

THE IDENTITY OF THE NEPHILIM



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PUBLISHING

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CHAPTER 1

INTRODUCTION

As we begin this study, let's recognize that we are about to delve into a topic that's widely been either ignored or misunderstood by many who study the Bible. It's a topic that requires one to expand their thinking, and is a profound exercise in sound Bible interpretation. If you are committed to taking the words of scripture seriously and literally, you will soon be faced with a topic that may challenge your paradigm! However, as we will see, the Bible leaves us no room for private interpretation on this matter. The text of scripture is very clear in its description of this subject – this subject being the existence of giants, called Nephilim in Hebrew, the offspring of the illicit sexual union of rebellious angels and human women in the ancient past.

This study of the mysterious group of beings called the Nephilim will take us all the way back to the days of Noah, and track the evidence (Biblical, extra-Biblical, archeological, etc.) throughout human history all the way up to the present, and even into the future. We will also present the opposing mainstream viewpoint that denies the conclusions of this study. This opposing view, which is taught in most seminaries, is an alternative interpretation that we will put to the test. We will examine how this interpretation holds up against the evidence. This study will also examine the profound implications the

Nephilim have on understanding the foundational background of the Old Testament (subjects such as the purpose for the Flood, the conquest of Canaan, etc.), as well as the implications for end-time prophecy.

But as we begin, we must face the reality of our own human tendency to close off our minds to new ideas that stretch the horizons of our closely held beliefs and presuppositions about life. It is common for people to immediately reject concepts that challenge their current thinking – often in spite of abundant evidence. This is a psychological defense mechanism that we need to overcome in order to expand our thinking and make determinations based on evidence rather than emotion. William Paley said it well.

Contempt prior to examination is an intellectual vice.¹

These words of wisdom are also found in the Bible in the book of Proverbs:

He that answereth a matter before he heareth it, it is folly and shame unto him.

-Proverbs 18:13

So, in order to gain deeper understandings, we will of necessity have to shed our biases and preconceived notions regarding these subjects as we enter into the study of this strange topic. Let's try to approach this openly and with a motive to uncover truth regardless of what we've currently been told.

Now, like never before, is the time to open our eyes as Christians and understand the times and the seasons that we're living in, as well as the times that are quickly approaching. 1 Chronicles 12:32 tells us that the sons of Issachar were men that had understanding of the times, to know what Israel ought to do. In similar fashion, the Church needs to awaken to the untouchable subjects that have been overlooked by so many for so long. We are entering a period of time where

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avoiding these topics will only send those who want answers to the wrong sources!

We need to realize that the world is developing their own version of what will be discussed in this study – attributing human origins to so-called “ancient aliens” who they say fast-tracked our “evolution” on Earth and intervened in human history for various reasons. They even quote scripture in their argumentation for this ancient astronaut theory. As the paranormal becomes the new normal all around us, it is more important than ever for Christians to be prepared to Biblically address these subjects to those who are looking for answers. If anyone should have understanding of the times, and what is coming, it should be the true Church of Jesus Christ!

1. William Paley, qtd. in Charles Murray Nairne, *Paley's Evidences of Christianity*, New York: Robert Carter and Bros., 1879, p. 445.

CHAPTER 2

SETTING THE STAGE

Before we begin to discuss the real content of this study, let's first make sure we understand the relevant backdrop of history so that we can understand, from a "zoomed-out" perspective, how the context of how this topic of the Nephilim fits into the Bible.

As the story of the Bible begins, we are told in Genesis that God created the heavens and the earth. The centerpiece of God's creation was man – namely, Adam, which He formed in His own image (Genesis 1). God then took a rib from Adam's side, and used it to form woman – namely, Eve, which God created as a counterpart to Adam (Genesis 2).

Adam was given the task of caring for the Garden of Eden, which the Lord had planted, in which Adam and his wife Eve were placed. But let's recognize something that often gets overlooked. This is the fact that the first words recorded in human history (Genesis 2:23-24) were about marriage, helping us recognize the importance God places on this institution.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

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Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

-Genesis 2:23-24

So, we can see that this passage records the principles of marriage in which a man and his wife are joined together to become one flesh. So powerful is this union, that God does not refer to the woman as Eve until after sin enters the picture. Prior to the fall of mankind into sin, God referred to them both as Adam, establishing the tradition of the woman taking on the name of the man at marriage.

At the heart of this union is the sexual intimacy shared together, which includes the capability of bringing forth offspring. From what we can tell, this process of marriage, sexual union, and reproduction was a brand-new concept that was yet-unknown to the supernatural beings God had previously created. Jesus later tells us that this process is unique to humans dwelling on earth.

And Jesus answering said unto them, **The children of this world marry**, and are given in marriage:

But they which shall be accounted worthy to obtain that world [heaven], and the resurrection from the dead, neither marry, nor are given in marriage:

Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

-Luke 20:34-36

In other words, because humans are mortal, there is the need for procreation, which God instituted as part of the marital union as a byproduct of intimacy. But as we can see, **this stands in contrast to the heavenly beings who do not experience or participate in any of this, nor are permitted to.** This is an important stage-setting point to keep in mind as we continue.

So, part of the purpose of the institution of marriage is the bringing

forth of offspring. But in an even more ultimate sense, marriage also would serve as a blueprint, or a prototype of God's larger plan for humanity's redemption following our fall into sin. In this ultimate sense, humanity would become the bride of Jesus Christ (God Himself come in the flesh) – with this ultimate union being a mystery not revealed until the New Testament. Through the Incarnation and subsequent death, burial, and resurrection, the gospel plan of salvation is made available to all mankind. It is this gospel plan that gives us the means by which we can receive salvation from eternal judgment and separation from God – restoring us to a place of right fellowship with God. And so, it should come as no surprise to us that because of the importance God placed upon the institution of marriage, it would become the first target of our Enemy – Satan, the fallen angel, who, in open rebellion against God, deceived Adam and Eve into sin in the Garden.

Satan, who we often refer to as “the Devil,” was a high-ranking angel who had committed the first sin against God through his own prideful desire to be lifted up and be exalted as God. This apparently took place prior to the creation of Adam and Eve. Following his sin, Satan was removed from his position and it would seem as though Adam (or mankind) was in a way, his replacement. Adam was now given dominion over all the earth – and Satan, now corrupted by his pride and arrogant ambitions, along with a coalition of apostate angels, would become the true enemies of every human. Scripture tells us in, for example, Ephesians 6:11-12 that the Devil and his angels wage war against the human race – with the ambition of thwarting God's plans, escaping his own judgment of eternal fire, and establishing himself as the ruler of heaven and earth.

It was this agenda that led Satan to tempt Eve with the forbidden fruit, leading to the fall of mankind into sin. This brought the supernatural conflict between God and Satan into a new dimension, in which mankind, as a new creation of God, would have the choice to pursue godliness and righteousness or fall into sinful disobedience. In His punishment of Satan, who had appeared to Eve as a serpent, God issued the following prophetic judgment.

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And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

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.**

-Genesis 3:14-15

This passage turns out to be the first Messianic prophecy in the Bible, as God began to progressively reveal His ultimate plan to defeat Satan – and in doing so, reconcile mankind back to Himself. The word messiah refers to a savior or liberator. In the Hebrew Bible (or Old Testament), this concept of a coming Messiah would be interwoven throughout its content – and would become the most earnest expectation of religious Jews even unto this day. The New Testament later reveals Jesus Christ as this Messiah – God incarnate (or in flesh) as a man.

But returning to Genesis 3:15, it is important that we recognize the importance of this prophecy as it relates to the downstream subject matter of this study. We see that Satan was told that his seed (or bloodline, or descendants) would be at war with Eve's offspring. Satan is also told of his future defeat at the hands of one called the "Seed of the Woman" – with the pronoun "his" ("thou shalt bruise *his* heel") revealing that this would be a male child born of a human woman. So, Satan knew that his destruction would come through a future Messianic figure that would one day come, allowing him to focus his plan on destroying this promised child – or better yet, preventing His birth altogether.

The last book of the Bible, the book of Revelation, records how the apostle John was given a vision of this epic battle between the Serpent and the Seed of the Woman.

And there appeared a great wonder in heaven; a woman clothed with

the sun, and the moon under her feet, and upon her head a crown of twelve stars:

And she being with child cried, travailing in birth, and pained to be delivered.

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

-Revelation 12:1-4

In this vision, John sees a woman (representing the nation of Israel) being in childbirth. He sees a red dragon (representing Satan) and his fallen angels conspiring to destroy the man-child (or the “seed”) that the woman was getting ready to birth. Of course, the Gospels record this narrative in history, telling us how King Herod (being used as Satan’s agent) unsuccessfully conspired to kill all the baby boys in the region where Jesus was born (Matthew 2:16-18).

And so, just through this background, we can begin to see a panorama of the epic story of the Bible at work from cover to cover. In Genesis, this story begins, and in Revelation, its future ending is foretold. Humanity is both the prize and the pawn in this supernatural saga. And as we continue on in our study, we will understand how the subject of the Nephilim comes centerstage as Satan – following the events of early Genesis, begins to focus his attack as God progressively reveals His plans to bring about arrival of the Messiah – the Seed of the Woman!

CHAPTER 3

AN OVERVIEW OF THE WORD “NEPHILIM”

Now that we have this backdrop in place, we will transition into an overview of the topic of our study – the identity of the Nephilim. In this chapter, we will undertake an examination of this Hebrew word “Nephilim” that we see used several times in the Bible in order to gain a basic understanding of who these beings were.

There are two passages in the Bible that explicitly mention the Nephilim by that name. However, there are a multitude of passages that refer to the greater subject of the Nephilim – many often being overlooked by those who are unfamiliar with this topic. But the two passages in which the word Nephilim appears are Genesis 6:4 and Numbers 13:33.

Let’s take a look at the first of those two – Genesis 6:4. The context of this passage is the time before the Flood of Noah, in which the wickedness of the pre-Flood world is being described. Genesis 6:1-4 reads:

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.

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.

There were **giants** [many versions say “Nephilim”] 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.**

-Genesis 6:1-4

In the *King James Version*, as well as certain other English Bibles, we find this Hebrew word Nephilim loosely translated as “giants.” However, because it’s unknown for certain what the word Nephilim means, certain English Bibles have left it untranslated, simply carrying over the Hebrew and transliterating it into English – yielding the word “Nephilim.”

The second mention of Nephilim in the Bible is found in Numbers 13:33, as the Israelites were getting ready to enter into the Promised Land of Canaan. However, many of the spies Moses sent to search out the land returned with the conclusion that they were unable to conquer it. To support this conclusion, they referenced the giant inhabitants of the land, whom they called Nephilim, and descendants of the Nephilim. The spies reported feeling like grasshoppers in comparison to this evil race of giants. Numbers 13:32-33 reads:

And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

And there we saw the **giants** [Nephilim], **the sons of Anak,** **which come of the giants** [Nephilim]: and we were in our own sight as grasshoppers, and so we were in their sight.

-Numbers 13:32-33

Let’s now explore the possible meaning of the word Nephilim. This term is often translated as “those who fall,” “the fallen,” or “those who descended from heaven to earth.” Dr. Michael Heiser, an

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adjunct Professor of Biblical Studies at Liberty University who holds a PhD in Hebrew and Semitic studies, disagrees with this interpretation. In his critique of an author who defined Nephilim as “those who fall,” Heiser explains:

Sitchin assumes “Nephilim” comes from the Hebrew word “naphal” which usually means “to fall.” He then forces the meaning “to come down” onto the word, creating his “to come down from above” translation. In the form we find it in the Hebrew Bible, if the word Nephilim came from Hebrew naphal, it would not be spelled as we find it. The form Nephilim cannot mean “fallen ones” (the spelling would then be nephulim). Likewise, Nephilim does not mean “those who fall” or “those who fall away” (that would be nophelim). The only way in Hebrew to get Nephilim from naphal by the rules of Hebrew morphology (word formation) would be to presume a noun spelled naphil and then pluralize it.

I say “presume” since this noun does not exist in biblical Hebrew – unless one counts Genesis 6:4 and Numbers 13:33, the two occurrences of Nephilim – but that would be assuming what one is trying to prove! However, in Aramaic, the noun naphil(a) does exist. It means “giant,” making it easy to see why the Septuagint (the ancient Greek translation of the Hebrew Bible) translated Nephilim as gigantes (“giant”) ... It is most likely that Nephilim is an Aramaic term imported into Hebrew during the final editing of the Hebrew Bible in Babylon (where Aramaic was the lingua franca) and then the ending was corrected to Hebrew rules of word formation.¹

Based on Heiser’s explanation, it would seem clear that the word “Nephilim” is a term originating from Aramaic, meaning “giant,” which was brought into Hebrew and given the “-im” ending, indicating plurality. The translators of the *King James Version* seem to have been aware of this, as they translated Nephilim as “giants” and did not call them “the fallen,” or anything similar.

In addition, the majority of ancient Bible versions – including the Septuagint, Theodotion’s translation of the Hebrew Bible into Greek,

the Latin Vulgate, the Samaritan Pentateuch, Targum Onkelos, and Targum Neofiti – all interpret the word to mean “giants.”²

Of course, we understand that the term “giant” refers to a man of extraordinary size and strength. **We may therefore conclude that the evidence shows that the word Nephilim referred to giants.**

And so, now that we understand what the word Nephilim refers to, let’s rewind back to the beginning of Genesis 6 and take a closer look at what that passage is telling us.

1. Michael Heiser, “The Nephilim,” *SitchinIsWrong.com*. (<https://sitchiniswrong.com/nephilim/nephilim.htm> - Retrieved 4/10/21)
2. Jacques Van Ruiten, *Primaeval History Interpreted: The Rewriting of Genesis I-II in the Book of Jubilees*, Brill, 2000, p. 189.

CHAPTER 4

AN EXAMINATION OF GENESIS 6

Our first task at hand was to better understand the meaning and usage of the term “Nephilim” in the Bible. Since we were able to conclude that this term is used to mean “giants,” our next task of course, is to go back to the scriptural passage where this term was first introduced, plug in this definition, and more closely examine what the passage is trying to convey to us. So, we will reread Genesis 6:1-4 (the first occurrence of this term Nephilim), and then break it down verse-by-verse.

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.

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.

There were giants [Nephilim] 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.

-Genesis 6:1-4

Note: As we pointed out earlier, although the King James Version translates Nephilim as “giants,” many other English Bible translations simply carry over the Hebrew term into English.

Let’s now break this down verse-by-verse in order to precisely understand what this passage is actually telling us.

Verses 1 + 2

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.

The setting of this verse is the early history of mankind. We are told that the “sons of God” began to notice that the human women were very beautiful, and they began to lust after them. The passage implies that these “sons of God” then took women of their choosing.

Let’s recognize that although Genesis 6:2 says that the sons of God took “wives,” it would seem that marriage is not the real context here. Instead, it may be telling us that they forcefully abducted human women according to their choosing for the purposes of fulfilling their sexual lust.

For instance, *Young’s Literal Translation*, which seeks to preserve the tense and word usage as rendered in the original languages, has it simply as “women” instead of “wives.”¹ Also in support of this is the fact that the original Hebrew word that is often translated as “wives” can also mean “women.”²

In addition, the Jewish *Book of Jasher*, which parallels much of the Genesis storyline, describes this same occurrence as follows. It says they “went to the daughters of men and **took their wives by force from their husbands** according to their choice...”³

This gives the clear impression that this was no normal ancient wedding proposal. Instead, we get the idea that the sons of God literally kidnapped and raped women according to their choosing. And it

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doesn't seem to be "one woman for each son of God." The phrase "all which they chose" in Genesis 6:2 may convey that many – or at least multiple – women were taken by each of the sons of God.

The ancient extra-biblical book of *1 Enoch* elaborates even further on this story, calling the progeny of these unions "bastards," "reprobates," and "sons of fornication." These terms – especially "children of fornication" – appear to support this possibility that the offspring of these unions were not the product of marital fidelity.^{4 5}

But the big question is, "who are these sons of God?" We will examine that question shortly, as these beings are again mentioned several verses later.

Verse 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.

Taken in direct context, this verse seems to declare that God would not let humans continue to lead such long lives. Perhaps the children produced by the "sons of God" mating with human women would otherwise have gone on living an extraordinarily long time. Or, perhaps God is simply saying that even the normal average lifespan of humans at that time was too long, given the evil that was taking place on the earth. Back then, according to the Biblical record, humans had lifespans as long as nine hundred years. Considering how much evil man is capable of with a modern average lifespan of less than a century, we can only imagine the capacity for evil over a period of nine hundred years!

In either case, God says that He will not allow His Spirit to remain in man forever. God's Spirit, in this sense, seems to be His "breath of life" – and should not be confused with the indwelling Holy Spirit characteristic of the Church Age. Humans cannot live without God's Spirit or life-force; we are dependent on God to continue to exist. So, God here seems to declare that He will place a natural limit of one hundred twenty years on man's mortal existence. When looking at the

Biblically-recorded life spans for those born later after the Flood, this does seem to be the case (in general). Although there have been rare exceptions, life spans in general after the Flood seem to rapidly decrease until there are very few who live longer than a hundred years.

An alternate explanation for this verse is that God is declaring that His judgment of the Flood will arrive on the Earth 120 years from the time of this pronouncement. Let's now move on to Verse 4, which again mentions the Nephilim and the sons of God.

Verse 4:

There were **giants** [Nephilim] 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.

In this verse, we're told that there were Nephilim in the earth *when* (key word) the sons of God began to have sexual relations with human women. In other words, it seems to be telling us that the sons of God having sex with human women resulted in, or produced the Nephilim. So, the Nephilim appear to be the offspring of the sons of God and human women. We are then told that the Nephilim were the mighty men of old, the men of renown. In other words, these are the famous men of lore and legend, those remembered in the histories and so-called mythologies of the different ancient cultures. We will discuss that in more depth further ahead.

Our next task will be to define the “sons of God.” Who were they? What are some of the different theories concerning their identity? Can we know who these beings are with any level of certainty? Actually, we believe the answer is a resounding “yes”! In the next chapter of our study, we will begin to examine the evidence that leads us to a well-defined conclusion.

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1. Genesis 6:2, (YLT), *Bible Gateway*. (<https://www.biblegateway.com/passage/?search=genesis+6%3A2&version=YLT> - Retrieved 7/21/21)
2. *Strong's Concordance*, entry “802, ishshah,” *BibleHub.com*. (<https://biblehub.com/hebrew/802.htm> - Retrieved 7/21/21)
3. *The Book of Jasher* 4:18, Public Domain, Salt Lake City: J.H. Parry & Co., 1887, *Sacred-Texts.com*. (<https://sacred-texts.com/chr/apo/jasher/4.htm> - Retrieved 7/21/21)
4. 1 Enoch 10:9, in *The Apocrypha and Pseudepigrapha of the Old Testament*, trans. R.H. Charles, Oxford: Clarendon Press, 1917, *The Wesley Center Online*. (<http://wesley.nnu.edu/index.php?id=2126> - Retrieved 4/24/21)
5. For a deeper exploration of this “wives or women” discussion, see Sandra Allyson, “Wives of the Fallen: Examining the Word Wives in Genesis 6:2” (Chapter 5) in L.A. Marzulli, *Countermove*, Spiral of Life, 2020.

CHAPTER 5

AN EXEGESIS OF THE “SONS OF GOD”

The correct identification of the sons of God is probably the single most critical aspect of our study. Unfortunately, there's been a massive amount of confusion and disagreement regarding this – not only in recent times, but going all the way back to the centuries following the apostolic era in Church history. But fortunately, the Bible actually offers us a number of passages that shed light on this issue, allowing us to confidently identify the sons of God. Let's enter into this exploration by reviewing our perspective of the proper method of Bible interpretation – a discipline called “hermeneutics.”

Utilizing Proper Hermeneutics

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

-2 Timothy 2:15

Biblical hermeneutics is the science of properly interpreting the various types of literature found in the Bible in order to determine what the text actually means. Hermeneutics can be called “the laws of

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sound Biblical interpretation.” Taken out of context, the Bible can be improperly used to justify almost anything. But in order to draw the intended meaning *out* of the text (the definition of exegesis) we need to hold to proper Biblical hermeneutics. We want to avoid reading outside meanings (our own personal views) *into* the text (the definition of eisegesis).¹

The most important law of Biblical hermeneutics is that **the Bible should be interpreted literally**. Literal Bible interpretation means we understand the Bible in its normal/plain meaning unless there’s a clear indication in the text to do otherwise. The Bible says what it means and means what it says. Many make the mistake of trying to “read between the lines” and come up with meanings that are not truly in the text.² Dr. David L. Cooper described this literal method of interpretation in the following way.

When the plain sense of scripture makes common sense, seek no other sense; therefore take every word at its primary, ordinary, usual, literal meaning, unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.³

Proper Biblical hermeneutics keeps us faithful to the objective, intended meaning of scripture and away from allegorizing and symbolizing Biblical text with our own subjective meanings.

One of the most basic concepts of scripture interpretation is that the Bible is the best interpreter of itself (within context). In other words, to gain understanding as to what a certain word or phrase may mean (such as “sons of God”), you need to study all of the other places in the Bible in which that same word or phrase is used. You then closely analyze and compare them within context to find out what the word or phrase in question refers to or means.⁴

A sound Biblical analysis is one that ensures you don’t create doctrine from a single verse, especially if it doesn’t parallel with supporting scriptures. **You cannot come up with an interpretation of your own choice. You must examine what the text actually**

says, and discover the meaning without adding to the text and without drawing inferences that are not tied to or implied by the text. So, let's exercise sound Biblical hermeneutics by conducting a thorough Biblical exegesis of the phrase "sons of God."

Exegesis of the "Sons of God"

In Hebrew, the phrase "sons of God" is *benei ha elohim*.⁵ So, we need to search and examine every other place in the Bible where this exact phrase is used in order to determine its correct meaning and context. Of course, we would only expect to find this Hebrew phrase in the Old Testament, since only the Old Testament is written in Hebrew. When we perform this examination, we find three passages that use this exact phrase "sons of God" (*benei ha elohim*, or in the case of one of the passages, the similar phrase *benei elohim*) – and we find that in all three, it is always used to refer to angels. Let's begin to take a look at these passages.

Now there was a day when the **sons of God** [*benei ha elohim*] came to present themselves before the Lord, and Satan came also among them.

-Job 1:6

Job 1:6 is one of the clearest and most obvious references to angels in the entire Bible. This passage describes an actual meeting in heaven, in which God oversees an assembly of holy and fallen angels to discuss earthly affairs, grant permission to carry out certain actions in the human realm, or assign various tasks.

"Again there was a day when the **sons of God** [*benei ha elohim*] came to present themselves before the Lord, and Satan came also among them to present himself before the Lord."

-Job 2:1

Again, we see the same concept restated, clearly identifying sons of God as being angels who are meeting with God in another "divine

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council.” A third reference is also found in Job, but with this one using the close phrase *benei elohim*.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof;

When the morning stars sang together, and all the **sons of God** [*benei elohim*] shouted for joy?

-Job 38:4-7

In this passage, we find God posing questions to Job about the creation of the universe in order to demonstrate to Job how little he actually knew in comparison to God. God implies that the sons of God were created prior to the creation of earth itself, which helps us eliminate basically all of the alternative interpretations of “sons of God.” Of course, only the angels were created at that time.

These three passages are the only ones in the Old Testament that use this phrase (*benei ha elohim* or *benei elohim*) – and they are all clear references to angels. So, we can confidently say that since every other usage of *benei ha elohim* or *benei elohim* in the Old Testament clearly refers to angels, we should recognize the Genesis 6:4 instance to also mean angels. Any other explanation of the phrase “sons of God” is subjective inference, rather than Biblical exegesis.

To even further establish this position, we can examine other similar phrases to *benei ha elohim* that also appear in the Old Testament. Again, these phrases **always refer to angelic beings, and never to human men**. Let’s take a look at some of these additional verses.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the **Son of God** [*bar elahin*].

-Daniel 3:25

This passage in Daniel uses a similar phrase in Aramaic, *bar elahin*, and yet still clearly refers to a supernatural being.⁶ It speaks in reference to the fourth man walking in the fire, which we know was at minimum an angel, but possibly even an Old Testament theophany of Jesus Christ.

“For who in the heaven can be compared unto the Lord? who among the **sons of the mighty** [*benei elim*] can be likened unto the Lord?”

-Psalm 89:6

Here is another Old Testament passage that slightly differs even further (*benei elim*), and yet still is a reference to angels.⁷ This is obvious as the first part of the verse gives the context: “who in heaven...” Obviously, this refers to angelic beings. And so, we find that other similar Hebrew phrases in the Old Testament also all clearly refer to angelic beings.

But let’s also take a look into the New Testament, where we see the phrase “sons of God” in our English Bibles. The New Testament (which was written in Greek not Hebrew) gives us further information on how this phrase “sons of God” is progressively used. The expansion of its usages in the New Testament reveal to us even more specifically that it’s always used to designate a **direct creation of God**. This expanded New Testament usage range will include Adam, New Testament saints, and of course, Jesus Christ. Let’s briefly discuss each of these.

Adam

Adam, being the first man, was directly created by God. He is called a son of God in Luke 3:38. In this chapter, Jesus’s genealogy is given to us, and Luke traces it all the way back to Adam. Because Adam had no earthly father to speak of, Luke lists him as the “son of God.”

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Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the **son of God**.

-Luke 3:38

New Testament Saints

New Testament saints (or Christians) are also called sons of God in the New Testament. Why would this be? Because those who have obeyed the gospel are unlike any other human beings in history. Those who are in Christ, having undergone salvation and received the Holy Spirit and a new nature are considered a direct creation of God! John 1:11-12 explains this.

He [Jesus] came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

-John 1:11-12

Jesus elaborates on this further in John 3:6.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

-John 3:6

Human beings (aside from Adam) are never called “sons of God” unless they are New Testament believers having undergone the gospel plan of salvation. Christian believers who were “born again” have been adopted into sonship. Other humans are not initial direct creations of God in this sense. They are sons (or descendants) of Adam.

This also corresponds to what we just discussed regarding Jesus’s statement in Matthew 22:30 about the future resurrection bodies of believers that will be like the angels. 1 John 3 explains this.

Behold, what manner of love the Father hath bestowed upon us, **that we should be called the sons of God:** therefore the world knoweth us not, because it knew him not.

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 3:1-2

In other words, we as Christians are sons of God right now, but the ultimate manifestation of this is future-looking, as in the resurrection we will receive heavenly bodies. When we receive these bodies, we will be able to see Christ in the fullness of His resurrected glory, as we will also have a body similar to His – a body that can interact in the extra-dimensions (like the angels).

Note: Some additional references to the sonship of New Testament Christians include Romans 8:14, 19, Galatians 4:6, and Philippians 2:15.

