

MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism • Christianity • Islam

DOCUMENT 278

FOR HE ALSO IS FLESH

A Covenant Deep Dive into Genesis 6:1–4: the *bene ha-Elohim* (sons of Elohim), the Nephilim, the Book of Enoch, and the Elongated Skulls

Who Were the Sons of Elohim, Who Were the Nephilim, Did Angels Fall and Father Giants, Is the Book of Enoch a True Witness, and What Do the Elongated Skulls Found on the Earth Show? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Jewish writers of the Second Temple period read the <i>bene ha-Elohim</i> (sons of Elohim) of Genesis 6:2 as angels (1 Enoch; Jubilees). Rabbinic tradition turned from that reading: Targum Onkelos renders “ <i>sons of the great ones</i> ,” and Rashi “ <i>sons of princes and judges</i> .” The Book of Enoch was never received into the Hebrew canon. The Tanakh itself is brief: four verses, and then the flood.	The New Testament alludes to angels who sinned (2 Peter 2:4; Jude 6), and Jude 14–15 quotes 1 Enoch. The earliest church writers read angels; from Julius Africanus and Augustine the line-of-Seth reading prevailed for more than a thousand years. Today the angel reading has returned in popular teaching on Nephilim, giants, and elongated skulls. The Tanakh speaks first: what do the four verses say?	The Qur’an denies that the Creator has sons or daughters (Q. 6:100; 112:3), teaches that the angels do not disobey (Q. 66:6), and counts Iblis among the jinn (Q. 18:50). It names Idris (Q. 19:56–57), whom tradition identifies with Enoch, but cites no Book of Enoch. On the obedience of the heavenly host the Qur’an stands closer to the Tanakh than to the Enoch literature.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection,

or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to five questions about **Genesis 6:1–4**: who the sons of **Elohim** were, who the Nephilim were, whether the Tanakh teaches that angels fell, whether the Book of Enoch is a true witness, and what the elongated skulls found on the earth actually are. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books and Hebrew personal names are given in English. Hebrew transliterations appear in ***bold italic*** with English meaning in parentheses. Scripture references are bold. Verse numbers follow the English version; where the Hebrew numbering differs, it is given in brackets on first citation. Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Claims about bones, manuscripts, and history, which the Tanakh does not address, are graded **Corroborated** or **Not corroborated** by the published evidence. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. The Book of Enoch, the Dead Sea Scrolls, the Greek translation, rabbinic commentary, the New Testament, the Qur'an, and modern archaeology are cited as historical and comparative reference — not as binding authority. Where this document quotes the Book of Enoch, it quotes it as the claim under test, never as support. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The four verses and the flood verdict; the spies' report; the tall peoples of Canaan; the commands not to add to the word and to test every witness
Nevi'im (Prophets)	Joshua, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Micah, Zephaniah, Zechariah, Malachi	The end of the Anakim; Goliath and the men of Gath; the host of heaven; man and not El; the mighty who went down to Sheol; the heart as the root of evil
Ketuvim (Writings)	Psalms, Proverbs, Job, Ecclesiastes, Daniel, Nehemiah, 1 Chronicles	The sons of Elohim before Yahweh ; the messengers who do His word; the watchers and holy ones; Elohim made man upright; Enoch in the genealogy

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Ancient copies and translations	Septuagint (Greek) Genesis 6:2, 4; Numbers 13:33; Deuteronomy 32:8; 1 Samuel 17:4; Dead Sea Scrolls 4QDeut(j) and 4QSam(a)	How the oldest surviving copies and the oldest translation read the key verses
Enoch literature and related books	1 Enoch 1:9; 6–16; 71:14; 72–82; 85–90; 98:4; Jubilees 4–5; 7; 10; Book of Giants (4Q203; 4Q530–532); Genesis Apocryphon (1QapGen) col. 2; the Aramaic Enoch manuscripts of Qumran (4Q201–212); 3 Enoch; Wisdom of Solomon 2:24	The expansion of Genesis 6 that this study tests (Sections VII and X)
Jewish writers of the first century	Philo, On the Giants 2; Josephus, Antiquities 1.3.1 (Josephus is always corroborated before he is relied upon)	How Jewish writers of that age read the sons of Elohim
New Testament	2 Peter 2:4; Jude 6–7, 14–15; 1 Peter 3:19–20; Matthew 22:30; 24:37–39; Revelation 12:9	The New Testament's allusions to sinning angels and its quotation of Enoch

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Qur'an and hadith	Q. 2:102; 6:100, 164; 7:69; 16:49–50; 18:50; 19:56–57; 66:6; 112:3; Sahih al-Bukhari 3326	Angels, Iblis, Harut and Marut, Idris, and the stature of Adam in the Islamic witness
Rabbinic literature	Targum Onkelos and Targum Pseudo-Jonathan on Genesis 6:2, 4; Genesis Rabbah 26:5; Rashi and Ramban on Genesis 6:2; Talmud Yoma 67b; Talmud Niddah 61a; Pirke de-Rabbi Eliezer 22	The turn to the <i>“sons of the judges”</i> reading, and the legends that remained beside it
Church writers	Justin, Second Apology 5; Tertullian, On the Apparel of Women 1.2–3; Julius Africanus (fragment in Syncellus); Augustine, City of God 15.23	The shift from the angel reading to the line-of-Seth reading
Ancient Near Eastern and classical texts	Epic of Gilgamesh; Ugaritic texts; Egyptian Execration Texts; Papyrus Anastasi I (British Museum EA 10247); Hippocrates, Airs, Waters, Places 14	Background: kings and heroes called sons of the gods; tall peoples of Canaan; the earliest written report of head shaping
Archaeology and genetics	J. C. Tello's Paracas excavations (1927–28); Fehren-Schmitz et al., American Journal of Physical Anthropology 141 (2010); Veeramah et al., Proceedings of the National Academy of Sciences 115 (2018); Zhang et al., American Journal of Physical Anthropology (2019); National Geographic News (Dec. 2007); forensic report of Peru's Public Ministry (Jan. 2024)	The elongated skulls and the giant-skeleton claims (Section VIII)
Lexicons and modern study	Brown-Driver-Briggs (BDB); HALOT; TWOT; M. G. Kline, Westminster Theological Journal 24 (1962); J. T. Milik, The Books of Enoch (1976); G. W. E. Nickelsburg and J. C. VanderKam, 1 Enoch (Hermeneia); M. S. Heiser, The Unseen Realm (2015)	Tools for reading the Hebrew; the dating of the Enoch booklets; the modern case for the angel reading

I. FRAMING THE QUESTION — FOUR VERSES, FIVE QUESTIONS

I-A. The Questions as They Are Usually Asked

Few passages of the Tanakh have had more built on them than the four verses that open **Genesis 6**. Whole systems of teaching now rest on them: that angels fell from heaven and married women; that their children were giants, half angel and half human; that the flood was sent to destroy that bloodline; that the giants returned after the flood; that their spirits are the demons; and that the long, drawn-out skulls dug from the earth in Peru and elsewhere are the bones of their descendants. Those who teach these things almost always point to one source outside the Tanakh: the Book of Enoch.

The questions put to this Institution are direct:

First: who were the *bene ha-Elohim (sons of Elohim)* who took wives from the daughters of man?

Second: who were the Nephilim, and were there giants on the earth?

Third: does the Tanakh teach that angels fell, or that “*gods*” lay with women?

Fourth: is the Book of Enoch a true witness to what happened?

Fifth: what are the elongated skulls, and what does archaeology actually show?

This study builds on earlier work in the Library and does not repeat it in full. *Malakim and Ha-Satan* (March 2026) examined the messengers of **Yahweh** and the adversary. Doc 6 and Doc 71 (*The Lost Books of the Bible*) gave the Institution’s verdict on 1 Enoch; Doc 246 (*Cush Shall Stretch Out Her Hands*) added the manuscript evidence; and Doc 261 (*For Elohim Took Him*) examined what the Tanakh says of Enoch himself. Doc 168 tested the claim that the Nephilim were visitors from another world, and Doc 62 set out the range of the word **Elohim**. The present document reads **Genesis 6:1–4** line by line, tests the Enoch tradition against it, examines the skulls, and refines four points in the earlier material (Section XII).

I-B. The Questions in the Tanakh’s Own Terms

The Tanakh never says “*fallen angels*.” It never says “*the Watchers came down*,” and it never says “*hybrid*.” It says:

“the sons of Elohim saw the daughters of man, that they were good; and they took for themselves wives from all whom they chose” (Genesis 6:2)

And in the very next verse it records what **Yahweh** said about it:

בְּשִׁגְם הוּא בָּשָׂר

“My spirit shall not abide in man forever, in that he also is flesh; and his days shall be a hundred and twenty years” (Genesis 6:3)

The phrase is *beshaggam hu basar (in that he also is flesh)*. That sentence is **Yahweh**’s own comment on the matter, set in the middle of the passage, and it gives this study its title. The five questions therefore become: What do the four verses state, and what do they leave unsaid? Where else does the same Hebrew phrase appear, and of whom? On whom does **Yahweh** lay the blame and the judgment? What do the later books of the Tanakh call the tall peoples of Canaan? And when a later book fills the silence of Genesis with names, numbers, and causes, does it agree with the text or replace it?

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it. Claims about bones, manuscripts, and history are graded **Corroborated** or **Not corroborated** by the published evidence.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

The vocabulary of the passage is small and exact. The table sets out the terms this study relies on.

