As It Was in the Days of Noah

Quantum, AI and the End of the Human Race — Part 2 of 5

Oct 9, 2026 · @Greg Newell

If mankind does not end, can it be changed?

In Part 1 we tested the prophets of AI doom and heard Scripture's answer. Mankind can be brought to the edge, but the days are shortened, a remnant remains, and the nations of the redeemed walk in the light. The human race does not end.

That answer raises a harder question. What if the threat was never extinction? What if the human race could survive in name while becoming something other than human?

That is not a fringe idea. It is the stated aim of some of the most powerful men in technology.

- In 2017, Sam Altman, now head of OpenAI, wrote an essay titled "The Merge." In it he said: "I believe the merge has already started, and we are a few years in." And: "We will be the first species ever to design our own descendants." He described the choice before us this way: "we can either be the biological bootloader for digital intelligence and then fade into an evolutionary tree branch," or find "what a successful merge looks like."
- Elon Musk founded Neuralink to build what he calls a symbiotic relationship between the human brain and artificial intelligence. Its implants are already in human trials.
- Yuval Noah Harari's bestselling *Homo Deus* proposes that mankind will use technology to overcome death and upgrade humans into gods.
- Roman Yampolskiy, whom we met in Part 1, put the bleak version plainly: "We're just a bootloader for this thing."

This movement has a name: **transhumanism**, the project of carrying human beings beyond their natural biological limits through technology. Over the last five years it has moved from science fiction to venture capital.

Jesus said the end would come "as the days of Noe were" (Matt 24:37). Many Christians have heard that phrase connected to genetics, fallen angels and hybrid beings. Some of that connection is in the text, and some of it is not. Before we can say what the days of Noah have to do with gene editing and the merge, we have to know what the days of Noah actually were.

So we go back to Genesis 6, and we read it one verse at a time.

Genesis 6:1–2 — the sons of God and the daughters of men

> *"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." (Gen 6:1–2)*

Who are "the sons of God"?

The Hebrew is *bene ha'elohim* (H1121 + H430). The question of who they are has divided readers for a very long time. The first rule of the Berean method is to let Scripture define its own terms. So where else does this exact phrase appear?

- **Job 1:6 and 2:1:** "the sons of God came to present themselves before the LORD, and Satan came also among them." This is a heavenly council.
- **Job 38:7:** "When the morning stars sang together, and all the sons of God shouted for joy." God is describing the laying of the earth's foundations, before any human existed. These sons of God cannot be men.

Everywhere else this phrase occurs in the Hebrew Old Testament, it refers to heavenly beings. (Job 1:6 and 2:1 have the identical form; Job 38:7 has it without the article.) On the lexical evidence, the plainest reading of Genesis 6:2 is that heavenly beings took human wives.

The Septuagint's witness. The Septuagint (LXX) is the Greek translation of the Hebrew Scriptures made by Jewish scholars two to three centuries before Christ, and it is the Bible the New Testament writers most often quote. It shows how Jews read these words long before the Christian debate began.

- In **Job 1:6 and 2:1**, the LXX translates *bene ha'elohim* as *hoi angeloi tou theou*, "the angels of God." In **Job 38:7** it reads "all my angels." The translators did not hesitate: these sons of God are angels.
- In **Genesis 6:2** itself, most Greek manuscripts read *hoi huioi tou theou*, "the sons of God." But an important group of witnesses, including Codex Alexandrinus (4th–5th century), reads *hoi angeloi tou theou*, "the angels of God." Scholars cannot be certain which was the original Greek wording. Either way, the reading "angels" was circulating among Greek-speaking Jews and early Christians.
- In **Deuteronomy 32:8**, the standard Hebrew text says God set the bounds of the nations "according to the number of the children of Israel." A Hebrew manuscript among the Dead Sea Scrolls reads "sons of God," and Greek manuscripts read "angels of God" or "sons of God." This is a textual question in its own right, but it shows the same phrase understood as heavenly beings.

The Septuagint is a translation, not the original Hebrew. But it is the oldest surviving witness to how this phrase was read, and in Job it reads it as angels without any hesitation.

Two other readings are held by serious people, and a Berean should know them:

- **The godly line of Seth** marrying the ungodly line of Cain. The difficulty is that Genesis 6 never mentions Seth or Cain. The phrase *bene ha'elohim* is never used of Seth's descendants anywhere in the Old Testament.
- **Kings or rulers** taking wives by force. The difficulty is the same: nowhere else does this phrase mean human kings.