Jesus Christ

Lastly, we of course know that Jesus Christ is called the Son of God in the New Testament. Jesus Christ is called the Son of God primarily because the Holy Ghost (referring to God in action towards humanity) caused His conception, rather than it being caused by a human man (Luke 1:35). In other words, He also in His humanity can be called a direct creation of God. We know that in His divinity, He is God – but the human aspect of Him (the manifestation of the Son) was created at a point in time.

But when the fulness of the time was come, God sent forth his Son, **made of a woman,** made under the law,

-Galatians 4:4

At a specific point in time, God caused Jesus's conception in

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Mary's womb. And so, of course, Jesus Christ (in His humanity) was also a direct creation of God, rather than being the son of a human father.

So, our exegesis of the usage of "sons of God" in the Bible clearly reveals how this phrase is always used. In the Old Testament, the phrase "sons of God" is always used to refer to angels. In the New Testament the phrase "sons of God" is expanded to mean a direct creation of God – including Adam, saved Christians, and of course, Jesus Christ.

A further interesting revelation is that in the Old Testament, human saints or followers of God were normally referred to as "servants of God," while the angels were referred to as "sons of God." This seems to be reversed in the New Testament, where Christian believers now are called "sons of God" and the angels are portrayed as "servants of God"!

Therefore, by a thorough search of the scriptures, and after analyzing and comparing the usages of *benei ha elohim* and similar phrases, the only conclusion one can come to is that the passage in Genesis 6:4 is clearly referring to angels. To take any other position is to take a position without scriptural foundation, being found outside of the Biblical usage of the phrase.

Genesis 6 then, is clearly describing something that many find disturbing or difficult to accept. It describes the sons of God (or angels) lustng after human women, coming to earth, apparently taking on a human form, defying God's natural order by having sex with human women, and producing a hybrid offspring called Nephilim (who were giants). Something about their hybrid genetic makeup made the children of this illicit union larger, more powerful, more wicked, and likely even more intelligent than average humans – and that "something" was the angelic origin of their fathers, the sons of God.

Again, the notion of angels doing this (or even being *able* to do this) is a hurdle for many – one we will specifically address further ahead in our study. However, we should never be troubled about the clear, literal reading of the Word of God. We must leave behind what-

ever presuppositions we bring to the Bible, and instead, allow the text to speak for itself, no matter how difficult it may be for us to accept. Genesis 6 tells us that angels from heaven took human women and produced children with them – and this, as we will find, is a pervasive theme woven throughout the scriptures.

In the next chapter, we will pick right up with the Genesis 6 narrative, as we will learn that this unnatural union of fallen angels and human women produced unimaginable wickedness on the earth, and was actually the impetus for the global Flood of Noah.

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CHAPTER 6

THE GENETIC PURITY OF NOAH AND THE CORRUPTION OF THE PRE-FLOOD WORLD

Now that we have clearly defined our key terms “Nephilim” and “sons of God,” and have undergone an exegesis of what Genesis 6:1-4 is communicating to us, let’s continue reading through this chapter in order to understand where this story goes. Verses 1-4 are essential, but are placed there to set the context for what comes next – the Flood of Noah. To refresh our minds, let’s start reading from Verse 1.

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 [which we said were fallen angels] saw the daughters of men that they were fair; and they took them wives of all which they chose.

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.

There were giants [Nephilim] in the earth in those days; and also after that, when the sons of God [the fallen angels] 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.

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.

And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

-Genesis 6:1-7

So, we are told that the sons of God, or fallen angels began to lust after women, came to earth, manifested in physical bodies of some kind, took women of their choice, and exercised their lust. The result of this was the Nephilim, a hybrid offspring of half-angelic half-human beings. These were the men of ancient renown, those remembered in the myths and legends of the ancients.

Genesis 6 then immediately begins to describe the consequences of the sin committed by the fallen angels. It tells us that the wickedness of man was great in the earth, and it was constantly on their minds to do evil. The wickedness was so great that it actually grieved God to the point where He determined to destroy all of His creation – including even the animals!

How could it really have been that bad? Think of different periods of history in which evil had abounded, and yet it has never angered God to the point where He decides to intervene and destroy everything. Think about the Nazi holocausts and the Communist massacres, in which, just in the 1900s, over a hundred million people were killed.¹

We need to think about just how evil the pre-Flood world became, as a result of the sin of the fallen angels. The Nephilim were not just physically large – they embodied the epitome of evil due to their wicked, fallen parentage. They were abominable to the core, and were hellbent on the corruption and destruction of everything God had made. In fact, we will find that if allowed to continue, not only would God's good creation have been destroyed, but any hope for the redemption of fallen humanity would also have been lost. Why?

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Because redemption is only for humans – God’s image creation. And the Messiah had to be of the seed or offspring of the woman, as we saw in Genesis 3:15 (meaning He had to be a full human). If Satan could successfully alter the genetics of humanity – if he could “demonize” the human race, making them something other than human – he could thereby prevent this future descendant of the woman from arriving and crushing his head (as was also foretold in Genesis 3:15). And so, we should understand that Genesis 6 – the corruption of the human genetic code through the Nephilim – details the greatest threat to human existence and the birth of the Messiah. Because of this, it would require a response from God of equal magnitude – hence, the introduction of a global Flood that would destroy everything that had been corrupted.

And this is a key point: whenever we witness God taking unusually harsh seemingly-genocidal action in scripture, it’s always against behavior that seeks to alter the very genetic makeup of His creation. Because of this, we can rightly understand His harsh response to actually be a loving act of protection on behalf of humanity.

Let’s continue to read Genesis 6, as God brings His plan into sharper focus for us.

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.

And Noah begat three sons, Shem, Ham, and Japheth.

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.

Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

And this is the fashion which thou shalt make it of: The length of

the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Thus did Noah; according to all that God commanded him, so did he.

-Genesis 6:8-22

So, although all the earth had become corrupted, there was one pure and righteous man who remained – Noah. God told Noah that He would preserve His original creation through a Flood. Noah and his family would survive this Flood by constructing a large boat, or an ark, in which they would ride out the storm in safety. God promised to bring uncorrupted animals to Noah and his family, and together, they would survive the Deluge as a sort of living time capsule inside the ark.

Although the Bible doesn't tell us exactly how everything became corrupted, we can better understand how this happened in several ways: 1.) through the context of the fallen angels laid out in Verse 1-4, 2.) through a closer look at the Hebrew wording in this passage, and

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3.) through complimentary Biblical and extra-biblical writings that provide additional detail to this story.

Obviously, we're already familiar with the first item – the idea of fallen angels corrupting the human genome by cohabiting with women, producing a wicked hybrid race of giants called the Nephilim. But the second item – the Hebrew wording in Genesis 6 – will further anchor our perceptions of this. We will discuss this second item in this chapter. In a later chapter, we'll discuss the third item (complimentary Biblical and extra-biblical writings). So, let's begin to further look into the second of the three items – the Hebrew wording in Genesis 6. The key is found in Verse 9.

These are the generations of Noah: Noah was a just man and **perfect in his generations**, and Noah walked with God.

-Genesis 6:9

We first need to recognize that the phrase “perfect in his generations” here is not so much implying moral perfection. Yes, Noah was overall a very righteous man. And yes, his moral uprightness is in some ways linked to what’s being communicated – but morality is not the true depth of context here.

Actually, the verse tells us very plainly what it means if we just read it. It says Noah was “perfect in his **generations**.” **This is speaking of genetic perfection.** In other words, his pedigree as a human was pure. What made Noah conspicuous was that his genetics were not corrupted by what was taking place on the earth. Noah was still a pure human being, as his progenitors had not mixed with fallen angels or their offspring. In other words, Noah was not a hybrid. To see this even clearer, contrast what we just read in Verse 9 with Verse 12. Verse 12 says:

And God looked upon the earth, and, behold, it was corrupt; for **all flesh had corrupted his way upon the earth.**

-Genesis 6:12

Again, this is speaking of the corruption of the flesh – the human genome, as a result of the context that was introduced in Verses 1-4 – the fallen angels cohabiting with women. In other words, Verses 1-4 set the context, and then Noah’s genetic purity is contrasted with the corrupted pedigree of all flesh on earth. Yes, of course morality is involved here, as the illicit sexual intrusions by the angels were obviously immoral, evil, and wicked. But the deeper context that the passage is trying to get across is the genetic corruption that occurred as a result of these immoral acts.

But if it’s still not clear enough, let’s now seal the deal. Like we said, the Hebrew wording in this chapter supports our understanding of the genetic corruption of all flesh with complete certainty. The Hebrew word translated as “perfect” in Verse 9 is *tamim* (Strong’s #H8549). Although this word can refer to both moral and genetic purity, almost every single time it’s used in the Old Testament, it refers to the genetic purity of the sacrificial lambs (being unblemished or spotless). (See Exodus 12:5; 29:1; Leviticus 1:3, 10; 3:1, 6; et al.).²

The sacrificial lambs of the Old Testament were, of necessity, genetically pure to the degree that no visible blemishes were allowable. This acted as a figurative representation of the future Messiah – the Son of God, who would also be as a Lamb, without the genetic blemish of a sin nature that would have been passed down by an earthly human father. How fitting it is that throughout the New Testament, Jesus, as the ultimate Messianic descendant of Noah, would also be called a pure Lamb sacrificed for the sins of the world. And so, with this understanding in place, it is not difficult to recognize what Genesis 6 is telling us. Noah was “unblemished” by the genetic corruption introduced by the sin of the fallen angels.

Of course, this is left out of the normal “Sunday school” version of the Flood story, which instead attributes the destruction of the planet to plain old “wickedness” – but does not point out that it was a very specific kind of wickedness that drove God to such a dramatic response. And as we will find out further ahead in our study, this response of God is not limited to the Flood. Every time this type of

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activity surfaces in the Bible, we will find that God responds with the same level of severity. Author Ryan Pitterson writes:

From the first week of creation, the Lord established a genetic order for the world. Plants, animals, birds, and creatures of all types were to be created and reproduce after their “kind.” The Hebrew term *miyn*, which is translated “kind” in scripture refers to a “species, family, or race.” God’s specific desire was for the various species to reproduce along the lines of their given genetics. Maintaining genetic order was critical to the Lord’s creative work, and man, the pinnacle of the creation week, was designed with a genetic makeup that also bore the image of God in him.³

When the fallen angels produced hybrid offspring and the altered DNA began rapidly spreading amongst men and animals, God understood that if left unchecked, soon His whole creation would be fundamentally altered by this Satanic attempt – and all hope for a future humanity and a future Messiah would be lost. Pitterson continues:

From the days of the Garden of Eden, the Lord pronounced that salvation would come via “seed.” Satan, the enemy of mankind, would wage war through his own “seed.” The battle shifted to one of competing lineages, and the corruption of the human bloodlines was one of the worst, most abominable acts committed in human history. It threatened the very plan of salvation for all people.⁴

We see this in Verse 13, as God says to Noah, “the *end of all flesh* is come before me...” The idea that God needed to send such a worldwide cleansing as the Flood illustrates just how widespread the altered DNA apparently became. Again, Genesis 6 is clear that *all* flesh was corrupted. The entire creation was at a point of no return and needed a full reboot. Pitterson further writes:

Satan knew that if he could corrupt human genetics and disrupt the intended nature of God’s creation, he could potentially thwart the

Lord's plan of redemption – ensuring that all human beings would burn in Hell and the Lake of Fire. ... The wicked sons of God crossed a line that would bring unprecedented judgments, destruction, and wrath. What they were doing was threatening the very existence of humanity itself and the coming of the Savior – the Seed of the Woman. In the days of Jared, Enoch, and Noah, human beings were literally being replaced and supplanted by an entirely new breed of being: the Nephilim.⁵

But is this subject of the sons of God and the Nephilim limited only to Genesis 6? If what we're claiming is true, then due to the significance of this subject, wouldn't we expect to find it mentioned elsewhere in the Bible? In the following chapter, we will find out.

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CHAPTER 7

FURTHER BIBLICAL AGREEMENT

If the information that has been presented thus far is to be accepted as the accurate understanding of Genesis 6 and the pre-Flood world, then wouldn't we expect to find further mention of it elsewhere in scripture? Taking into account the enormity of this subject's impact on the Biblical narrative, we would expect further mention, commentary, or allusion to it being woven throughout the Bible. Actually, that is exactly what we do find – and these further complimentary passages add valuable confirmation of the interpretation presented in this study. Let's begin to take a closer look at some of these passages.

Earlier in our study, we mentioned that Numbers 13:33 is the only passage other than Genesis 6:1-4 that explicitly uses the Hebrew word "Nephilim." This passage deals with the post-Flood giants in the Promised Land during the Conquest of Canaan. In addition, there are many other passages in the Bible that offer convincing support for the "angel view." We will save the Numbers 13:33 passage for later on in our study when we begin to take a closer look at the Conquest of Canaan. Instead, let's begin with a key Old Testament passage that is often overlooked or ignored – but that convincingly verifies the angel view of Genesis 6. This passage is Job 4:13-18, and it reads as follows.

Behold, he put no trust in his servants; and his **angels** he charged with folly:

-Job 4:18

We've underlined the key words in this passage: "angels" and "folly." Most readers may quickly overlook this word "folly," as it's not a word commonly used in modern English – and when it is used, it doesn't carry with it the same connotations as it did in the Elizabethan period of Early Modern English (the era in which the King James Version was written).¹

In modern English, we may think of "folly" as referring to "silly behavior." However, let's be clear that in KJV English, it's used to describe serious, illicit sexual activity. Ryan Pitterson writes the following concerning this subject.

The word "folly," which is translated from the Hebrew "nebalah," is commonly defined as "senseless; or disgraceful." While dictionary definitions are important, the primary source for the meaning of a word is the context in which it occurs. In the King James Version of the Old Testament, "folly" is most often used to describe sexual sin.²

It is enlightening to look at several examples of how "folly" is used in the KJV Old Testament.

And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

And when Shechem the son of Hamor the Hivite, prince of the country, saw her, **he took her, and lay with her, and defiled her.**

And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought **folly** in Israel in **lying with Jacob's daughter:** which thing ought not to be done.

-Genesis 34:1-2, 7

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Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought **folly** in Israel, to **play the whore** in her father's house: so shalt thou put evil away from among you.

-Deuteronomy 22:21

Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, **Bring forth the man that came into thine house, that we may know him.**

And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this **folly**.

-Judges 19:22-23

And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.

And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do anything to her.

And when she had brought them unto him to eat, he took hold of her, and said unto her, **Come lie with me, my sister.**

And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this **folly**.

-2 Samuel 13:1-2, 11-12

From looking at these instances, we can see that rape, fornication, and incest are three prominent contexts in which “folly” is used in the King James Old Testament – three examples of illicit sexual activity. With this in mind, we can then look back to our original passage (Job 4:18 – “his **angels** he charged with **folly**.”) and recognize that when you let scripture interpret scripture, the Bible itself confirms that a group of angels committed illicit sexual activity, providing a strong confirmation of our understanding of Genesis 6.

Let's now skip ahead to the New Testament and focus on several significant complimentary passages that also validate the angel view of Genesis 6.

Jude 1:6-7

First, we will look to the book of Jude, which provides one of the principal complimentary passages on the angelic seduction of human women and subsequent rise of the Nephilim. Actually, this passage even includes within it a key to answering the question of how an angel from heaven could produce a child with a human woman. In Jude 1:6-7, we read the following.

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 Gomorrah, 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 1:6-7

This passage describes a certain group of angels that “kept not their first estate, but left their own habitation.” This same group of sinful angels is now described as being imprisoned in “everlasting chains under darkness” until their final judgment. Interestingly, Jude assumes that the readers are already familiar with who these angels are. In other words, he’s clearly alluding to the storyline of the fallen angels first mentioned in Genesis 6, which everyone during his day was familiar with.

This is made even plainer in the next verse, which identifies the sinful activity these angels were committing – which resulted in their imprisonment. It says they were committing fornication (or illicit sexual activity) and going after “strange flesh” – much like what was happening at Sodom and Gomorrah.

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We will look deeper into this issue of what really may have been happening at Sodom and Gomorrah later in our study – but for now, let's just say the reference to these cities may have closer ties to Genesis 6 than most realize. Let's not overlook the fact that the men of Sodom also wanted to have sexual relations with angels – the angels that came to visit Lot (Genesis 19:5). Again, we will discuss that in more depth later. But for now, let's further break down this passage in Jude.

The phrase “first estate” (in “the angels which kept not their **first estate**”) refers to their beginning or their origin – the Greek word *arché* (Strong’s #G746).³

In other words, these angels abandoned their original position as holy angels of God in heaven. It then says that they left this position by leaving their “own habitation.” As we will see, this word “habitation” is the key we referenced earlier that helps us answer the question of how an angel can come together with a human woman and produce offspring. This word translated as “habitation” is the Greek word *oikétérion* (Strong’s #G3613), and means a dwelling place, a habitation, or an abode.⁴

But here’s the key: this word *oikétérion* is only used twice in scripture. The only other place where it’s found is 2 Corinthians 5:2, which metaphorically describes the glorified, heavenly body that a born-again believer will one day receive in the resurrection. 2 Corinthians 5:1-6 reads:

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our **house** [*oikétérion*] which is from heaven:

If so be that being clothed we shall not be found naked.

For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

-2 Corinthians 5:1-6

The apostle Paul uses the Greek word *oikétérion* (translated as “house” in Verse 2) to describe the future resurrection body that we, as believers, will receive. Ryan Pitterson further connects the dots for us, writing the following.

The Apostle Paul, under the Holy Spirit’s inspiration, explains that for Christians the flesh bodies we are born with pale in comparison to the heavenly bodies we will receive at the Rapture when all believers are translated. This celestial body is immortal and does not contain the sin nature that all human beings have inherited from Adam. So, the ‘house’ that Paul desires is the same “habitation,” or “*oikétérion*” that the angels who sinned chose to desecrate to pursue their sinful schemes.⁵

The late Chuck Missler, a well-known Bible teacher and author, puts it this way.

The very term *oikétérion*, alluding to the heavenly body with which the believer longs to be clothed, is the precise term used for the heavenly bodies from which the fallen angels had disrobed.⁶

Scripture is very clear that the angels were able to leave their original heavenly bodies and manifest themselves in bodies that were physical. Later in our study, we will look further into this in order to see what the Bible has to say about angels having “seed” and being able to physically interact with humans in different ways. So, the sinning sons of God who left their “habitation” to go after “strange flesh” received the punishment of being reserved in chains of darkness until the day of judgment.

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The renowned twentieth century Bible scholar Arthur W. Pink summarizes our position in the following comment concerning this passage in Jude.

The reference in Jude to the angels leaving their own habitation appears to point to and correspond with these “sons of God” (angels) coming in unto the daughters of men. Apparently, by this means, Satan hoped to destroy the human race (the channel through which the woman’s Seed was to come) by producing a race of monstrosities. How nearly he succeeded is evident from the fact that with the exception of one family, “all flesh had corrupted his way upon the earth” (Gen. 6:12). That monstrosities were produced as the result of this unnatural union between the “sons of God” (angels) and the daughters of men, is evidence from the words of Genesis 6:4: “There were giants in the earth in those days.”⁷

So, we can see that this passage in Jude is a clear New Testament confirmation of the “angel view” of Genesis 6. But the New Testament continues to give us further confirmation of this in several other key verses.

2 Peter 2:4-9

Next, we will look to the book of 2 Peter, which gives us a second key complimentary passage describing the illicit union between the fallen angels and human women. 2 Peter 2:4-9 reads:

For if God spared not the angels that sinned, but cast them down to hell [*tartaroō*], 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 Gomorrah into ashes

condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

And delivered just Lot, vexed with the filthy conversation of the wicked:

(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

-2 Peter 2:4-9

In this similar passage, we again see a mention of a group of angels who sinned and received the punishment of being imprisoned in chains of darkness until the judgment. And in the verses that follow, like the passage in Jude, we again find a reference to Sodom and Gomorrah. But this passage even more clearly links these angels to the days of Noah and the Genesis 6 context. We see this in Verse 5, as it immediately refers to God's destruction of the "old world" through the judgment of the Flood.

But there's an additional point of significance that we must make note of from this passage. As mentioned, the Greek word translated "hell" in this passage is the word *tartaroō*, from the root word Tartaros, or Tartarus (Strong's #G5020) – and it provides us with another unique clue.⁸

First, we should note that this is the only place in scripture where this Greek word is used. This word has been variously translated in our English Bible versions; for example, the *New English Bible* translates it as "the dark pits of hell," the *Revised Version* has it as "pits of darkness," and the *New International Version* says "gloomy dungeons." In all of these translations, depth and darkness are the distinctives of Tartarus.

Normally, when, for instance, the KJV uses the word "hell," it is translated from the Greek word *hadés* (Strong's #G86). Hades refers to the resting place of the dead and place of departed souls/spirits.⁹

So then, why doesn't the Bible use Hades to describe this place of

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imprisonment for the fallen angels (instead of Tartarus)? And if Tartarus is only used this one time in the Bible, can we know what this term refers to? Actually, the answer to the second question is “yes,” we *can* know what this word means – and learning what it means will answer the first question of why the Bible uses this term here.

What did the word Tartarus mean to the ancient Greeks? The late author, researcher, and pastor I.D.E. Thomas tells us that this word was used by the ancient Greek poets, such as Homer.

When Homer used the word [Tartarus] he gave it the meaning of subterranean. Hades was the place where the souls of departed men awaited the coming judgment, but Tartarus was a much deeper and darker abyss and reserved specifically for fallen angels.¹⁰

In Greek so-called mythology, **Tartarus is the abyss described as a place lower than Hades where the Titans had been imprisoned.** Who were the Titans? According to the Greek legends, the mighty Titans were a powerful race that ruled the world before the Olympians, in the time of the Golden Age of men. They were known as being immortal giants of incredible strength, and they possessed knowledge of advanced technology, or what the mortals would have called “magic,” which they brought to earth. They are also known as the “elder gods.”^{11 12}

The legends of giant Titans, Olympians, gods and demigods (half god/half human) were considered by the Greeks to be based on an actual core of real history. The Greeks believed these legends and actually worshipped many of these figures as deities.

But the point here is that Peter, the writer of the passage we’re examining in 2 Peter, living in a Greco-Roman world and writing in Greek, certainly knew the difference between Hades and Tartarus. Specifically choosing the word Tartarus describes another more specific place of punishment other than Hades. In other words, in this passage, Peter was deliberately linking the account of the sons of God/Nephilim in Genesis 6 with the events of Greek so-called

mythology (which we propose is actually just a perversion of the Genesis 6 story). These were the “mighty men of renown” spoken of in Genesis 6:4 – men whom the Greeks viewed as gods.

As we will discuss further ahead in more detail, it is eye-opening to recognize that all of the ancient cultures have legends echoing these same concepts of heavenly beings called “gods” descending to earth, having relations with human women, and introducing advanced technology to mankind. Just as we find countless ancient cultures that record a legend of a great Deluge afflicting the planet, we find the story of the Nephilim reflected in numerous ancient cultures worldwide. Based on the Biblical record, it seems as though these so-called legends are actually based on a core of truth, and actually substantiate the Genesis 6 account. We will provide ample evidence of this in a later chapter.

1 Peter 3:18-20

For our third complimentary passage, we look to the book of 1 Peter, which provides us with another witness of the Genesis 6 event, and clearly connects with the common themes of the first two passages we looked at. 1 Peter 3:18-20 reads:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, 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 Peter 3:18-20

In this third passage, we find a reference to “spirits” who are currently in prison, and Peter identifies these spirits as being disobedient during the pre-Flood days when Noah was preparing the ark. Psalms 104:4 and then Hebrews 1:7 which quotes it, identify angels as

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being spirits (“who maketh his angels spirits”). Clearly, this is yet another reference to the angels who sinned and are now imprisoned – as Peter said in the previous passage we looked at – in Tartarus, and as the first two passages both said – in chains of darkness until the judgment. Clearly, these three passages we’ve examined are all referring to this same event – the sons of God who fell and sinned with women in Genesis 6.

But in this passage, Peter says that Jesus at one point actually went to this prison to “preach” to these spirits. What does this mean?

Peter is describing Christ’s time in the underworld during the time after His crucifixion and prior to His resurrection. The Greek word translated “preach” here actually means “to herald, or publicly declare.” It doesn’t mean that Jesus preached the gospel to them so that they could be saved. Instead, Jesus, while His body lay in the grave, went to Hades and proclaimed His victory to the fallen angels imprisoned there! They had lost, and He had won – and their ultimate fate was sealed!¹³

Another passage that appears to confirm this understanding is found in 1 Timothy 3. In this passage, it confirms that God, in His manifestation as the Son, was “seen of angels.”

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, **seen of angels**, preached unto the Gentiles, believed on in the world, received up into glory.

-1 Timothy 3:16

It would seem that when this passage mentions Jesus being “seen of angels,” it is referring to Jesus’s descent into Tartarus to announce His victory. And why would Jesus need to make such an announcement? The book of Philippians describes the exaltation of Jesus after His victory on the cross.

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, **and things under the earth;**

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

-Philippians 2:8-11

When this passage mentions “things under the earth” confessing the Lordship of Jesus, what could it be referring to? It clearly seems to be a reference to the underworld, which the Bible often describes as being somewhere down “within” or “underneath” the earth.

While imprisoned in underworld in Tartarus, (or the deep abyss or bottomless pit) awaiting their judgment, the sinful sons of God were completely unaware of what was happening up on the earth’s surface until Jesus showed up to herald His victory and the redemption of all humanity through His death on the cross! Whether it was at that moment or in the future, these fallen angels will also bow before Him! The more you begin to understand the circumstances surrounding Genesis 6 and the Nephilim, the more the dots of scripture become connected.

And so, after looking at these three complimentary passages in detail (found in Jude, and 1 and 2 Peter), it should be clear to us that the New Testament absolutely corroborates the interpretation of Genesis 6 that we are advocating. In fact, if these verses are not describing the angels that fell in Genesis 6, to which angels are they then referring? The Bible gives us no indication that any of the other angels that fell with Satan are imprisoned anywhere. If all of the fallen angels were imprisoned, then who are the fallen angels described in scripture as being active in the world?

For example, in Daniel Chapter 10, we are told that the moment Daniel began to pray, God sent an angel to minister to him – yet, the angel tells us that he was opposed and held up for twenty-one days by the “prince of Persia” – referring to a fallen angelic entity that controlled the kingdom of Persia. Additionally, in Ephesians 6:12 we

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are told that we battle against ranks of fallen angels who, under Satan's leadership, exert their wicked influence over the earth.