HEBREW TERM	STRONG’S	CORE MEANING	KEY TEXT
<i>bene ha-Elohim (sons of Elohim)</i> , בְּנֵי הָאֱלֹהִים	H1121 + H430	“ <i>Sons of</i> ” marks membership in a class or company. The exact phrase stands only here and in Job	Genesis 6:2, 4; Job 1:6; 2:1; 38:7
<i>benot ha-adam (daughters of man)</i> , בָּנוֹת הָאָדָם	H1323 + H120	The daughters born to mankind as a whole, the <i>ha-adam (man / mankind)</i> of verse 1	Genesis 6:1–2
<i>laqach ishab (to take a wife)</i> , לָקַח אִשָּׁה	H3947 + H802	The ordinary phrase for marriage	Genesis 4:19; 11:29; 25:1
<i>yadon (abide / contend)</i> , יָדוֹן	H1777	A form found only here; the oldest translations read “ <i>remain</i> ,” others “ <i>strive</i> ”	Genesis 6:3
<i>basar (flesh)</i> , בָּשָׂר	H1320	Creaturely, mortal life; set over against spirit and against El	Genesis 6:3, 12–13; Isaiah 31:3

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>Nephilim</i> , נָפְלִים	H5303	A name the text does not explain; two verses only. Often linked to <i>naphal (to fall)</i> , H5307	Genesis 6:4; Numbers 13:33
<i>gibborim (mighty men)</i> , גִּבּוֹרִים	H1368	Warriors, strong men; used of Nimrod and of David's men	Genesis 6:4; 10:8–9; 2 Samuel 23:8
<i>anshe ha-shem (men of the name)</i> , אַנְשֵׁי הַשֵּׁם	H582 + H8034	Men of fame and standing	Genesis 6:4; Numbers 16:2
<i>yetser (what is formed / inclination)</i> , יָצָר	H3336	What the heart shapes and intends	Genesis 6:5; 8:21
<i>chamas (violence)</i> , חָמָס	H2555	Violent wrong; the stated charge against the world before the flood	Genesis 6:11, 13
<i>malakh (messenger)</i> , מַלְאָךְ	H4397	One who is sent, human or heavenly; the Tanakh's word behind " <i>angel</i> ." Absent from Genesis 6:1–4	Genesis 19:1; Psalm 103:20
<i>ir (watcher)</i> , עִיר	H5894	Aramaic; one who is awake. In the Tanakh only in Daniel 4 , always with " <i>holy one</i> "	Daniel 4:13, 17, 23
<i>Anakim (sons of Anak)</i> , עֲנָקִים	H6062	A tall people of the hill country around Hebron	Numbers 13:22, 28; Deuteronomy 9:2; Joshua 11:21–22
<i>Rephaim</i> , רָפָאִים	H7497 / H7496	A people of Bashan and Canaan; in poetry the same letters name the shades of the dead	Deuteronomy 2:11; 3:11; Isaiah 26:14
<i>dibbah (evil report)</i> , דִּבָּה	H1681	A defaming report; the Torah's own label for the speech of the ten spies	Numbers 13:32; 14:36–37

Four lexical observations govern what follows.

First, the phrase *bene ha-Elohim (sons of Elohim)* stands in only two places in the whole Tanakh: here, and in the opening chapters of Job (**Job 1:6; 2:1**; without the article in **Job 38:7**). In Job it names those who present themselves before **Yahweh** and who shouted for joy when the earth was founded. Any honest reading of **Genesis 6** has to begin by admitting that (Section IV-A).

Second, “*sons of*” in Hebrew does not have to mean physical children. It marks membership in a class. The *bene ha-nevi'im* (*sons of the prophets*), בְּנֵי הַנְּבִיאִים, are members of the prophets’ company (2 Kings 2:3); a *ben chayil* (*son of valor*) is simply a valiant man (1 Samuel 14:52). So “*sons of Elohim*” need not mean “*begotten by Elohim*.” It means those who belong to the company of *elohim* (*mighty ones*) — and Doc 62 showed that the Tanakh uses that title for **Yahweh**, for heavenly beings, for human judges, and for the gods of the nations.

Third, Nephilim is a name, and the Tanakh does not explain it. It occurs in two verses only. The Greek translators rendered both Nephilim and *gibborim* (*mighty men*) by one word, “*giants*,” and that word passed into the English Bible. (The Greek is cited as a comparative witness, not as authority.) The Hebrew word itself says nothing certain about height. It is most often linked to *naphal* (*to fall*), נָפַל, which would give “*fallen ones*” or “*those who fall upon others*”; neither is sure. What the verse does supply is the company the Nephilim keep: mighty men, and men of the name. That is the vocabulary of warriors and fame.

Fourth, the words that are missing matter as much as the words that are present. *malakh* (*messenger*), the Tanakh’s word behind “*angel*,” is used throughout Genesis (Genesis 16:7; 19:1; 22:11; 28:12; 32:1 [Hebrew 32:2]) and is not used here. *shamayim* (*heavens*) does not occur in the four verses. No verb of coming down and no verb of falling is applied to the sons of **Elohim**. The whole account is set “*on the face of the ground*” (Genesis 6:1) and “*on the earth*” (Genesis 6:4).

III. THE TEXT ITSELF — GENESIS 6:1–4 LINE BY LINE

III-A. The Setting: Between Two Genealogies and the Flood

The four verses stand at a seam. Before them come two family lines: the line of Cain, which ends with Lamech taking two wives and boasting that he has killed a man (Genesis 4:17–24), and the line from Adam through Seth to Noah, in which Enoch walks with **Elohim** (Genesis 4:25–5:32). After them comes the verdict that leads to the flood (Genesis 6:5–8). They are the last thing the Torah records before **Yahweh** looks at the earth and is grieved. Whatever the four verses describe, the Torah presents it as part of the world that was judged — and when the verdict comes, it names man.

III-B. Verses 1–2: “They Saw ... They Took”

וַיֵּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה

“And it came to pass, when man began to multiply on the face of the ground, and daughters were born to them, that the sons of Elohim saw the daughters of man, that they were good; and they took for themselves wives from all whom they chose” (Genesis 6:1–2)

First: *ba-adam* (*man* / *mankind*) in verse 1 is the human race as a whole, and “*the daughters of man*” in verse 2 are the daughters born to that same mankind. The text does not divide mankind into two lines at this point.

Second: the verbs are chosen with care. The sons of **Elohim** *ra’u* (*saw*) that the daughters were *toivot* (*good*), and *vayyiqchu* (*they took*). Those are the three words of the garden: “*the woman saw that the tree was good for food ... and she took of its fruit*” (Genesis 3:6). Genesis marks this as the same kind of act: taking what the eye desires without asking what **Yahweh** has said. The same sequence returns whenever the powerful take women. The princes of Pharaoh saw Sarai, and she was taken into Pharaoh’s house (Genesis 12:14–15). David saw a woman who was “*very good in appearance,*” and he sent and took her (2 Samuel 11:2–4).

Third: “*they took for themselves wives*” is the ordinary phrase for marriage (Genesis 4:19; 11:29; 25:1). The text does not describe a raid or a single visitation. It describes marriages, households, and children. The closing words, “*from all whom they chose,*” stress that nothing restrained the choosing. The only man in Genesis before this who is said to take more than one wife is Lamech, of the line of Cain (Genesis 4:19).

III-C. Verse 3: The Verdict of Yahweh — “He Also Is Flesh”

“*And Yahweh said, My spirit shall not abide in man forever, in that he also is flesh; and his days shall be a hundred and twenty years*” (Genesis 6:3)

First: the speaker is **Yahweh**, and the one He speaks about is *ba-adam* (*man*). He does not address the sons of **Elohim**. He does not name any other kind of being. His answer to marriages is a sentence about man.

Second: “*he also is flesh.*” *basar* (*flesh*) is the Tanakh’s word for mortal, creaturely life, and the Prophets set it against spirit and against El: “*the Egyptians are man and not El, and their horses are flesh and not spirit*” (Isaiah 31:3). Whatever claim to be more than man hung over these marriages and the famous sons they produced, **Yahweh**’s reply is one word: flesh.

Third: *yadon*. The form occurs only here. The oldest translations took it as “*remain*” or “*abide*”; others derive it from the root for judging and read “*strive*.” Either way the sentence concerns the breath of life that **Yahweh** gave man (Genesis 2:7) and can take back:

“*if He gathered to Himself His spirit and His breath, all flesh would perish together, and man would return to dust*” (Job 34:14–15).

Fourth: the hundred and twenty years. Two readings are old. One takes it as a new limit on the length of a man’s life; **Moses** died at exactly that age (Deuteronomy 34:7). Against it, Abraham lived 175

years, Isaac 180, and Jacob 147 (**Genesis 25:7; 35:28; 47:28**), all after the flood. The other takes it as the time left before the flood. The text does not say which. On either reading the point is the same: man's days are numbered, and Yahweh is the One who numbers them.

III-D. Verse 4: The Nephilim, the Mighty Men, and the Men of the Name

הַנְּפִלִים הָיוּ בָאָרֶץ בְּיָמֵים הָהֵם

“The Nephilim were on the earth in those days, and also afterward, when the sons of Elohim came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of the name” (Genesis 6:4)

First: the verb is *hayu* (*were*). The verse states a time: the Nephilim *“were on the earth in those days.”* It does not say they were born of marriages. It says they were there when the sons of Elohim were coming in to the daughters of man. Children were born, and *hemmah* (*these*) were the mighty men. The word *“these”* may point back to the Nephilim or to the children; the Hebrew allows both. Many readers take the two to be the same. The text does not require it.

Second: no size is given. The verse has no cubit, no comparison, and no word for tall.

Third: the two descriptions that are given are political. *gibbor* (*mighty man*) is the word used of Nimrod, who *“began to be a mighty one on the earth”* and the beginning of whose kingdom was Babel (**Genesis 10:8–10**). *“Men of the name”* returns for the two hundred and fifty chiefs who rose with Korah, *“men of name”* (**Numbers 16:2**), and its ambition returns to Babel: *“let us make a name for ourselves”* (**Genesis 11:4**).

Fourth: *me’olam* (*of old*). The writer is looking back. These were the famous men of the ancient world. He records that they were famous. He records no deed of theirs, and not one of their names.

III-E. What the Four Verses Say and Do Not Say

QUESTION	WHAT THE TEXT STATES	WHAT THE TEXT DOES NOT STATE
Who acted?	<i>“The sons of Elohim”</i> (Genesis 6:2, 4)	That they were <i>malakhim</i> (<i>messengers / angels</i>); that they came down from heaven; that they fell; how many they were; any name
What did they do?	They saw, they took wives <i>“from all whom they chose,”</i> they came in to them, and children were born (Genesis 6:2, 4)	That the women were seized by force; that the unions joined two different kinds of being

QUESTION	WHAT THE TEXT STATES	WHAT THE TEXT DOES NOT STATE
What did Yahweh say?	<i>“My spirit shall not abide in man forever ... he also is flesh”</i> ; a hundred and twenty years (Genesis 6:3)	Any word to or about heavenly beings; any punishment laid on them
Who were the Nephilim?	They <i>“were on the earth in those days, and also afterward”</i> (Genesis 6:4)	That they were the children of the marriages; their height; their nature
Who were the children?	<i>“The mighty men who were of old, the men of the name”</i> (Genesis 6:4)	That they were half angel; that they devoured men; that their spirits became demons
Why did the flood come?	<i>“The wickedness of man was great”; “all flesh had corrupted its way”; “the earth is filled with violence”</i> (Genesis 6:5, 11–13)	That it came to destroy a bloodline, or to imprison angels

Finding — what the four verses state: that sons of **Elohim** took wives from the daughters of man and that children were born is stated in one passage (Genesis 6:2, 4): **Single witness.** That **Yahweh** answered with a sentence on man, calling him flesh and numbering his days, is stated (Genesis 6:3) and is carried forward by the verdict that follows (Genesis 6:5–7, 11–13): **Corroborated.** That the sons of **Elohim** were angels, that they fell, that the Nephilim were their children, and that any of them were of great height is **Not in the text** of these four verses.