Neither alternative has an anchor in this text. The angelic reading does.

"The daughters of men"

The contrast is deliberate. "Men" in verse 1 and "daughters of men" in verse 2 both use *adam*, mankind. The sentence sets the sons of *Elohim* against the daughters of *adam*. Read plainly, the line being crossed is between heaven and earth, not between two human families.

"Saw... fair... took" — an echo of the Fall

Read verse 2 next to Genesis 3:6:

Genesis 3:6	Genesis 6:2
"the woman **saw** that the tree was **good**..."	"the sons of God **saw** the daughters of men that they were **fair**..."
"...she **took** of the fruit thereof"	"...and they **took** them wives"

The Hebrew verbs are the same: *ra'ah* (H7200), saw; *tov* (H2896), good or fair; *laqach* (H3947), took. The narrator uses the same three steps for both transgressions. In the Garden, a creature reached for what God had forbidden. In Genesis 6, creatures again cross a boundary God had set. Then "of all which they chose": desire with no limit but their own choosing.

The pattern is worth holding onto for the rest of this series. Seeing, desiring and taking what lies across a God-given boundary is the shape of the first sin. It is also the shape of the second great corruption.

Genesis 6:3–4 — one hundred twenty years, and the mighty men

Verse 3: the judgment falls on man

> *"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." (Gen 6:3)*

Three things in this verse need careful handling.

- **"Strive" is uncertain.** The Hebrew *yadon* (H1777) occurs only here, and its meaning is debated. The KJV and NKJV read "strive with"; the ESV reads "abide in." We should not build a doctrine on a word whose meaning is uncertain.
- **The judgment is aimed at man.** The verse says nothing about the sons of God. God answers the transgression of verse 2 by setting a limit on *adam*, "for that he also is flesh." Whatever the heavenly beings did, it is mankind's days that are numbered.
- **The 120 years can be read two ways.** One reading is a cap on human lifespan. The other is a countdown to the Flood. The text after the Flood favors the countdown: Shem lived 600 years (Gen 11:10–11) and Abraham 175 (Gen 25:7). Lifespans do decline toward 120, and Moses dies at exactly that age (Deut 34:7). So the question is open. A Berean should hold it open.

The Septuagint on verse 3. The Greek reads: *ou me katameine to pneuma mou en tois anthropois toutois eis ton aiona dia to einai autous sarkas*: "My Spirit shall certainly not *remain* among *these men* for ever, because they are flesh." Two details help. First, "remain" (*katameino*) supports the ESV's "abide" over "strive." Second, the Greek says "*these* men," pointing to that particular generation. That

leans toward reading the 120 years as a countdown to the Flood rather than a cap on all human lifespans.

Verse 4: the Nephilim and the mighty men

> *"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." (Gen 6:4)*

This is the verse on which the whole "hybrid" reading rests, so it deserves the slowest reading in the chapter.

The word. "Giants" is the KJV rendering of *nephilim* (H5303). The KJV followed the Greek Septuagint, which has *gigantes*. Most modern translations simply transliterate it:

Translation	Genesis 6:4
LXX (Greek)	"*hoi de gigantes* were upon the earth in those days"
KJV	"There were **giants** in the earth in those days"
NKJV	"There were **giants** on the earth in those days"
ESV	"The **Nephilim** were on the earth in those days"
NASB	"The **Nephilim** were on the earth in those days"

The word's origin is debated. Many connect it to *naphal*, "to fall," which suggests "fallen ones." Others take it simply as a name for a people. The text does not explain it.

The grammar. Read the sentence exactly as it stands:

1. The Nephilim were in the earth **"in those days."**
2. **"And also after that"** — they were there afterward as well,
3. **"when"** the sons of God came in to the daughters of men and they bore children,
4. **"the same became mighty men"** — *gibborim* (H1368), "men of renown."

Notice what the verse says and does not say. It plainly calls the children *gibborim*, mighty men. It places the Nephilim on the earth at that time, "and also after that." It does **not** plainly say "the children were the Nephilim." Many readers take it that way, and the grammar allows it. But it is an inference from the verse, not a statement in it.