For we wrestle not against flesh and blood, but against **principalities**, against **powers**, against the **rulers of the darkness of this world**, against **spiritual wickedness in high places**.

-Ephesians 6:12

The fallen angels referred to here are not “chained” anywhere. They will ultimately be defeated, but as of now, they’re able to move around and influence life on earth – which is why we face spiritual warfare in our Christian walk. If they were all chained in prison, earth would be a much more wonderful and godly place!

So, the point is, if you’re hesitant to accept what’s being taught in this study, it is on you then to explain the identity of the fallen angels imprisoned in Tartarus described in Jude and 1 and 2 Peter. In addition, you also need to explain the passage in Job that describes the “folly” of the angels – referring to illicit sexual activity.

Clearly, the only explanation is that these fallen angels bound in chains of darkness are the sons of God who fell and committed sexual sin with human women as described in Genesis 6. There is no other coherent Biblical explanation.

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CHAPTER 8

THE “SONS OF SETH” VIEW

Throughout this study, we have endeavored to present the Biblical view of what was happening back in Genesis 6 with the sons of God entering into relations with human women. In an earlier chapter of our study, we touched on the subject of Biblical hermeneutics (or methods of interpretation). We discussed the foundational principles of properly interpreting the text of the Bible – including the need to take the text literally unless the text itself makes it obvious that a figure of speech is being used. We also mentioned the fact that the Bible is the best interpreter of itself. In other words, we should not feel free to impose our own interpretations on a particular passage when the Bible clearly defines it elsewhere. These are some of the foundational principles of sound Biblical hermeneutics.

When we utilize these principles and apply them to Genesis 6:4, the only resulting interpretation that demonstrates coherence is the one we've been advocating thus far – that the sons of God should be understood as angels, and that they married and had sexual relations with human women, producing a hybrid offspring of giants that the Bible calls the Nephilim. But as clear as this is, we should recognize the existence of a prominent, alternative view of Genesis 6:1-4, which we need to more closely address.

First, we should point out that even if you've grown up in a Christian church, there's a very good possibility that the information we're presenting in this study is new to you. If you fit this description, you may be wondering "Why haven't I heard this before?" The answer is that, unfortunately, around the fifth century AD, an alternative view (referred to as the "Sons of Seth view") became prevalent.

The popularity of this newly proposed Sons of Seth view of Genesis 6:1-4 eventually surpassed the earlier traditional "angel view" for which we're advocating. This alternative view then became accepted by the mainstream (Catholic) Church at the time, and has remained the dominant – and in many cases the only – view taught in many churches and seminaries today. This is especially true in Catholic and Reformed circles. In this chapter, we will take a deeper and more critical look at this interpretation and see if it holds up to scrutiny.

So, what is this "Sons of Seth" view, and what exactly does it claim? Steve Schmutz, writing in a multi-part series on this topic, summarizes this view as follows.

Its premise rests on the claim that the "sons of God" in Genesis 6:1-4 were ordinary men from the "godly line of Seth," and the "daughters of men" were ordinary women from the "ungodly line of Cain." In other words, the first gender group was righteous and the second gender group was unrighteous. The assumption is, they were alike in their physical nature, though different in their spiritual one. This theory argues that the joining of these two genetically homogenous groups of humans produced offspring of such deviant character and unnatural physical proportions that God was compelled to wipe the slate clean.¹

So, the Sons of Seth view really boils down to an attempt to substitute subjective meanings for clear Biblical terms in Genesis 6:4. Let's review this passage before we look deeper into this.

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

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children to them, the same became mighty men which were of old, men of renown.

-Genesis 6:4

Make note of the phrase “sons of God” (which in an earlier article, we clearly defined as “angels,” based upon how this term is always used elsewhere in scripture). Also make note also of the phrase “the daughters of men.” Proponents of the Sons of Seth view subjectively define the phrase “sons of God” to mean the supposedly righteous “sons of Seth” (a group the Bible never even mentions as existing). They then also subjectively define the phrase “daughters of men” to mean the supposedly wicked “daughters of Cain” (whom the Bible also never mentions). Of course, this is not at all what the text reads, and it contradicts how the phrase “sons of God” is clearly defined elsewhere in scripture!

Earlier in our study, we conclusively showed that “sons of God” (*benei ha elohim*) always means angels in the Hebrew scriptures. “Daughters of men” is the translation of the Hebrew *benoth ha adam* (or “daughters of Adam”).²

The text gives no indication that these are specifically daughters of Cain, nor does it say they’re wicked. Instead, by the Hebrew reading – “daughters of Adam” – the intention of the text is obviously to refer to the general population of mankind. There is no way (in Hebrew or in English) to interpret it to mean the daughters of a particular subset, such as those of Cain. This is why the Bible translators rendered it simply as “daughters of men” in English.

And so, it is easy to see how the proponents of this view have to radically alter the Biblical text and infer completely different meanings in order to establish their interpretation. In other words, they rely on eisegesis instead of exegesis. They read their predetermined interpretation into the text rather than relying on the text to form their interpretation.

Also, make note of the fact that proponents of this view fabricate a scenario in which the sin being described in Verse 4 is the failure to maintain separation between “believers” and “unbelievers”. However,

again, the text simply does not say that! First of all, it's important to note that nowhere in scripture does it state that the descendants of Seth were godly and the descendants of Cain were ungodly. This is a total assumption made by the Sons of Seth interpreters. Furthermore, the Biblical record doesn't require "separation" until much later in Genesis!

They then attempt to create a scenario in which these two fictional groups intermarried, producing the Nephilim. According to their view, these alleged groups were not supposed to marry, but did. In other words, righteous people marrying unrighteous people can somehow produce Nephilim giants. As you can surely see already, this interpretation goes far beyond poor exegesis and finds its way into pure absurdity.

So then, how did this Sons of Seth view originate? In the centuries following the Apostolic era, the growth of Christianity brought the Old Testament into the pagan Gentile (or non-Jewish) nations. When this took place, it brought about a clashing of religious and philosophical worldviews that gave rise to many attacks of pagan Greco-Roman philosophers against Christianity and the Bible. This in turn gave rise to the era of the Christian apologists – early Church fathers who attempted to provide a defense of Christianity against these attacks.³

One of the ways some of the pagan critics began to attack the Old Testament was by focusing on the Genesis 6 story, which at that time was universally understood by Jews and Christians to describe the cohabitation of angels with human women. The Sons of Seth view then surfaced as a way for the apologists to fend off these attacks and provide an alternate explanation of these "uncomfortable facts" of Genesis 6. But let's emphasize that this in itself is proof that the "angel view" was the original! The traditional Jewish understanding was always the "angel view" – and then the earliest Christians (which of course, first arose as a sect of Judaism) also upheld this view. Author Bryan Huie echoes this historical fact, writing:

The first and oldest belief is that "the sons of God" were fallen angels who consorted with human women, producing giant offspring called

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Nephilim. This view was widely held in the Judaic world of the first century, and was supported by many of the [Christian] “Ante-Nicene Fathers,” including Justin Martyr, Clement of Alexandria, Tertullian, Irenaeus, and Eusebius.⁴

Schmutzter adds to this perspective, stating:

Early Church fathers such as Justin Martyr, Irenaeus, Clement of Rome, Lactantius, and Ambrose were proponents of [the angel view] in their own writings. The historical record is clear enough to suggest that a straightforward reading and interpretation of Genesis 6:1-4 was the official position of the early Church up through the fourth century. This is even recorded in Volume 8 of The Ante-Nicene Fathers.⁵

But like we said, as Christianity began to spread into the pagan world, subjects like Genesis 6 became fodder for the attacks of pagan critics. They viewed the traditional “angel view” as ridiculous, and used it to disparage Christianity and the Bible. Chuck Missler summarizes these attacks of the pagan critics and the subsequent development of the Sons of Seth view.

Celsus and Julian the Apostate used the traditional “angel” belief to attack Christianity. Julius Africanus resorted to the Sethite interpretation as a more comfortable ground. Cyril of Alexandria also repudiated the orthodox “angel” position with the “line of Seth” interpretation. Augustine also embraced the Sethite theory and thus it prevailed into the Middle Ages. It is still widely taught today among many churches who find the literal “angel” view a bit disturbing.⁶

Let’s back up a bit and focus on Julius Africanus, who seems to be the first to advocate the Sons of Seth theory. As we read the following quote of what he stated, notice how he (in typical fashion of the apologists) abandons the literal interpretation in order to embrace an allegorical interpretation that feels “more comfortable.”

When men multiplied on the earth, the angels of heaven came together with the daughters of men. In some copies I found “the sons of God.” **What is meant by the Spirit, in my opinion**, is that the descendants of Seth are called the sons of God on account of the righteous men and patriarchs who have sprung from him, even down to the Saviour Himself; but that the descendants of Cain are named the seed of men, as having nothing divine in them, on account of the wickedness of their race and the inequality of their nature, being a mixed people, and having stirred the indignation of God. But if it is thought that these refer to angels, we must take them to be those who deal with magic and jugglery, who taught the women the motions of the stars and the knowledge of things celestial, by whose power they conceived the giants as their children, by whom wickedness came to its height on the earth, until God decreed that the whole race of the living should perish in their impiety by the deluge.⁷

Let’s take note that in the beginning of this quote, Julius Africanus implies that some copies of Genesis that he had access to in the first several centuries AD actually read “angels of heaven” in place of “sons of God” – demonstrating the universality of the angel view in antiquity. But we then see the way he interjects his interpretive technique of allegorism because he doesn’t like the conclusion that a literal interpretation brings. Notice how he says, “what is meant by the Spirit”.

In other words, the allegorist believes it’s his duty to ignore the plain meaning of the text and instead substitute a meaning of his own choice. This is the main problem with an allegorical hermeneutic – the control is in the hands of the interpreter’s subjective imagination instead of in the actual words of the author.

Huie expands upon this history even further, specifically focusing on how the early Church father Augustine’s embracing of the Sons of Seth view resulted in its formal acceptance by the Catholic Church, and its subsequent dominance in the mainstream even up to the present-day.

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[The Sons of Seth view] is one which was advocated by Saint Augustine, the Catholic Bishop of Hippo. He rejected the concept of the fallen host having committed fornication with women. In his early fifth century book *The City of God*, he advanced the theory that “the sons of God” simply referred to the genealogical line of Seth, who were committed to preserving the true worship of God. He interpreted Genesis 6 to mean that the offspring of Adam through Seth were “the sons of God,” and the offspring of Adam through Cain were “the daughters of men.” He wrote that the problem was that the family of Seth had interbred with the family of Cain, intermingling the blood-lines and corrupting the pure religion. This view has become the dominant one among most modern biblical scholars.⁸

Remember that it was also Augustine (in his famous book *The City of God*) who embraced and advocated for the allegorical interpretation of much of the Bible (instead of a literal hermeneutic). Although much of his allegorization was aimed at reinterpreting prophetic portions of scripture, he also used this method to interpret passages that he found uncomfortable or dissatisfying. His views were then embraced by the Catholic Church at large, and the Sons of Seth view became the mainstream interpretation going into the Middle Ages.

Even the great Reformers Martin Luther and John Calvin failed to reexamine this error, and consequentially, this view found its way into the teachings of the Protestant churches. Most of the denominations that are an outworking of the Reformation still hold to this view, stemming from the Catholic tradition that the Reformers failed to reexamine.⁹ So, unfortunately, the Sons of Seth view is still widely taught in churches today, with many people simply being unaware that any alternative even exists.

Let’s now review thirteen key points (many of which we’ve already touched upon) that highlight the problems with the Sethite theory and summarize why this view should be rejected.

#1 – The text simply doesn’t say what the Sons of Seth view would require. Substantial liberties must be taken with the literal text to

propose the “Sethite” view. In the Old Testament, the term “sons of God” is never used to refer to human beings, and certainly never to “believers” or “the righteous.” Interpreting it to mean “righteous sons of Seth” is based on subjective inference, not the text.

#2 – Seth was not God, and Cain was not Adam. The “Daughters of Adam” does not mean the descendants of Cain, but rather, the whole human race is clearly intended. It is clear from the text that these daughters were not limited to a particular family or subset, but were, indeed, from (all) the *benoth ha adam*, or the “daughters of Adam”. Interpreting it to mean “daughters of Cain” is based on subjective inference, not the text.

#3 – There is no Biblical mention of “daughters of God” or “sons of Adam”. Were the sons of Seth only attracted to the daughters of Cain? Were the daughters of Seth so unattractive? In other words, why does it only go one way with the genders (only sons of Seth with daughters of Cain and not the other way around)?

#4 – The concept of separate “lines” itself is suspect and contrary to scripture. There is no Biblical suggestion that the lines of Seth and Cain kept themselves separate, nor were even instructed to. The injunction to remain separate was given much later, and was given to Israel upon entry into Canaan (an area that the Bible tells us happened to be filled with Nephilim descendants, according to Numbers 13:33).

#5 – The inferred godliness of Seth’s descendants cannot be substantiated. There is no evidence that the line of Seth was godly. To the contrary, the son of Seth himself was Enosh, about whom there is textual evidence that rather than having a reputation for righteousness, he instead seems to have initiated the profaning of the name of God. Genesis 4:26 is likely mistranslated in many English Bibles; According to virtually every early Jewish source (for example, Targum of Onkelos, Targum of Jonathan ben Uzziel, Kimchi, Rashi, Maimonides, et. al.), Enosh initiated the *profaning* of God, not “calling

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upon” God as many translations render it. The early Christian scholar Jerome also testified that the Jews of his day believed this as well.¹⁰ So, there is no evidence that Seth’s line was godly – but to the contrary, there is Biblical evidence that his own son actually warranted special mention in the Genesis record for his wickedness in profaning God.

#6 – The inferred wickedness of Cain’s descendants cannot be substantiated. Cainites were not necessarily wicked. Yes, as we know, Cain murdered his brother, but when looking at his genealogy, it is clear that his descendants had the name of God (*El*) in their names (“Mehujael” and “Methusael” as we see in Genesis 4:18). It is possible that Cain was a repentant believer! At the very least, we don’t know for sure, and to imply that all of his descendants were godless is reading into the text instead of drawing out from the text.

#7 – What made Noah’s genealogy in Genesis 6:9 so distinctive? If he is described as being “unblemished” in this passage, what is everyone else “blemished” by? Proponents of the Sons of Seth theory are forced to believe that if separation is the issue here, then everyone else on the planet was “corrupted” by the intermarrying of so-called “believers” and “unbelievers”, which caused God to destroy the planet in a worldwide Flood! Think about that for a moment. That is the “Sunday-school” level of Bible interpretation that causes so many to view God as a cruel mass-murderer.

#8 – If you assume the Sons of Seth theory is true, then who are the Nephilim? In other words, a believer marrying an unbeliever and then having children doesn’t produce giants! Their offspring isn’t going to be genetically distinctive! From where then did this unique group called the Nephilim originate? And how are they then also found inhabiting the Land of Canaan after the Flood? Even if you accept that there were so-called “righteous sons of Seth” and “wicked daughters of Cain” living as distinct groups before the Flood, you of course cannot claim them as still being around after the Flood. So again, what

produced the post-Flood Nephilim giants? The Sons of Seth view has no satisfactory answer for this. And again, this simplistic Sethite view is another cause for people to view God as some sort of genocidal ethnic-cleanser, as the Israelites were given instructions to wipe out entire people groups in Canaan.

#9 – Who are the angels that are described in Job 4:18 – which describes a certain group of angels as being charged with “folly” (in the KJV)? Since the Bible self-interprets that “folly” is an antiquated way of referring to illicit sexual activity (cf. Genesis 34:1-2, 7; Deuteronomy 22:21; Judges 19:22-23; 2 Samuel 13:1-2; 11-12) then this passage in Job clearly supports the angel view of Genesis 6.

#10 – Given the Sons of Seth theory, who then are the imprisoned angels described in 1 Peter, 2 Peter and Jude? Here, we have three clear New Testament confirmations of the angel view of Genesis 6 (which we demonstrated in an earlier chapter). If the Sethite view is correct, what did these angels do to get imprisoned, and where does the Bible tell us about this? The authors of these passages wrote them assuming their audiences were well aware of the context. The only context provided earlier in the Bible is the Genesis 6 story, which was well-known by not only the Jewish culture, but all ancient cultures worldwide. Proponents of the “Sethite” theory have nothing to which they can ascribe these New Testament passages.

#11 – All of the ancient Greek and Hebrew sources are in agreement that the Nephilim were the offspring of angels and women. What evidence can those who believe in the Sons of Seth theory use to refute this unanimous agreement? And why does the Sons of Seth view only seem to date back to Julius Africanus at the earliest (who lived during the second and third centuries AD)? ¹¹

#12 – How could a God who calls all people to repentance, and who is willing to forgive even the most depraved sinners and cultures (think Nineveh in the book of Jonah) issue forth mandates to systematically

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wipe out certain tribes, as in Canaan? God judges nations, but scripturally, only seems to order their complete annihilation when His natural order is violated in a way that threatens His ultimate plan to save mankind.

#13 – All of the world’s ancient cultures share similar stories of gods, angels, star people, etc., coming to earth early on in history and mating with women (as we will discuss further ahead in our study). How is this story so universally agreed upon if it was really just wicked people marrying righteous people?

In sum, these thirteen points completely dismantle the Sons of Seth view of Genesis 6:4. When proponents of this theory make their case, they do not and cannot provide scriptural support or exegesis in the way we have throughout this study. In fact, to this point our study has been solely focused on the proper scriptural exegesis of Genesis 6:4. Proponents of the Sethite view do, however, offer several claims that are intended to puncture the angel view. We will handle these objections further ahead in our study.

Now that we’ve established some of the basic points of Biblical evidence supporting the angel view, and have now deconstructed the opposing view, in the next chapter, we will further support the “angel view” by examining the writings of the ancient Jews and early Church fathers. You will see just how overwhelming the ancient agreement was concerning Genesis 6.

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CHAPTER 9

ANCIENT EXTRA-BIBLICAL CONFIRMATION

In this chapter, we will continue to establish the accuracy of the angel view of Genesis 6 by demonstrating the overwhelming agreement of the ancient Jewish and Christian sources. If the view we are presenting in this study is correct – that the sons of God in Genesis 6 were fallen angels who came to earth, intermixed with human women, producing a race of hybrid giants called Nephilim – then we should find ample and overwhelming testimony in the ancient writings confirming this. As you will see, that is exactly what we do find.

We will split these accounts into two groups. First, we will examine the accounts of the ancient extra-Biblical Jewish writings as well as the testimony of ancient Jewish historians and writers. We will then examine the accounts of the early Christian Church fathers.

Early Jewish Corroboration

When we examine the ancient Jewish religious writings and Jewish historians and philosophers from the Second Temple period, it becomes clear that the ancient Jews always understood Genesis 6:1-4 to mean that fallen angels took human wives and produced a hybrid

giant offspring. There was no other possibility in the most ancient of sources.

Note: The Second Temple period is the time between the rebuilding of the Jewish Temple in the late sixth century BC and its destruction by the Romans in 70 AD.¹

Let's examine a number of examples.

The Book of Enoch
(c. second century BC)

The Book of Enoch (also called I Enoch) is thought by scholars to be a collection of Jewish pseudepigraphal writings by various authors, which scholars believe dates to at least the second century BC (pseudepigraphal means a falsely attributed work – or in other words, a book whose name does not reflect the true author). Whether or not this book is truly the product of writings coming from the Biblical character called Enoch is beside the point for our purposes here. It was well-known by Jews living around the time of Christ, and was also well-known to the early Church. In fact, the New Testament author Jude, the brother of Jesus, seems to quote *Enoch* 1:9 in Verses 14 and 15 of his epistle – verifying that at least some of the content of Enoch is accurate.²

The Book of Enoch, fragments of which have been found in the Dead Sea Scrolls, deals primarily with the fall of the Watchers (the angels that fell and committed sin with women) – expanding on the story that Genesis 6 only briefly alludes to. It was also viewed favorably by a number of early Christian writers such as Irenaeus, Clement of Alexandria, and others. However, it was never universally accepted as inspired scripture by either the Christian or Jewish communities.³

Enoch 6:1 records the transgression of the angelic “Watchers” that Genesis 6 introduces.

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And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And **the angels, the children of the heaven**, saw and lusted after them, and said to one another: “Come, let us choose us wives from among the children of men and beget us children.” And Semjaza, who was their leader, said unto them: “I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.” And they all answered him and said: “Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.” Then sware they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokablel, Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens.⁴

The Book of Jubilees (c. second century BC)

The Book of Jubilees, probably written in the second century BC, is an ancient Jewish work that gives an account of the Biblical history of the world from creation to Moses. It is divided into periods (or “Jubilees”) of forty-nine years. For the most part, the narrative follows the familiar account in Genesis, but with some additional details.⁵ It says the following regarding Genesis 6.

And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that **the angels of God** saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants. And lawlessness increased on the earth and all flesh corrupted its way,

alike men and cattle and beasts and birds and everything that walks on the earth – all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually. And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes. And He said that He would destroy man and all flesh upon the face of the earth which He had created.⁶

The Genesis Apocryphon

(c. third century BC – first century AD)

The Genesis Apocryphon, one of the texts written in Aramaic uncovered among the Dead Sea Scrolls, also contains references to the angels interbreeding with human women.⁷

In this text, a conversation between Lamech, the father of Noah, and his wife Batenosh is detailed. Lamech questions his wife because he thinks the conception of Noah was the product of either an angel or one of their offspring, a Nephilim. Although this work is fragmentary, enough of it is preserved for us to clearly see this. Column 2 reads as follows.

Then I considered whether the pregnancy was **due to the Watchers and Holy Ones**, or [should be ascribed] to the Nephil[im], and I grew perturbed about this child.

Then I, Lamech, became afraid and went to Batenosh, [my] w[ife] ... saying, “Dec]lare [to me] by the Most High, by the Lord of Greatness, by the E[ternal] King [whether the child comes from the] **heav-
enly beings!** Everything will you truthfully tell me, whether [...] you will tell me without lies: is this [...] swear] by the Eternal King until you speak truthfully to me and not with lies [...].” Then Batenosh my wife spoke with me forcefully. [She we]pt and said, “O my brother and master, recall for yourself my pregnancy [...]

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marital relations, and my breath within its sheath [?]. [Can] I truthfully [tell you] everything?" [...] then I was perturbed even more.

When Batenosh my wife noticed that my face had changed [its] expression [...] then she gained control of her emotion[s] and spoke with me. She said to me, "O my master and [brother, recall for yourself] my pregnancy. I swear to you by the Great Holy One, by the Ruler of Hea[ven] that this seed is yours, that this pregnancy is from you, that from you is the planting of [this] fruit [and that it is] **not from any alien, or from any of the Watchers, or from any heavenly bein[g].** Why has the appearance] of your face changed like this upon you? And [why] is it disfigured, and your spirit dejected like this? [... for I] tell you [this] truthfully."⁸

Philo of Alexandria (c. 20 BC – 40 AD)

Philo was a Hellenistic Jewish philosopher from Alexandria, Egypt whose writings are well known to us today. He is widely known for being among the first to attempt to fuse Hebrew religion with Greek philosophy. In fact, it is often acknowledged that Philo's methods influenced the later Christians who adopted the Alexandrian method of allegorical interpretation of scripture.

Many of these later figures, such as Augustine, who's book *The City of God* became the official treatment that systematized the allegorical method of interpretation, began to reject the angel view of Genesis 6. Instead of interpreting it literally according to what the text actually says, Augustine and others began to insert their own meaning and adopted the Sons of Seth interpretation.

But interestingly, Philo, who was arguably the originator of allegorism in relation to Biblical text, taught the plain, literal understanding of Genesis 6, which was the only view understood by Jews of his day and before. In fact, he wrote a treatise on the subject of Genesis 6 entitled *De Gigantibus*, or *On the Giants*, in which he conveyed the traditional ancient Jewish interpretation.^{9 10}

Concerning the identity of the sons of God, Philo wrote the following.

“And when the **angels of God** saw the daughters of men that they were beautiful, they took unto themselves wives of all them whom they chose.” Those beings, whom other philosophers call demons, Moses usually calls angels;¹¹

Flavius Josephus
(c. 37 – c. 100 AD)

Josephus was a first century Jewish priest, general, scholar, and historian who wrote valuable works on the Jewish revolt of 66-70 AD and on earlier Jewish history. His major books are *The Wars of the Jews*, *The Antiquities of the Jews*, and *Against Apion*.¹²

In his *Antiquities of the Jews*, Book 1, Ch. 3.1, Josephus records the following description of the Genesis 6 scenario.

For many **angels of God** kept company with women, and begat sons that proved unjust and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants.¹³

Further ahead in his book, Josephus then gives an account of the conquest of Canaan, and refers to the physical appearance of the Nephilim, providing us with some amazing information that apparently had been passed down in Jewish oral history. But even more, he tells us that the bones of some of these giants were still on display during his day. He writes as follows.

For which reason they removed their camp to Hebron; and when they had taken it, they slew all the inhabitants. There were till then left the race of giants, who had bodies so large and countenances so entirely different from other men, that they were surprising to the sight and

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terrible to the hearing. The bones of these men are still shown to this very day, unlike to any creditable relations of other men.¹⁴

So, these sources from Second Temple Judaism all clearly show that the common Jewish understanding at the time of Christ and before, was that the fallen angels had committed fornication with women in the period before the Flood – producing the Nephilim giants. Keep in mind that this was just a small handful of some of the more well-known examples – but many more could be provided.

Early Christian Corroboration

When we examine the writings of the early Church fathers and the records of other Christians from the first to third centuries AD, it becomes clear that the early Church also understood Genesis 6:1-4 to mean that fallen angels took human wives and produced a hybrid giant offspring. Let's examine a number of examples.

Irenaeus

(c. 125 – c. 202 AD)

Irenaeus was the bishop of the church located in what is now Lyons, France. He was born in Smyrna, in Asian Minor. Irenaeus is noted for his major work *Against Heresies*, which challenged the belief called Gnosticism that had threatened the early Church.¹⁵

Regarding Genesis 6, Irenaeus wrote:

And for a very long while wickedness extended and spread, and reached and laid hold upon the whole race of mankind, until a very small seed of righteousness remained among them and illicit unions took place upon the earth, since angels were united with the daughters of the race of mankind; and they bore to them sons who for their exceeding greatness were called giants. And the angels brought as presents to their wives teachings of wickedness, in that they brought them the virtues of roots and herbs, dyeing in colors and cosmetics,

the discovery of rare substances, love-potions, aversions, amours, concupiscence, constraints of love, spells of bewitchment, and all sorcery and idolatry hateful to God; by the entry of which things into the world evil extended and spread, while righteousness was diminished and enfeebled. Until judgment came upon the world from God by means of a flood, in the tenth generation from the first-formed [man]; Noah alone being found righteous.¹⁶

Justin Martyr
(c. 100 – c. 165 AD)

Justin Martyr was an early Christian apologist who was born in the Roman territory of Palestine. He is known for writing three famous documents which we still have today – *The First Apology*, *The Second Apology*, and *The Dialogue with Trypho*. Justin was eventually martyred along with his students under the reign of Marcus Aurelius.¹⁷

In his *Second Apology*, Justin wrote a commentary on the sons of God and the daughters of men in Genesis 6.