IV. WHO WERE THE SONS OF ELOHIM? — THREE READINGS WEIGHED

Three readings of the sons of **Elohim** have been held for many centuries. This section sets out the Tanakh evidence for each, and the difficulty each one faces. Who held each reading, and when, is recorded in the Three-Religion Audit (Section XI), where such history belongs. The Tanakh speaks first.

IV-A. Reading One: Heavenly Beings

The reading. The sons of **Elohim** are members of the heavenly court of **Yahweh** who took human wives.

Witness for it — the phrase itself. Outside **Genesis 6** the exact phrase belongs to the heavenly court:

“Now there was a day when the sons of Elohim came to present themselves before Yahweh, and the adversary also came among them” (Job 1:6)

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

The second of these is set at the founding of the earth (**Job 38:4–6**), before there was any man to shout. Related phrases point the same way: the *bene elim* (*sons of the mighty*) who are called to give glory to **Yahweh** (**Psalm 29:1**), and of whom it is asked, *“who in the skies can be compared to Yahweh?”* (**Psalm 89:6** [Hebrew 89:7]); and the fourth figure in the furnace, whom Nebuchadnezzar calls *“like a son of the gods”* and then *“His messenger”* (**Daniel 3:25, 28**). That the phrase can name heavenly beings is **Corroborated**.

Two comparative notes belong here, as reference only. The oldest surviving Hebrew copy of **Deuteronomy 32:8**, among the Dead Sea Scrolls, reads *“sons of Elohim”* where the received text reads *“sons of Israel”* (Doc 246). And this is the oldest interpretation of **Genesis 6** on record outside the Tanakh (Section XI). Age, however, is not the same thing as warrant from the text.

Difficulties — **First**, Genesis uses the word *malakh* (*messenger*) freely and does not use it here.

Second, nothing in the four verses places the sons of **Elohim** in heaven or brings them down from it.

Third, the judgment that follows does not mention them. If heavenly beings began the corruption, the silence of **Genesis 6:5–13** about them is hard to explain; **Yahweh** names man four times in **Genesis 6:5–7** and names no one else.

Fourth, the messengers of **Yahweh** do appear in the form of men and even eat (**Genesis 18:2, 8; 19:1–3**), but no text of the Tanakh says that they marry, beget, or keep households.

Fifth, no second passage anywhere in the Tanakh says that heavenly beings took wives. On the two-or-three-witness standard, a reading that needs **Genesis 6:2** to carry such a large doctrine alone cannot be bound on anyone.

IV-B. Reading Two: Rulers and Mighty Men

The reading. The sons of **Elohim** are powerful men — kings, chiefs, and judges — who used their power to take whatever women they chose, and whose sons became the famous warriors of the old world.

Witness for it — **First**, the Torah itself gives the title *elohim* to men who hold authority: the judges before whom a case is brought (**Exodus 21:6; 22:8–9** [Hebrew 22:7–8]). The Psalms join that title to sonship, and then to death:

“I said, You are elohim, and all of you sons of the Most High; nevertheless you shall die like men, and fall like one of the princes” (Psalm 82:6–7)

However the psalm is read (Doc 62 gave both readings), it shows the title ***“sons of the Most High”*** answered by the sentence ***“you shall die like men”*** — the same answer as **Genesis 6:3**. The king of David’s line is likewise called a son: ***“I will be to him a father, and he shall be to Me a son”*** (2 Samuel 7:14; compare Psalm 2:7).

Second, the pattern of seeing and taking is the pattern of rulers (**Genesis 12:14–15**; 2 Samuel 11:2–4), and the Torah warns of exactly this in a king: ***“he will take your daughters”*** (1 Samuel 8:13); ***“he shall not multiply wives for himself”*** (Deuteronomy 17:17).

Third, the words of verse 4 are words of power: mighty men, men of the name, the vocabulary of Nimrod and Babel.

Fourth, the charge **Yahweh** brings is ***chamas (violence)*** (**Genesis 6:11, 13**), the sin of the strong against the weak.

Difficulties — The exact phrase ***bene ba-Elohim*** is nowhere else used of human rulers, and the texts that call judges ***elohim*** are themselves debated. The passage also seems to set ***“sons of Elohim”*** over ***“daughters of man.”*** If both are human, the contrast is one of rank, and the text does not stop to explain it.

IV-C. Reading Three: The Line of Seth

The reading. The sons of **Elohim** are the men of the line of Seth, who called on the name of **Yahweh**, and the daughters of man are women of the line of Cain. The sin is the mixing of the faithful with the faithless.

Witness for it — The four verses follow directly on the two genealogies, and the line of Seth is introduced with the words ***“then men began to call on the name of Yahweh”*** (**Genesis 4:26**). The covenant people are called sons: ***“You are sons of Yahweh your Elohim”*** (**Deuteronomy 14:1**); ***“Israel is My son, My firstborn”*** (**Exodus 4:22**); ***“sons of the living El”*** (**Hosea 1:10** [Hebrew 2:1]). And the Torah later warns against marriages that turn the heart away (**Deuteronomy 7:3–4**), the very thing that undid Solomon (**Nehemiah 13:26**).

Difficulties — The text never calls the line of Seth ***“sons of Elohim,”*** and never says the daughters were Cain’s. ***ba-adam*** in verse 1 is all mankind, and the line of Seth had daughters of its own (**Genesis 5:4, 7, 10**). Nor does Genesis say that Seth’s line was faithful as a line: when the verdict comes, only Noah finds favor (**Genesis 6:8**).

IV-D. What the Passage Itself Decides

The passage does not say which of the three it means. But it is not silent about the things that matter most, and on those it speaks more than once.

First: the guilt is man's.

“And Yahweh saw that the wickedness of man was great on the earth, and that every inclination of the thoughts of his heart was only evil all the day” (Genesis 6:5)

Second: the sentence is man's. *“I will wipe out man whom I have created from the face of the ground”* (Genesis 6:7); *“the end of all flesh has come before Me, for the earth is filled with violence through them”* (Genesis 6:13).

Third: those concerned are flesh. That is Yahweh's own word in Genesis 6:3, and it is repeated: *“all flesh had corrupted its way upon the earth”* (Genesis 6:12).

Fourth: the Tanakh builds nothing further on it. Moses does not return to these verses in Deuteronomy. No prophet preaches from them, and no psalm sings of them. A teaching that makes Genesis 6:1–4 the key to all of history has made of it something the Tanakh itself never did.

Finding — the sons of Elohim: the phrase names the heavenly court in Job (Job 1:6; 2:1; 38:7): **Corroborated.** The Tanakh also calls men *elohim* and sons of the Most High, and calls the covenant people sons of Yahweh (Exodus 22:8–9; Psalm 82:6–7; Deuteronomy 14:1; Hosea 1:10): **Corroborated.** Which of these Genesis 6:2 intends is not stated; the event itself rests on one passage: **Single witness.** That the sons of Elohim were angels who fell, sinned, and were punished is **Not in the text.** This Institution therefore does not bind any one of the three readings as doctrine. It notes that the second and third readings keep the whole event within mankind, which is where the passage's own verdict places it, and that the first rests on the use of the phrase in Job. What may be bound is what the passage states three times over: it was the wickedness of man, the heart of man, and the violence of man that Yahweh judged (Genesis 6:5, 11, 13).

V. DID ANGELS FALL? — THE TANAKH’S OWN RECORD OF THE HEAVENLY HOST

V-A. The Messengers Do His Word

Malakim and Ha-Satan set out the full word study of **malakh** (*messenger*); this section gathers what bears on **Genesis 6**. **A malakh is one who is sent.** The Tanakh’s own summary of the heavenly messengers is a psalm:

“Bless Yahweh, you His messengers, mighty in strength, who do His word, obeying the voice of His word. Bless Yahweh, all His hosts, His ministers who do His will” (Psalm 103:20–21)

The same picture is drawn wherever the heavenly host appears.

1. They are created: ***“He commanded, and they were created”*** (Psalm 148:2, 5).
2. They stand at His throne, on His right and on His left (**1 Kings 22:19**).
3. They bow to Him: ***“the host of heaven worships You”*** (Nehemiah 9:6).

Even the adversary in Job acts only within the limit **Yahweh** sets (**Job 1:12; 2:6**), and the lying spirit that entices Ahab is sent from the throne (**1 Kings 22:21–23**).

The Tanakh shows a court that serves. It shows no second kingdom in heaven and no angelic household on earth.

Finding — the heavenly host: that the messengers and hosts of **Yahweh** are created, stand before Him, and do His word is **Corroborated** (Psalm 103:20–21; 148:2, 5; 1 Kings 22:19; Nehemiah 9:6).

V-B. The Watchers of Daniel — “A Watcher and a Holy One”

The word ***“Watcher,”*** which the Enoch literature made the name of the fallen angels, comes from the Tanakh — from one chapter of it.

עִיר וְקָדִישׁ

“I saw in the visions of my head upon my bed, and behold, a watcher and a holy one came down from heaven” (Daniel 4:13)

“This matter is by the decree of the watchers, and the decision by the word of the holy ones, so that the living may know that the Most High rules in the kingdom of men” (Daniel 4:17)

The phrase is *ir ve-qaddish* (*a watcher and a holy one*) (Daniel 4:13, 17, 23 [Aramaic 4:10, 14, 20]). In the only chapter of the Tanakh that uses the word, a watcher is holy. He comes down from heaven to announce a sentence on a king who has lifted himself up, and **Daniel** calls that sentence ***“the***

decree of the Most High” (Daniel 4:24 [Aramaic 4:21]). The watchers of the Tanakh are loyal servants who bring a proud man low. The Enoch tradition took the word and turned its meaning around.

Finding — the Watchers: the Tanakh’s watchers are holy ones who carry out the decree of the Most High (Daniel 4:13, 17, 23): one chapter, stated three times. That watchers rebelled, descended to marry, or taught forbidden arts is **Not in the text.**

V-C. The Texts Cited for a Fall

Six passages of the Tanakh are commonly brought to show that angels fell. Each is set here beside its own words.