The Septuagint closes part of that gap. Here the Greek matters a great deal. The LXX ends verse 4: *ekeinoi esan hoi gigantes hoi ap' aionos, hoi anthropoi hoi onomastoi*, "**those were the giants of old**, the men of renown." The Greek translators used the same word, *gigantes*, for both the *nephilim* at the start of the verse and the *gibborim* at the end. In the oldest translation of the verse, the children of the sons of God *are* the giants.

The Hebrew still uses two different words, and the Greek is a translation, not the original. But this is the earliest surviving reading of the verse, made by Jewish translators long before the modern debate. It

means the reading "the children were the Nephilim" is not a modern invention. It is how the verse was understood in antiquity. The same Greek word appears for the post-Flood report in Numbers 13:33.

After the Flood. The word *nephilim* appears in only one other verse, Numbers 13:33. The spies report seeing "the giants, the sons of Anak, which come of the giants." Notice who is speaking and how the narrator labels it: "they brought up an evil report of the land" (Num 13:32). The only post-Flood mention of the Nephilim comes from a report Scripture itself calls evil. That should make us slow to build on it.

"Men of renown." The Hebrew is literally *anshe hashem*, "men of the name." Hold that phrase. Five chapters later, the builders at Babel will say, "let us make us a name" (Gen 11:4). The hunger for a name runs from the mighty men of Genesis 6 to the tower of Genesis 11. Part 3 picks up that thread.

Genesis 6:5–13 — what the text says was corrupted

Now the narrator tells us why the Flood came. If we want to know what the days of Noah were, this is where the text answers in its own words.

Verse 5: the heart

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

In verse 2 the sons of God "saw." Now God sees. What He sees is the heart. "Imagination" is *yetser* (H3336): the forming, the inclination, the inner shaping of the will. The first diagnosis Scripture gives is not of the body but of the heart, "only evil continually." Recall from Part 1 that after the Flood God gives the same diagnosis in nearly the same words (Gen 8:21). The Flood washed the earth. It did not change the heart.

Verses 8–9: Noah

> *"But Noah found grace in the eyes of the LORD. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God." (Gen 6:8–9)*

Two observations matter for our question.

- **Grace comes first.** Before Noah is called just or perfect, he "found grace" (*chen*, H2580). His standing begins with God's favor, not with his pedigree.
- **Two different words lie behind "generations."** The first, "these are the *generations* of Noah," is *toledot* (H8435), the account of a family line. The second, "perfect in his *generations*," is *dorot*, from *dor* (H1755): his contemporaries, the people of his age. The genetic reading often takes "perfect in his generations" to mean "pure in his bloodline." But the word describing Noah is *dor*, his age, not *toledot*, his lineage. The text calls Noah blameless among the people of his time.

What of "perfect"? The word is *tamim* (H8549). It is used of sacrificial animals without blemish (Ex 12:5), and some take that physical sense here. But the same word is used for moral integrity: God tells Abram, "walk before me, and be thou perfect" (Gen 17:1), and Israel is told, "Thou shalt be perfect with the

LORD thy God" (Deut 18:13). In Genesis 6:9 *tamim* sits between "a just man" and "walked with God." In this context it reads as moral integrity.

The Septuagint on verse 9 reads: *Noe anthropos dikaios, teleios on en te genea autou; to theo euerestese Noe*, "Noah was a just man; being perfect in his generation, Noah was well-pleasing to God." Two details stand out. "Generation" is singular (*genea*), meaning the people of his age, which agrees with the Hebrew *dor*. And where the Hebrew says Noah "walked with God," the Greek says he "was well-pleasing to God," the same phrase the LXX uses of Enoch (Gen 5:24). Hebrews 11:5 follows that Greek wording for Enoch: "he had this testimony, that he pleased God." In both the Hebrew and the Greek, Noah's "perfection" is set in the language of righteousness and pleasing God.

Verses 11–13: the way, and the violence

> *"The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." (Gen 6:11–13)*

This is the decisive passage, because here the text names the corruption directly.

- **"Corrupt" is *shachat* (H7843)**: ruined, spoiled, destroyed. The same verb returns at the end of verse 13: "I will *destroy* them." The earth that had destroyed itself is destroyed.
- **What "all flesh" corrupted was "his way."** "Way" is *derek* (H1870): road, path, manner of life, conduct. The text does not say all flesh corrupted its seed or its nature. It says all flesh corrupted its *way*.
- **"All flesh" includes the animals.** In the same chapter "all flesh" means every living creature with "the breath of life" (6:17), from which Noah takes two of every kind (6:19). Some readers see this as evidence that the corruption reached the animals' very kinds. That is possible, but notice again that the text describes the corruption as a corrupted *way*.
- **Violence is named twice.** "Filled with violence" (*chamas*, H2555) appears in verse 11 and again in verse 13. When God explains the judgment to Noah directly, the one charge He names is violence.