God, when He had made the whole world, and subjected things earthly to man, and arranged the heavenly elements for the increase of fruits and rotation of the seasons, and appointed this divine law – for these things also He evidently made for man – committed the care of men and of all things under heaven to **angels** whom He appointed over them. But the **angels** transgressed this appointment. and were captivated by love of women, and begat children who are those that are called demons; and besides, they afterwards subdued the human race to themselves, partly by magical writings, and partly by fears and the punishments they occasioned, and partly by teaching them to offer sacrifices, and incense, and libations, of which things they stood in need after they were enslaved by lustful passions; and among men they sowed murders, wars, adulteries, intemperate deeds, and all wickedness. Whence also the poets and mythologists, not knowing that it was the **angels** and those demons who had been begotten by them that did these things to men, and women, and cities, and nations,

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which they related, ascribed them to god himself, and to those who were accounted to be his very offspring, and to the offspring of those who were called his brothers, Neptune and Pluto, and to the children again of these their offspring. For whatever name each of the **angels** had given to himself and his children, by that name they called them.¹⁸

Clement of Rome

(c. 35 – 99 AD)

Clement, who was the bishop of the church in Rome in the first century, was a contemporary of the Apostle John. He is perhaps best known for his letter to the church in Corinth, often called 1 Clement, which is one of the oldest extant Christian writings outside the New Testament.¹⁹

The Clementine Homilies are a collection of writings that probably date to the second to third centuries AD, claiming to be a dialogue between Clement and the Apostle Peter. Scholars today do not believe these to have been actual writings of Clement, and they seem to well post-date Clement's life. However, it's important to us here in that it's an early document in Christian history that provides commentary on the subject of Genesis 6, demonstrating the beliefs of the early Church on this subject.

Homily 8, Chapters 12-15 include the following excerpts.

For of the spirits who inhabit the heaven, the angels who dwell in the lowest region, being grieved at the ingratitude of men to God, asked that they might come into the life of men, that, really becoming men, by more intercourse they might convict those who had acted ungratefully towards Him, and might subject every one to adequate punishment. When, therefore, their petition was granted, they metamorphosed themselves into every nature; for, being of a more godlike substance, they are able easily to assume any form.

...

But when, having assumed these forms, they convicted as covetous

those who stole them, and changed themselves into the nature of men, in order that, living holily, and showing the possibility of so living, they might subject the ungrateful to punishment, yet having become in all respects men, they also partook of human lust, and being brought under its subjection they fell into cohabitation with women; and being involved with them, and sunk in defilement and altogether emptied of their first power, were unable to turn back to the first purity of their proper nature...

...

For after the intercourse, being asked to show what they were before, and being no longer able to do so, on account of their being unable to do aught else after their defilement, yet wishing to please their mistresses, instead of themselves, they showed the bowels of the earth; I mean, the choice metals, gold, brass, silver, iron, and the like, with all the most precious stones. And along with these charmed stones, they delivered the arts of the things pertaining to each, and imparted the discovery of magic, and taught astronomy, and the powers of roots, and whatever was impossible to be found out by the human mind; also the melting of gold and silver, and the like, and the various dyeing of garments. And all things, in short, which are for the adornment and delight of women, are the discoveries of these demons bound in flesh.

But from their unhallowed intercourse spurious men sprang, much greater in stature than ordinary men, whom they afterwards called giants; not those dragon-footed giants who waged war against God, as those blasphemous myths of the Greeks do sing, but wild in manners, and greater than men in size, inasmuch as they were sprung of angels; yet less than angels, as they were born of women.²⁰

A description of the giants is also given in the *Recognitions of Clement*, Book 1, Chapter 29.

The giants, so called from of old, not dragon-footed, as the fables of the Greeks relate, but men of immense bodies, whose bones, of enormous size, are still shown in some places for confirmation. But

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against these the righteous providence of God brought a flood upon the world, that the earth might be purified from their pollution, and every place might be turned into a sea by the destruction of the wicked.²¹

Tertullian

(c. 150 – c. 225 AD)

Tertullian was a notable Christian apologist and prolific early Church writer who was born in the Roman province of Carthage in North Africa.²² In Tertullian's *Apology*, he spends much time discussing the Roman pantheon of gods and then says the following concerning the Genesis 6 account.

We are instructed, moreover, by our sacred books how from certain **angels**, who fell of their own flee-will, there sprang a more wicked demon-brood, condemned of God along with the authors of their race, and that chief we have referred to. It will for the present be enough, however, that some account is given of their work. Their great business is the ruin of mankind. So, from the very first, spiritual wickedness sought our destruction.²³

Furthermore, Tertullian refers to the bones of the giants, which he said were still in existence and could be seen at his time. In his treatise *On the Resurrection of the Flesh*, Chapter 42, Tertullian wrote:

There are the carcases of the giants of old time; it will be obvious enough that they are not absolutely decayed, for their bony frames are still extant. We have already spoken of this elsewhere.²⁴

Athenagoras

(c. 133 – 190 AD)

Athenagoras of Athens was a second century Christian apologist who developed a number of arguments against a number of pagan

accusations against Christianity.²⁵ With respect to Genesis 6, he wrote the following.

Just as with men, who have freedom of choice as to both virtue and vice (for you would not either honour the good or punish the bad, unless vice and virtue were in their own power; and some are diligent in the matters entrusted to them by you, and others faithless), so is it among the **angels**. Some, free agents, you will observe, such as they were created by God, continued in those things for which God had made and over which He had ordained them; but some outraged both the constitution of their nature and the government entrusted to them: namely, this ruler of matter and its various forms, and others of those who were placed about this first firmament (you know that we say nothing without witnesses, but state the things which have been declared by the prophets); these fell into impure love of virgins, and were subjugated by the flesh, and he became negligent and wicked in the management of the things entrusted to him. Of these lovers of virgins, therefore, were begotten those who are called giants.²⁶

Commodianus
(c. third century AD)

Commodianus was a Christian poet who is thought to have lived in the third century. Regarding the Genesis 6 story, he wrote the following.

When Almighty God, to beautify the nature of the world, willed that that earth should be visited by **angels**, when they were sent down they despised His laws. Such was the beauty of women, that it turned them aside; so that, being contaminated, they could not return to heaven. Rebels from God, they uttered words against Him. Then the Highest uttered His judgment against them; and from their seed giants are said to have been born. By them arts were made known in the earth, and they taught the dyeing of wool, and everything which is done; and to them, when they died, men erected images. But the Almighty, because

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they were of an evil seed, did not approve that, when dead, they should be brought back from death. Whence wandering they now subvert many bodies, and it is such as these especially that ye this day worship and pray to as gods.²⁷

Ambrose (339-397 AD)

Ambrose was the bishop of Milan and one of the most influential Christians of the fourth century. Among other things, he is remembered for his passionate defense of the deity of Christ against the Arian heresies.²⁸ He wrote the following about the Nephilim in Genesis 6.

“The giants [Nephilim] were on the Earth in those days.” The author of the divine scripture does not mean that those giants must be considered, according to the tradition of poets, as sons of the earth but asserts that those whom he defines with such a name because of the extraordinary size of their body were generated by angels and women.²⁹

We could keep going on, but undoubtedly, you get the point. When we examine the writings of the early Church fathers, apologists, and other Christian writers of the first several centuries, we can see that the early Church interpreted the “sons of God” in Genesis 6 in the way we are advocating in this study – that they were fallen angels who took human wives and conceived children with them.

While there is overwhelming support from Second Temple Judaism and early Church history concerning the angel view of Genesis 6:1-4, as time passed, both Christianity and Judaism began to distance themselves from it. Due to critics attacking this orthodox view, Christianity developed the “Sons of Seth” interpretation (as we discussed in the previous chapter), and Judaism began to interpret the “sons of God” as instead involving aristocrats marrying commoners, resulting in societal corruption. This is clearly seen in the later Jewish works –

such as the Targums, the modern version of the Book of Jasher, and others.

So, we hope this examination of ancient Jewish and Christian sources has informed your opinion regarding the antiquity of the angel view, further establishing it as the correct interpretation of Genesis 6:1-4.

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CHAPTER 10

FURTHER EVIDENCE – ORAL TRADITIONS AND MYTHS OF CULTURES WORLDWIDE

In the previous chapter of our study, we provided ample documentation of the testimony of Second Temple Judaism and early Christianity on the subject of Genesis 6:1-4 – revealing the uniform interpretation that it refers to fallen angels cohabiting with human women, producing a hybrid race of giants called the Nephilim. Based upon this widespread agreement in antiquity, which corroborates the clear teaching of the Bible, we believe that the angel view of Genesis 6 is firmly established.

However, in this chapter, we will add another layer of evidence on top of this, which will further galvanize its veracity. This additional layer will include an examination of the oral traditions and myths of a wide range of ancient peoples from around the world. We will find that the most ancient cultures from around the earth all share some unique points of commonality which support our interpretation of Genesis 6. The following quote by Bryan Huie is a good summary of what we will attempt to demonstrate in this chapter.

The idea that the Nephilim or giants were the offspring of the fallen host and human females was not unique to Judaism. This understanding was likely behind the Greek, Roman, and Egyptian mytholo-

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gies, as well as those of India and the near east. All these beliefs resulted not as mere inventions of fertile human imagination, but as a corruption of antediluvian truths which were distorted as their origin was forgotten over time.¹

I.D.E. Thomas puts it this way.

Another source of information is the abundance of myths, legends, folklore and fables that speak of “giants” upon the Earth in ancient times, and how there was sexual union between demigods from heaven and women from Earth. Many scholars believe that myths emerged from a kernel of historical fact. According to Andrew Thomas, mythology and folklore are “thought-fossils depicting the story of vanished cultures in symbols and allegories.”²

Author Malcolm South made reference to the pervasiveness of giants in the legends and histories of ancient cultures all over the world.

But “giants” occur in other legends and stories of the ancient world, beyond those of the Greeks, Norse, and Judaic peoples. We find them mentioned in astonishing numbers in the ancient Hindu books; they figure in the legends of the Siamese, the Indians, and the Mongols. They are humanoid, and of monstrous size... their origins recall those of the book of Enoch...³

But it’s not just modern scholars and researchers that make this connection. You may recall a quote we referenced in an earlier chapter from the well-known early Church apologist Justin Martyr speaking on this subject. He said the following.

Whence also the poets and mythologists, not knowing that it was the angels and those demons who had been begotten by them that did these things to men, and women, and cities, and nations, which they related, ascribed them to god himself, and to those who were

accounted to be his very offspring, and to the offspring of those who were called his brothers, Neptune and Pluto, and to the children again of these their offspring. For whatever name each of the angels had given to himself and his children, by that name they called them.⁴

So, the early Church fathers were also aware that the mythologies of pagan cultures were simply a spin on the events recorded in Genesis 6, in which they developed their own versions that incorporated elements of this story.

In the 1800s, Christian scholar G.H. Pember wrote:

The children of these unlawful connections before the flood were the renowned heroes of old: the subsequent repetition of the crime doubtless gave rise to the countless legends of the loves of the gods, and explains the numerous passages in the classics, as well as in ancient literature of other languages, in which human families are traced to a half Divine origin.⁵

Let's now begin to narrow our focus to examine the myths of several of these ancient pagan cultures. But as we do, it is important to keep in mind that although modern observers today view these ancient beliefs to be ridiculous myths and legends, to the ancients, this was both their history and their religion. This was their entire worldview, and they fully believed in these stories that had been passed down for generations before them.

The Sumerians and Near Eastern Cultures

Sumer, one of the first civilizations in the ancient post-Flood world, was founded in Mesopotamia in what is known as the Fertile Crescent – situated between the Tigris and Euphrates rivers. Sumerian history is gleaned from archeological evidence – largely through their surviving written records which are preserved in the form of clay

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cuneiform tablets. Much was also learned from the later Babylonian records (Sumer was considered “ancient” to the Babylonians).

Their culture was comprised of a group of city-states, including Eridu, Nippur, Lagash, Kish, Ur, and the very first true city, Uruk. Known for their unexplained advances in language, governance, architecture, writing, and more, the Sumerians are considered the creators of civilization as we understand it – and that is what’s so unusual about them. Cris Putnam and Tom Horn put it as follows.

It was as though from out of nowhere the Sumerians sprang onto the scene... bringing with them (what seemed like overnight) the first written language and a corpus of progressive knowledge – from complicated religious concepts to an advanced knowledge of astrology, chemistry, and mathematics.⁶

But of these incredible and unexplained advances in knowledge, one of the most interesting is their religion. The Sumerians worshiped the Anunnaki, said to be the offspring of An (or Anu in Akkadian), the sky god, and Ki, the earth goddess. The name Anunnaki is derived from these two words – *An* and *Ki*, meaning “princely offspring,” or “offspring of *An*.” It also is translated as “those of royal blood.”^{7 8}

The Anunnaki were thought to possess supernatural powers and were often pictured as beings of gigantic size. The deities typically wore a substance called “melam,” which was said to have covered them in terrifying splendor. According to the ancients, this substance could also be worn by heroes, kings, giants, and even demons. Even more strange is the claim that if visually witnessed by a human, melam would cause a physical tingling of the flesh.⁹

The earliest known usages of the term Anunnaki come from inscriptions written during the Third Dynasty of Ur (c. 2144-2124 BC). In these early texts, the Anunnaki is the name given to the most powerful and important deities of the Sumerian pantheon. This group of deities probably included their seven principle gods: Anu, Enlil, Enki, Ninhursag, Nanna, Utu, and Inanna.^{10 11}

This pantheon was then passed on to the Akkadian, Hittite,

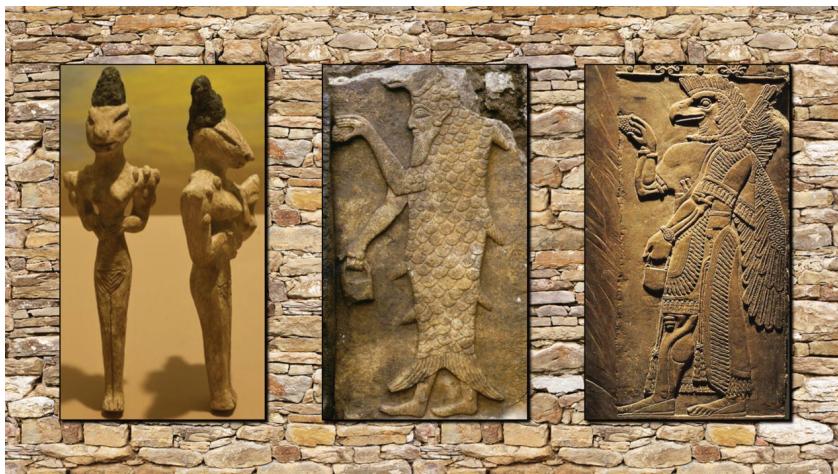
Hurrian, Babylonian, Canaanite, and Assyrian cultures (who of course, incorporated their own twists).¹²

These same themes also show forth in the Greek pantheon (which we will discuss in more detail shortly). Scholars note that features of the early Greek poet Hesiod's account of the Titans can be seen in the stories of the Hurrians, the Hittites, the Babylonians, and other Near Eastern cultures.¹³

Hittite texts contain allusions to the “former gods,” precisely what Hesiod called the Titans. Like the Titans, these Hittite “former gods” were usually twelve in number and end up being imprisoned in the underworld by the storm-god Teshub, and were imprisoned by gates they could not open.¹⁴

In Hurrian myths, the Hittites’ “former gods” were known as the “gods of down under.” The Hittites identified these gods with the Anunnaki, the Babylonian gods of the underworld, whose defeat and imprisonment by the storm-god Marduk parallels the defeat and imprisonment of the Titans.¹⁵ Interestingly, scholars have noted that the Hurrians and Hittites sought to communicate with the old gods through the ritual sacrifice of piglets in a pit dug in the ground.¹⁶

In the surviving artwork of these cultures, Near-Eastern deities are pictured as being human-animal hybrids, and sometimes having wings or reptilian features.



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And so, within the ancient Sumerian and Near-Eastern myths, we find many themes that are extremely similar to the story of the sons of God and Nephilim in Genesis 6.

The Greeks

The Greek myths and legends were full of the themes of gods coming to earth and immortals having sex with mortals, producing hybrid demigods. Hesiod and Plato, two of the earliest Greek poets and scholars both describe this early period of gods taking human wives and begetting giants who brought incredible violence to the earth – astonishingly similar to the Biblical account if Genesis 6. For instance, Huie writes the following.

In Greek mythology, the Titans were a family of giant gods who were the offspring of Uranus (heaven) and Gaea (earth). The most famous of the Titans was Cronus, who killed his father. Cronus later led the Titans in their losing war against Zeus and the Olympian gods. After their defeat, the Titans were imprisoned in a section of the underworld called Tartarus.

In his second epistle, the apostle Peter uses part of this Greek myth to explain the fate of some of the fallen angels. He states that for their

sins, these angels had been *tartarosas*, which The NKJV Greek English Interlinear New Testament translates literally as “confining them to Tartarus” (also known in the Bible as “the Abyss”).¹⁷

Ryan Pitterson adds the following.

Hercules and Perseus, two of the more famous figures in Greek mythology, were both the offspring of a god who came down to Earth and impregnated a human woman. In the legend of Atlantis, the island metropolis was populated by both gods and humans, filled with luxury and advanced technology, and ultimately destroyed by a flood to punish the wickedness of its inhabitants.¹⁸

As you may recall from a previous chapter, the ancient Jewish historian Josephus also linked the Nephilim giants to Greek mythology. He wrote the following.

For many angels of God kept company with women, and begat sons that proved unjust and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants.¹⁹

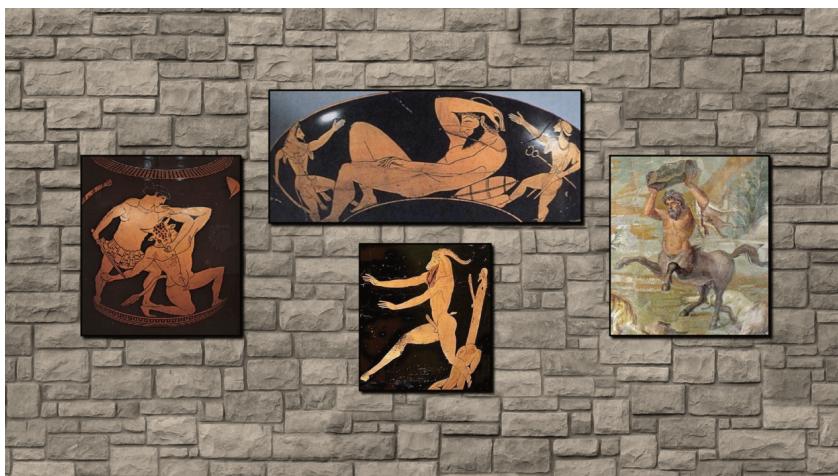
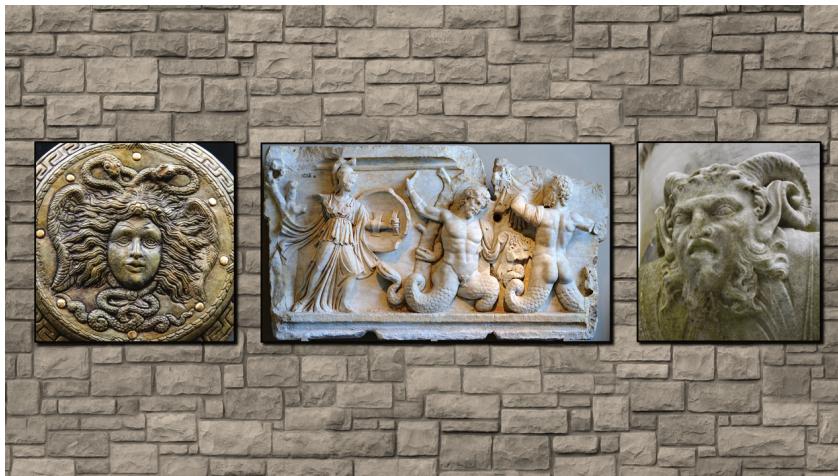
In other words, all of these somewhat-parallel accounts that emerge in the ancient cultures of humanity all go back to the same event – the Genesis 6 story. Over the years, many Christian scholars have rightly attributed the root of these Greek legends to the events recorded by Moses in Genesis 6. For instance, one Christian author in the 1800s gave his opinion on the matter:

We do not assert that there were ever such individuals as Theseus, Hercules, or Achilles; but those men, and those names, we believe to have been typical. They represented the actual heroes of the heroic age, and they exhibit the impressions left upon the minds of the great poets by the traditions of that age. There were once upon the earth a

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race of heroes of supernatural powers. Those heroes were descended from “the sons of God,” and their wonderful prowess and achievements left an impression upon the mind which broke out into light in the poetry of Homer.²⁰

Like the Near-Eastern cultures, the ancient Greek depictions of the gods also include human-animal hybrids and giants.



So, we continue to note the astonishing similarities between the ancient myths and the Genesis 6 story.

The Ancient Americas

Many are amazed to learn that the Native American tribes of the ancient Americas had similar myths and legends involving these identical themes of gods coming to earth, mating with women, and creating giant offspring. In fact, the North American Indians believed that the first race of human beings were giants.²¹

An interesting and unlikely source, the autobiography of Colonel William F. Cody (better known as “Buffalo Bill”), reveals an interesting confirmation of the Native Americans’ accounts that giants lived in the Americas even prior to the natives’ arrival. Cody writes that while camping on the South Platte, a Pawnee Indian came into the camp carrying what the Army surgeon declared to be a thigh bone of a giant human being. Concerning this incident, Cody recorded the following.

While we were in the sand hills, scouting the Niobrara country [Wyoming], the Pawnee Indians brought into camp, one night some very large bones, one of which a surgeon of the expedition pronounced to be the thigh bone of a human being. The Indians claimed that the bones they had found were those of a person belonging to a race of men on the earth whose size was about three times that of an ordinary man, and they were so swift and powerful that they could run alongside of a buffalo, and taking the animal in one arm could tear off a leg and eat the meat as they walked.²²

Cody also recorded the tribe’s legend regarding these giants, which bears an astonishing resemblance to the Genesis 6 story. He wrote:

These giants denied the existence of a Great Spirit, so he caused a great rain storm to come, and the water kept rising higher and higher so that it drove these proud, and conceited giants from the low ground

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to the hills, and thence to the mountains, but at last even the mountain tops were submerged and then those mammoth men were all drowned.

After the flood had subsided, the Great Spirit came to the conclusion that he had made man too large and powerful, and that he would therefore, correct the mistake by creating a race of men of smaller size and less strength. This is the reason, say the Indians, that modern men are small and not like the giants of old, and they claim that this story is a matter of Indian history, which has been handed down among them from time immemorial.²³

Author Patrick Heron alludes to some of the myths of the native tribes in South America.

The legends of Viracocha and the myths of the Andes tell of the white-skinned gods and his compatriots, described as “the messengers, the shining ones,” who arrived in primordial times and were responsible for building the great temples by means of magic. Viracocha was said to have created giant men from the heavens to build the temples. But then he drowned them all and overran the world with water. (Sound familiar?) The Incas also believed that they were exiled from the world above and strove to return to their former abode.²⁴

It is fascinating to discover the frequency in which the Native American legends and tribal histories contain references to red-haired, cannibalistic giants in the Americas long before the European colonies. Many of these legends are recorded in the book, *True Legends*, written by author and researcher Stephen Quayle.²⁵

The cultures we've highlighted in this chapter are just a few of the many that share stories and traditions that surprisingly seem to corroborate the Genesis 6 account. When these and many other accounts are all tied together, what we can see is a common core involving sons of God from the heavens coming to earth and producing unusual offspring with human women. The fact that many of these cultures are far removed from one another in space, time, and

language convincingly indicates that their myths and legends derive from a shared kernel of historical fact. So, if one still chooses to deny the veracity of the angel view of Genesis 6, that person must then explain this phenomenon.

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CHAPTER 11

THE PRE-FLOOD WORLD – A DEEPER LOOK

In an earlier chapter, we focused our attention on the genetic corruption of God's creation through the perverted sexual activity of the fallen angels. As we demonstrated from the text of Genesis 6, God knew that if left unchecked, His "very good" creation would soon suffer extinction. His solution was a global Flood, in which all of the corrupted organisms would be removed from the picture, leaving only his original creations to survive and repopulate the earth. This included Noah, his family, and the uncorrupted animals that God brought to Noah to take with him onto the ark. In this chapter, in order to gain greater insights, we will take a deeper look into what was actually happening on the earth in the antediluvian (or pre-Flood) world.

From the text, we know that fallen angels (which Genesis 6 calls the "sons of God") had developed a sexual lust for human women. They came to earth, manifesting in human bodies in order to act upon their sinful lusts. When they did this, they produced a wicked, hybrid, giant race of offspring called the Nephilim. This is all told to us very plainly in Genesis 6:1-4. But like we said, in this chapter, our goal is to look further and try to gain a better understanding of what the pre-Flood world was like. In doing this, we will be able to better under-

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stand the dramatic measures God responded with in order to clean up this mess.

To gain this deeper perspective, we will have to move beyond the scriptures and look into several ancient Jewish writings that provide us with a detailed explanation of what was happening during this time. These books are not part of our canon of inspired scripture, and therefore do not offer us the same level of trustworthiness that we accept from the text of the Bible. With that being said, although non-inspired writings should always be taken with a “grain of salt,” these ancient writings may help us broaden our perspective of what seems to have been taking place during this time.

Enoch and the Fall of the Watchers

Our examination will begin with a deeper look into the Book of Enoch (or 1 Enoch), which greatly expands upon the Genesis 6 narrative. Enoch refers to the fallen angels of Genesis 6 as a classification of angels called “Watchers”. R.H. Charles, (the translator of the Book of Enoch) renders the Aramaic word *irin* (literally “watchers”) as “the angels, the children of heaven.” Enoch states that two hundred of these Watchers, led by one named Semjaza, descended upon Mount Hermon (located in present day Syria) in the days of Jared (the Jared mentioned in Genesis 5:18). Semjaza and the rest of these two hundred fallen angels are the ones recorded as having intercourse with human women and fathering Nephilim offspring. The Nephilim are described as being savage giants who violently pillage the earth, bringing humanity to the brink. We begin to read of this in Chapters 6 and 7 of the Book of Enoch.