TEXT	WHAT IS CLAIMED	WHAT THE TEXT SAYS
Isaiah 14:12–15	<i>“Lucifer”</i> fell from heaven	A taunt <i>“against the king of Babylon”</i> (Isaiah 14:4); those who see him ask, <i>“Is this the man who made the earth tremble?”</i> (Isaiah 14:16)
Ezekiel 28:12–19	Satan was perfect in Eden and then fell	A lament <i>“over the king of Tyre”</i> (Ezekiel 28:12); to the prince of the same city: <i>“you are man and not El”</i> (Ezekiel 28:2, 9)
Job 4:18; 15:15	Elohim <i>“charges His messengers with error”</i>	The words of Eliphaz, to whom Yahweh says, <i>“you have not spoken of Me what is right”</i> (Job 42:7). Even Eliphaz speaks of no rebellion, no marriages, and no prison
Isaiah 24:21–22	Angels are shut up in a pit	<i>“In that day Yahweh will punish the host of the height in the height, and the kings of the ground on the ground”</i> — a day still to come
Psalms 82	The gods are judged	The <i>elohim</i> who judge unjustly are sentenced to <i>“die like men”</i> (Psalm 82:6–7); no marriages and no giants
Genesis 3:1–15	The serpent was a fallen angel	<i>“More crafty than any beast of the field which Yahweh Elohim had made”</i> (Genesis 3:1); cursed <i>“above all cattle”</i> (Genesis 3:14)

Honesty requires that **Isaiah 24:21–22** be weighed and not waved away. It does speak of a reckoning with *“the host of the height.”* Elsewhere the host of heaven is the sun, moon, and stars that the nations worship (Deuteronomy 4:19; 2 Kings 23:5), and it is also the court that stands by the throne (1 Kings 22:19). But the verse speaks of *“that day,”* a day to come. It says nothing of the days before the flood, of wives, or of giants. It cannot be made the second witness to the Enoch story.

Finding — did angels fall? A past rebellion of angels, their marriage to women, and their imprisonment are **Not in the text**. This confirms the conclusion of *Malakim and Ha-Satan*. That **Yahweh** will one day call *“the host of the height”* to account is stated once, of the future (**Isaiah 24:21–22**): **Single witness**.

V-D. “The Gods Who Lay with Women”

Stories of gods who took mortal women and fathered heroes were common in the ancient world. The king Gilgamesh was sung as two-thirds god and one-third man. The kings of Egypt were titled sons of the sun-god. The Greeks told of gods who fathered famous men by mortal women. These are noted here as background, not as authority. Against all of them the Tanakh speaks with one voice, in three ways.

First: Yahweh is not a man, and He fathers no demigods.

“El is not a man, that He should lie, nor a son of man, that He should repent” (Numbers 23:19)

“I am El and not man, the Holy One in your midst” (Hosea 11:9)

Second: the gods of the nations are not gods at all. *“They sacrificed to demons, not to Eloah, to elohim they had not known, new ones who came lately”* (Deuteronomy 32:17).

“All the elohim of the peoples are worthless things, but Yahweh made the heavens” (Psalm 96:5).

“They cannot do evil, neither is it in them to do good” (Jeremiah 10:5).

“Besides Me there is no Elohim” (Isaiah 44:6).

What is not Eloah cannot father a higher race.

Third: rulers who claim to be gods are told that they are men. To the prince of Tyre, who said

“I am El,” the answer is: *“you are man and not El ... will you still say, I am Elohim, before him who kills you?”* (Ezekiel 28:2, 9).

Of Egypt and its chariots: *“man and not El ... flesh and not spirit”* (Isaiah 31:3).

Read against that background, **Genesis 6:1–4** is not the Torah’s version of the hero stories. It is the Torah’s answer to them. The nations boasted of mighty men of old, men of the name, sprung from the gods. Genesis grants that there were such famous men. It gives them four verses. It records no deed and no name. And in the middle it sets the verdict of **Yahweh**: he also is flesh. Then the flood covers them.

Finding — “gods who lay with women”: that any god lay with women and fathered a higher race is Not in the text.

That the gods of the nations are no gods is **Corroborated** (Deuteronomy 32:17; Psalm 96:5; Jeremiah 10:5; Isaiah 44:6).

That those who claim to be more than man are man and flesh is **Corroborated** (Genesis 6:3; Isaiah 31:3; Ezekiel 28:2, 9; Psalm 82:7).

VI. THE NEPHILIM AND THE TALL PEOPLES — WHAT THE TANAKH RECORDS

VI-A. The Flood Left No Remnant of Them

“And all flesh that moved on the earth died ... and every man. All in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died ... Only Noah was left, and those who were with him in the ark” (Genesis 7:21–23)

The Torah then says where every later person came from:

“these three were the sons of Noah, and from these the whole earth was populated” (Genesis 9:18–19);

“from these the nations were separated on the earth after the flood” (Genesis 10:32).

Whatever the Nephilim of Genesis 6:4 were, the text leaves no door open. Not one of them lived through the flood, and no child of the marriages did. Every person who appears afterward, the tall as well as the short, is of the sons of Noah.

What, then, of the words *“and also afterward”* in Genesis 6:4? They say only that there were Nephilim after *“those days”* as well. They do not say *“after the flood,”* and they tell of no second descent. If the phrase does look ahead to the days of Moses, it looks to the one other place where the name is spoken — and that place has to be read with care.

Finding — the flood: that all mankind outside the ark died, and that every later nation descends from Noah, is **Corroborated** (Genesis 7:21–23; 9:18–19; 10:32). A second coming of angels to women after the flood is Not in the text.

VI-B. Numbers 13:33 — Whose Words Are These?

Twelve men were sent to spy out the land. The narrator himself records what was at Hebron: *“Abiman, Sheshai, and Talmai, the children of Anak”* (Numbers 13:22).

The first report of the twelve was true: the land flows with milk and honey;

“the people who dwell in the land are strong, and the cities are fortified and very great; and also the children of Anak we saw there” (Numbers 13:27–28).

Caleb answered, *“let us go up at once”* (Numbers 13:30).

Then ten of the men changed their report.

“And they brought out an evil report of the land which they had spied out, to the sons of Israel, saying, The land through which we passed to spy it out is a land that devours its inhabitants, and all the people whom we saw in it are men of stature. And there we saw the Nephilim, the sons of Anak, of the Nephilim; and we were in our own eyes as grasshoppers, and so we were in their eyes” (Numbers 13:32–33)

First: the Torah labels this speech before it quotes it. It is a *dibbah* (evil report), the word for a defaming tale: *“he who spreads an evil report is a fool”* (Proverbs 10:18).

Second: Yahweh judged the men who spoke it. *“The men whom Moses sent to spy out the land, who returned and made all the congregation murmur against him by bringing out an evil report about the land — those men who brought out the evil report of the land died by the plague before Yahweh”* (Numbers 14:36–37).

Third: the speech is overstatement from end to end. The land *“devours its inhabitants,”* though they had just carried out its fruit on a pole. *“All the people”* are men of stature. *“We were as grasshoppers.”* Moses later quotes the same panic: *“the cities are great and fortified up to heaven”* (Deuteronomy 1:28).

Fourth: when Moses himself speaks of these people, he never calls them Nephilim. He calls them Anakim and counts them among the Rephaim (Deuteronomy 1:28; 2:10–11; 9:2). Joshua does the same (Joshua 11:21–22). After the flood, the name *“Nephilim”* is found in the mouths of ten frightened men and nowhere else. As a comparative note only: the oldest Greek translation of Numbers 13:33 does not contain the words *“the sons of Anak, of the Nephilim”* at all.

The ten reached for the most fearsome name they knew from the old world and laid it on tall men, as a frightened man today says “monsters.” The Torah records that they said it. It does not say that it was so.

Finding — Nephilim after the flood: the only statement stands in a speech which the Torah calls an evil report and whose speakers **Yahweh** struck down (**Numbers 13:32–33; 14:36–37**). The text itself discredits that witness; as the teaching of the Tanakh it is **Not in the text**. That the Anakim were unusually tall and widely feared is **Corroborated** (**Numbers 13:28; Deuteronomy 2:10, 21; 9:2**).

VI-C. Anakim, Rephaim, Emim, Zamzummim — Peoples, Kings, and Men

NAME	WHERE	TEXT	WHAT THE TEXT CALLS THEM
Rephaim	Bashan and Gilead; the Valley of Rephaim by Jerusalem	Genesis 14:5; 15:20; Deuteronomy 3:11, 13; Joshua 17:15; 2 Samuel 5:18	A people named in the list of the nations of Canaan
Anakim	Hebron, Debir, Anab, and the hill country; afterward Gaza, Gath, and Ashdod	Numbers 13:22, 28; Deuteronomy 9:2; Joshua 11:21–22; 14:12–15; 15:13–14	<i>“A people great and tall”</i> ; their forefather Arba was <i>“the great man among the Anakim”</i>
Emim	Moab	Genesis 14:5; Deuteronomy 2:10–11	<i>“A people great and many, and tall as the Anakim”</i> ; <i>“counted as Rephaim”</i> ; they lived in Moab’s land before Moab
Zamzummim	Ammon	Deuteronomy 2:20–21	<i>“Great and many, and tall as the Anakim; but Yahweh destroyed them”</i> before the Ammonites
Og, king of Bashan	Bashan; sixty walled cities	Numbers 21:33–35; Deuteronomy 3:1–11; Joshua 12:4	<i>“Of the remnant of the Rephaim”</i> ; a king, killed in battle; his bed nine cubits long
The Amorite	The hill country	Amos 2:9	<i>“Whose height was like the height of the cedars”</i> — a prophet’s figure of speech; <i>“yet I destroyed him”</i>
Goliath and the men of Gath	Philistia	1 Samuel 17:4–7, 49–51; 2 Samuel 21:15–22; 1 Chronicles 20:4–8	Philistine champions <i>“born to the Raphah in Gath”</i> ; they fell by the hand of David and his servants

Three things run through every row.

First, they are people and men. The forefather of the Anakim is called *ba-adam ba-gadol* (*the great man*), הַגָּדוֹל הָאָדָם, “*among the Anakim*” (Joshua 14:15) — *adam*, the word for a human being. The tall are *anshe middot* (*men of stature*) (Numbers 13:32), and a very tall warrior is *ish middah* (*a man of stature*) (1 Chronicles 11:23; 20:6).

Second, they are listed among the ordinary nations of Canaan (Genesis 15:19–21) and beaten by ordinary nations. Four eastern kings struck the Rephaim, the Zuzim, and the Emim in Abraham’s day (Genesis 14:5). The Emim had lived in the land of Moab before Moab. Ammon displaced the Zamzummim, and the Torah says who did it:

“Yabweh destroyed them before them” (Deuteronomy 2:21).

