

More on the Nephilim

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Ancient Mesopotamian and Greek sources seem to confirm or parallel the story of the Fallen angels in Genesis 6

Among the Greeks:

The Hesiodic Catalogue of Women

https://en.wikipedia.org/wiki/Catalogue_of_Women

Josephus notes in Jewish Antiquities the affinities between Genesis 6:1-4 and Greek traditions. "In fact the deeds that tradition ascribes to them resemble the audacious exploits told by the Greeks of the giants." including sexual encounters between Greek gods and human women, and between also Greek goddesses and human men.

These incidents were described most fully in a fragmentary Greek epic poem called the Catalogue of Women, estimated to have been composed in the 7th or 6th century B.C. The Greek fragment includes the details of male gods having sex with human women, propagating a race of semi divine offspring, and the high god's decision to send a great destruction.

During antiquity the Catalogue was almost universally considered the work of Hesiod. It was popular in Hellenistic times, but was not passed down into Medieval literature. The publication of the 28th batch of the Oxyrhynchus Papyri in 1962 uncovered many more almost complete texts of the Catalogue.

It is structured around a vast system of genealogies stemming from these divine-human unions and covered "the whole of the heroic age," in much the same way that the Hesiodic Theogony presents a systematic account of the Greek pantheon built upon divine genealogies.

The fragment is remarkably similar to Genesis 6:1-4, as scholars have noted.

Men and women are said to have been not "equally long-lived" but it is unclear whether this refers to different lifespans among the heroes themselves, a difference between the lives of the heroes and "today's" man, or between the lifespans of the heroes and the gods. The differing fates of the heroes are then described: some appear to have lived a long life characterized by perpetual youth, while others were apparently condemned to an early death by the gods. The papyrus is damaged at this point, and the full implications of these comparisons are unknown.

The poem begins "Sing now of the tribe of women... who unfastened their waistbands ... in union with gods."

It concludes with a plan by Zeus to send a great destruction to bring an end to the easy

mingling of gods and humans. “For now he was hastening to annihilate the greater part of the human race as a pretext to destroy the lives of the demigods” i.e. the semi-divine offspring of these couplings.

The Revolt of the Titans

The Titans were giant deities of incredible strength, who ruled during the legendary Golden Age, and also comprised the first pantheon of Greek deities.

“Their father, great Ouranos, called them Titans by surname, rebuking his sons, whom he had begotten himself; for he said they had strained (τίταίνοντας, "titanontas") in their wickedness to perform a mighty deed, and at some later time there would be vengeance (τίσιν, "tisin") for this. - Hesiod

Zeus decides to give up the throne in favor of the infant Dionysus, who is guarded by the Kouretes. The Titans decide to slay the child and claim the throne for themselves; they paint their faces white with gypsum, distract Dionysus with toys, then dismember him and boil and roast his limbs. Zeus, enraged, slays the Titans with his thunderbolt.

In another version of the story, the Titans were cast headlong into Tartarus, the deep abyss that is used as a dungeon of torment and suffering for the wicked in Greek mythology. It is as far below Hades as the earth is below the heavens,

In 1 Enoch, Tartarus is generally understood to be the place where 200 fallen Watchers (angels) are imprisoned.

The term tartaroo (ταρταρώω, "throw to Tartarus"), appears in 2 Peter 2:4 - For if God did not spare angels when they sinned, but cast them into hell (tartarus) and committed them to chains of gloomy darkness to be kept until the judgment

Satan and his angels were alive and active in the time of Christ, and still are today. Yet Peter specifically (2 Peter 2:4) states that at least one group of angelic beings have literally been cast down to Tartarus and bound in chains until the Last Judgment - possibly the same as the Watchers of 1 Enoch who interbred with humans.

It's possible that Tartarus signifies the destined end for the fallen angels, while Gehenna serves the same purpose for wicked humans.

Irenaeus in “Against Heresies” in the 2nd century A.D. suggested that the number of the Beast 666 could refer to “Titan” or “Teitan” in Greek, who were rebels against the gods.

Further back, among the Sumerians

The Apkalla were semidivine beings, partly human offspring of “the gods.” that had striking similarity to the Nephilim: superhuman / semi-divine beings, acts of daring /

hubris, acts that anger divinity, association with wickedness in men, their predominantly pre-flood existence.

The Bible indicates some Nephilim were around after the flood, possibly by further intercourse between fallen angels and humans women.

Genesis 6:4 - There were giants in the earth in those days; and also after that...

Some of the Apkula's successors after the flood - the mostly human ummianu who acted as advisors to kings - were depicted as half fish , because they were creatures partly originating in the apsu, the deep (which was the sea, but also a location among the constellations in the heavens. Because of their powers they were capable of acts that could impress or offend the gods, that could cause beneficial or harmful natural phenomena. They were dispatched for good to the apsu at the time of the flood.

They are often depicted in association with sacred trees (groves/ ashera in the Bible). The mes-tree, "the flesh of the gods," provided them with the special material to make divine and kingly statues. The mes-tree was hidden from them (and all future mortals) forever when Marduk cast it into the deep.

Compare the "mes-tree" with the tree of life mentioned in Revelation, as well as Jesus reference to eating his flesh in John 6:56:

Revelation 22:2 - On either side of the river stood a tree of life, producing twelve kinds of fruit and yielding a fresh crop for each month. And the leaves of the tree are for the healing of the nations.

The Septuagint of 2 Samuel 23:13 "Valley of the Rephaim" alternates with 2 Samuel 5:18, 22 "Valley of the Titans,"

Judith refers to Titans: "nor did the sons of Titans strike him (Holopernes) down, nor did towering Giants set upon him."

In the Third Sibylene Oracle (circa 163-145 B. C.), the Sibyl relates that after the collapse of the Tower of Babel, during the tenth generation of mankind after the flood, three brothers (Kronos, Ttan and Iapetos) together ruled the earth, each over a third part.

Note the similarity between the names Iapetos and Japheth.

After the death of their father Ouranos, they started to fight, with the result that Kronos became sole king. However he had to promise Titan he would not father any sons. He broke his promise, so the Titans (plural) swallowed his sons except for Zeus, Poseidon and Hades. This started a war between the sons f Titan and the sons of Kronos. All parties perished. After the war, God established the Egyptian kingdom, then the Persian kingdom and finally the Roman Empire.

See DIVINE MEDIATION AND THE RISE OF
CIVILIZATION IN MESOPOTAMIAN LITERATURE
AND IN GENESIS 1–11

http://www.jhsonline.org/Articles/article_145.pdf