsewhere in scripture to describe an unblemished sacrificial animal.

- Noah was not morally sinless. The narrative of his drunkenness after the flood demonstrates that he remained a fallen man like any other.
- The point of the description is different. Noah was genetically uncorrupted. **The phrase in his generations refers to his lineage, his pedigree, his ancestry.**

Within certain Jewish traditions, the term ***tamim*** was applied not only to Noah personally but to his entire family. The line had remained clean from the contamination that had spread across the rest of the earth. **The eight people**

who entered the ark represented the only uncorrupted human bloodline left on the planet.

Noah was preserved through the flood because Noah was still fully human.

PART FOUR: THE GIANTS AFTER THE FLOOD

4.1 The Question Every Reader Asks:

The flood judgment in Genesis chapter seven destroys all flesh upon the earth. Only Noah and his family survive. Within the same opening section of Genesis, however, **the text mentions giants after the flood**. The reader must ask how this is possible. The question is not a problem for the text. It is a doorway into one of the most overlooked themes in scripture.

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...

The phrase and also after that anticipates the very question a careful reader will raise. Moses, writing under inspiration, signals that the giants reappear after the flood. The narrative of the conquest will confirm it. The question is how.

4.2 Three Theories Within Sound Scholarship:

Bible teachers who hold a high view of scripture have proposed three different explanations for the reappearance of the giants. Each theory respects the integrity of the text. None of the three can be conclusively proven from the biblical record alone.

- **A second incursion of fallen angels.** The same kind of activity that produced the original Nephilim occurred again on a smaller, more localized scale after the flood. This view fits the parenthetical statement in Genesis six and the broader pattern of supernatural conflict that runs through the conquest narratives.
- **Corrupted DNA carried through one of Noah's daughters-in-law.** Some Jewish traditions and a small

number of modern teachers have proposed that the wife of one of Noah's sons carried a recessive trace of the original contamination. This theory is speculative and is not directly supported by the biblical text.

- **Territorial fallen ones who repeated the rebellion.**

Other fallen beings, distinct from those bound in chains of darkness, chose to imitate the original transgression in localized regions, particularly around Mount Hermon and Bashan, after the flood waters had receded.

Regardless of which theory the reader finds most persuasive, the inspired text is unambiguous on the central point. **The giants reappear. The seed war continues.** The pattern is repeated on a smaller scale.

4.3 The Days of Peleg:

Genesis 10:25

Unto Eber were born two sons: the name of one was Peleg; for in his days **WAS THE EARTH DIVIDED...**

The Hebrew word translated divided is *palag*. The name Peleg itself means division. His parents named him after an event so significant during his lifetime that they marked his identity by it.

- Two main interpretations of this division have been offered.
- The first connects the division to the events of Babel. When God divided the languages and scattered the nations, the unified post-flood world was broken apart.
- The second connects the division to a physical separation of the continents. A geological event after the flood broke the original land mass into the distinct continents we now observe. Either way, the verse marks a significant transition in the post-flood world.