Third, no text traces any of them to the sons of Elohim or to angels. Their height is noted the way their walls are noted: as a reason Israel was afraid, and a reason it need not have been.

VI-D. How Tall? The Bed of Og and the Height of Goliath

“For only Og king of Bashan was left of the remnant of the Rephaim. Behold, his bed was a bed of iron; is it not in Rabbah of the sons of Ammon? Nine cubits was its length and four cubits its width, by the cubit of a man” (Deuteronomy 3:11)

At about eighteen inches to the cubit, the bed was some thirteen and a half feet by six. It is a bed, not a body. The text gives no height for Og. A king’s great bed, kept on show in another nation’s capital, tells of his greatness; it does not measure him.

Goliath is measured. The received Hebrew text reads “*six cubits and a span*” (1 Samuel 17:4), about nine feet nine inches. As a comparative note: the oldest surviving Hebrew copy of Samuel, among the Dead Sea Scrolls, and the Greek translation read “four cubits and a span,” about six feet nine inches (see Doc 246). This Institution weighs the oldest text available. On either figure Goliath is a very tall man — and a man: “*this man*,” “*this Philistine*” (1 Samuel 17:25–26).

Two more are measured or described. An Egyptian killed by Benaiah was “*a man of stature, five cubits*” (1 Chronicles 11:23), about seven and a half feet. A man of Gath with six fingers on each hand and six toes on each foot was “*a man of stature*” (2 Samuel 21:20).

These are all the measurements the Tanakh gives. The largest is under ten feet. The tallest man reliably measured in modern times stood eight feet eleven inches. The tall men of the Tanakh are within reach of the human frame. They are nothing like the figures of the Enoch literature (Section VII-D).

VI-E. How They Ended

“And Joshua came at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab ... None of the Anakim were left in the land of the sons of Israel; only in Gaza, in Gath, and in Ashdod did some remain” (Joshua 11:21–22)

Caleb, at eighty-five years of age, drove the three sons of Anak out of Hebron (Joshua 14:10–12; 15:14). Og fell in battle at Edrei (Numbers 21:33–35). Goliath fell to a sling and a stone (1 Samuel 17:49–50). The last four of Gath fell to David’s servants (2 Samuel 21:22). After David they are not mentioned again.

They ended as men end. And the Tanakh says what becomes of the mighty dead:

“the dead do not live; the shades do not rise” (Isaiah 26:14).

The word for “shades” there is *rephaim*. What Caleb and Joshua said of them while they lived is the Torah’s last word on giants:

“Do not fear the people of the land, for they are our bread. Their protection has departed from them, and Yabweh is with us; do not fear them” (Numbers 14:9)

Finding — the giants: that tall and feared peoples lived in Canaan and east of the Jordan is **Corroborated**. That they were men, counted among the nations and killed in ordinary battle, is **Corroborated** (Joshua 14:15; Deuteronomy 2:10–11, 20–21; Joshua 11:21–22; 2 Samuel 21:22). That they descended from angels, stood dozens or hundreds of feet tall, or left spirits behind them is Not in the text.

VII. THE BOOK OF ENOCH TESTED

VII-A. What the Tanakh Says of Enoch

Doc 261 examined these verses in full. The whole record of Enoch son of Jared in the Tanakh is seven verses of genealogy (Genesis 5:18–24) and his name in the list of the Chronicler (1 Chronicles 1:3).

“And Enoch walked with Elohim, and he was not, for Elohim took him” (Genesis 5:24)

No verse says that Enoch wrote anything, toured the heavens, received a calendar, or spoke with angels. No book of the Tanakh cites a writing of Enoch, although the Tanakh freely names other books it does not contain (Numbers 21:14; Joshua 10:13).

The distance in time is great. By the figures of the Hebrew text, Enoch was taken 987 years after Adam was made, and the flood came in the year 1656 (Genesis 5:3–32; 7:6) — 669 years later. The earliest surviving fragment of the book that bears his name was copied about 200 BCE. Between the man and

the manuscript lie the flood, Babel, the fathers, Egypt, Sinai, the kingdom, and the exile; and in all that time no prophet mentions such a book.

VII-B. What the Book Is

1 Enoch is not one book. It is a collection of at least five, written by different hands across some three centuries of the Second Temple period. Doc 246 set out the manuscript evidence; the table summarizes it.

BOOKLET	CHAPTERS	USUAL SCHOLARLY DATE	AMONG THE DEAD SEA SCROLLS?
Book of the Watchers	1–36	3rd century BCE	Yes, in Aramaic (4Q201, 202, 204–206); the oldest copy is from about 200–150 BCE
Parables (Similitudes)	37–71	Late 1st century BCE to 1st century CE; debated	No. It survives only in Ethiopic (Ge'ez)
Astronomical Book	72–82	3rd century BCE; perhaps the oldest part	Yes, in Aramaic (4Q208–211), in a longer form than the Ge'ez
Dream Visions, with the “ <i>Animal Apocalypse</i> ”	83–90	About 165–160 BCE	Yes, in Aramaic (4Q204–207)
Epistle of Enoch	91–108	2nd century BCE, with later additions	In part (4Q204, 4Q212)
Book of Giants	Not part of 1 Enoch	2nd century BCE or earlier	Yes, in Aramaic, in about nine or ten copies; later used by the Manichaeans

The Qumran fragments are from eleven Aramaic manuscripts and cover only part of the text. Portions survive in Greek. The whole collection survives only in Ge'ez, translated from Greek some centuries into the Common Era; the oldest Ge'ez copies known are from about the fifteenth century. Three facts about the collection bear directly on its claim to come from Enoch.

First, its language. The oldest copies are in Aramaic of the kind used in Judea in the last centuries BCE. That is the speech of the writers' own day.

Second, its dependence on Genesis. The Watchers story opens by repeating **Genesis 6:1–2** almost word for word and changing one phrase. Where Genesis has “*the sons of Elohim,*” the book writes

“the angels, the children of heaven” (1 Enoch 6:1–2). The book is a commentary on Genesis, and a commentary is later than its text.

Third, its own horizon. The *“Animal Apocalypse”* (1 Enoch 85–90) retells the history of Israel under the figure of animals, in order and in detail, down to the wars of the Maccabees in the 160s BCE. After that point it turns general. That is the mark of the writer’s own time.

Finding — who wrote it: that Enoch son of Jared wrote any part of 1 Enoch is **Not corroborated** by the manuscripts, the language, or the contents, and is **Not in the text** of the Tanakh.

VII-C. What the Book Claims About Genesis 6

The Watchers story (1 Enoch 6–16) tells it this way. In the days of Jared, two hundred angels called Watchers, led by Shemihazah, came down on Mount Hermon and bound one another by an oath to take human wives. The women bore giants, who ate up the produce of men, then turned on men themselves, and drank blood. The Watchers taught mankind forbidden arts. The earth cried out. Four chief angels brought the matter before the Most High, who ordered the Watchers bound under the earth until the judgment, set the giants to destroy one another, and sent the flood. The spirits that came out of the dead giants became the evil spirits that trouble mankind. Enoch is the scribe who carries the sentence to the Watchers.

It is a vivid story, and it answers every question that **Genesis 6:1–4** leaves open. That is exactly what must be tested. The table sets each claim beside the Tanakh.

VII-D. The Claims Set Beside the Text

SUBJECT	WHAT 1 ENOCH SAYS	WHAT THE TANAKH SAYS	GRADE
Who they were	<i>“The angels, the children of heaven”</i> ; two hundred, who <i>“descended in the days of Jared on the summit of Mount Hermon”</i> and swore an oath (6:2, 6)	<i>“The sons of Elohim”</i> — no number, no leader, no mountain, no oath, no descent (Genesis 6:2)	Not in the text
The Watchers	Fallen angels who defiled themselves (12:4; 15:3)	<i>“A watcher and a holy one”</i> who brings the decree of the Most High (Daniel 4:13, 17)	Not in the text
The size of the giants	<i>“Great giants, whose height was three thousand cubits”</i> (7:2, Ge’ez text), who devoured men and drank blood (7:3–5)	<i>“Mighty men ... men of the name”</i> (Genesis 6:4); the tallest man measured is under ten feet (1 Samuel 17:4)	Not in the text

SUBJECT	WHAT I ENOCH SAYS	WHAT THE TANAKH SAYS	GRADE
Metal, weapons, adornment	Azazel <i>“taught men to make swords, and knives, and shields, and breastplates,”</i> metals, bracelets, eye-paint, and dyes (8:1)	A man, Tubal-cain, was <i>“the forger of every tool of bronze and iron”</i> (Genesis 4:22); skill in metal is given by the spirit of Elohim (Exodus 31:1–5); <i>“I have created the smith”</i> (Isaiah 54:16)	Not in the text; against Genesis 4:22
Where sin comes from	<i>“The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin”</i> (10:8)	<i>“The wickedness of man was great ... every inclination of the thoughts of his heart was only evil”</i> (Genesis 6:5; 8:21; Jeremiah 17:9; Ecclesiastes 7:29)	Not in the text; against Genesis 6:5
Why the flood came	To cleanse the earth of the work of the Watchers and their children (10:1–3, 20–22)	The wickedness and violence of man; <i>“all flesh had corrupted its way”</i> (Genesis 6:5–7, 11–13)	Not in the text
The fate of the angels	Azazel bound and cast into darkness in the desert; the rest bound under the hills for seventy generations (10:4–6, 11–12)	No heavenly being is punished in Genesis. In Leviticus 16:8–10 <i>azazel</i> is where the goat is sent; the text does not call it an angel (see Doc 239)	Not in the text
Evil spirits	The spirits of the dead giants <i>“shall be called evil spirits upon the earth”</i> (15:8–9)	<i>“The shades do not rise”</i> (Isaiah 26:14); the spirit that troubled Saul was <i>“from Yahweh”</i> (1 Samuel 16:14); the demons of the nations are no gods (Deuteronomy 32:17)	Not in the text; against Isaiah 26:14
Names of angels	Michael, Sariel or Uriel, Raphael, Gabriel, and many more (9:1; 20:1–8); twenty leaders of the Watchers named (6:7)	Two are named: Gabriel (Daniel 8:16; 9:21) and Michael (Daniel 10:13, 21; 12:1)	Not in the text
The calendar	A year of exactly 364 days (72:32; 74:12; 82:6)	Months reckoned by the new moon (Exodus 12:2; Numbers 28:11–15; Psalm 104:19 ; see Doc 240)	Not in the text; against Psalm 104:19

SUBJECT	WHAT I ENOCH SAYS	WHAT THE TANAKH SAYS	GRADE
Enoch himself	The scribe who tours heaven and the underworld and is told, <i>“You are that Son of Man”</i> (12:4; 71:14)	<i>“He was not, for Elohim took him”</i> (Genesis 5:24; see Doc 261)	Not in the text

The measure in the third row deserves a moment. Three thousand cubits is about four thousand five hundred feet, most of a mile. The tallest figure the Tanakh records is under ten feet. A book that can say this about the children has not preserved a memory of **Genesis 6**. It has left it behind.