And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven [the Watchers], saw and lusted after them, and said to one another: “Come, let us choose us wives from among the children of men and beget us children.” And Semjaza, who was their leader, said unto them: “I fear ye will not

indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.” And they all answered him and said: “Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.” Then sware they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended [in the days] of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Semiazaz, their leader, Arakiba, Rameel, Kokabiel, Tamiel, Ramiel, Danel, Ezeqeel, Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens.¹

The following chapter (Chapter 7) then tells us what happened when the Watchers did this. They fathered a violent race of giants who began to destroy all that God had made – even “sinning” against the animals. Although it does not tell us explicitly what this sin is, by the context, we can assume that it meant sexual sins (what we may call bestiality). It also may refer to some sort of genetic tampering, which may begin to explain the prevalence of human-animal hybrids appearing in the myths and religions of the ancient cultures, who worshipped them as gods. But further, this passage also speaks of the giants becoming cannibalistic, and even beginning to cannibalize each other when everything else was consumed. So, we can also understand the giants’ sins against the animals as having to do with violently consuming them to the point of extinction.

But we are also told that these angels further transgressed by teaching hidden knowledge to humanity (technology that would otherwise have been discovered by humans gradually over time, instead of being foisted upon them all at once). Although this chapter briefly brings up the subject, Enoch will describe it in more detail in a later chapter. Keep in mind that although this context is pre-Flood, it may also reveal the mystery of how the ancient post-Flood civilizations (such as Sumer) sprang up seemingly overnight, immediately

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developing technologies in a way unexplainable by historians. Let's now read part of this chapter (Chapter 7).

And all the others together with them [speaking of the fallen Watchers] took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men. And when men could no longer sustain them, the giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.²

The following chapter begins to further explain how the Watchers taught the hidden knowledge of the universe to humanity – which, as it describes, lead to great godlessness in the earth.

And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Semjaza taught enchantments, and root-cuttings, Armaros the resolving of enchantments, Baraqijal astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds, Araqiel the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon. And as men perished, they cried, and their cry went up to heaven...³

Here in Chapter 8, we're introduced to another being named Azazel, who is credited with teaching mankind the making of weapons and the use of cosmetics – which, along with the knowledge taught by

the other Watchers, resulted in great ungodliness. As we will find in the following chapter, Azazel is spoken of prominently. He is strangely singled out as being the one ultimately responsible for teaching humanity the eternal secrets of heaven. Azazel seems to be mentioned as distinct from the rest of the Watchers with regards to his crime and his punishment, being listed even before Semjaza. Chapter 9 then begins with the archangels Michael, Uriel, Raphael, and Gabriel seeing the bloodshed on earth. They go to God and begin to intercede on behalf of humanity, saying:

Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were [preserved] in heaven, which men were striving to learn: And Semjaza, to whom Thou hast given authority to bear rule over his associates. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth. And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.⁴

Chapter 10 then describes the judgments of God against the Watchers.

Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: “Go to Noah and tell him in my name ‘Hide thyself!’ and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape and his seed may be preserved for all the generations of the world.” And again the Lord said to Raphael:

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“Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.” And to Gabriel said the Lord: “Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in battle: for length of days shall they not have. And no request that they [i.e. their fathers] make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.” And the Lord said unto Michael: “Go, bind Semjaza and his associates who have united themselves with women so as to have defiled themselves with them in all their uncleanness. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. And destroy all the spirits of the reprobate and the children of the Watchers, because they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth shall be planted in truth and joy for evermore.”⁵

So, as a result of their abominable acts, God sentenced the Watchers to a distinct punishment. He sent out the archangels with certain tasks. Uriel was sent to bring a message to Noah. Raphael was sent to bind Azazel hand and foot, cast a mountain of rocks upon him, and cover him in darkness in a location called Dudael. Gabriel was sent out to battle against the wicked offspring of the Watchers, and to kill them. And Michael was sent to bind Semjaza and the other Watchers. They were first made to witness the destruction of their evil first-generation offspring at the hands of Gabriel – and were then to be imprisoned – interestingly – for **seventy generations** until their final judgments.

We examined the Biblical record of this part of their punishment earlier when we studied the three New Testament passages that corroborate the angel view of Genesis 6 (Jude 1:6-7; 2 Peter 2:4-9; 1 Peter 3:18-20). Peter described these fallen Watchers as being cast into Tartarus, the word used by the Greek poets to distinguish the home of the imprisoned Titans.

The Book of Enoch then continues with the pronouncement of blessings and joy for the righteous in a future Paradise. But it also goes on to describe how the condemned fallen angels pleaded with Enoch to bring a petition of mercy from them to God, asking for their sentence to be remitted – a request that gets flatly denied by God. Enoch also later witnesses the future destiny awaiting the fallen angels and their associates – seeing a deep abyss of fire, which he describes in great detail.

But let's understand that the name "Watchers" is not limited to the Book of Enoch; it also appears in the Bible. The word "watcher" appears in Daniel 4:13 in the context of a holy spiritual being. This is why we believe the Watchers to be a classification of angelic beings, rather than a name solely referring to the fallen angels of Genesis 6. Clearly, not all of the Watchers fell into sin. King Nebuchadnezzar said, speaking of his dream:

I saw in the visions of my head upon my bed, and, behold, **a watcher and a holy one** came down from heaven;

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-Daniel 4:13

We see this term again in Daniel 4:17.

This matter is by the decree of **the watchers**, and by the demand of **the holy ones**: to the intent that the Most High ruleth in the kingdom of men, and givith it to whomever he will, and setteth up over it the basest of men.

-Daniel 4:17

It has been assumed by many that the Watchers are so named because they were given the task of “watching” over mankind and/or the creation. However, if we read further ahead in the Book of Enoch, where Enoch describes being taken into the heavens by the angels, we see that they’re also watching the stars and the heavens, counting and measuring the motions of the stars and planets, cycles of time, as well as monitoring climatology, seismology, etc. This of course aligns well with Enoch Chapter 8’s record of the Watchers teaching humanity hidden knowledge regarding the stars, the sun, the moon, the clouds, etc.

Human/Animal Hybridization and Genetic Tampering

Let’s now refocus on an important subject that the Book of Enoch alluded to back in Chapter 7 – which discusses another way in which the Nephilim began to incur the judgment of God in the pre-Flood world. We will look deeper into this subject of pre-Flood human/animal hybridization and genetic tampering.

As we saw earlier, Enoch reveals that the sins of the Nephilim were not only against humans, but against the animals as well.

And when men could no longer sustain them, the giants turned against them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another’s

flesh, and drink the blood. Then the earth laid accusation against the lawless ones.⁶

Like we mentioned before, the immediate context here seems to be sexual sin – and so, when this passage mentions the Nephilim giants beginning to sin against the animals, it would appear to refer to bestiality. But the passage then goes on to discuss the ravenous and even cannibalistic appetite for blood that the giants had – which is another possible meaning that this sin included.

In order to understand more about the defilement of the animals, we will look to a fascinating passage from the Book of Jasher, a Jewish historical text that acts as a parallel to Genesis, while offering additional clues and expounding on the stories we're already familiar with. The Jasper we are referring to is not thought to be the same "Jasher" that is referred to in the Bible in Joshua 10:13 and 2 Samuel 1:18. The version available to us today is of dubious origin. However, of all the records, the most specific extra-Biblical script relating to the defilement of the animals is preserved in the Book of Jasher. It maintains an exceptional detail that none of the other texts are as unequivocal about; something that can only be understood in modern language to refer to genetic engineering, or the transgenic modification of species.

The following verse parallels with the Genesis 6 account, and expands on some of the details. When discussing some of the acts that were taking place in the pre-Flood world which grieved God, note what Jasher says occurred.

And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.

And the Lord said, I will blot out man that I created from the face

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of the earth, yea from man to the birds of the air, together with cattle and beasts that are in the field for I repent that I made them.⁷

Let's note that the phrase "judges and rulers" here (instead of "sons of God") represents the third view of the identity of the sons of God (angels, sons of Seth, and now "pre-Flood rulers or magistrates"). Huie describes this later Jewish interpretation, telling us that:

This interpretation was advocated by two of the most respected Jewish rabbis of the Middle Ages, Rashi and Nachmanides, and became the standard explanation of rabbinical Judaism. However, it is not widely accepted by modern scholars.⁸

This was a later Jewish interpretation that arose as a way of deflecting criticism in a way similar to the sons of Seth view. So, when we read "judges and rulers" in this passage in Jasher, we should think "sons of God". But let's get back to the content of passage, which describes the genetic mixing of animal species in the pre-Flood world.

Although the Bible itself does not specifically record the "mixture of animals of one species with the other," it does give us sufficient evidence to conclude that something sinful involving the defilement of animal genetics was taking place. You may recall from our earlier examination of the pre-Flood world that God in Genesis 6 declared that *all flesh* on earth was corrupted – including the animals. So, this passage from Jasher gives us a bit more clarity on how exactly the genetics of the animals were being corrupted.

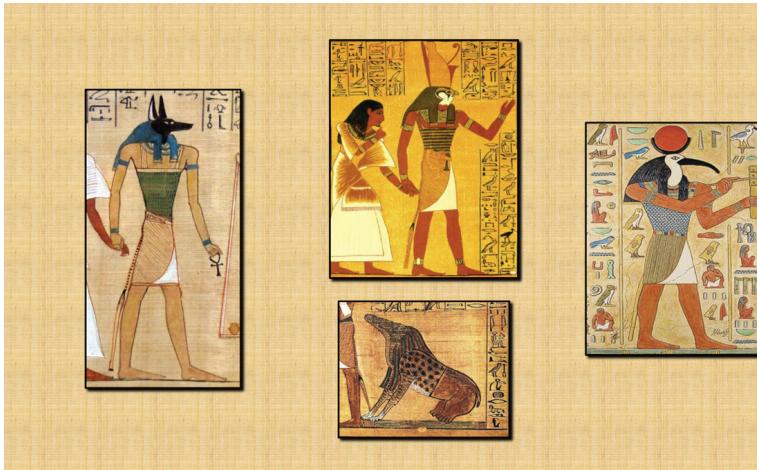
In this passage, the phrase "the mixture of animals of one species with the other" does not mean fallen angels were teaching men simple animal hybridization, as this would not have "provoked the Lord". In Genesis Chapter 1, God placed boundaries between the species and strictly ordered that each kind reproduce only *after its own kind*. God made "like" kinds of animals already genetically capable of reproducing. For example, horses can propagate with other mammals of the Equidae classification (the taxonomic "horse family") including donkeys and zebras. So, it would not have "provoked the Lord" for

this type of animal breeding to have taken place, as God Himself made the animals able to do this.

If, on the other hand, the Nephilim were crossing species boundaries by mixing incompatible animals “of one species with the other”, such as a horse with a human (producing a centaur), this would have been a different matter, and may cast light on the numerous ancient records of “mythical” hybrid beings that show up in virtually every ancient culture’s art, religion, and mythology – apparently indicating that this type of activity again took place even after the Flood. That would align perfectly with the records of Enoch and Jasher, which help us understand more specifically what the antediluvian Nephilim were engaging in. Writing on this subject, author Patrick Heron says the following.

If we examine many of the ancient writings and pictures, we see some peculiar images appearing in many of the countries surrounding the area where mankind dwelt at that time. We see pictures of beings who are half-human and half-animal. We see pictures of centaurs, who have the upper body of a man and the lower body of a horse. We have statues called sphinxes which show a man’s or woman’s head attached to the body of a lion. In yet more reliefs we see other strange animals which appear to have human appendages as well as four-footed animals with men’s heads and birds with the head of a man.⁹

We showed images earlier of the hybrid beings memorialized in the art of the ancient Near-Eastern and Greek cultures. And of course, most people are probably already aware of the prevalence of these types of hybrid creatures in the Egyptian pantheon of gods as well.



In fact, an ancient Egyptian historian named Manetho recorded his country's legends regarding these half-human, half-animal hybrids, and credits the gods with their creation. He wrote:

And [the gods] were said to have brought forth double-winged human beings, also others with four wings and two faces; and with one body and two heads, man and woman, male and female within one creature; still other human beings had thighs of goats and horns upon their heads; others had the feet of horses; others were horses behind and men in front; there were also said to have been man-headed bulls and four-bodied dogs, whose tails emerged like fish-tails from their backs; also horses with heads of dogs ... and other monsters, such as all kinds of dragon-like beings ... and a great number of wondrous creatures, variously formed and all different from one another, whose images they ranged one beside the other in the Temple of Belos, and preserved.¹⁰

Understandably, this kind of genetic tampering with the creation God designated as being “good” would have surely “provoked the Lord” – as we read in Jasher. Recall that later, in the Mosaic Law, the Lord specifically outlawed the “gendering” or cross-breeding of animals of different kinds.

Thou shalt not let thy cattle gender with a diverse kind:

-Leviticus 19:19

The NIV puts it as:

Do not mate different kinds of animals.

-Leviticus 19:19

To further prove that the genetic manipulation of animals was taking place, we can point to a text of the Dead Sea Scrolls called the Book of Giants (1Q23) that also appears to confirm this. Although in fragmentary form, the Book of Giants retells part of the story described in Enoch and elaborates on the exploits of the giants. 1Q23 Frag. 1 + 6 refers to the sons of God or the Nephilim taking donkeys, asses, rams, goats, and beasts of the field of every kind for miscegenation, which refers to interbreeding.¹¹

So, we recognize that the corruption of human and animal DNA in the pre-Flood world apparently occurred not only through illicit sexual reproduction, but also through intentional genetic manipulation. And as the Bible, as well as all of these extra-biblical sources tell us, God then used the Flood to return humanity and the animal kingdom to its original genetic state.

Mount Hermon: A Dimensional Portal?

We will now focus on one final aspect of what was apparently taking place before the Flood. As the Book of Enoch tells us, the Watchers or fallen angels made a pact or an agreement to come to earth and act out their lusts with human women. Enoch tells us that during the days of Jared, they descended upon Mount Hermon, a mountain located in present-day Syria.

As you may recall, the following excerpt from Enoch Chapter 6 tells us this.

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And they were in all two hundred; who descended [in the days] of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it.¹²

In the Old Testament, the region that included Mount Hermon was known as Bashan. As we will find out later in this study, scripture tells us that the Rephaim – the giant descendants of the Nephilim – populated this area even by the time Abraham entered the land.

Many researchers have suggested that the Mount Hermon area is what we might call a stargate, an energy vortex, a gateway, or a hyper-dimensional portal. In other words, it's an area where the “veil” between our dimension and other dimensions is thinner. It's an access point for interdimensional beings able to pass between this veil into our reality. In his book *Nephilim Stargates*, Tom Horn alludes to the myths of the ancient Sumerians, Assyrians, Egyptians, Greeks, Hindus, American Indians, and virtually all other ancient civilizations throughout history, who state that the gods of antiquity traveled through energy gateways, appearing on earth in ages past.¹³

So, we must not overlook the question of why the Watchers apparently chose this specific location – Mount Hermon – as their place of descent. While we can only speculate, it would appear that interdimensional beings such as angels that exist outside of our four-dimensional reality seem to utilize certain strategic locations on earth to travel or manifest into our space-time. This speculation relates to the notion of wormholes in quantum physics and magnetic portals in astrophysics. Both types of phenomena allow for distant points in space to be closely connected in ways that seem to defy classical physics.¹⁴

Interestingly, NASA has announced that “portals” do appear to be hidden within the Earth’s magnetic field, making some wonder if the ancient legends of stargates, portals and wormholes in certain locations may have some degree of truth to them.¹⁵

Although of course this is speculative, it is possibly the method the fallen angels used to manifest on Mount Hermon – and it aligns with

the beliefs of many of the ancient cultures. Interestingly, these supposed “gateway locations” venerated by the ancient cultures are located all around the world and always seem to align with paganism, serving as the places of pagan worship and even ritual human sacrifice. For instance, Eusebius in his *Onomasticon*, mentions that a pagan temple stood on Mount Hermon in classical times.¹⁶

Many other pagan Greco-Roman temples dot the area, including altars to Zeus and his son Pan (represented as a human/goat hybrid). In fact, we now know of around thirty different sites that are dispersed around the slopes of Mount Hermon in Lebanon, Israel, and Syria – several of which are built on earlier Phoenician and Canaanite temples to Ba’al.¹⁷

The Bible records the ancient idolatry associated with the Canaanites who worshiped these pagan deities whose identity was probably none other than the Genesis 6 fallen angels and/or their offspring – something we will discuss in more detail later on in our study. The Bible even calls Mount Hermon “Ba’al-hermon” in Judges 3:3.

In a book entitled *The Gods of the Lodge*, author Reginald C. Haupt, Jr., described what he found during his trip to Mount Hermon.

We then ascended the mountain and found the ruined temple of Baal ... In a low place near the northwest corner of the temple, we excavated and found loads of ash and burnt bone, which had been dumped there as a refuse from sacrifices.¹⁸

So, we know Mount Hermon was a place where the ancients were conducting ritual pagan sacrifices. Another very interesting fact, is that according to George Nickelsburg, a Greek inscription found near the peak of Mount Hermon states that “only those who had taken an oath” were allowed to continue on from there.¹⁹ Of course, this inscription would seem to refer to the oath taken by Semjaza and the 200 fallen angels detailed in the passage we read in Enoch Chapter 6.

Of further interest is that fact that Mount Hermon sits on the 33rd parallel (a latitude 33 degrees north of the equator). The 33rd parallel is of particular significance relative to this subject, and locations on

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this latitude around the world are associated with a great deal of unusual UFO phenomenon. In fact, tracing the 33rd parallel to the exact opposite side of the globe directly points to the site of the most famous alleged UFO encounter in modern history, in Roswell, New Mexico.²⁰

Furthermore, in occult numerology, the number 33 represents the ultimate attainment of consciousness. And in Freemasonry, the highest order is the 33rd degree of the Scottish Rite.

There are seemingly endless examples of the number thirty-three playing a central role in Luciferian secret societies and the occult. In fact, you may be surprised to discover that these are not some far out fringe groups, but rather the individuals who manipulate the world from behind the scenes. It is astonishing how many of the household names, ranging from Hollywood to the political arena – that most of us would immediately recognize – turn out to be avid occult members!

But getting back to the subject of Mount Hermon as a dimensional gateway, it may surprise you to recognize that the Bible seems to give numerous examples that possibly describe these kinds of portals. Examples may include Jacob’s “ladder,” where Jacob saw angels coming and going (Genesis 28:12), the stoning of Stephen, in which he saw into heaven (Acts 7:56), Ezekiel’s “vision” of heaven opening (Ezekiel 1:1), and Jesus’s statement in John 1:51 where He saw heaven opening and angels ascending and descending. Mount Hermon is also thought to be the site of the Transfiguration, in which Moses and Elijah likely passed through the portal to appear with Jesus (Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36).

Several days prior to Jesus’s Transfiguration, the Gospel of Matthew records a very well-known passage of scripture that’s often either totally misunderstood or not completely understood by readers who are unfamiliar with what we’re discussing. In Matthew 16:18, Jesus says the following.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the **gates of hell** shall not prevail against it.

-Matthew 16:18

First, we need to understand where this dialogue is taking place. Jesus, while making this statement, was in Caesarea Philippi. This was an ancient Roman city located at the base of Mount Hermon! Keep in mind, this area was adjacent to a spring, grotto, and related shrines, which were dedicated to the false gods Zeus, and his son, Pan.



Shrines to Pan at the base of Mount Hermon.

So, even during the time of Christ, the location still bore witness to the fallen angel event of Genesis 6, simply expressed through the Greek tradition, as all of the ancient cultures had their own versions of the Genesis 6 account. When Jesus makes reference to the “gates of hell”, it would

seem that disciples knew exactly what He meant as they were intimately familiar with the history of Mount Hermon.

But even more specifically, we contend that Jesus’s statement regarding the “gates of hell” was literally a reference to the gateways or dimensional portals used by fallen angels going all the way back to the days of Jared. As you continue to study the Bible, you will discover that often times, the more literally and precisely you interpret its content, the more accurate your perception of its meaning ends up being! Additionally, there are many instances in scripture in which we, as modern readers, miss the true depth of meaning because of our unfamiliarity with its cultural and historical aspects.

And so, it’s important to recognize the antediluvian role of Mount Hermon and other significant geographical sites on earth that may have acted as dimensional “doorways” for inter-dimensional supernatural entities such as the fallen angels in Genesis 6.

Conclusion

We have taken some time to look deeper into the setting of the Genesis 6 story in order to better understand what was actually happening in the pre-Flood world as a result of the sons of God falling into sexual sin with human women. Several texts – such as the Book

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of Enoch, the Book of Jasher, and others help to reveal some of the prominent themes of the antediluvian world – including genetic modification of humans and animals, human/animal hybridization, cannibalism, incredible violence, the bringing of the esoteric knowledge of the universe to mankind, and the prominence of certain geographical sites that may have been used as hyper-dimensional gateways.

Now that we have a solid frame-of-reference regarding this topic of the Nephilim, in the following chapter, we will look to bring it all together in order to understand how this topic fits into the panorama of the Biblical narrative.

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CHAPTER 12

SATAN'S PURPOSE FOR THE NEPHILIM – THE COSMIC CHESS MATCH

In the introductory chapter of this study, in which we “set the stage” for exploring the subject of the Nephilim, we presented the relevant backdrop of Biblical history that would help us understand the context of how this subject fits into the panorama of the Biblical narrative. As you may recall, we discussed the importance of the institution of marriage in the creative plan of God – and how Satan, as a fallen angel, used this institution to attack the plan of God. Specifically, we pointed out how marriage includes sexual intimacy shared between the couple, which results in the bringing forth of offspring. With the understandings we have since discovered – that fallen angels came to earth and had illicit sexual union with women – we can now plug this into that larger panorama and see another facet of the supernatural conflict between God and Satan. One author has fittingly referred to this as a “cosmic chess match.”¹

Remember, humanity is both the prize and the pawn in this supernatural saga. And we can now begin to understand how the subject of the Nephilim fits into the stratagems of Satan in his continual attempts to thwart the arrival of the Messiah – the Seed of the Woman!

We see this concept of a “cosmic chess match” taking place

constantly throughout scripture, where God and Satan each execute moves and countermoves. Each time God prophetically reveals more of His plan, it allows Satan to focus his attacks. Let's take a moment to understand some of the moves and countermoves of God and Satan that have taken place throughout the Biblical narrative. Although we've intentionally left out a number of key examples of this (as this topic could be a full study of its own), the following should make clear the supernatural chess match that makes up the story of the Bible.

Satan's Tempting of Man Versus God's Promise of a Messianic Son of Man

As we've already detailed earlier from Genesis 3:15, after Satan's successful effort to instigate the Fall of Man in the Garden, God first revealed that the Messianic Liberator would come as a human descendant of the woman. This allowed Satan to then focus his attacks on corrupting the human race. As arguably the most intelligent being in God's creation, Satan, having an understanding of the science of the creation, recognized that the way to do this was to destroy the very genetics that make humans human. And as Genesis 6 tells us, we see this corruption through fallen angels cohabiting with women begin to happen early on in human history "when men began to multiply and daughters were born unto them."

Satan's Nephilim Versus God's Global Flood

Because of the sin of the fallen angels producing this hybrid race of Nephilim, the wickedness and corruption of humanity began to quickly spread. As we've detailed earlier, this began to affect the animals too, as the sons of God began to defile them as well. All of the earth was eventually corrupted – except for a righteous man named Noah.

God's countermove to the introduction of the Nephilim was to bring about a global Flood through which the corrupted organisms

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would be destroyed and only God's original creation would be preserved.

Satan's Tower of Babel Versus God's Scrambling of the Languages

Genesis 11 tells us how after the Flood, the people spoke one single language. In defiance against God's command to spread out and cover the earth, they began to congregate in the land of Shinar and build a tower at Babel, from which they hoped to "reach into heaven," or in other words, reestablish a connection with the supernatural realm in order to reinstitute the activity that was taking place in the pre-Flood world. They were apparently trying to summon or recover the same powers that existed on earth as a result of the Genesis 6 intermingling of fallen angels and human women, which had set the conditions in motion that led to the global Flood of Noah in the first place. This was the origin of what we will later refer to as the Babylonian religious system that deified the fallen sons of God and demons in the pagan pantheons of the ancient cultures.

God's response to this was to scramble the languages of man, resulting in the separation of man into different nations. In other words, God decentralized their power structure at Babel, as they could no longer easily communicate. Each nation had their own language and went their own separate way, bringing this false religious system with them.

Satan's Introduction of False Religion Versus God's Calling of Abraham

When the Lord scattered the languages, each of the resulting seventy people-groups brought this Babylonian pagan religion – or elements of it – with them into their own cultures. Of course, with the scrambling of the languages, each group called these gods by different names.

Because every nation had been corrupted by this system of idolatry,

in order for God to then export His promised Messianic blessings to the world, He needed a new nation uncorrupted by this false system. This was God's purpose in creating Israel, a nation which at that point in time did not yet exist. Israel was the only nation God Himself created and chose to be His unique instrument free from this false religious system.

The corruption of all nations through the Babylonian religious system is recorded in Genesis 11. And in the very next chapter, Genesis 12, God introduces his countermove – the future nation of Israel – by calling out Abraham, their forefather. So, if you want to understand Genesis Chapter 12 (the creation of Israel), then you have to understand the need for Israel, which is spelled out in the previous chapter – Genesis 11, as we read.

And so, God began the process of creating the nation of Israel with the purpose of being the instrument through which He would fulfill His Messianic promises of redemption for mankind.

Satan's Attempts through Ismael Versus Isaac, God's Child of the Promise:

Through His work with Abraham, God would create a new nation, uncontaminated by the false religious system of Babel – and therefore, a nation that would be qualified to bring forth the Messiah and to preserve the Word and ways of God – to be a light for mankind. Along the way, God would make a number of unconditional covenant-promises to Abraham, which we see in Genesis Chapters 12, 15, and others, revealing that the promised seed-line of the Messiah would go through Abraham.

Abraham actually would become the father of many nations, and yet, it will become clear to us that God's promises would be reconfirmed specifically through the line of Abraham's descendants that would become the nation of Israel (through Abraham's son Isaac and then through Isaac's son Jacob). Of course, we should not be surprised to find that Satan attempted to hinder this seed-line by influencing Abraham to sleep with his wife Sarah's handmaid, the Egyptian Hagar.

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But God was clear that the promised seed would pass through Abraham by way of Sarah – and not Hagar. However, Sarah was barren and could not bear children. Because of their tragic lack of trust in God’s promise, Abraham slept with Hagar, producing his first son, Ismael.