The Septuagint on verses 11–12 agrees with the Hebrew on the key point. "All flesh had corrupted *its way*" is *katephtheire pasa sarx ten hodon autou*: *hodos*, road or way, the same idea as *derek*. And for "violence" (*chamas*) in verse 11, the Greek has *adikia*: injustice, iniquity. The oldest translation also describes the corruption as moral and behavioral.

The text's own diagnosis

Put verses 5, 11, 12 and 13 together. When Genesis explains why the Flood came, it names three things: **the heart** (v5), **the corrupted way** (v12) and **violence** (v11, 13). Nowhere in its own explanation does it say "the seed was corrupted."

That does not settle the question. Verses 2 and 4 describe something real crossing a boundary, and the New Testament will add to it. But it means the genetic reading must be built from verses 2 and 4 plus the New Testament. It cannot be read off the text's own stated reason for the Flood.

The New Testament witnesses

Genesis 6 is brief. Three New Testament passages look back at that era and add to what we know. We take them in canonical order.

1 Peter 3:18–20 — spirits in prison

> *"...being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Pet 3:18–20)*

Peter ties a group of "spirits in prison" specifically to disobedience "in the days of Noah." Who they are is one of the most debated questions in the New Testament. One reading takes them as fallen angels held in confinement. The other takes them as the human dead of Noah's generation. "Preached" is *kerysso* (G2784), to proclaim as a herald, which need not mean offering the gospel. The passage confirms that something about Noah's generation involved disobedient *spirits* and a *prison*. It does not say what their disobedience was.

2 Peter 2:4–6 — angels, the Flood, Sodom

> *"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." (2 Pet 2:4–6)*

- **"Cast them down to hell"** is a single Greek verb, *tartaroo* (G5020): to consign to Tartarus. It occurs nowhere else in the New Testament.
- **The sequence is the point.** Peter lists three judgments in order: the angels that sinned, the world of Noah, Sodom and Gomorrah. He places the angels' sin directly beside the Flood.
- **But Peter does not say what the angels did.** Their placement next to Noah suggests a link. It does not state one.

Jude 6–7 — the strongest text

> *"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." (Jude 6–7)*

This is the strongest canonical support for an angelic transgression involving flesh. Each phrase repays attention.

- **"First estate"** is *arche* (G746): their original rank or domain. They did not keep it.
- **"Own habitation"** is *oiketerion* (G3613): a dwelling place. This word occurs in only one other place in the New Testament. In 2 Corinthians 5:2 Paul uses it for the resurrection body: "our

house which is from heaven." That suggests the angels' "habitation" may mean more than a location. It may be their proper mode of existence. That is suggestive, not proven.

- **"In like manner"** is literally "in the same manner as these" (*ton homoion tropon toutois*). "These" (*toutois*) is masculine plural. "Cities" is feminine in Greek, so the nearest masculine antecedent is the angels of verse 6. On that reading, Sodom sinned in the same manner as the angels. Some read "these" as the people of the surrounding cities instead, so the point is debated. But the grammar leans toward the angels.
- **"Strange flesh"** is *sarkos heteras* (G4561 + G2087): flesh of another kind. At Sodom, men pursued the angelic visitors (Gen 19:4–5). The direction was reversed, but the boundary crossed was the same: the boundary between kinds of flesh.

Jude, more than any other text, ties the angels' sin to a transgression of the created order involving flesh. Combined with the lexical reading of *bene ha'elohim* in Genesis 6:2, it gives the angelic reading solid canonical footing.

1 Enoch — context, not authority

Jude quotes the Book of Enoch directly (Jude 14–15, citing 1 Enoch 1:9). That shows first-century readers knew it. 1 Enoch is not Scripture. But it tells us how Jews of Jude's day understood Genesis 6, and that is useful context.