VII-E. The Root Difference: Where Evil Comes From

The deepest difference between the two is not about giants. It is about guilt. In the Watchers story the charge is laid on an angel: ***“to him ascribe all sin.”*** In the Torah the charge is laid on the human heart, and it is laid there twice — once before the flood and once after it:

“I will not again curse the ground because of man, for the inclination of the heart of man is evil from his youth” (Genesis 8:21)

That second statement is decisive. When it is spoken, every Nephilim and every mighty man of the old world has drowned. If evil had come from them, the world after the flood would be clean. **Yahweh** says it is not, because evil was never in a bloodline. It is in *yetser lev ha-adam* (*the inclination of the heart of man*), **יֵצֶר לֵב הָאָדָם**. The flood removed the sinners. It did not remove sin, because sin did not come down from heaven.

The rest of the Tanakh holds the same line. To Cain, before any story of Watchers could be told: ***“sin is crouching at the door; its desire is for you, but you must rule over it”*** (Genesis 4:7). In the Prophets: ***“the heart is deceitful above all things”*** (Jeremiah 17:9); ***“the soul that sins, it shall die”*** (Ezekiel 18:20). In the Writings:

“See, this alone I have found: that Elohim made man upright, but they have sought out many devices” (Ecclesiastes 7:29)

A later booklet in the Enoch collection itself says the opposite of the Watchers story: ***“sin has not been sent upon the earth, but man of himself has created it”*** (1 Enoch 98:4). The collection does not agree with itself. Tanakh agrees with the second voice.

This is why the question matters to the believer and is not only a matter for scholars. The Watchers story hands man an excuse the covenant never gives. If sin came from the angels, the remedy would be knowledge: the names of the Watchers, the bloodlines, the hidden history. If sin comes from the heart,

the remedy is the one the Torah gives: “*circumcise the foreskin of your heart*” (Deuteronomy 10:16), and “*choose life*” (Deuteronomy 30:19).

Finding — the origin of evil: that the wickedness judged at the flood was the wickedness of man, rooted in the heart, is **Corroborated** (Genesis 6:5; 8:21; Jeremiah 17:9; Ecclesiastes 7:29). That sin entered through the teaching of angels is **Not in the text**.

VII-F. Why People Point to Enoch — and the Answer

First: “The New Testament quotes it.” Jude 14–15 quotes 1 Enoch 1:9, and 2 Peter 2:4 and Jude 6 allude to angels who sinned. These texts are cited here as comparative reference only. A quotation shows that a book was read; it does not make it Scripture. The Tanakh itself cites the Book of the Wars of Yahweh and the Book of the Upright (Numbers 21:14; Joshua 10:13), and neither is Scripture. This Institution’s standard is the Tanakh, and a later quotation cannot turn a book of the third century BCE into the words of a man who lived before the flood.

Second: “It was found among the Dead Sea Scrolls.” So were the rule books and war plans of the community that kept the scrolls. The fragments prove that the book is old. Being kept in a library is not being received as Scripture (Doc 246).

Third: “It is in the Ethiopian Bible.” It is, and the world owes the Ethiopian church the survival of the whole text. Preservation is a gift to history. It is not a warrant of inspiration (Doc 246).

Fourth: “It was removed from the Bible.” It was never in the Hebrew canon to be removed. No council took it out. It was not received (Doc 71; Doc 246).

Fifth: “It fills in what Genesis leaves out.” That is true, and it is the problem. The Torah says: “*You shall not add to the word which I command you, nor take away from it*” (Deuteronomy 4:2). Where Yahweh gave four verses, a reader may wonder. He may not write the missing chapters and bind them to others.

VII-G. The Covenant’s Own Tests Applied

TEST	TEXT	RESULT FOR I ENOCH
Do not add to the word	Deuteronomy 4:2; 12:32 [Hebrew 13:1]; Proverbs 30:5–6	Adds names, numbers, a mountain, an oath, a prison, a calendar, and a cause for the flood
The one who speaks what Yahweh did not command	Deuteronomy 18:20–22	Speaks in the name of Enoch, who by the Tanakh’s record wrote nothing

TEST	TEXT	RESULT FOR 1 ENOCH
Does it draw the hearer away from what Yahweh has said?	Deuteronomy 13:1–5 [Hebrew 13:2–6]	Moves the charge of Genesis 6:5 from man to the angels
To the teaching and to the testimony	Isaiah 8:20	Departs from the Torah on tools, on the source of sin, and on the months
Two or three witnesses	Deuteronomy 19:15	A single later witness set against the earlier text
The secret things	Deuteronomy 29:29 [Hebrew 29:28]	Offers the hidden things of heaven as the key to the revealed things

None of this makes 1 Enoch worthless. It is a genuine Jewish book of the Second Temple period. It shows how some in Israel read **Genesis 6** in the third century BCE. It longs for justice and for a day when the oppressor is judged, and that longing is right. It may be read as history. It may not be read as **Moses**.

Finding — the Book of Enoch: it is a later expansion of **Genesis 6:1–4** written in the name of Enoch. Where it goes beyond Genesis it adds to the word (**Deuteronomy 4:2; 12:32**); where it assigns the root of sin to angels it speaks against the text (**Genesis 6:5; 8:21**). This confirms and extends the verdict of Doc 71 and Doc 246: valuable as a witness to its own age, and **not covenant authority**.

VIII. THE ELONGATED SKULLS — WHAT ARCHAEOLOGY SHOWS

VIII-A. What Is Claimed

Long, high, drawn-back skulls have been dug up on every inhabited continent. The best known are from the Paracas peninsula on the south coast of Peru, where the Peruvian archaeologist Julio C. Tello excavated hundreds of burials in 1927–28. In recent years these skulls have been presented in books, videos, and tours as the remains of the Nephilim, or of a race that was not human. It is said that the brain cases are too large for human beings, that they lack the seam that runs along the top of a human skull, that the hair was red, and that the DNA *“is not human.”*

The Tanakh says nothing about the shape of any skull. This is a question of evidence, and it is graded here as evidence.

VIII-B. What Was Found: Head Shaping Across the World

The cause has been known for a very long time, because it has been watched being done. An infant’s skull is made of separate plates joined by soft seams. If boards, pads, or tight bands are kept on the head through the first two or three years of life, the skull grows into the shape they allow and keeps it for life. The practice is called artificial cranial modification, or head shaping.

WHERE	WHEN	WHAT IS KNOWN
Northeast China (Houtaomuga, Jilin)	About 12,000 to 5,000 years ago	Eleven of twenty-five skeletons shaped: men, women, and children (Zhang et al., 2019)
Southwest Asia (Shanidar Cave in Iraq, and early village sites)	From about 10,000 years ago	Among the earliest shaped skulls yet identified
The Black Sea region	About 400 BCE	Hippocrates describes a people called the <i>“Long-heads”</i> who bound their infants’ heads with bandages: the earliest written report
Peru (Paracas, then Nasca and later Andean peoples)	About 800 BCE to the 1500s CE	Hundreds of shaped skulls; Spanish authorities outlawed the practice more than once in the late 1500s
Mesoamerica (the Maya and their neighbors)	About 1000 BCE to the 1500s CE	Shaping with cradle boards, shown in Maya art and described by Spanish writers
Europe (Huns, Alans, and Germanic peoples)	4th to 6th centuries CE	Bound skulls in graves from the steppe to France; their DNA has been studied (Section VIII-C)
North America (the Chinook and neighboring peoples)	Into the 1800s	Infants shaped on cradle boards; described by travelers and painted from life
Central Africa (the Mangbetu)	Into the 1900s	Infants’ heads bound with cord; photographed
Vanuatu (Malakula) and southern France (Toulouse)	Into the 1900s	Bandaging of infants’ heads recorded by physicians and anthropologists

Three things follow from the record.

First, the practice is worldwide and spans some twelve thousand years. It belongs to no one person and no one bloodline.

Second, it is done to infants by those who nurse them. It is a custom, not an inheritance. The children of parents with shaped heads are born with ordinary heads, and must be bound in their turn.

Third, wherever it has been witnessed, the reason given is beauty, rank, or belonging: the shaped head marks a child as one of a people, or one of its leading families.

VIII-C. Paracas: The Skulls and the DNA

The Paracas culture lived on the south coast of Peru from about 800 to 100 BCE. Tello recognized the skulls at once as shaped heads, a custom he knew from other Andean burials.

In 2014 the author Brien Foerster, who is associated with a private museum at Paracas, announced that a geneticist had tested one of the skulls and found DNA *“with mutations unknown in any human, primate, or animal known so far.”* The geneticist was not named. No data were released, and nothing was published for other scientists to check. A later announcement, in 2018, claimed DNA lineages from Europe and the Middle East. Again nothing was published. Lineages of that kind, found in old skulls that many hands have touched, are the usual sign of modern contamination; and they are in any case human lineages.

Published, peer-reviewed work does exist. A team led by Lars Fehren-Schmitz recovered ancient DNA from burials of the Paracas period on the peninsula and in the nearby Palpa valleys (*American Journal of Physical Anthropology*, 2010). The lineages they found on the mother’s side were the ordinary founding lineages of the first peoples of the Americas, closely related to those of other ancient peoples of the same coast.

In Europe, a team led by Krishna Veeramah sequenced the genomes of people buried in Bavaria about 500 CE, among them women with elongated skulls (*Proceedings of the National Academy of Sciences*, 2018). The women were fully human. Their ancestry pointed to southeastern Europe, and for some to lands further east. They appear to have been brides from peoples who shaped the heads of their daughters.