But God would fulfill His promise to Abraham through Sarah, and miraculously, she conceived at an old age and gave birth to Isaac – whom God told Abraham would be the child of promise. Genesis records how Ismael and his descendants would be a perpetual thorn in the side of Isaac and his descendants, and yet, the promised line of the Messiah was still active.

Satan’s Attempts through Esau Versus Jacob, God’s Child of the Promise

In Genesis 17, God reconfirms the covenants He made with Abraham to his son Isaac. In Genesis 28, God then reconfirms these promises to Isaac’s younger son, Jacob. But Genesis Chapters 25 and 32 describe the continual struggle between Jacob and his older brother Esau, in which Esau even pursued Jacob with an army of men attempting to kill him. Ultimately, none of these attempts would succeed, and Jacob – who carried the promised seed – was preserved.

Satan’s Attempts to Thwart the Line of Judah Versus God’s Using of Tamar

In the final days of Jacob’s life, God stirred up in his spirit a prophetic unction, and he called his sons to gather around him and receive his last will and testament. Jacob’s sons represented the future tribes of Israel, so the fate of the entire nation was being spelled out here in Jacob’s last words. He had a special word for each of his sons – prophetic blessings, cursings, and promises about their future descendants. When he came to Judah, Jacob issued an incredible prophecy, detailing that Judah’s descendants would be the kings of Israel, and even that the Messiah would come from his line.

In Genesis 38, the storyline of Joseph (one of Jacob's sons) is interrupted by a somewhat unusual recording of the origins of the tribe of Judah. Some cultural background helps this story, because it's a rather tangled web of relationships. Levirate marriage was a practice in the ancient Near East that was later codified in Deuteronomy 25 as part of the Mosaic law. Basically, it meant that if a man died before he had a child, his brother had to marry his wife, and their first child would carry on the first (dead) brother's name and place in the lineage. This practice factors into the story of Judah.

Judah had three sons: Er, Onan, and Shelah. Er married a woman named Tamar, and Er was so evil that God killed him. Onan married Tamar, but didn't want to preserve his brother's place in the lineage, and so he did not impregnate Tamar, and was killed for that sin (violating the obligations of Levirate marriage). Judah had seen both of his sons die after marrying Tamar, so he hid his youngest son Shelah away and kept him from Tamar.

Tamar (the widow who had the right to bear Judah's eldest son's child and continue the family line), responded with a plan that may sound strange to us today. She dressed as a prostitute, tempted Judah, and conceived a child with him without him knowing who she was (Genesis 38:13-19). Later, when Judah found out that she was pregnant, he threatened to kill her for becoming pregnant through whoredom. When she revealed that Judah in fact, was the father, he then admitted that he had wronged her. Tamar had twin sons, Perez and Zerah, and Perez continued the family line – and his descendants included King David and Jesus.

So, we can see the importance of this story in the overall seed-war pictured in the Bible, and it helps us to understand some of why it may have been recorded. Satan's attempts to thwart the promised seed-line of Judah were overcome by Tamar's unorthodox scheme, which preserved this lineage.

Satan's Attempted Destruction of the Male Line Versus God's Preservation of Moses

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To recap what we've already said, the covenant originally made with Abraham is then reconfirmed through his son Isaac and then his grandson, Jacob. Jacob's name is then changed to Israel, and his twelve sons became the fathers of the twelve tribes of Israel. God then revealed that the Messianic line would pass through the tribe of Judah.

As time passed, the family of Jacob and his sons had resettled in Egypt after one of his sons, Joseph, had become second in command over that nation. The Egyptians greatly honored Joseph's family, as it was his prophetic dreams and wisdom that prevented their starvation over a period of great famine. But over time, a man who did not know Joseph became king (or Pharaoh) of Egypt, and seeing the Hebrews' prosperity, feared they would eventually outnumber the native Egyptians. Because of this, the Egyptians under this new Pharaoh enslaved the Hebrew people, bringing about the story of Moses recorded in the book of Exodus.

Exodus tells us how Pharaoh (under the influenced of Satan) ordered that the male Hebrew infants be killed, prompting Moses' mother to hide him in a reed basket and place him into the Nile River. Through God's miraculous preservation, the daughter of Pharaoh found Moses in the river and adopted him, raising him as a prince of Egypt in the royal palace. Through Moses, God would eventually intervene on behalf of the enslaved Hebrews, sending a number of plagues that crippled the land of Egypt, securing their release from bondage.

Through God's intervention in Egypt, the descendants of Abraham who had become slaves there were now released from bondage. Under Moses' leadership, they were brought out of Egypt, across the Red Sea, and into the wilderness to Mount Sinai where they were given the Mosaic or Old Covenant – the Law – establishing them as a nation.

Satan's Canaanite Nephilim Versus God's Declaration of "Cherem"

Following Israel's establishment as a nation at Sinai, they were then set to enter the Promised Land of Canaan – the land promised by God to Abraham's descendants back in Genesis. As the Israelites

approached the land, Moses sent out twelve spies to scope it out. But all except two of the spies returned with a message of fear and unbelief – concluding that the Israelites would be unable to take the land (despite witnessing the incredible miracles God had done for them in Egypt and in the wilderness).

What were they so afraid of? Numbers Chapter 13 tells us the answer. Satan had filled the Promised Land of Canaan with Nephilim giants! Numbers 13 is the second and final place in scripture that mentions the Nephilim specifically by that name. It refers to the Sons of Anak who were dreaded descendants of the Nephilim. Somehow, these hybrid beings had reappeared again following the Flood – and had filled the Promised Land blocking the Israelites' entrance. We will discuss how this may have happened further ahead in our study.

But because of the negative, faithless report of the spies, the people as a whole were persuaded that it was not possible to take the land. As a punishment from God for their unbelief, the entire nation was made to wander in the desert for forty years until almost the entire generation of doubters had died. Joshua and Caleb – the two exceptions – were the two spies who brought back a good report and believed that God would help them succeed. They were the only men from their generation permitted to go into the Promised Land after the time of wandering.

When it was time, after Moses had died, God appointed Joshua to take his place as Israel's leader and military commander. God gave Joshua and the people of Israel repeated commands to exterminate these Canaanite tribes from the land – the Hebrew term *cherem*, meaning something accursed and appointed to utter destruction.²

They were instructed not to intermarry with the native population. In some cases, they were even told to avoid taking plunder or animals after they defeated these tribes. Everything was to be burned and destroyed. God was clear that these Nephilim giants, along with the native populations they had intermarried with, were to be completely eradicated. In large measure, the Israelites did complete this, as they (with God's help) took the land by storm, defeating and dispossessing the Canaanite giants. But certain pockets of Canaanites still remained.

Satan's Attempts to Thwart the Line of David Versus God's Continual Preservation

As times passes and the Israelites had dwelt for some time in the Promised Land, we are introduced to the story of David – a descendant of Judah. As a man after God's own heart, David eventually became king of Israel, and God issued the promise of the Davidic Covenant, which included the promise that one of his descendants would have an everlasting throne. In other words, it was promised that the Messianic line would pass through David's lineage.

This covenant narrowed down the scope of the preceding covenants God had issued. He had formerly promised that the future Messiah would first come through the lineage of Adam (in other words, a human), then through Abraham, then through Isaac, then through Jacob, then through Judah – and now, through David.

Throughout David's life, we see that he constantly faced death threats (for example, Saul, Goliath and his brothers, warfare in general, his son Absalom, et al.). But many of Satan's attacks came later against David's line of descendants.

For example, in 2 Chronicles 21, David's descendant Jehoram, when he became king of Judah (the southern kingdom of Israel), killed all of his brothers. Then, later in Chapter 21, because of his wickedness, God killed Jehoram and stirred up the Philistines and Arabians to pillage the palace and carry off most of his sons.

In Chapter 22, after Jehoram's death, his youngest son Ahaziah was made king, as the Arabians had killed all the other sons of Jehoram. But Ahaziah was evil as well, and was killed by Jehu, whom the Lord had raised up to cut off the wicked house of Ahab (the former king of the northern Kingdom of Israel).

Then, later in Chapter 22, the wicked queen Athaliah (the mother of Ahaziah), sought to destroy all the royal heirs of the house of Judah in order to rule the kingdom herself. The only remaining heir to the throne, Joash, was hidden for six years by the former king's daughter in the only place that Athaliah would not look for him – in the House

of God. There always seems to be one person who escapes and is preserved, foiling the plans of Satan!

Satan's Attempts to Destroy Jesus Versus God's Hidden Plan

We now fast forward to the time of Jesus – the culmination of the Messianic prophecies of the Old Testament, and the fulfillment of the “Seed of the Woman” alluded to back in Genesis 3:15. Most of us are probably familiar with these stories.

First, Satan, acting through Herod, attempted to kill all the baby boys of Judea aged 2 years and under in order to kill the baby Jesus (Matthew 2:13-18).

Jesus then as a grownup undergoes the direct temptation of Satan while fasting in the wilderness. Time after time, Satan tries to tempt Jesus in order to cause Him to sin and strip Him of His Messianic mission. If Jesus would have faltered, humanity would have been doomed forever. But He didn’t. Satan tried everything he could think of. He had tried every trick in his book, and yet, still failed. Luke 4:13 tells us that Satan then departed from Him until an opportune time (as some translations render it).

Jesus would undergo several other attempts on His life. For instance, the inexplicable storm that raged on the normally peaceful Sea of Galilee is considered by many to likely have been supernatural in origin. There were also a number of times when the Jews attempted to kill Jesus, including the instance mentioned in Luke 4:30, where Jesus simply walked through their midst and left them (as it wasn’t yet His time). So, we can see the constant battle that has raged throughout Biblical history now coming into real-time focus as the ultimate villain battles the ultimate Champion.

But Satan was not finished. His ultimate effort to destroy this promised Messiah manifested in the Jews rejection of Jesus, which culminated with the religious leaders’ almost maniacal desire to kill Him. But unfortunately for Satan, this was his greatest blunder. It would turn out to be his greatest miscalculation in this cosmic chess-match – one that immediately signaled his future defeat.

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In the final hours leading up to the death of Jesus on the cross, the Bible tells us that Satan entered Judas, a member of Jesus's inner circle (Luke 22:3). Earlier in the Gospels, we are given clues that Judas was becoming compromised by sin, which provided Satan an entrance into his life. It would seem that this mission was of the utmost importance to Satan, as he would not trust this task to anyone else. And so, he "entered" Judas himself – and we then see his plan unfold.

Possessed by Satan, Judas makes his way to the religious leaders and conspires to hand Jesus over to them. He betrays Jesus for thirty pieces of silver, and gives them the information they need in order to capture Him. Jesus would undergo torture, humiliation, and ultimately crucifixion. At this point, Satan must have been ecstatic, believing that he was on the cusp of putting God into checkmate! In his mind, he was about to have the Messiah killed, thereby thwarting God's plan for humanity's redemption, while at the same time protecting himself and his kingdom from judgment.

But as Jesus hung naked, dying on the cross in the unnatural darkness that permeated the land, He uttered His final words – the words that sealed Satan's defeat: "It is finished." As Jesus died, a great earthquake shook the land, and tombs of the righteous dead were opened and they were seen walking in the streets of Jerusalem. The thick, heavy veil in the Temple that separated the Holy of Holies from the sanctuary miraculously tore from top to bottom. It was the great mega-shift of all history – the single most important event to ever have occurred, carrying repercussions that will break the kingdom of Satan forever. This was checkmate – not on God's plan, but on Satan's plan!

Satan thought he was killing the Lord of Glory. But had he known that he was actually helping God's plan, he would not have done so. He didn't realize that the Messiah was shedding His blood once and for all as the ultimate atoning Lamb of God, forever bridging the gap between sinful man and the holy God. The New Testament later tells us this in 2 Corinthians 2. The apostle Paul writes:

But we speak the wisdom of God in a mystery, even **the hidden wisdom**, which God ordained before the world unto our glory:

Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

-2 Corinthians 2:7-8

And so, by taking this detour to summarize the epic story of the Bible, we can better understand the role that the Nephilim played in the continual back and forth battle between God and Satan. God always had a plan, and He has allowed Satan to operate in order to bring that plan to completion.

We may wonder why Satan is still at it today! The answer is that there are still prophecies he's seeking to foil in order to prevent the plan of God, and ultimately, his own judgment from occurring.

And so, now that we've taken some time to zoom out and understand the bigger picture, let's now zoom back in and begin to answer some specific questions commonly asked regarding this topic.

1. L.A. Marzulli, *The Cosmic Chess Match*, Spiral of Life, 2011.
2. Strong's Concordance, entry "2764, cherem," *BibleHub.com*. (<https://biblehub.com/hebrew/2764.htm> - Retrieved 10/10/21)

CHAPTER 13

HOW CAN ANGELS PRODUCE OFFSPRING?

Earlier in our study, we undertook a very thorough analysis of Genesis 6, allowing us to clearly see that the scriptures confirm the angel view of the identity of the sons of God. These fallen sons of God took human wives in an act of extreme rebellion against the established order of God, producing a hybrid race of giants the Bible calls the Nephilim.

In the last chapter, we zoomed out our perspective and hopefully gained a better understanding of the “cosmic chess-match” between God and Satan that has been taking place throughout human history – with the events of Genesis 6 being one of Satan’s primary moves. You may recall that back in the Garden of Eden, the Lord had issued the foundational “Seed of the Woman” prophecy, referring to the eventual coming of a Messianic figure (a descendant of Eve) who would crush the head of Satan (the serpent). But within this prophecy, God’s words also implied very clearly that Satan also has a “seed.” Thus, we can understand how through the angelic invasion of Genesis 6, Satan had sought to pollute the bloodline of humanity with what we might think of as “his seed” to prevent the coming of this Messiah in order to avoid the coming judgment of his own fallen kingdom. As we’ve

learned, Satan accomplished this by ensnaring these fallen sons of God in the lust for human women.

But this idea of angel-human sexual intercourse – with the human women actually conceiving and birthing hybrid offspring – is a troubling concept for many to accept. So, let's first review the very clear language of scripture.

There were giants [Nephilim] 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.

-Genesis 6:4

No matter how difficult it may be for us to accept, if we view the scripture as being inspired, we are left with no sound Biblical alternative other than to simply accept this. We are clearly told that the sons of God (who we have clearly shown to be angels) “came in unto” human women (an archaic way of saying “had sexual relations with”) and the result was the Nephilim giants, whom this passage clearly identifies as being men (“mighty *men* which were of old, *men* of renown”). In other words, they were clearly hybrid beings (half angel/half human), and yet the Bible clearly calls them “men.”

The next question, of course, is “how can an angel, which is a supernatural being, father a child through a human mother?” The principal passage that gives us the answer is found in the book of Jude (a passage we've looked at in depth earlier in this study). This passage describes the angels' literal and spiritual descent into sin.

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 Gomorrah, 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.

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-Jude 1:6-7

You may recall that earlier in our study, we referred to this subject of the angels leaving their original state of being in order to take on physical bodies and engage in illicit sexual sin with human women. But since it's relevant to our current topic, let's do a quick review.

The term “first estate” means their beginning or their origin. The fallen angels left, or abandoned, or gave up this “first estate” – meaning they were created originally as holy angels with a supernatural body and a purpose of holy service to God, but they left their supernatural bodies and service. The next phrase “but left their own habitation” brings this out even further for us. This term “habitation” in the original Greek is the word *oikétérion*. This word is used in only one other place in the Bible. The other place it's used is in 2 Corinthians 5:2 where it's translated “house”.

For in this we groan, earnestly desiring to be clothed upon with our **house** [*oikétérion*] which is from heaven.

-2 Corinthians 5:2

In both passages, this Greek word is used to refer to a certain kind of body. In Jude, *oikétérion* is used to describe the type of body the fallen angels in Genesis 6 cast aside in order to copulate with human women. In 2 Corinthians, *oikétérion* refers to the type of glorified bodies Christians aspire to receive in the resurrection!

So, Jude tells us that these angels who are being reserved for judgment had left “their own” bodies. They left them to take on the bodies of men, so that they might come in unto the daughters of men. Furthermore, it's significant that the Greek word *soma* (which refers to the physical body) is not used for “body” in Jude 6, as angels do not have a physical body in the classical sense. So, it's clearly demonstrated that the usage of the Greek word *oikétérion* connects the bodies that the angels left in order to cohabit with women as being the same type of glorified bodies that we, as Christians, aspire to obtain!

The passage then gives further allusion to this illicit cohabitation,

as Jude compares it to the fornication taking place in Sodom and Gomorrah – “going after strange flesh...”. Before continuing on to further explore how the angels could have taken on human bodies, we need to pause to examine a critical point. The critical point is this – that most people only associate these two cities with the sexual sin of homosexuality – and don’t recognize that the Bible seems to communicate to us that the men of these cities were apparently going far beyond this, even desiring to fornicate with angels! Let’s take a short detour to develop this.

The Sexual Sin of Sodom and Gomorrah

At this time, we will take a closer look at the cities of Sodom and Gomorrah, and the possibility that they were not simply destroyed for their involvement in sexual sins such as fornication and homosexuality in the capacity that many recognize them, but even worse, fornication with angels. We acknowledge first, that of course homosexuality was prevalent, as we see firsthand in Genesis 19, as the lustful men of Sodom (where the terms “sodomite” and “sodomy” originate) attempt to persuade Lot to send out his male angelic visitors to them so that they might have intercourse with them.

However, homosexuality was not limited to Sodom and Gomorrah. Homosexuality has been rampant and even accepted in many cultures throughout history that God has never utterly destroyed like He did Sodom and Gomorrah. Modern-day San Francisco, for example, is a huge bastion of homosexuality, and yet it has never been consumed with fire and brimstone from heaven. The ancient Greeks also accepted homosexuality on a widespread basis, but were also never consumed with fire and brimstone. On the other hand, as we’ve demonstrated so far from scripture, God always takes severe destructive and genocidal action in instances involving the genetic tampering of fallen angels with humans!

Some of the strongest evidence for the idea that these cities were destroyed because of this type of activity is found in Jude (the passage we just read) and 2 Peter (another passage we also read earlier in our

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study). As you may recall, we've already established that both of these scriptures concern this topic of the Genesis 6 fallen angels mating with women of earth. What's astonishing to notice is that both of these scriptures also specifically reference Sodom and Gomorrah right along with the mention of the fallen angel activity of Genesis 6. Let's review the passage in Jude one more time as we further develop this point.

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 Gomorrah, 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.

Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

-Jude 1:6-8

In this passage, the comparison expressed by "even as" is not referring to the type of judgment itself. In other words, Jude does not say, "In a similar way, Sodom and Gomorrah were judged." The comparison rather, is in the area of the sin that occasioned the judgment, and this, as Jude shows, was sexual sin of a particular kind (human-angel intercourse). In modern versions this is hidden by many translations such as "sexual immorality and perversion" (e.g., in the NIV) or "unnatural lust" (e.g., in the RSV).

But the *King James Version* is closer to the Greek text when it speaks of the Sodomites "giving themselves over to fornication and going after strange flesh" (*sarkos heteras*). This Greek phrase is key. **It clearly refers to sexual relations with a being of a different nature.¹**

This would include animals and non-human entities. The men of Sodom illustrate this in desiring sexual relations with the angels who came to visit Lot (Genesis 19). The implication Jude makes here is that in doing so, they demonstrated that the sin of the angels of

Genesis 6, who “in a similar way” had desired relationships with human women, was the type of sin being practiced in these cities.

As we learned earlier, these fallen angels eventually ended up sinning against the animals as well. So, the sins of Sodom and Gomorrah certainly may have included all types of fornication, **though the reason given for their destruction centers on their desire to commit fornication with “strange flesh”, or flesh of a different nature.** This seems to clearly surpass a description of homosexuality, but instead conveys something much deeper and more sinister. In fact, the Greek word *heteras* explicitly contradicts the idea that the sin that occasioned the punishment here was homosexuality. The Greek word *heteras* would seem to be the exact opposite of what would be expected if the context truly was homosexuality (*heteras* being where we get our English word “heterosexual” meaning the opposite of homosexual). We would expect to find *homoios*, meaning “like”, or “similar” – the Greek root of our English word “homosexuality.”²

Furthermore, there are several words for “another” in Greek. According to *Vine’s Expository Dictionary of New Testament Words*, *heteros* specifically means “another of a *different kind*”, whereas *allos*, the other Greek word for “another,” specifically implies “another of the *same kind*”.³

Again, if you follow the logical flow of this excerpt from Jude, he refers to the fallen angels who cast off their heavenly bodies in order to mate with women. He then mentions Sodom and Gomorrah, and states that in like manner (as the sin which the fallen angels committed), they went after “strange flesh”.

So, yes, the residents of these cities were clearly guilty of a variety of sexual sins, but they were not limited to human-to-human fornication and homosexuality, nor were those sins the true cause for their destruction. The English text – and especially the Greek text – plainly links the sins of the fallen angels with the same type of sin taking place in these cities – sexual intercourse with beings of a different nature, rather than homosexuality.

The same linkage between the fallen angels and Sodom and Gomorrah is seen in the 2 Peter passage as well.

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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;

And delivered just Lot, vexed with the filthy conversation of the wicked:

-2 Peter 2:4-7

The continual linkage of “and” in this passage, along with the lack of a period, are proofs that indicate these are not separate thoughts or sentences. This is one sentence, which begins by referencing the fallen angels who mated with women (in Genesis 6), then elaborates further by mentioning the Flood (which destroyed these Nephilim offspring) and then uses Sodom and Gomorrah as a further example. All of these examples have a common denominator – human-angel intercourse.

Interestingly, several extra-Biblical texts also appear to make the connection between Nephilim giants and Sodom and Gomorrah. The apocryphal book Ecclesiasticus, thought to have been written between 180 and 175 BC, says the following.

God did not pardon the giants of old who, confident in their strength, had rebelled.

He did not spare the people with whom Lot lived; he abhorred them, rather, for their pride.

-Ecclesiasticus 16:7-8⁴

Similarly, the pseudoepigraphical Book of Jubilees (which we quoted from earlier in this study), thought to have been written around the same time, or even earlier, says the following.

And he told them of the judgment of the giants, and the judgment of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

-Jubilees 20:5⁵

So, we can easily see the consistent linkage between the destruction of these cities and fallen angel sexual misconduct with humans. But possibly the most compelling evidence is displayed in the punishment they received – total annihilation. We don't see God taking this approach in situations that don't involve genetic corruption. Looking at the record of the pre-Flood world, as well as the conquest of Canaan (which we will examine in greater detail later on in our study), we consistently see God taking a seemingly genocidal approach toward situations that involve genetic tampering. This demonstrates the love and mercy of God, as He did so in order to preserve His image creature – humanity, and ultimately the uncorrupted bloodline of the Messiah, which would provide redemption for humanity!

In conclusion then, we find that the evidence of the Greek language, the thematic linkages in Biblical and extra-Biblical texts, and the unique punishment they received serve as compelling points of evidence leading us to conclude that genetic corruption through angelic sexual sin is the subject ultimately in view concerning the destruction of Sodom and Gomorrah.

Can Angels Marry and/or Procreate With Humans

Let's now transition our focus back to the issue of *how* the angels were able to marry and actually produce offspring through human women. As we said earlier, the general answer is that they forsook their supernatural bodies in order to take on earthly bodies. But let's begin to look deeper into this in order to gain better understanding. While Genesis 6 does not provide specific details as to the mechanics of how exactly this was done, we can gain much perspective from other Bible

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passages that confirm to us just how plausible angelic-human reproduction actually is. We will explain this by addressing a common objection to the angel view.

One of the common objections raised against the idea of angels marrying the daughters of men comes from a common misunderstanding of a statement made by Jesus, recorded in Matthew. Because of this statement, many have arrived at the misconception that it's impossible for angels to marry or have sex. Because of this belief, they turn to the Sons of Seth doctrine as the only alternative (despite all of the evidence against it). Let's examine this more closely and see if it constitutes a valid objection...

Matthew Chapter 22 records how the Pharisees had entered into a plot to entrap Jesus in His words, but He silenced them with His responses. Then the Sadducees, who did not believe in the resurrection, questioned Him about a woman who had been married seven times, each time to men who then died. Now that she was also dead, they inquired as to whose wife she would be in the resurrection. Jesus replied:

Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection **they neither marry, nor are given in marriage, but are as the angels of God in heaven.**

-Matthew 22:29-30

We must look closely at the words of Jesus here, and read with understanding and precision. Remember, the context of this portion of scripture in Matthew refers to the "good" angels of God that are in heaven. The context of Genesis 6 is fallen angels on earth. Let's recognize several important points here.

- Jesus said that the angels of God in heaven don't marry.
- Fallen angels are not angels of God and they aren't in heaven.

- Jesus never said they physically couldn't marry, He said they don't. In other words, they aren't supposed to because they don't need to. They're eternal beings and therefore don't need to procreate.
- Furthermore, the fact that fallen angels did engage in this behavior is exactly the reason God was so angry with them, binding them in Tartarus, killing their descendants in the Flood, and pronouncing genocide upon the later Nephilim tribes in Canaan. That is, they did what they weren't supposed to do!
- Jesus never implies that angels cannot have sex or produce offspring. Whether they physically can or cannot is never addressed in this passage.

So, what Jesus said was that human beings “in the resurrection” and “in heaven” do not marry, nor are they “given in marriage”. The angels that Jesus was comparing them to, which don’t marry, are “non-fallen” angels in heaven. The comparison is not with angels in general, but with angels “in heaven”. The emphasis is that in heaven, angels neither marry nor are given in marriage, as it simply isn’t their created purpose. Angels are eternal beings and do not need to procreate. Jesus was stating that because believers in their resurrection bodies will be like the angels, there will be no institution of “marriage” in heaven, aside from the typological marriage between Christ and the Church.

This passage in Matthew makes this point extremely clear: humans in heaven do not marry, nor are they given in marriage, as they are then in an eternal state. What about humans here on earth? Humans on earth certainly do marry and certainly are given in marriage. This is a contrast between what happens in heaven and what happens here on earth. It is a contrast between the eternal heavenly bodies and the physical earthly bodies. Genesis 6 however, is speaking of fallen angels on earth who took on physical earthly bodies and *left* their “first

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estate”! They left the realm where they dwelt as angels and entered into the realm of mankind, taking on bodies like men, and then taking part in the activities of men. It’s that simple.