In 1 Enoch's account of the Watchers (chapters 6–11), angels descend, take human wives and father giants. They also teach mankind forbidden knowledge: metalworking and weapons of war, enchantments, astrology, and the arts of seduction. In that ancient reading, the corruption of Noah's day was not only a mixing of kinds. It was also the transfer of knowledge mankind was not meant to have, and the weapons and violence that followed.

For a series about artificial intelligence, the parallel is hard to miss. But it comes from a non-canonical book. It is background for understanding how Genesis 6 was read, and it must not be treated as evidence for what Genesis 6 means.

What Jesus compared

Now we can read the words that brought us here.

> *"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt 24:37–39)*
>
> *"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17:26–30)*

The comparison Jesus states

Read slowly, the points of comparison Jesus names are these:

1. **Ordinary life carried on.** Eating, drinking, marrying, buying, selling, planting, building. None of these is sinful in itself.
2. **They did not know.** "And knew not until the flood came." The people of Noah's day were not shocked by strange events. They noticed nothing.
3. **It came suddenly and took them all.** "Took them all away." "Destroyed them all."

Jesus's stated parallel is normalcy and unawareness. He does not say "as in the days of Noah, the seed of man was corrupted." A Berean must not put those words in His mouth.

What the text leaves open

Two observations deserve a hearing, provided we label them as observations.

- **"Marrying and giving in marriage"** could echo Genesis 6:2, "they took them wives of all which they chose." The connection is possible. But marriage appears in Jesus's list alongside eating and drinking, the most ordinary activities there are. The text does not draw the connection. It is an inference.
- **Jesus chose Noah and Lot.** These are the same two generations that 2 Peter 2:4–6 and Jude 6–7 associate with a transgression of the created order. One involved angels who left their habitation; the other, men who went after strange flesh. Peter's sequence runs: angels, Noah, Sodom. Jesus's runs: Noah, Lot. Whether Jesus intended that resonance, He does not say. It is there to be noticed, not to be built on.

Why the stated comparison is sobering enough

Notice what kind of danger Jesus describes. The danger is not that people saw something alarming and ignored it. It is that they saw nothing at all. Life was full of good, normal things, and those things filled the whole field of vision.

Now consider how the transformation of humanity is actually arriving. It does not come as a monster or a spaceship. It comes as a gene therapy that cures a child's disease. It comes as an embryo screening offered at an IVF clinic, a brain implant that lets a paralyzed man move a cursor, and an assistant that remembers everything for you. Each step is reasonable, many are merciful, and all of them are marketed as ordinary progress.

That is exactly the pattern Jesus described: eating, drinking, marrying, buying, selling, building, and knowing not. His command follows immediately:

> *"Watch therefore: for ye know not what hour your Lord doth come." (Matt 24:42)*

What is text and what is inference

Here is where the verse-by-verse reading leaves us. The standard is the one this ministry applies everywhere: say plainly what the text says; label inference as inference.

Claim	Status	Basis
Heavenly beings took human wives	**Text, on the lexical reading**	*Bene ha'elohim* elsewhere means heavenly beings (Job 1:6; 2:1; 38:7), which the Septuagint renders "angels"; some LXX manuscripts read "angels of God" in Gen 6:2 itself
Angels sinned by leaving their proper habitation, and it involved flesh	**Text**	Jude 6–7; 2 Pet 2:4
Their children were the giants (Nephilim)	**Inference, but the oldest reading**	The Hebrew calls the children *gibborim*; the Septuagint calls both groups *gigantes*: "those were the giants of old"
The corruption that brought the Flood was genetic, spread through the population	**Inference**	The text names the heart (6:5), the corrupted way (6:12) and violence (6:11, 13); the Septuagint agrees ("way," "iniquity")
Noah's family alone was untainted genetically	**Inference**	The text says he "found grace," was *tamim* among his *dor* (LXX: *teleios* in his *genea*), and "walked with God" (LXX: "was well-pleasing to God")
"As the days of Noah" means genetic corruption returns	**Inference**	Jesus's stated parallel is normalcy and unawareness (Matt 24:37–39)
The fallen angels taught forbidden knowledge and the arts of war	**Context only**	1 Enoch 6–11, not Scripture

The angelic reading of Genesis 6 stands on solid ground. The genetic-corruption reading can be held as an inference to the best explanation of verses 2 and 4 together with Jude. It should not be presented as what Moses wrote or what Jesus said.