VIII-D. The Claims Tested

CLAIM	WHAT THE EVIDENCE SHOWS	GRADE
<i>“The skulls are too large to be human.”</i>	No measured series showing this has been published. Studies of shaped skulls find that binding changes the form of the brain case and leaves its capacity within the ordinary human range.	Not corroborated

CLAIM	WHAT THE EVIDENCE SHOWS	GRADE
<i>“They have one bone on top, with no seam.”</i>	The seam between the two upper bones closes and fades with age in every human skull. Binding is known to disturb the seams and to produce small extra bones along them.	Not corroborated
<i>“The hair is red, so they were not native.”</i>	The dark pigment of hair breaks down after death and in dry burial, leaving the hair reddish. The same is seen in mummies elsewhere.	Not corroborated
<i>“Their DNA is not human.”</i>	The claim was announced and never published. The peer-reviewed DNA from burials of the Paracas period is that of ordinary first peoples of the Americas.	Not corroborated
<i>“The ‘Starchild’ skull is part alien.”</i>	A child’s skull from Mexico. Tests in 1999 and 2003 reported both X and Y chromosomes and a maternal lineage of the first peoples of the Americas: a human boy. The shape fits a known illness of infancy.	Not corroborated
<i>“The ‘alien mummies’ of Nazca prove it.”</i>	In January 2024 forensic experts of Peru’s Public Ministry examined two such figures seized by customs and reported that they were dolls put together from animal and human bones with modern glue. The other bodies shown to Mexico’s Congress in 2023 have not been released for independent, published study.	Not corroborated
<i>“The elongated skulls are the Nephilim.”</i>	The skulls come from many unrelated peoples over twelve thousand years. The practice that made them was seen and recorded into the twentieth century. The Tanakh says nothing of the shape of the Nephilim’s heads.	Not corroborated; Not in the text

VIII-E. The Giant Skeletons

A second kind of evidence is often offered alongside the skulls: photographs of enormous human skeletons being dug from the ground, and the report that a great museum destroyed thousands of them.

First: the most widely shared of these photographs was made in the early 2000s by an illustrator for an online picture-editing contest. He placed a human skeleton over a photograph of a mastodon dig in New York State. *National Geographic News* traced the picture to its maker and published the account in December 2007.

Second: the report that the Smithsonian Institution admitted destroying thousands of giant skeletons first appeared in 2014 on a website that publishes invented stories as satire.

Third: the “*Cardiff Giant*,” dug up in New York State in 1869, was a carved block of gypsum. George Hull had it made and buried, by his own account after an argument with a preacher over the giants of **Genesis 6:4**.

Fourth: newspaper reports of giant bones from the burial mounds of North America were common in the 1800s. When the bones themselves were examined, they proved to be ordinary bones wrongly measured.

Unusual height is real. It comes from a disorder of the pituitary gland, and skeletons that show it have been found, among them a man of the Roman period who stood about six feet eight inches. The tallest man ever reliably measured stood eight feet eleven inches, needed braces to walk, and died at twenty-two. The human frame has a limit, because weight grows faster than the strength of bone as a body is made larger. No skeleton of a man of fifteen feet — still less of four thousand — has ever been produced for examination.

VIII-F. What Archaeology Does Show of the Tall Men of Canaan

First: Egyptian curse-texts of about the nineteenth and eighteenth centuries BCE name rulers of a place written *Iy-anaq*. Many scholars compare the name with Anak. The link is possible; it is not proven.

Second: Papyrus Anastasi I, an Egyptian scribe’s letter of the thirteenth century BCE now in the British Museum, describes a mountain pass in Canaan held by Shasu warriors: “*some of them are of four cubits or of five cubits from head to foot*.” By the Egyptian royal cubit that is from about six feet ten to eight feet seven. The letter is a literary piece and may be exaggerated. It shows that Egyptians, too, spoke of very tall men in that land — in cubits, as men.

Third: Gath has been excavated at Tell es-Safi. It was a great walled city in the tenth and ninth centuries BCE, and a sherd found there bears two names of the same foreign type as the name Goliath.

Fourth: ancient DNA recovered from Bronze Age burials in Canaan and Lebanon shows ordinary human populations. No bone from any dig, anywhere, has yielded a lineage that is not human.

What archaeology finds is what the Tanakh describes: strong walled cities, and among their people some notably tall men.

VIII-G. What the Tanakh Says to This

The Tanakh does not mention head shaping. But it speaks to what lies behind the claims in three ways.

First: every one of these skulls belonged to a son or daughter of Adam. *“From these the nations were separated on the earth after the flood”* (Genesis 10:32). *“Have we not all one Father? Has not one El created us?”* (Malachi 2:10).

Second: sonship is given by covenant, not made in the body. The one verse of the Torah that calls Israel *“sons of Yahweh”* goes on at once to forbid marking the body as the nations do:

בְּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם

“You are sons of Yahweh your Elohim; you shall not gash yourselves, nor make baldness between your eyes for the dead” (Deuteronomy 14:1)

The verse does not speak of binding heads, and this study does not make it say so. Its principle is plain: a people does not become *“sons”* by reshaping what **Yahweh** formed (compare **Leviticus 19:28**).

Third: **Yahweh** does not regard height or appearance. When **Samuel** looked on the tall eldest son of Jesse, he was told:

“Do not look at his appearance or at the height of his stature, for I have rejected him. For it is not as man sees: man looks at the outward appearance, but Yahweh looks at the heart” (1 Samuel 16:7)

Finding — the elongated skulls: that they are human skulls shaped in infancy is **Corroborated** by excavation, by eyewitness record into the twentieth century, and by published DNA. That they are the skulls of Nephilim, of hybrids, or of any being that was not human is **Not corroborated**. Nothing in the Tanakh connects the Nephilim with the shape of the head: **Not in the text**. That giant human skeletons have been found and hidden is **Not corroborated**.

IX. WHY THE TORAH TELLS IT IN FOUR VERSES — THE MEN OF THE NAME AND THE NAME

IX-A. The Name Men Make and the Name Yahweh Gives

Genesis uses the word *shem (name)*, שֵׁם, in a deliberate line. In the days of Enosh *“men began to call on the name of Yahweh”* (Genesis 4:26). Before the flood there were *“men of the name”* (Genesis 6:4). After it the builders of Babel said, *“let us make a name for ourselves”* (Genesis 11:4). And then **Yahweh** said to one man, *“I will make your name great”* (Genesis 12:2).

The men who had a name were drowned. The men who tried to make a name were scattered. The man to whom **Yahweh** gave a name became a blessing to all the families of the earth. That is the line of

thought in which the four verses stand, and it is why they are so short. The Torah is not interested in the heroes. It is interested in what **Yahweh** said about them.

The prophet carries the same promise to those who have no famous line at all: *“I will give them in My house and within My walls a memorial and a name better than sons and daughters; an everlasting name which shall not be cut off”* (Isaiah 56:5).

IX-B. Where the Mighty Men Went

Ezekiel uses the two words of **Genesis 6:4** side by side. The dead warriors of the nations are ***gibborim nophelim** (mighty men, fallen)*, גִּבּוֹרִים נֹפְלִים, who *“went down to Sheol with their weapons of war, and laid their swords under their heads”* (Ezekiel 32:27). That is the only place the Tanakh shows the mighty of old after their death: lying in the pit. When the king of Babylon arrives there, the shades rise to greet him with the words, *“you also have become weak as we”* (Isaiah 14:9–10).

The Writings draw the lesson. *“A king is not saved by a great army; a mighty man is not delivered by great strength”* (Psalm 33:16). *“Man in his honor does not abide; he is like the beasts that perish”* (Psalm 49:12 [Hebrew 49:13]).

IX-C. Who Is Mighty

The Tanakh keeps the title ***gibbor** (mighty one)* for the One to whom it belongs. *“Yahweh strong and mighty, Yahweh mighty in battle”* (Psalm 24:8). *“The great El, the mighty and the awesome”* (Deuteronomy 10:17). *“Yahweh your Elohim is in your midst, a mighty one who saves”* (Zephaniah 3:17). *“Not by might, nor by power, but by My spirit, says Yahweh of hosts”* (Zechariah 4:6).

“Let not the wise man glory in his wisdom, and let not the mighty man glory in his might ... but let him who glories glory in this, that he understands and knows Me, that I am Yahweh who does covenant love, justice, and righteousness on the earth” (Jeremiah 9:23–24 [Hebrew 9:22–23])

Finding — the purpose of the four verses: that human might and renown do not deliver, and that might belong to **Yahweh**, is **Corroborated** (Psalm 33:16; 24:8; Jeremiah 9:23–24; Deuteronomy 10:17). The four verses record the fame of the old world’s heroes in order to set **Yahweh**’s verdict over it.

X. WHAT IS TAUGHT THAT THE TANAKH DOES NOT SAY

The table gathers the claims most often heard and sets each beside the text or the evidence.

CLAIM	WHAT THE TEXT AND THE EVIDENCE SHOW	GRADE
<i>“Fallen angels married women.”</i>	The text says <i>“sons of Elohim.”</i> It does not say angels, and it records no fall (Sections III and IV).	Not in the text
<i>“Their children were half-angel giants.”</i>	The children are <i>“mighty men ... men of the name”</i> ; no size and no mixed nature is stated (Genesis 6:4).	Not in the text
<i>“Noah was chosen because his bloodline was pure.”</i>	Noah was <i>“a righteous man, tamim (blameless / whole) in his generations; Noah walked with Elohim”</i> (Genesis 6:9). The same word is asked of Abraham and of all Israel (Genesis 17:1; Deuteronomy 18:13). It describes conduct, not ancestry.	Not in the text
<i>“The flood was sent to destroy the Nephilim.”</i>	The stated cause is the wickedness and violence of man (Genesis 6:5–7, 11–13).	Not in the text
<i>“The Nephilim came back after the flood.”</i>	All flesh outside the ark died (Genesis 7:21–23). The only later use of the name is in the evil report of the ten spies (Numbers 13:32–33; 14:36–37).	Not in the text
<i>“The nations of Canaan were destroyed because they were hybrids.”</i>	The stated reason is their wickedness (Deuteronomy 9:4–5; Leviticus 18:24–28; Genesis 15:16). Rahab of Jericho and the people of Gibeon, Canaanites, were spared and joined Israel (Joshua 6:25; 9:26–27).	Not in the text
<i>“Demons are the spirits of dead Nephilim.”</i>	<i>“The shades do not rise”</i> (Isaiah 26:14). The demons of Deuteronomy 32:17 are the no-gods the nations worship.	Not in the text
<i>“The sons of God were visitors from another world who engineered mankind.”</i>	<i>“Elohim created man in His image”</i> (Genesis 1:27); <i>“Yahweh Elohim formed man of dust from the ground”</i> (Genesis 2:7). See Doc 168.	Not in the text
<i>“Daniel says they will mingle with the seed of men again.”</i>	Daniel 2:43 explains the iron mixed with clay: a divided kingdom whose parts <i>“will not cleave to one another,”</i> though joined by marriages. The subject is kingdoms (Daniel 2:41–42).	Not in the text
<i>“As in the days of Noah, the Nephilim will return.”</i>	The saying is in the New Testament (Matthew 24:37–39), and even there the days of Noah are days of eating, drinking, and marrying. No giants are mentioned. The Tanakh has no such prophecy.	Not in the text