Concerning the assertion that angels cannot have sex or produce seed, we need to recognize that this is a completely scripturally baseless claim. The text of Matthew 22 (or any other scriptures) do not address this. To the contrary, we continually, throughout the Bible, see examples of angels having physical contact with human beings. The following are just a few examples:

- In Genesis 18:2, 7-8, 16, and 19:3 we find angels physically eating natural food. And conversely, in Psalm 78:24-25, we are told that humans are able to eat “angels’ food” – the manna in the wilderness.
- In Genesis 19:10, 16, Acts 12:7, Isaiah 6:6-7, Daniel 8:18, and Matthew 28:2, we find angels physically touching human beings along with a variety of physical objects.
- In passages such as Daniel 8:15-18, angels (or at least some angels) are described as having the appearance (or being able to take on the appearance) of normal men. In Luke 24:4, the two beings that were found in the resurrected Christ’s sepulcher are described as “two *men* in shining garments.” But the same story in John 20:11-12 described Mary seeing these same two beings in the sepulcher, and it describes them as “two *angels* in white.” Though angels and spiritual beings are not (usually) visible to us and do not (usually) interact tangibly with things on the earth, **they are able to be visible and tangible**, as we witness routinely in scripture.
- Jesus in His spiritual resurrection body was able to appear suddenly in rooms with locked doors (John 20:19, 26), but at the same time ask Thomas to touch the wound in His

side. He was in His glorified supernatural body, yet was physically tangible. It is fascinating that Jesus seems to specifically emphasize the fact that He can eat food while in His resurrection body. The New Testament describes Him eating meals with the believers multiple times while in His supernatural glorified form. It is also interesting that His supernatural body maintained the scars of His physical body, although that may be unique to Jesus for a specific purpose.

- In Genesis 19:5, we see the men of Sodom demanding that Lot allow them to have sexual intercourse with the angels that visited him – and in the passage, they refer to the angels as “men.” It cannot be made any clearer than this! This shows us that angels can take on physical bodies that can engage in physical sex. If Lot would have agreed to send the angels out to them, and the angels had for some reason consented, there is no reason to believe that the men’s lusts could not have been acted upon. Like we said earlier, this seems to serve as a clue as to what was really going on in Sodom and Gomorrah that angered God to the point of completely destroying them.
- And lastly, the writer of Hebrews told us to “be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” (Hebrews 13:2). In other words, angels can so closely resemble humans that it’s possible to have a visitor in your home and not even be aware that that visitor is actually an angel. You may easily mistake an angel for a regular human.

So, whether it’s an assumed form or a natural form, it’s clear from the rest of the scriptural testimony that angels can take on physical bodies identical to humans.

But scripture is also clear that angels have “seed.” For example, 1

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Corinthians Chapter 15 explains that angels not only have bodies, but also “seed.”

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die:
And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

But God giveth it a body as it hath pleased him, and to every seed his own body.

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.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

-1 Corinthians 15:35-40

In understanding what Paul is saying in this passage, we need to make note of the initial questions he was responding to: How are those who die in Christ able to be resurrected? And what body are they resurrected with? Paul explained the answer by using an agricultural illustration, reminding his readers that different types of crops are grown by planting different types of seeds in the ground. Paul tells us that all flesh is not the same, but yet there is one constant – God gave them all a “seed,” or a unique genetic code. He mentions the different types of creatures, but also highlights the distinction between celestial bodies (or heavenly bodies) and terrestrial bodies (or earthly physical bodies). Angels have celestial bodies, while humans have terrestrial bodies – and yet, both have “seed,” as Paul said.

British Bible scholar John Kitto expounded on this point, writing the following.

When therefore the ancient Jews called angels spirits, they did not mean to deny that they were endued with bodies. When they affirmed that angels were incorporeal, they used the term in the sense in which

it was understood by the ancients; that is, as free from the impurities of gross matter. The distinction between a “natural body” and a “spiritual body” is indicated by St. Paul (1 Corinthians 15:44); and we may with sufficient safety, assume that angels are spiritual bodies, rather than pure spirits in the modern acceptance of the word.⁶

Some may respond to this point by saying this discourse by Paul in 1 Corinthians 15 only refers to the contrast between earthly human bodies and the bodies resurrected Christians will receive in heaven. However, even if the focus of this chapter was limited to contrasting human bodies (future celestial versus current terrestrial), that would in no way hinder the point we’re making about the angels. Why? Because connect Paul’s discourse here in 1 Corinthians 15 with the passage we just examined in Matthew 22 (where Jesus checkmates the Pharisees). In that passage, Jesus clearly says that in the resurrection, we will be like the angels of God in heaven. So, the heavenly resurrection bodies that Paul is describing in 1 Corinthians 15 have the same characteristics as the angels’ heavenly bodies, since they’re the subject of the original comparison. Therefore, if Paul is clear that human resurrection bodies have “seed,” then it would follow that the angels’ heavenly bodies also have “seed.”

If this concept still seems difficult to accept, consider the birth of the Lord Jesus Christ. Matthew 1:18-21 records this, telling us that the angel Gabriel told Joseph that “that which is conceived in her (Mary) is of the Holy Ghost.” Jesus was literally conceived in Mary, a human woman, by the Holy Ghost. A seed was placed into her through supernatural means, and impregnated her. Although the means and mechanisms of this holy conception may have been notably different from that of Genesis 6, it still conveys the point that in scripture, it is clearly established that heavenly beings – even the Holy Spirit – can pass on seed to a human woman in order to conceive a child. And this example of the holy conception of Christ helps to reveal the contrast that goes all the way back to Genesis 3:15, which introduced the coming “seed war” between the serpent (or Satan) and the coming Messiah (the “Seed of the Woman”).

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Lastly, another interesting subject to note is that almost always in scripture, angels of God are described in the masculine. All of the angels whose names we know of are masculine names. They are constantly called “sons” of God. They almost always show up as “men”. One exception may be Zechariah 5:9, which apparently describes two female spiritual beings.

Then lifted I up mine eyes, and looked, and, behold, there came out **two women, and the wind was in their wings; for they had wings like the wings of a stork:** and they lifted up the ephah between the earth and the heaven.

-Zechariah 5:9

Many who oppose the angel view of Genesis 6 assume that angels are “sexless”. It would seem that the very opposite is true, if the Biblical record means anything at all. It is unclear where this assumption comes from, but by relying on scripture, it is clear that angels are depicted as having genders.

So, it’s clear from what we’ve examined in this chapter, that the Bible describes angels as having heavenly bodies but also being able to take on physical bodies in order to interact in our reality. We also see that the Bible describes angels as having “seed,” and from a literal reading of scripture, it’s clear that spiritual beings can and have fathered offspring through human women. And lastly, we’ve pointed out how in scripture, angels are always depicted as having genders. We can then conclude that there should be no hesitation in accepting the plain, literal interpretation (the angel view) of Genesis 6.

The Long History of Incubus/Succubus Activity in Cultures Worldwide, and their Connection with the Modern UFO Phenomenon

It is also relevant to this study to become somewhat sensitive to the terms “incubus” and “succubus”. These terms and concepts have existed for thousands of years in cultures all over the world. According

to medieval folklore, a succubus is a demon that takes the form of a woman in order to have intercourse with a man while asleep.⁷ The term succubus comes from Old Latin, and means, “to lie under.”⁸

In Islamic superstition, there is a similar demon called the *qarinah* or *karina*, and in many ancient Middle Eastern cultures and religions, including Kabbalistic Judaism, Lilith was the night demon’s name. Whichever name is used, the essential qualities are the same – a demonic entity who tempts men sexually at night. It may be difficult to accurately attribute this type of event to a fallen angel or an evil/unclean spirit (a distinction we will examine later), but the fact that this type of occurrence lives on in the traditions of so many cultures seems to rule out the idea that it’s purely fictional. Furthermore, since we know that angels can assume different forms, it is unknown whether we should consider the entity to actually be “female,” or simply taking on a feminine form for the purpose of its sin.^{9 10 11}

There are two Biblical passages that may refer directly to this kind of demon – Proverbs 2:18-19 and Isaiah 34:14.

Regarding the first passage, an interesting thing to note is that one of the Dead Sea Scrolls (4Q184) depicts a being called “the seductress” who has horns and wings and a multitude of sins in her wings. This being tempts men into sin and ultimately does them harm. The passage is quite similar to the text in Proverbs 2:18-19, which describes the dangers of the seductress or “strange woman.” However, the Hebrew seems to imply this is not speaking of a human woman at all.¹²

Regarding the second passage, we see that in describing the results of God’s judgment on Edom, Isaiah 34:14 (KJV) says, “the screech owl (Hebrew – *lilith*) also shall rest there, and find for herself a place of rest.” The *American Standard Version* translates *lilith* as “night demon” or “monster”, while the *Revised Standard Version* calls it the “night hag.” The *New Revised Standard Version* simply uses the transliteration *lilith*. *Strong’s Concordance* (#H3917a) defines *lilith* as a “female night demon”.¹³

So, are succubi real? If we grant any credence to the widespread beliefs of ancient cultures which align with these apparent references

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in scripture, the answer would have to be, to some degree, yes. The name has been associated with a demonic presence for several thousand years and fits within that context in the Bible. It is also certain that the Bible depicts fallen angels and demons as very real, very powerful beings, which do interact with mankind. There is no doubt that widespread cultural traditions do affirm the reality of sex with spirit beings.

The male counterpart of the succubus is the incubus, from the Latin *incubo* for “nightmare”. An incubus was supposedly a male demon who would lie with sleeping human women in order to have sexual intercourse with them.¹⁴

Incubi were thought to be able to father children, and the half-human offspring of an incubus was called a “cambion.” Merlin, the wizard from the King Arthur stories, was supposedly sired by an incubus, from whom he received his supernatural powers and abilities.¹⁵ Many believe these stories of Merlin and King Arthur simply to be fanciful legends, though some believe there is mounting evidence that they were in fact, at least somewhat historically-based.¹⁶

There are two additional terms we need to be familiar with, that relate to these incidents: “terror by night”, and “nightmare.” The phrase “terror by night” comes from Psalm 91:5.

Thou shalt not be afraid for the **terror by night**; nor for the arrow that
flieth by day;

-Psalm 91:5

“Terror by night” is a phrase that we traditionally gloss over without giving a second thought. And “nightmares” in our modern context are generally thought of as simply being bad dreams. However, there exists far deeper meaning behind both of these terms.

More common than we’d probably like to admit are the accounts people give of falling asleep and then waking up in the dark, not being able to move. Often, they see figures, hear voices, and/or feel an evil presence near or on top of them, or at the foot of their bed. No matter how hard they try, they can’t move a muscle. Sometimes they actually

see a figure or several figures in the room, but sometimes they can only feel an evil presence. Feeling trapped, paralyzed, and often suffocated, they lie there petrified with fear, just hoping to survive.

Modern psychology, not acknowledging the supernatural world, seeks to label this as “sleep paralysis”, and attempts to explain it physiologically; although, they openly admit they have no concrete identification of its etiology (cause or origin) and cannot provide very reliable solutions to avoid it or prevent it from happening.¹⁷

This type of event is the true origin of the term “nightmare”. Today, we use it to refer to a bad dream. But in the past, it was a reference to a demonic attack at night, or what the Bible also calls “terror by night”.

One consistency in many of these accounts is the feeling of an evil entity sitting on the victim’s chest, inducing paralysis, fear, and a feeling of suffocation (“mare”, coming from the Anglo-Saxon *merran*, meaning “to crush”). The term “nightmare” refers to the “crusher” who comes during the night and sits on the chest, producing a feeling of suffocation.¹⁸

The famous oil painting *The Nightmare* by Henry Fuseli, accurately portrays what so many have experienced. Most that have had such experiences rarely tell anyone, fearing they won’t be taken seriously. Only after talking about them with others do they realize the experiences are common.

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The Nightmare, painting by Henry Fuseli.

These attacks are also very similar to the growing multitude of “alien abduction” reports. In his book, *Confrontations – A Scientist’s Search for Alien Contact*, highly regarded UFO researcher, Dr. Jacques Vallée stated:

Contact with [aliens is] only a modern extension of the age-old tradition of contact with nonhuman consciousness in the form of angels, demons, elves, and sylphs.¹⁹

Another highly-respected and often-quoted UFO researcher, John Keel, echoed this idea in agreement with the conclusions of Vallée in his book *UFO’s: Operation Trojan Horse*.

Demonology is not just another crackpot-ology. It is the ancient and scholarly study of the monsters and demons who have seemingly coexisted with man throughout history ... The manifestations and occurrences described in this imposing literature are similar, if not entirely identical, to the UFO phenomenon itself.²⁰

Later, Vallée more closely identified the operative power behind these “aliens” as equivalent to the fallen sons of God in Genesis 6.

Are these races only semi-human, so that in order to maintain contact with us, they need crossbreeding with men and women of our planet? Is this the origin of the many tales and legends where genetics play a role: the symbolism of the Virgin in occultism and religion, the fairy tales involving human mid-wives and changelings, the sexual overtones of the flying saucer reports, the biblical stories of intermarriage between the Lord’s angels and terrestrial women, whose offspring were giants?²¹

It is difficult to assess the degree to which physical intercourse is actually taking place, but many victims do claim to awaken with scratch marks, semen, etc., which would seem to qualify as physical evidence. Researchers Cris Putnam and Tom Horn state the following in their book *Exo-Vaticana* (a highly-recommended book absolutely packed with information on this subject).

Physical evidence, including semen, left on site following intercourse with the phantoms was often copious, negating the possibility in at least some of the cases that the event was psychological.²²

Based on the cumulative data they present in their book, Putnam and Horn conclude as follows.

Today, what some call “alien abduction,” in which a breeding program allegedly exists resulting in alien/human hybrids, seems but a contemporary retelling of similar DNA harvesting and genetic manipulation by those mysterious beings called “Watchers” whose genetic modification activities we have discussed.²³

So, those who have made lifelong careers out of studying these experiences and have researched hundreds and thousands of these cases have connected demonic “terror by night” encounters with the

alien abduction phenomenon and found them to be one and the same. Both of these experiences seem to be perpetrated by none other than demonic beings – and are often heavily focused on sexual intercourse and genetic hybridization.

There exists some uncertainty regarding these abduction events (as well as the incubus/succubus events) as to whether they should be attributed to fallen angels or unclean/evil spirits (a distinction we will go over in more detail shortly). It would seem that both have certain abilities to harass human beings, and can be hard to distinguish between the two in many cases.

Often, these attacks seem to come at weak or transitional points in an individual's life or search for God. The attacks seek to establish a climate of fear and intimidation in the individual. Interestingly, **both demonic encounters at night, and so-called alien abductions have repeatedly been successfully repelled by invoking the name of the Lord Jesus Christ!** This fact alone establishes the supernatural origin of these attacks, and sheds light on the beings responsible for these occurrences.

The CE4 Research Group has published many testimonies of former abduction victims describing the so-called “aliens” reacting to the name of Jesus (similar to the way demons responded to the name of Jesus in the New Testament). These victims have found lasting freedom from these attacks by living a repentant Christian life along with verbally rebuking the attacks in Jesus’s name. This is very strong evidence supporting the idea that so-called “alien abductions” are actually some form of demonic attack.²⁴

So, in conclusion, our objective in this chapter was simply to sensitize you to the fact that the idea of a spiritual entity “having sex” with humans is not a foreign concept. Much to the contrary, it actually appears to be a consistent preoccupation with fallen supernatural entities in their involvement with humans. On a deeper more sinister level, it would seem that the increasing presence of so-called “alien abduction” events may indicate that the activity of Genesis 6 is still in some ways occurring, although in a somewhat different presentation. Much more can be said on this, and has been thor-

oughly documented in the works we've cited – as well as a great many others.

Fallen Angels and Unclean/Evil Spirits

When examining the accounts of these spiritual beings in the Bible, it becomes clear that **fallen angels are not equivalent with unclean or evil spirits**. Astonishingly, relatively few Biblical commentators seem to recognize this distinction. In Christianity, we tend to use the term “demon” quite loosely, and apply it to mean both fallen angels and unclean/evil spirits.

However, certain proofs we find in the Bible indicate that it can serve as a non-specific or even downright incorrect label. A study of unclean/evil spirits will make it quite clear that these are spirit beings that **require a body as a host**. They are wicked and malevolent beings who abhor humans, and seek to indwell them and/or cause them calamity. We call this phenomenon “demon possession.”

When reading the New Testament accounts, we see Jesus as well as the Apostles casting out unclean/evil spirits repeatedly. In fact, when Jesus cast the demons out of one particular man, they petitioned Jesus to allow them to enter into a nearby herd of swine. These types of beings apparently seek a body to indwell, and seek to possess human beings, but will also possess animals. Certain demoniacs in the New Testament had multiple unclean/evil spirits living in their bodies simultaneously.

Interestingly, they also recognized Jesus's identity, as well as that of the Apostle Paul, and did not have power over them. Conversely, they did exercise power over a certain seven sons of Sceva, who were not filled with the Holy Spirit (Acts 19:11-20). This is a clear indicator of the spiritual battle that has been taking place in the unseen dimensions. These unclean/evil spirits also apparently understand that they have a future appointed judgment. They also seem to have an understanding of times and ages. They questioned Jesus if He was there to “torment them before the time”.

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And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? **art thou come hither to torment us before the time?**

And there was a good way off from them an herd of many swine feeding.

So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

-Matthew 8:28-31

So, these demons seem to know that they have a future judgment. They seek to indwell a host, since they are disembodied spirits lacking a body.

Angels (both fallen and unfallen) on the other hand, seem to already possess a type of spiritual body, and in addition, seem to have the ability to take on different physical forms. These entities are not seeking to possess and inhabit human bodies the way evil spirits do. They already have a spiritual “body.” As New Testament believers, we may refer to this type of body as a “glorified” body, and recognize it as the type of body we will one day receive.

As discussed earlier, we continually read of angels in scripture appearing as human men. They are depicted as having the ability to physically speak, physically touch, and physically eat food. They are angelic beings but are able to manifest in physical bodies and perform physical functions. So, again, it should not seem unusual for Genesis 6 to depict the fallen angels mentioned in that passage having literal sexual intercourse with human women and fathering offspring.

We learn in Psalm 104:4 (“who maketh His angels spirits”), that angels were created as spirit beings. That is to say, they have no physical form that is limited to the physical dimensions like humans do, but can and sometimes do take on (or manifest) in some sort of physical form. The sons of God who came in unto the daughters of men

were angels, that is to say, spirit beings who then took on the physical form of men in order to mate with the daughters of men.

We are told that Satan appears as an angel of light, although he is not an angel of light. *The Amplified Version* uses the word “masquerades”. This word implies that he is able to cloak himself with an alternate visible identity, or in other words, change his appearance for purposes of deception.

And it is no wonder, for Satan himself **masquerades** as an angel of light;

-2 Corinthians 11:14 (AMPC)

So, it is not difficult to comprehend how the fallen angels of Genesis 6 could take on a form that was not their true identity.

We infer from scripture that when Satan fell, he took one third of the heavenly angels with him (Revelation 12:4). Then, after that, we see this strange business in Genesis 6 taking place. This Genesis 6 incident and any further incursions that followed involved a specific subset of fallen angels who were involved in sexual unions with women of earth. It is uncertain whether these fallen angels were of the original fallen “one third,” or if they were a separate group who fell sometime after.

Later, after Genesis 6, we see mention of unclean/evil spirits – which are distinct from fallen or unfallen angels. Who might these creatures be, and from whence did they originate? Although the Bible never makes their origin clear, the Book of Enoch, which expands upon the Genesis 6 account, describes the origin of these spirit beings. This testimony from Enoch aligns with the Biblical inferences that indicate a clear distinction between fallen angels and unclean/evil spirits (the former **already having a spiritual body** versus the latter **seeking to possess a body**).

According to Enoch, **unclean/evil spirits, which we commonly call demons, are actually the disembodied spirits of the Nephilim.** Enoch tells us that the spirits of the hybrid Nephilim who perished, became the unclean/evil spirits we still encounter today. Because the

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Nephilim were hybrid beings born from angels mating with human women upon the earth, when they died, their spirits became “undead”, earthbound, wandering spirits trapped on earth without a body (hence, they seek to indwell or possess bodies of humans, etc.). The following passage from Enoch Chapter 15 makes this clear.

And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.²⁵

In the following chapter, Enoch discusses the future judgment of the wicked unbelievers, the disembodied spirits, and the Watchers, or the sons of God who fathered them.

From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement – thus shall they destroy until the day of the consummation, the great judgement in which the age shall be consummated, over the Watchers and the godless, yea, shall be wholly consummated.²⁶

These are beings whom the Bible declares are subject to a future judgment, having no hope of forgiveness or redemption. It was what the demons meant when they asked Jesus if He was there to torture them before their time.

The Bible refers to these beings in the Old Testament repeatedly by the title “Rephaim”. The word Rephaim is used in several different ways in Hebrew. One way, is to refer to the giants – most specifically, to designate giant tribes living in the land of Canaan after the Flood. But this word then gets used poetically to refer to the spirits (the ghosts, or shades) of the departed dead who dwell in Hades, or the underworld (called *Sheol* in Hebrew).^{27 28}

The Hebrew term *Sheol* is the name of the multi-compartmented “holding area” for the souls of both the righteous and unrighteous (as we clearly see from Jesus’s story of the rich man and Lazarus in Luke 16). There, the righteous dead were held in a place of comfort (called Paradise, or Abraham’s Bosom), while the wicked dead were held in a place of torment awaiting their final judgment – and the two were separated by a great gulf. In the Old Testament, *Sheol* is referred to as “hell,” “the pit,” or “the grave.”²⁹

In the following passage, the Rephaim are identified as inhabiting *Sheol* – specifically, the depths of *Sheol* (or *Tartarus*, as Peter later refers to it in Greek). In this passage, King Solomon speaks of the foolish, adulterous woman. We will read this in *Young’s Literal Translation*.

And she hath sat at the opening of her house, On a throne – the high places of the city,

To call to those passing by the way, Who are going straight [on] their paths.

“Who [is] simple? let him turn aside hither.” And whoso lacketh heart – she said to him,

“Stolen waters are sweet, And hidden bread is pleasant.”

And he hath not known that Rephaim [are] there, In deep places of **Sheol** her invited ones!

-Proverbs 9:14-18 (YLT)

Solomon made a similar reference in Proverbs 2:16-18. We will return to the *King James Version* for this passage.

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To deliver thee from the strange woman, even from the stranger which flattereth with her words;

Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

For her house inclineth unto death, and her paths unto the **dead** [Rephaim].

-Proverbs 2:16-18

This may bring to mind a passage in the Psalms, which we examined earlier in our study of Tartarus – the term in Greek mythology used to describe the lowest part of Hades in which the Titans were imprisoned. Psalm 86:12-13 says:

I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

For great is thy mercy toward me: and thou hast delivered my soul from **the lowest hell** [Sheol].

-Psalm 86:12-13

Ryan Pitterson gives the following conclusion.

Apparently, the pre-Flood giants (and sons of God, who are imprisoned there also) were so legendary that their very punishment and descent made them synonymous with the dead and Hell (or Sheol) itself. But the evil of the giants was so monumental that even their deaths were memorialized.³⁰

In his book, Pitterson then offers the following quote from a popular Christian dictionary written in the 1800s, which confirms this conclusion.

An attentive consideration seems to leave little room for doubt that the dead were called Rephaim, for some notion of Sheol (A.V. “hell”) being the residence of the fallen spirits or buried giants.³¹

The book of Job, which makes many references to the pre-Flood world, the sons of God, and giants, makes the same connection.

But Job answered and said,

How hast thou helped him that is without power? how savest thou the arm that hath no strength?

How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?

To whom hast thou uttered words? and whose spirit came from thee?

Dead things [*Rephaim*] are formed from under the waters, and the inhabitants thereof.

Hell [*Sheol*] is naked before him, and destruction hath no covering.

-Job 26:1-6

Interestingly, in the Septuagint (the Greek translation of the Hebrew Old Testament), this is even more obvious.

Shall **giants** be born from under the water and the inhabitants thereof?

Hell is naked before him, and destruction has no covering.

-Job 26:5-6, (LXX)³²

Again, we will look to Pitterson for a synopsis of this. He writes:

The implication of the passage is that God is ruler over all. The Lord punished the giants with the Flood and sent them to the lowest parts of Sheol, beneath the deepest waters, where they will not be able to be “reborn.” God still has authority over them in Hell. He sees all the dead there just as He sees humans on the earth’s surface.³³

Pitterson again points to an older source to show that this is not a new idea. He provides the following quote from a dissertation by a British churchman written in the 1700s.

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For this was properly the place of the Rephaim; the word originally denoting those giants in impiety, that were overwhelmed by the flood; and from thence it came afterwards to [signify] the names of wicked men, or men of violence like them, who as they died, were gathered to their [assembly].³⁴

We also find another compelling reference in Isaiah Chapter 14, which some believe to be a prophetic address to Satan and the Antichrist.

Hell [*Sheol*] from beneath is moved for thee to meet thee at thy coming: it stirreth up the **dead** [*Rephaim*] for thee, **even all the chief ones of the earth**; it hath raised up from their thrones all the **kings of the nations**.

-Isaiah 14:9

Again, we will quote Pitterson, who writes:

The Rephaim were the dominant power of the ancient era, waging violent wars and taking human women as prizes for procreation. Isaiah calls them “the chief ones of the earth.” Their destruction was so spectacular and devastating that the term “rephaim” in the ancient world symbolized the dead, unrepentant sinners and Hell itself.³⁵

Since the Nephilim were spirit and flesh hybrids, their spirits were earthbound at death, becoming unclean/evil spirits – as described in Enoch. These beings, which were no longer physically alive, were yet alive, being suspended in a sort of “undead” state. Their undead, disembodied, earthbound spirits are now what we refer to as “demons” when we use it in regards to demon possession or evil/unclean spirits. In the meantime, they are looking for bodies to inhabit, but will one day face a final judgment.

Meanwhile, the fallen angels (or sons of God) that committed the sin of Genesis 6, already possess bodies, and are bound in the depths of Hell – the nether-region called Tartarus in the New Testament –

where they wait to one day be released upon the earth for one final end times plague upon the earth-dwellers during the Tribulation, prior to their final judgment. We will discuss this end times return of the sons of God further ahead in our study.

In the following several chapters, we will transition into an exploration of the post-Flood Nephilim, in which we'll begin to explore the following questions: Who were they? Where did they come from? And how did they reappear on earth again after the Flood?

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CHAPTER 14

HOW DID POST-FLOOD NEPHILIM EMERGE?

One of the interesting questions regarding the subject of the Nephilim involves the mystery of how these beings appeared again after the Flood. Earlier in our study, we pointed out the fact that the Hebrew word Nephilim itself only appears in two places in scripture – once before the Flood (in Genesis 6:4) and once after the Flood (in Numbers 13:33). Although by this point we should be very familiar with the Genesis 6:4 mention, we haven't yet spent much time discussing the second mention – Numbers 13:33. This passage reads as follows.

