

Genesis 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,  
6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.  
6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.  
6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became **mighty men** which were of old, men of renown.

Some have read the above and somehow concluded “the sons of God” in Genesis 6:2 and 6:4 are the fallen angels (aka “the 2 Pet. 2:4 angels that sinned and “kept not their first estate” in Jude 6-7) that joined Lucifer in his rebellion against the Creator (Isa. 14:1-15; Ezk. 28:11-19; Rev. 12:3-4a and 7-10). They arrive at such by declaring “the sons of God” to be the giants of 6:4.

As the Hebrew word there (נפיל) transliterates “Nephilim” they take it that these giant Nephilim (fallen “sons of God”) cohabited with the human “daughters of men”. Next, they took the Hebrew גבור (transliteration “gibor”) and instead of rendering it as “mighty men” they insisted that these offspring were also giants – indeed, a whole race of human giants! In so doing, they introduced into sacred Scripture the likes of Greek or Roman mythology.

Elsewhere in the Bible (Job 1:6, 2:1, 38:7) the phrase “sons of God” *always* refers to faithful angels or born again humans (John 1:12; Rom. 8:14 & 19; Phil. 2:15; 1 John 3:1 & 2). Nowhere in Scripture is it said that “angels that sinned” (2 Pet. 2:4) or fallen angels are ever called “sons of God.” Therefore, when Genesis 6:2 & 6:4 speak of “sons of God” the context categorically demands that these verses intend the faithful unfallen angels. Moreover, the biblical requirement to establish truth or fact is the witness of two, three, or more credible witnesses (Deu. 19:15; Mat. 18:16), but the proponents of this fiction have no other Scripture for support – discussion over.

Furthermore, Scripture uniformly portrays angels as spirit beings (Heb. 1:14) and our Lord clearly taught such do not marry (Mat. 22:29-30). Therefore, angels were all created and generally called “sons of God” in Scripture. They uniformly appear as such to mankind – never as women. This does not imply they are “males”, which would infer having unnecessary “plumbing.” Now if angels do not procreate angels, why do some suppose they can produce men, or even have DNA that matches that of a woman’s egg?

Ever since the letters of the earliest Church Fathers (published in 38 volumes) most conservative Biblicists, as well as this author, conclude from Scripture that since engaging in Lucifer’s rebellion (Isa. 14:1-15; Ezk. 28:11-19; Rev. 12:3-4a & 7-10) many of these fallen angels became his devils (aka demons) – that to obtain bodies they must indwell and possess in order to largely control the actions of those humans (this rebellion against God is their sin, not cohabiting with earth women).

As spirits, angels have no flesh (thus no male urogenital system) or bones (Luk. 24:39). So why would the fallen have DNA – and that it matches that of a woman’s egg? Further, there is no indication of their possessing men in Gen. 6 to gain human bodies so as to become capable of procreation. Yet even then, the DNA involved would be that of the possessed male – not the fallen angels. Moreover, the sinning ones never appear in human form or with bodies of any kind in the Holy Writ. Indeed, it’s up to the followers of “Nephilim” to somehow prove that angels have DNA: it’s not mine to disprove – after all, it’s their proposal and thus theirs to verify.

As spirit beings, when sent on assignment to earth angels often temporarily appear as ordinary humans (Gen. 19:1-16) and even eat food. But these angels are “sons of God” and can so do when on such

missions. Still, as angels are inherently *spirit beings* and do not procreate, they would not “need” food, have to digest it nor eliminate when fulfilling these God-appointed tasks. Hence, as male “plumbing” for them in heaven would not apply, logic leads to the conclusion that neither would it be necessary for them to require such on any biblical earthly assignment.

Moreover, if angels actually had sexual relations with human women in Genesis 6, why not today? Why did such stop, and why do we not see their giant offspring today?<sup>1</sup> Scripture please. If your pastor told you such happened did he then warn the women and girls in the congregation to never go walking or shopping alone for fear some such angel might suddenly seize and have his way with them? Of course it would do no good to so warn or advise to always venture out in groups with men present for protection, as only one angel slew 185,000 Assyrian warriors in a single night (2 Ki. 19:35). The entire doctrine is a foolish, fanciful “Alice in Wonderland” error, and it completely misses the intended context of the passages before us. (see: footnote 1 below)

“Took them wives” (Gen. 6:2) implies a real and lasting marriage; thus, the context refers to the godly line of Seth (Gen. 4:26) intermarrying with the ungodly line of Cain (1 John 3:12). This is confirmed by that which we have already proven – fallen angels are never called “sons of God”! These Genesis 6:2 “sons of God” are the godly line – the “daughters of men” are Cain’s lineage. Seth’s line was godly (Gen. 5:6-32), although obviously not all its individuals. This *unequal yoking* of the godly with unbelievers (see: Ezra 9:1-4 & 10:1-44; 2 Cor. 6:14) is the egregious matter being brought to our attention here in Genesis 6 – not that of giants cohabiting with human women!

In addition, Scripture indicates angels have positions of authority or rank (e.g., archangel, thrones, dominions, principalities, powers; 1 Thes. 4:16; Eph. 3:10; Col. 1:16, 2:15) and that these apply for both fallen and unfallen angels. Now the Bible indicates that some of these sinning angels were too wicked and powerful to allow them to roam the earth with Satan (Job 1:6-7 and 2:1-2). So to protect mankind, God cast them down into chains of darkness and to be held there until their judgment (2 Pet. 2:4: and apparently are eventually joined there by Satan and judged just prior to the Great White Throne Judgment: cp. Rev. 20:1-3, 10-11).

Now the koinē Greek word translated “Hell” at 2 Pet. 2:4 (ταρταρώσας = *Tatarōsas*) appears only there in the entire NT. Technically, it is neither Sheol (Heb.) nor Hades (Grk.) where all mankind go in death), nor even Gehenna (the dwelling for the lost – Hell). The Bible translates *Tatarōsas* “Hell,” as it is the closest English has for the word. And Scripture clearly indicates Hell is not intended to be understood here by defining *Tatarōsas* as “chains of darkness” where these angels are “held *until* judgment.” Accordingly, Hell is not a Bible translation error in this passage.

Finally, let us look at Genesis 6:4 again and note it was after giants were *already* on the earth that “the sons of God” produced “mighty men” (Hebrew = גִּבּוֹרִים = *gibor*)...“of renown” – and *not* giants (Nephilim = נַפְלִיִּם)! Playing around with the word Nephilim, as some have (and imposed a Greek type myth upon Holy Scripture) can never alter or revise the actual *context*! The main teaching here is God’s warning of *unequal yoking* in marriage. Furthermore, the real *context* of 6:4 is that the “sons of God” had sons that were “mighty men” who became “men of renown” – and how so? By mastering the aforementioned giants! Why else would the mention of giants be in Genesis 6:4?

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<sup>1</sup> But if not these angels, from whence do the Bible giants come? It must be *prior* to their Genesis 6 mention - Genesis 1-5. Now the only possible happening in those verses is the Mark of Cain! As the mark was to keep him from being slain (Gen. 4:14-15), we conclude God turned Cain as grotesque as his sin – He made him a giant. Such would also provide him protection. Thus, Cain’s mark marks the source of the giants: the two Bible mysteries explain each other.

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