That distinction matters for what comes next. If we tie the warning of Matthew 24 to a theory about angelic DNA, we stake the warning on the theory. If the theory turns out wrong, the warning falls with it. But the transformation of mankind does not need that theory to be dangerous. The text gives us firmer ground than that.

Today's days of Noah

With the text in view, we can look at what is actually happening. The work falls into five areas, and they are not all the same. Some are mercy. Some cross lines that no one has crossed before.

1. Healing — editing the patient

Gene editing is already medicine. In 2023 the first CRISPR therapy, Casgevy, was approved for sickle cell disease. In 2025 an infant was treated with a gene edit designed for his own rare disease. These therapies change the cells of one person, and the change dies with him. They are not passed to children. This is healing, and Christians should be glad of it. Jesus healed the sick.

2. Selection — choosing the child

Companies such as Orchid, Nucleus and Herasight now offer to rank IVF embryos by predicted traits, including predicted intelligence. Geneticists dispute how much these predictions can actually tell anyone. But the market exists, and the wealthy are buying.

Remember the phrase in Genesis 6:2: "they took them wives *of all which they chose*." The echo is in the wording only, and it proves nothing about genetics. But choosing a child from a menu of embryos shares the spirit of that verse: desire with no limit but our own choosing.

3. Editing the line — changing the descendants

This is the line that matters most. A startup called Preventive has raised about $30 million to research editing human embryos, which would change every generation that follows. Its backers include Sam Altman and Coinbase's Brian Armstrong. Embryo editing is effectively banned in the United States, and the company has reportedly explored the United Arab Emirates. It says its aim is preventing disease. Armstrong's own examples, children with stronger bones and less heart disease, sound to critics like enhancement. Fyodor Urnov, a leading gene-editing scientist, called such ventures "either lying, delusional, or both."

Roman Yampolskiy, whom we met in Part 1, has noted that the world has agreed not to modify the human reproductive line. Preventive is a direct test of that agreement.

4. Designing life — writing new genomes

In August 2026, researchers at Stanford and the Arc Institute reported in *Science* that an AI model called Evo 2 had designed complete viral genomes. Of 302 designs synthesized in the lab, 16 produced working viruses, unlike anything evolution has produced. These infect bacteria, not humans. But for the first time, a machine wrote the full genetic code of a working organism. The safeguards have not caught up: U.S. law still does not require DNA-synthesis companies to screen orders for novel designs.

5. The merge, and the war on death

- **Merging mind and machine.** Neuralink's implants are in human trials. Ray Kurzweil predicts humans will merge with AI by around 2045. Altman wrote that "the merge has already started."
- **Defeating aging.** Altman has put $180 million into Retro Biosciences. Armstrong's NewLimit is valued at $3.1 billion. Altos Labs, reportedly backed by Jeff Bezos, launched with $3 billion. In June 2026, Life Biosciences gave the first human dose of a therapy designed to partially

"reprogram" aging cells back toward youth. For now it is only a safety trial, and only for an eye disease.

Notice the money trail. The same man leads the company racing to build superintelligence (OpenAI). He chairs the fusion company meant to power it (Helion). He funds embryo editing (Preventive) and the effort to reverse aging (Retro). The mind, the power, the flesh and death itself are all being worked on by the same hands.

A reality check

A Berean is as careful with technology claims as with Bible claims. Three limits deserve to be stated plainly.

- **The genome cannot be changed quickly.** CRISPR edits one patient or one embryo at a time. An edit to the human line would take generations to spread. The only technology that can push a genetic change through a whole population, the "gene drive," has so far been used only in insects.
- **Longevity is mostly promise.** No therapy has been shown to slow human aging. On current evidence, the realistic outlook for 2030 is better treatments, not the defeat of death.
- **Augmentation is faster than genetics.** If mankind is transformed in our lifetime, it will more likely be through implants, dependence and the merging of daily life with machines than through edited DNA.

So the genetic picture is real but slow. The transformation of how humans think, choose and depend is already well under way. Either way, the question Scripture forces on us is the same: what does it mean to remain human?

Why human nature matters

Why should it matter whether humanity stays human? A secular thinker might answer in terms of dignity or risk. Scripture answers in terms of creation and redemption. We take the texts in order.

Genesis 1:26–27 — the image

> *"And God said, Let us make man in our image, after our likeness... So God created man in his own image, in the image of God created he him; male and female created he them." (Gen 1:26–27)*

The image (*tselem*, H6754) is given to *adam*, mankind, as a kind. Human beings are not raw material awaiting an upgrade. They are the creature God chose to bear His image.