CLAIM	WHAT THE TEXT AND THE EVIDENCE SHOW	GRADE
<i>“The elongated skulls are Nephilim skulls.”</i>	They are human skulls shaped in infancy (Section VIII).	Not corroborated
<i>“Giant skeletons were found and hidden.”</i>	The photographs and reports trace to a contest picture, a satire site, and a carved statue (Section VIII-E).	Not corroborated
<i>“The Book of Enoch was taken out of the Bible.”</i>	It was never in the Hebrew canon (Doc 246).	Not corroborated

XI. THREE-RELIGION AUDIT — HOW EACH TRADITION HAS READ GENESIS 6

The table sets the three traditions against the Tanakh’s own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✧ JUDAISM	✚ CHRISTIANITY	✞ ISLAM
How Genesis 6 has been read	Writers of the Second Temple period read angels: 1 Enoch, Jubilees 5, the Genesis Apocryphon, Philo, and Josephus. From the second century CE rabbinic tradition turned. Targum Onkelos has <i>“sons of the great ones”</i> ; Rabbi Shimon bar Yochai called them sons of judges and cursed anyone who called them sons of God (Genesis Rabbah 26:5); Rashi has <i>“sons of princes and judges.”</i> Legends of fallen angels named Shemhazai and Azazel lived on beside this (Targum Pseudo-Jonathan on Genesis 6:4 ; Talmud Yoma 67b), with a tale that Og survived the flood (Talmud Niddah 61a).	The New Testament alludes to angels who sinned and are kept in chains (2 Peter 2:4; Jude 6), and Jude 14–15 quotes 1 Enoch 1:9. Writers of the second and third centuries read angels (Justin, Second Apology 5; Tertullian, who defended the Book of Enoch). Julius Africanus proposed the line of Seth, and Augustine made it the standard reading (City of God 15.23); it was held through the Reformation. In recent decades the angel reading has returned (M. S. Heiser, The Unseen Realm), together with popular teaching on bloodlines, giants, and skulls.	The Qur’an has no account of angels marrying women. It denies the Creator sons and daughters (Q. 6:100; 112:3), teaches that angels do not disobey (Q. 66:6; 16:49–50), and makes Iblis one of the jinn (Q. 18:50). Harut and Marut, two angels at Babylon, teach only after warning, <i>“we are a trial”</i> (Q. 2:102); later story-tellers added that they fell through a woman, a tale many Muslim scholars reject as borrowed. Idris is <i>“raised to a high place”</i> (Q. 19:56–57). A hadith gives Adam a height of sixty cubits (Sahih al-Bukhari 3326).
Covenant strength	The mainstream rabbinic reading keeps the event within	Augustine and the Reformers refused to build doctrine on	The obedience of the angels and the refusal to give the

ELEMENT	✧ JUDAISM	† CHRISTIANITY	✧ ISLAM
	mankind, where the verdict of Genesis 6:5 places it. The Hebrew canon never received Enoch, and Jewish scribes handed down the four verses with their restraint unchanged.	Enoch and kept the judgment of Genesis 6 on man. Within Christianity the saying that the angels “ <i>neither marry nor are given in marriage</i> ” (Matthew 22:30) is often set against the angel reading.	Creator offspring agree with Psalm 103:20–21 and Numbers 23:19 . The teaching that no soul bears another’s burden (Q. 6:164) agrees with Ezekiel 18:20 .
Covenant departure	The legends of Shemhazai and Azazel, and of Og riding out the flood, add to the text just as Enoch does. Later mystical writing turned Enoch into the angel Metatron (3 Enoch), far beyond Genesis 5:24 .	Popular Nephilim teaching binds on believers what neither Testament states: hybrid bloodlines, a flood sent for the sake of genetics, giants returning in the last days. It often treats 1 Enoch as Scripture in practice while denying it in name.	The sixty-cubit Adam and the giant people of ‘Ad in later tradition (compare Q. 7:69) go beyond the Tanakh, which gives no height for Adam and measures no man above ten feet. The popular tale of Harut and Marut repeats the pattern of Enoch.
Covenant witness	Rabbi Shimon’s refusal to let the passage become a tale of divine sons is the posture this study commends: let the text set the limit.	Read from the Tanakh outward, the New Testament’s own stress falls where Genesis lays it: the days of Noah are days of ordinary life carried on with no thought of judgment (Matthew 24:37–39).	The Qur’an’s restraint about Idris — two short passages and no book — stands closer to Genesis 5:24 than the Enoch literature does.

XII. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library’s rule is that its own earlier work is tested by the same standard as everyone else’s. Four points in earlier studies need correction or refinement.

Correction 1 — the Nephilim as the offspring (Doc 168). Doc 168 (Section II-B) says of **Genesis 6:4** that the sons of Elohim “*bad children with human women, and that the offspring were called nephilim.*” The verse says that the Nephilim were on the earth in those days, and it calls the children “*mighty men.*” It does not state that the Nephilim were the children (Section III-D). Suggested wording: “*The Nephilim were on the earth in those days; the children born of the marriages are called mighty men, men of the name.*” Doc 168’s conclusion against the other-world reading stands.

Correction 2 — the number of Enoch manuscripts (Doc 6). Doc 6 says that *“twenty copies of 1 Enoch were found among the Dead Sea Scrolls.”* The fragments come from eleven Aramaic manuscripts, as Doc 246 states. The Book of Giants, in about nine or ten further copies, is a separate work.

Correction 3 — the dating, and the “plain reading” (Doc 6 and Doc 71). Both studies date all five booklets of 1 Enoch to 300–100 BCE. The Parables (chapters 37–71) are absent from Qumran and are generally dated later, about the turn of the era. Doc 6 also says that the Enoch account *“is consistent with this passage’s plain reading — that powerful beings from outside the human order produced a corrupted race.”* Section IV finds that the passage does not say the sons of **Elohim** came from outside the human order, and Section VII-E finds that the Torah places the corruption in the heart of man. That sentence should be withdrawn. The verdict of both studies on 1 Enoch stands.

Correction 4 — two points in *Malakim and Ha-Satan* (March 2026). That study says the serpent was first identified with Satan in writing by Justin in the second century CE. Earlier comparative texts already make or approach the identification (Wisdom of Solomon 2:24; Revelation 12:9). Its main point, that no text of the Tanakh makes the identification, stands. The study also states as fact that Persian dualism shaped Jewish teaching on angels after the exile. That is a scholarly proposal, not an established finding, and should be marked as one. For completeness its review of the *“fall”* texts should add **Isaiah 24:21–22** (Section V-C), which does not change its conclusion.

XIII. SEVEN COVENANT DECLARATIONS ON GENESIS

6:1–4

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The Torah gives the matter four verses and names no angel, no fall, and no hybrid. What the text does not say may not be bound as doctrine.	Genesis 6:1–4; Deuteronomy 4:2; 19:15; Proverbs 30:5–6
II	The verdict of Yahweh in the passage is on man: he is flesh, his days are numbered, and the evil was in his own heart.	Genesis 6:3, 5–7, 11–13; 8:21; Jeremiah 17:9
III	The messengers and the host of heaven are created, stand before Yahweh , and do His word. The Tanakh records no marriage, rebellion, or prison of angels.	Psalms 103:20–21; 148:2, 5; 1 Kings 22:19; Nehemiah 9:6; Daniel 4:13, 17

#	COVENANT DECLARATION	BASIS
IV	The flood left no remnant but the house of Noah. Every person after it, the tall clans of Canaan among them, is of the sons of Noah.	Genesis 7:21–23; 9:18–19; 10:32; Joshua 14:15
V	The giants of the Tanakh were men: counted among the nations, measured, defeated, and buried. Yahweh does not regard stature.	Deuteronomy 2:10–11, 20–21; 3:11; Joshua 11:21–22; 1 Samuel 16:7; 2 Samuel 21:22
VI	The Book of Enoch is a later expansion of Genesis. It adds to the word and moves the root of sin from the heart of man to the angels. It is not covenant authority.	Deuteronomy 4:2; 12:32; 29:29; Isaiah 8:20; Genesis 5:24; 6:5; Ecclesiastes 7:29
VII	Every skull and skeleton found on the earth is the remains of a son or daughter of Adam. Sonship to Yahweh is by covenant, not by blood, height, or the shape of the head.	Genesis 1:27; 10:32; Deuteronomy 14:1; Malachi 2:10; 1 Samuel 16:7

XIV. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the questions about fallen angels, giants, and skulls there is usually a person who has been told that the real story of the world was hidden from him, and who wants to know what is true. The answer of the Tanakh is fivefold.

First: read the four verses as they stand. They say that sons of **Elohim** took wives, that **Yahweh** called man flesh and numbered his days, and that the Nephilim and the mighty men of old were on the earth. They say no more. Do not be ashamed to stop where the text stops (**Genesis 6:1–4; Deuteronomy 4:2**).

Second: put the weight where Yahweh put it. He did not say, *“the angels have ruined My world.”* He said that the heart of man was evil, and He said it again when the flood was over (**Genesis 6:5; 8:21**). No one may say that the Watchers made him sin. *“Sin is crouching at the door ... but you must rule over it”* (**Genesis 4:7**).

Third: do not fear giants, spirits, or bloodlines. *“Do not call conspiracy all that this people calls conspiracy, and do not fear what they fear, nor be in dread. Yahweh of hosts, Him you shall regard as holy; let Him be your fear”* (**Isaiah 8:12–13**). The tall men of Canaan fell to a shepherd and an old man who trusted **Yahweh** (**1 Samuel 17:45–50; Joshua 14:10–12**).

Fourth: weigh every book and every bone by witnesses. *“The first to plead his case seems right, until his neighbor comes and examines him”* (Proverbs 18:17). Ask of a book: who wrote it, when, and does it agree with the Torah (Isaiah 8:20)? Ask of a skull: who dug it, who tested it, and where is it published (Deuteronomy 19:15)?

Fifth: leave the hidden things with Yahweh, and do the revealed things. The covenant does not ask a man to know the names of angels. It asks him *“to do justice, to love covenant love, and to walk humbly with your Elohim”* (Micah 6:8).

The men of the name are gone. The Name remains.

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“The secret things belong to Yahweh our Elohim, but the things that are revealed belong to us and to our children forever, that we may do all the words of this Torah.”

Deuteronomy 29:29 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

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