Genesis 3:5 — the first transhumanist offer

> *"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen 3:5)*

The serpent's offer was to become more than human by taking what God had not given. Notice the irony. Man was already made in the image of God. The temptation was to seize by his own hand what he had been given by grace.

Harari's book is titled *Homo Deus*, "Man-God." Its program is to upgrade humans into gods. It is hard to imagine a plainer restatement of Genesis 3:5.

Genesis 3:15 — the promised seed

> *"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen 3:15)*

The promise of a Redeemer runs through the human "seed" (*zera*, H2233). Many who hold the angelic reading of Genesis 6 argue that the corruption there was an attack on that line, an attempt to ruin the seed through which the Redeemer would come. That is an inference, not a statement of the text. But it explains why the purity of human nature would matter to the enemy at all.

Hebrews 2:14–17 — He became one of us

> *"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren..." (Heb 2:14–17)*

A translation note on verse 16. The KJV reads "took not on him the nature of angels." The Greek verb is *epilambanetai* (G1949): to take hold of, to lay hold in order to help. The ESV renders it, "it is not angels that he helps, but he helps the offspring of Abraham." The phrase "the nature of" is supplied in the KJV. So verse 16 by itself is about whom Christ helps. The incarnation itself is stated in verses 14 and 17: "he also himself likewise took part of the same" flesh and blood, and was "in all things... made like unto his brethren."

Read that way, the passage is even sharper for our question. Christ did not come to help angels. He came to help human beings, and to do it He became one, in flesh and blood, "like unto his brethren" in all things. Redemption is bound to human nature.

Paul says the same of the present: "there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim 2:5). Note the present tense. The risen, ascended Christ *is* a man. The Son of God took human nature and has kept it forever. Human nature is not a stage to be passed through on the way to something better. It is the nature God Himself chose to wear.

1 Corinthians 15:39 — kinds of flesh

> *"All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (1 Cor 15:39)*

Scripture recognizes real distinctions between kinds of flesh. Jude's "strange flesh" was a crossing of those distinctions.

A principle for today

Putting these texts together gives a working principle. It is an application, offered as such.

- **Healing restores the nature God designed.** Jesus healed bodies; He did not redesign them. Therapy that repairs a broken gene or restores lost sight stands in His line.
- **Remaking seeks to exceed or replace that nature.** Editing the human line for chosen traits, merging the mind with the machine, engineering past death: these reach for what Genesis 3:5 offered, to be "as gods" by our own hand.

The line between the two will not always be easy to draw. But the question to ask is clear. Does this restore what God made, or does it try to make something He did not?

The real transformation

Here is the surprising part. Scripture does not oppose the transformation of humanity. It promises one. The question is not *whether* mankind will be changed, but *by whom*, *into what*, and *by what means*.

1 Corinthians 15:51–54 — we shall all be changed

> *"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor 15:51–54)*

Everything the longevity industry is reaching for is here: incorruption, immortality, the defeat of death. But it comes "in a moment," at God's trumpet, as His gift. It is not a subscription, a therapy or a merger.

Philippians 3:20–21 — fashioned like His body

> *"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil 3:20–21)*

The body is changed, but notice the model and the power. The model is "his glorious body," the risen human body of Christ. The power is "the working whereby he is able even to subdue all things." The change does not make us something other than human. It makes us human as the risen Christ is human.

1 John 3:2 — like Him

> *"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2)*

Genesis 6 began with "sons of God" who crossed a boundary to take what was forbidden. In the KJV, John uses the same title for those who receive Christ (John 1:12). (The Greek there is *tekna theou*, "children of God," so the echo is in English rather than in the original, but the contrast holds.) They become sons of God not by crossing a boundary but by grace. Their transformation is "like him," not "as gods."

And it begins now, where Genesis 6 put the problem

Genesis 6:5 diagnosed the heart: "every imagination of the thoughts of his heart was only evil continually." God's transformation begins exactly there.

> *"And be not conformed to this world: but be ye transformed by the renewing of your mind." (Rom 12:2)*
>
> *"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor 3:18)*

"Transformed" (Rom 12:2) and "changed" (2 Cor 3:18) are the same Greek verb, *metamorphoo* (G3339). God's transformation of humanity is already under way in every believer. It works from the inside out, starting with the mind and heart.

That is the decisive contrast. **Transhumanism proposes to upgrade everything about man except his heart.** It offers a stronger body, a faster mind, a longer life. But the heart that Genesis 6:5 diagnosed, and that Genesis 8:21 found unchanged after the Flood, is left exactly as it was, with far more power in its hands.

The counterfeit and the genuine

	The counterfeit	The genuine
The promise	"Ye shall be as gods" (Gen 3:5)	"We shall be like him" (1 John 3:2)
The means	Human engineering, by our own hand	"The working whereby he is able... to subdue all things" (Phil 3:21)
Where it starts	The body and the brain	The heart and mind (Rom 12:2)
What it does with death	Postpones it, for those who can pay	"Death is swallowed up in victory" (1 Cor 15:54)
What we become	Something other than human	Fully human, as the risen Christ is human (Phil 3:21)

Where we go next

Genesis 6 ended with "mighty men... men of renown," literally *men of the name*. The Flood did not end that hunger. Five chapters later, the descendants of Noah gather on a plain in Shinar, speaking one language, and say: "let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name" (Gen 11:4).

In Part 3 we read Genesis 11 verse by verse. We ask what it means that our generation is building one language again, and towers that reach into the heavens.

Appendix: notes, translations and sources

Editor's notes before publishing

- ☐ **LSB and NASB editions.** The translation table in the Genesis 6:4 section shows KJV, NKJV, ESV and NASB. Check the LSB, and which NASB edition (1995 or 2020), before adding them.
- ☐ **Embryo-screening claims.** That companies offer predicted-IQ rankings is widely reported. The dispute over their accuracy comes from press coverage; link a specific source in the show notes.
- ☐ **Kurzweil's 2045 date** is from his books (*The Singularity Is Near*, 2005; *The Singularity Is Nearer*, 2024), cited from general knowledge rather than a page opened for this draft.
- ☐ **1 Enoch** is cited as first-century context only. Keep it clearly labeled as non-canonical in the audio version.
- ☐ **Translation.** All quotations are KJV. Where the KJV supplies words or the Greek reads differently (Heb 2:16; 1 John 3:2), the difference is noted in the text.

Contested words at a glance

Passage	Hebrew	Strong's	Septuagint	KJV	Notes
Gen 6:2	*bene ha'elohim*	H1121 + H430	*hoi huioi tou theou*; Codex Alexandrinus *hoi angeloi tou theou*	"sons of God"	LXX Job 1:6; 2:1 "angels of God"; Job 38:7 "my angels"
Gen 6:3	*yadon*	H1777	*katameine*, "remain"	"strive"	LXX "among these men"
Gen 6:4	*nephilim*	H5303	*gigantes*	"giants"	ESV, NASB "Nephilim"
Gen 6:4	*gibborim*	H1368	*gigantes*	"mighty men"	LXX uses one word for both groups
Gen 6:9	*tamim*	H8549	*teleios*	"perfect"	Unblemished (Ex 12:5) or blameless in conduct (Gen 17:1)
Gen 6:9	*dor* (pl. *dorot*)	H1755	*genea* (singular)	"generations"	His contemporaries; not *toledot* (H8435)
Gen 6:11	*chamas*	H2555	*adikia*,	"violence"	

Passage	Hebrew	Strong's	Septuagint	KJV	Notes
			"iniquity"		
Gen 6:12	*derek*	H1870	*hodos*, "way"	"way"	Path, conduct
Jude 6	—	G3613	*oiketerion*	"habitation"	Only other use: 2 Cor 5:2, the resurrection body
Jude 7	—	G4561 + G2087	*sarkos heteras*	"strange flesh"	Flesh of another kind
Heb 2:16	—	G1949	*epilambanetai*	"took on him the nature of"	Lays hold of, helps; "the nature of" is supplied

Sources

- Sam Altman, "The Merge" (2017)
- What is Preventive, the gene-editing startup funded by Sam Altman (Business Standard)
- Stanford AI wrote viruses no evolution ever produced (Tech Times)
- Longevity medicine's do-or-die moment (Axios)
- Source transcripts: *Diary of a CEO* debate (Yampolskiy); "AI, the New Tree of Knowledge" (Neuralink and transhumanism); John Lennox interview (Harari's *Homo Deus*).