And there we saw the **giants** [*Nephilim*], the sons of Anak, which come of the **giants** [*Nephilim*]: and we were in our own sight as grasshoppers, and so we were in their sight.

-Numbers 13:33

This chapter describes how the sons of Anak, defined as Nephilim descendants, were blocking the Israelites' path of entry into the land of Canaan, causing the unbelieving Israelite spies to doubt whether they could really conquer the land. The spies felt as though they were the size of grasshoppers next to these giants.

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Their unbelief resulted in the forty years of wandering in the wilderness.

In this chapter of our study, we will turn our attention toward examining these post-Flood Nephilim and will try to discover how they may have reappeared on the earth after the original Nephilim were destroyed in the Flood. In other words, at this point you may be asking: “If the purpose of the Flood was to extinguish the Nephilim, how could they reappear after the Flood? And if the Flood was God’s countermove to the events of Genesis 6, why did He allow them back? Was the Flood inflicted on the world in vain?”

The fact that the Nephilim were on the earth also after the Flood seems to have been mentioned back in Genesis 6.

And also after that...

-Genesis 6:4

This passage seems to convey that the Nephilim were on the earth in those days (the context of “those days” being pre-Flood), and also after that (which would then seem to mean “after the Flood”). But how then could this have happened, since all were apparently wiped out in the Flood, if we take the Biblical text literally. Genesis 7:21-23 makes it very clear that the Flood destroyed everything, which must have included all of the pre-Flood Nephilim (especially since they were the cause of the Flood in the first place).

And **all flesh died** that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and **every man**:

All in whose nostrils was the breath of life, of all that was in the dry land, died.

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

-Genesis 7:21-23

This passage goes to great lengths to convey to the readers that the Flood destroyed everything on the earth that was not aboard the ark. Although the Bible does not explicitly tell us how the Nephilim were able to reappear after the Flood, there have been many theories as to how it may have taken place. Some of the more commonly suggested ideas include the following:

1. A further incursion (or incursions plural) of fallen angels mating with humans took place after the Flood in a way similar to that of Genesis 6.
2. Post-Flood humans were able to summon fallen angels through occult rituals and mate with them.
3. The Bible seems to imply that after the Flood, Nimrod (the great-grandson of Noah through Ham) may have undergone some sort of supernatural transformation, in which he became a Nephilim.
4. Although Noah and presumably his wife were uncorrupted by Nephilim DNA, maybe one or more of his sons' wives carried corrupted genetics, which passed the fallen seed on after the Flood.
5. Some of the pre-Flood Nephilim somehow survived the Flood either underground, in the earth's interior, or by escaping off-planet using advanced technological flying machines and/or through dimensional portals.

Let's take some time to briefly examine each of these possibilities.

Possibility #1

A further incursion (or incursions plural) of fallen angels mating with humans took place after the Flood in a way similar to that of Genesis 6.

Probably the greatest argument in favor of this first possibility is

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that it would seem to be supported by the plain and literal reading of the text. Let's re-read our source text in order to bring this out.

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.

-Genesis 6:4

This passage seems to convey to us that the causative activity for both what was happening in "those days" (meaning *before* the Flood) and "also after that" (presumably meaning *after* the Flood) was the sons of God coming in unto the daughters of men and producing children through them. This is made clear by the key word "when."

In other words, a plain and literal reading of this passage seems to describe the exact same type of activity being responsible for the Nephilim of both time periods. It does not differentiate the causation, but rather declares that the same activity caused both eruptions of Nephilim upon the earth. So, this would mean that multiple incursions of fallen angels mating with human took place – some before the Flood and then some after.

Dr. I.D.E. Thomas' groundbreaking book on this topic, entitled *The Omega Conspiracy*, paved the way and connected the dots for generations of researchers who came after him. In this book, Dr. Thomas sides with this "Possibility #1", saying the following.

In Genesis 6, where the word "Nephilim" is first used, we are told that the Nephilim appeared on the earth just before the Flood, and that their appearance was the main reason for the Flood. There followed another incursion of these fallen angels at a later date ... This second eruption was probably on a more limited and restricted scale than the first. Nevertheless, God ordered their complete destruction.¹

Let's point out that when Dr. Thomas says "there followed another incursion of these fallen angels," he certainly cannot mean the same

exact angels that perpetrated this activity before the Flood, as those angels, as we know from Jude and other passages, were chained in Tartarus as part of their judgment from God. Instead, he must mean “fallen angels” in general, as opposed to holy angels. In other words, another group later on followed in the footsteps of the original group.

A possible argument against this idea of multiple incursions is the presumption that the angels all would have witnessed the severity of God’s punishment against the sons of God who fell in Genesis 6. Knowing this severity, some commentators have expressed doubt that a later group would be willing to commit this same type of act.

A potential response to this argument is the irrationality of *any* angel choosing to rebel against God in any way. All angels know that God is real and they bear witness of his reality on a daily basis. The idea that any angel who has vivid, direct, personal access to this knowledge (in a way that humans don’t), could ever think of rebelling against Him, is itself a mind-blowing notion. And so, if we cannot wrap our minds around even this idea of any angelic rebellion, it may not be reliable to use our logic to presuppose what an angel may or may not do in terms of further incursions of cohabitation with women.

Possibility #2

Post-Flood humans were able to summon fallen angels through occult rituals and mate with them.

This possibility is similar to the first one, except it introduces the option that instead of it occurring in a way identical to that of the pre-Flood incursion, the potential post-Flood incursion could have been through ritual conjuring. In his book *Nephilim Stargates*, author and Researcher Tom Horn discusses the possibility that this could have been taking place in the ancient world, and could even connect with the modern enigma of UFO’s and the alien abduction phenomenon. He writes:

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In 1918, famed occultist Aleister Crowley attempted to create a dimensional vortex that would bridge the gap between the world of the seen and the unseen. The ritual was called the Alamantrah Working and according to Crowley became successful when a presence manifested itself through the rift. He called the being “Lam” and drew a portrait of it. The startling image, detailed almost ninety years ago, bears powerful similarity with “Alien Greys” of later pop culture.²

Horn continues to document the ritual ceremonies and cult practices of a wide range of the most ancient cultures – from Egypt, to Mesopotamia, to Greece, to South America, and others – that were built around the idea of the gods of antiquity incarnating through dimensional openings. He connects this with the modern UFO/alien incursions that are becoming increasingly well-known and well-accepted as time passes.

So, this second possibility assumes the same as the first – that the Nephilim of both pre and post-Flood incursions came as a result of illicit sexual contact with fallen entities. The main difference is that this view proposes that the mechanism of entrance for these entities may have been more centered around ritual occultism rather than fallen beings deciding to take on physical bodies and manifest on earth.

Possibility #3

The Bible seems to imply that after the Flood, Nimrod (the great-grandson of Noah through Ham) may have undergone some sort of supernatural transformation, in which he became a Nephilim.

This third possibility suggests that the post-Flood Nephilim could have arisen from Nimrod, as the Bible makes special mention of his notorious rebellion after the Flood. He was the first conqueror, city builder, and world emperor after the Flood. His kingdom centered in Shinar (or what we today would call Sumer) in Mesopotamia, and he was the founder of the city of Babel (or the later Babylon), which the Bible would continually use as a symbol for pagan religion and rebel-

lion against God. This became the center for idolatry after the Flood. Nimrod's name itself in Hebrew means "let us rebel."³

The Bible records the story of the Tower of Babel in Genesis 11. While it doesn't explicitly credit Nimrod with leading the effort to build the Tower of Babel, it does (in the previous chapter) take a detour to inform us about Nimrod, telling us that he was the founder of Babel. However, tradition has long associated the inspiration to construct the Tower with Nimrod's leadership, in order to form mankind's first attempt at world government – this being in direct defiance of God's command to spread out over all the earth. For example, the ancient Jewish historian Josephus, in his *Antiquities of the Jews*, credits Nimrod with being the leader of this rebellion.⁴

Many researchers have suggested that Nimrod attempted to achieve a sort of godhood and reach into the spiritual realm to tap into the same fallen supernatural powers that existed on earth before the Flood. It is thought that the Tower was probably a ziggurat – an ancient pagan temple for occult worship.⁵

In fact, many have even pointed out that the Tower of Babel was likely an attempt at creating a hyper-dimensional portal in order to connect with the gods and gain occult power and knowledge. This may be hinted at in Genesis 11:4, which describes the motivation for the creation of the Tower.

And they said, Go to, let us build us a city and a tower, **whose top may reach unto heaven**; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

-Genesis 11:4

It's naïve to assume that the ancients were foolish enough to believe they could build a tower tall enough to physically reach "heaven." Instead, what could have been meant was that they were attempting to open a gateway into the dimension where the gods dwell (in other words, "heaven"). From all of what we know from the earliest pagan religions and ritual ceremonies, the ancients were

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preoccupied with opening these portals in order to commune with the gods and tap into their power.

Furthermore, God's response in the following passage would seem to support our claim, as He acknowledges that what these builders of the Tower were attempting to do certainly could be accomplished.

And the Lord came down to see the city and the tower, which the children of men builded.

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: **and now nothing will be restrained from them, which they have imagined to do.**

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

-Genesis 11:5-7

Of course, it's impossible to build a physical building high enough the "reach into heaven." So, God's admission that their plans could actually be achieved seems to support the idea that a "tall tower" was not the real point here.

But all of this is simply foundational information for discussing this third possibility. This Possibility #3 proposes that Nimrod underwent some kind of supernatural transformation in which he "became a Nephilim." And where does this idea come from? It comes from the Septuagint reading of Genesis 10:8-9, which introduces Nimrod.

Note: Keep in mind that the Septuagint is the Greek translation of the Hebrew Old Testament, which was completed several hundred years prior to Christ. In fact, the Septuagint was the Bible used by Jesus, the apostles, and the early Church – as well as the Jews of that day – as the common language of commerce in the Greco-Roman era at that time was Greek. This early translation from the original Hebrew is significant to us, as it gives us a window into the wording and understandings of the ancient Hebrews before Christ – and may at times reflect a wording closer to the original Hebrew. This passage in

Genesis 10 brings out an interesting hint of evidence that Nimrod may have somehow transformed into a Nephilim.

Genesis 10:8-9 in the Septuagint reads as follows.

And Chus [Cush] begot Nebrod [Nimrod]: **he began to be a giant** upon the earth. He was a giant hunter before the Lord God; therefore they say, As Nebrod the giant hunter before the Lord.

-Genesis 10:8-9, (LXX)⁶

We can see that the text clearly uses the term “giant” to describe Nimrod. And it says that he “*began to be a giant*,” which would seem to imply that through some unknown process (perhaps through some ritual or supernatural means), Nimrod *became* a Nephilim.

But even in the KJV, this passage links back to Genesis 6. It reads:

And Cush begat Nimrod: he began to be a **mighty one** [*gibborim*] in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

-Genesis 10:8-9

The word translated as “mighty one” is *gibbor* in Hebrew (or *gibborim* in the plural form). The following are a few ways this term can be used, according to *Strong’s Concordance* (#1368):

- Champion
- Chief
- **Giant**
- Strong man
- Mighty man⁷

Notice that one of the ways *gibbor* can be used is “giant”, though this word is not as conspicuous in that usage as other Hebrew words such as Nephilim or Rephaim. This word *gibbor* seems to be often

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used as a description of a regular man who is indeed mighty in the sense of having exceptional fighting prowess, such as David's mighty men (or *gibborim*) in 2 Chronicles 25:6, but does not always (or even usually) imply that the person or people are giants. But when you look at Genesis 6:4, there appears to be an interesting connection.

There were **giants** [*Nephilim*] 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** [*gibborim*] which were of old, men of renown.

-Genesis 6:4

Genesis 6:4 is actually the first usage of this Hebrew word *gibborim* in the entire Bible. This may be significant to our understanding of this term, as there is a hermeneutical rule referred to as the Law of First Mention. This rule may be defined as follows.

The law of first mention says that, to understand a particular word or doctrine, we must find the first place in scripture that word or doctrine is revealed and study that passage. The reasoning is that the Bible's first mention of a concept is the simplest and clearest presentation; doctrines are then more fully developed on that foundation. So, to fully understand an important and complex theological concept, Bible students are advised to start with its "first mention."⁸

With this in mind, we can understand that the term *gibborim* – first used to describe the exceptional and likely supernatural fighting prowess of the pre-Flood Nephilim – was then later used to describe the exceptional warriors of later times, most of them being normal humans. But yet, it's significant that the Septuagint, an early translation of the ancient Hebrew, actually translated this term as "giant" in the case of Nimrod.

An interesting connection between Nimrod and giants is found in an Arabic manuscript discovered at the ruins of the incredible megalithic temple in Baalbek in Lebanon. It says:

After the flood, when Nimrod reigned over Lebanon, he sent giants to rebuild the fortress of Baalbek, which was so named in honour of Baal, the god of the Moabites and worshippers of the Sun.⁹

So, even preserved in the Arabic legends is the idea of Nimrod presiding over giants. Does this indicate that he was a giant himself? It would seem difficult to envision Nimrod giving orders to giants if he was not one himself.

Ryan Pitterson points out that if Nimrod somehow did supernaturally transform into a Nephilim after the Flood, it wouldn't be the only supernatural transformation recorded in the Bible. In Daniel Chapter 4, the Babylonian King Nebuchadnezzar was transformed into a "beast," and lived as an animal for seven years. Some, however, may argue that this is different in that it was God who transformed Nebuchadnezzar, and it was as a punishment.

Some also assert that Nimrod was able to complete this transformation due to having Nephilim DNA if the wife of Ham on the ark had corrupted genetics. We will discuss this in more detail next.

Possibility #4 –

Although Noah and presumably his wife were uncorrupted by Nephilim DNA, maybe one or more of his sons' wives carried corrupted genetics, which passed the fallen seed on after the Flood.

This fourth possibility suggests that although the Bible is clear that Noah (and presumably his wife) were uncorrupted by the mixture of fallen angels intermarrying with humanity, there is a possibility that one or more of Noah's sons may have married women with corrupted genetics. The Bible never specifically details the genetics of Noah's daughters-in-law. But if you take a very literal reading of Genesis 6:10-12 ("for *all* flesh had corrupted his way upon the earth"), you could conclude that there were no completely uncorrupted marital options for Noah's sons (although some would argue this term "all" could be hyperbolic language). But assuming that "all" means "all," proponents of this fourth

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possibility suggest that one or more of Noah's daughters-in-law could have at very least, carried recessive Nephilim genetics, which could then have been passed down to certain of Noah's descendants after the Flood.

Specifically, some researchers and commentators have noticed the way in which the Bible focuses on the infamy of Noah's son Ham and especially his son Canaan, and then Canaan's grandson Nimrod. As we've already discussed in the previous possibility, the Septuagint outright calls Nimrod a giant, and seems to infer that he "became" one at some point. In addition to the possibility that he could have become a Nephilim through some ritual or supernatural process, others have suggested that it was due to the possible corrupted genetics he inherited through the family lineage we just described. Could it be that he "became" a Nephilim naturally, as he grew up? Or, was he able to enhance or in some way actuate his Nephilim genetics in order to "become" a Nephilim?

Adherents to this possibility often point out that Nimrod's uncle – the accused Canaan – was the progenitor of the giant-populated Canaanite tribes that God had designated for complete destruction when the children of Israel were set to enter the Promised Land. Genesis 10:15-20 lays out the genealogy.

And Canaan begat Sidon his first born, and Heth,
And the Jebusite, and the Amorite, and the Girgasite,
And the Hivite, and the Arkite, and the Sinite,
And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

-Genesis 10:15-20

Deuteronomy 7:1-3 is one of the passages that record God's decree

of destruction that was to be carried out upon these tribes in particular.

When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

-Deuteronomy 7:1-3

We will further discuss these post-Flood Canaanite tribes that included giants later on in our study – but we should recognize how conspicuous Canaan's descendants are in that they comprised all of the post-Flood tribes that God specifically targeted for complete destruction.

So, is this an indicator that corrupted Nephilim genetics could have been transferred to the post-Flood world through Ham's wife? Some believe this is a strong possibility. However, one potential difficulty with this idea is that the existence of giants has also been documented among the people-groups that descended from Noah's other sons as well. It may be naïve to believe that the only giants on earth were from Canaan. Giants have been thoroughly documented among almost all racial groups on earth.¹⁰

Furthermore, the fact that the Canaanites were giants is not evidence for Nephilim genetics being carried over on the ark by Ham's wife. It could be that any of the other possibilities were the operative factor that caused the Nephilim traits to materialize within these tribes. For instance, according to Possibility #1, it could be that this family line was prominently involved in further incursions of fallen

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angel activity, producing post-Flood Nephilim. Or, it could be that according to Possibility #2, the family of Canaan learned how to ritually summon the spirits of the dead pre-Flood Nephilim and somehow produce corrupted offspring through ritual occultism. Or, according to Possibility #3, Nimrod (a descendant of Canaan) somehow “became” a giant and was part of the reintroduction of Nephilim corruption. The point is, let’s be sensitive to the possibility that there could be some crossover in these possibilities – they are not necessarily exclusive of each other.

Possibility #5 –

Some of the pre-Flood Nephilim somehow survived the Flood either underground, in the earth’s interior, or by escaping off-planet using advanced technological flying machines and/or through dimensional portals.

While we will not delve deeply into this fifth possibility of how the Nephilim reemerged after the Flood, we mention it as another option that some have suggested. Several interesting theories that have been suggested include the following.

- Many ancient traditions speak of the gods arriving in flying machines. In addition, there’s a long history of ancient cultures encountering what we today would call UFO’s.^{11 12}
¹³ For example, ancient Indian Vedic texts speak of ancient flying machines called “vimanas.”^{14 15} Is it possible these flying machines could have been used by pre-Flood Nephilim to escape the Flood?
- Many Native American oral traditions record that their ancestors arrived in North America by coming up from the inner earth (instead of by crossing the Bering Strait, as conventional historians theorize). For example, the oral traditions of the Hopi Tribe tell of their ancestors being hidden in the earth to escape a cataclysm, and then brought

back to the surface afterwards by the so-called “ant people.”¹⁶ Is it possible that deep underground chambers exist beneath the earth’s surface? If so, could it be that pre-Flood Nephilim survived the Flood by going underground?

While these theories may provide interesting speculation, some have pointed out that a literal and plain reading of scripture may not allow for this possibility of “Flood survival.” The narrative of Genesis 6 communicates that the Flood was inflicted upon Earth as God’s response to the sons of God/Nephilim problem of Genesis 6, as all flesh on earth had become corrupted. In other words, it’s obvious that God’s purpose for the Flood was to eradicate the Nephilim from the Earth. Is it logical to then believe that God’s purpose was *not* achieved?

Assuming that the Bible intends for us to understand that the Flood was worldwide (which we believe it clearly does), the Genesis account emphasizes that *all* living creatures on earth perished – inferring that God’s purpose *was* achieved. This idea of Nephilim surviving the Flood would seem to contradict the literal and plain meaning the scripture intends for us to understand. And it would seem odd to conclude that God’s countermove of the Flood could be so easily side-stepped by the Nephilim through an off-planet or underground escape.

So, now that we’ve discussed five of the different possibilities for explaining how Nephilim may have returned after the Flood, you can come to your own conclusion on which seems most likely to be true. Although we couldn’t do justice to a full treatment of each of the five, we encourage you to use our brief overviews as a jump-off point for further research of your own.

But although we’ve now given some possibilities for the “how” question, there’s a further question we need to address: “If Nephilim returned after the Flood, then what was the purpose of the Flood? Why would God allow them to return?”

One answer is that it may have to do with the fact that the Flood not only got rid of the corrupted organisms, but also deliberately

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damaged the environment of the planet, ultimately reducing the capability of the human genome to a mere shadow of what it once was. This could have been God's purpose, knowing that the close-to-perfect human genetics as well as the ideal environment that existed prior to the Flood yielded unmanageable Nephilim offspring of dynamic strength, height and power.

Because the human genome would become increasingly damaged soon after the Flood due to the altered environment, altered food sources, and the proliferating genetic mutations that naturally accumulate over time, the product of potential further incursions of post-Flood human/angel cohabitation would produce Nephilim only a fraction of the strength, height and power of the pre-Flood instances. Perhaps this was a more "manageable" problem, which the Lord would utilize the Israelites to help remedy in their supernaturally empowered conquest of the Nephilim tribes in Canaan – ultimately being used to give God glory.

In other words, before the Flood, we can infer that the human genome would have been much closer to the once-perfect genome that God created Adam with. As the first human, especially prior to the fall of man in Eden, Adam would have possessed perfect DNA, free of mutations, disease, or flaws. But after the fall in Genesis, the once-perfect environment suffered as a result of the curse – impacting the human genome. The introduction of disease and death would have also dealt a significant blow to the health of man's genetics. As we know, mutations accumulate over time, increasingly damaging the genome. As time passes, the human genome is not perfecting, as evolutionists would have us believe – in reality, it's degrading. But after man's fall, a second round of "genetic entropy" (or genetic disorder) would have taken place with the Flood, which further damaged the environment of earth and made survival even more difficult.

Let's plug these understandings into the Nephilim equation. A product is only as good as the ingredients used. In the same way, we can infer that the act of angelic procreation with genetically near-perfect humans would have produced Nephilim larger, stronger, and more powerful than the same activity would after the Flood. Just look

at how the lifespans of humans progressively and steeply declined after the Flood.

Maybe God knew that the Nephilim produced prior to the Flood were simply too powerful to have roaming the earth. Maybe He knew they would be a problem for His program for humanity which involved bringing about the “holy seed” (the Messiah). And at the same time, He also could have known that the post-Flood Nephilim problem would be solved by them being defeated by the other nations, with God’s supernatural assistance. Most notably, God’s called-out nation of Israel would bring glory to God through their miraculous conquest of the Promised Land of Canaan, in large part wiping out the Nephilim inhabitants. So, we can conclude that the return of the giants after the Flood served as a witness of God’s reality and power to the unbelieving world, as their utter defeat by a small rag-tag army of former slaves demonstrated how God was truly with those who trusted in Him.

Although this chapter was, of necessity, only speculative, we hope this deeper discussion of these possibilities helped to expand your thinking on this subject. Regardless of how the post-Flood Nephilim emerged, we can understand how clear the Bible is on their existence.

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CHAPTER 15

AFTER BABEL

In the previous chapter, we discussed five possibilities regarding the question of how the Nephilim again emerged after the Flood. In this chapter, we will focus on how the post-Flood Tower of Babel story plays into and help set the stage for the emergence of the post-Flood Canaanite Nephilim tribes that inhabited the Promised Land.

Earlier in our study, we made reference to the rebellious actions of Nimrod (the great-grandson of Noah through Ham, and the nephew of Canaan), and the cities that he built – including Babel, or Babylon – the location the Bible thematically associates with the origin of pagan false-religion.

As we discussed in the previous chapter, the Bible records the story of the Tower of Babel in Genesis 11. While it doesn't explicitly credit Nimrod with leading the effort to build the Tower of Babel, the previous chapter takes a detour to inform us about Nimrod, telling us that he was Babel's founder. However, tradition has long associated the inspiration to construct the Tower with Nimrod's leadership, in order to form mankind's first attempt at world government – this being in direct defiance of God's command to spread out over all the earth. For example, the ancient Jewish historian Josephus, in his *Antiq-*

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uities of the Jews, credits Nimrod with being the leader of this rebellion.¹

Assuming this is accurate, we can recognize that Nimrod's rebellion against God motivated the plan to construct a tower there at Babel (most likely a ziggurat, a type of rectangular-shaped tower). In the previous chapter, we speculated that the intention for this so-called "tower" may have been an attempt to open a gateway into the dimension where the gods dwell (in other words, "heaven"). From all of what we know from the earliest pagan religions and ritual ceremonies, the ancients were preoccupied with opening these portals in order to commune with the gods and tap into their power. This is likely what was happening at Babel, apparently under the rebellious inspiration of Nimrod. This story is recorded in Genesis 11.

And the whole earth was of one language, and of one speech.

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for morter.

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

And the Lord came down to see the city and the tower, which the children of men builded.

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

-Genesis 11:1-9

The Table of Nations, a genealogical list in the previous chapter (Genesis 10), includes the list of the founders of seventy nations descended from Noah's three sons – Shem, Ham, and Japheth. The list includes twenty-six descendants of Shem, thirty descendants of Ham, and fourteen descendants of Japheth, totaling seventy. So, after the failed rebellion at Babel, God counter-moved by dividing and dispersing these nations all over the world according to their common languages (which the Lord had scrambled there at Babel).

But what many fail to recognize is that according to the Bible, God placed each of these nations under the rule of an angelic being, or “god.” This is made clear in the Septuagint translation of Deuteronomy 32:8-10, which clearly calls these beings angels.

When the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations according to the number of the angels of God. And his people Jacob became the portion of the Lord, Israel was the line of his inheritance. He maintained him in the wilderness, in burning thirst and a dry land: he led him about and instructed him, and kept him as the apple of an eye.

-Deuteronomy 32:8-10, (LXX)²

Note: Other English translations say “sons of God” (which we know from our earlier study is a reference to angels). Some even have it as “sons of Israel,” but a thorough study of this subject will make clear that the reference is to angels.³

So, the nations were divided according to the number of the angels – but Israel was the Lord’s nation. This is also alluded to in Deuteronomy 4:19, which refers to the “host of heaven” (a reference to the gods, or angels) under which all the nations were divided.

And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven,

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shouldest be driven to worship them, and serve them, **which the Lord thy God hath divided unto all nations under the whole heaven.**

-Deuteronomy 4:19

Again, we see that the nations of mankind were divided according to angels, and that they were each allotted under one of these angels – except for Israel, which was God’s nation. Dr. Michael Heiser summarizes these two passages as follows.

Deuteronomy 4:19-20 and 32:8 present two sides of the same coin. In Deuteronomy 32:8-9, God apportions the nations to the sons of God; here (in Deuteronomy 4:19), however, God allots the gods to the nations. Israelites, in other words, believed that Yahweh, their own supreme, unique God, sentenced the nations and their gods to each other. At Babel, God, like a father dismissing and disinheriting his children, judges all the nations for their disobedience (Gen. 11:1-9). Then, in the very next chapter, He calls Abraham (Gen. 12:1-3), effectively starting over in creating an earthly human family for Himself.⁴

So, following the incident at the Tower of Babel, God scrambled the languages and divided humanity into seventy different nations, putting them under the spiritual dominion of seventy angels tasked with being head over these nations. In Genesis 11, after detailing this story of the dividing of the nations (which we know were each assigned under an angel, or “god”), the narrative then begins to focus on the nation that the true God would assign to Himself. The remainder of the chapter records the genealogy of Abraham – the progenitor of God’s nation that would carry the Holy Seed.

The following chapter (Chapter 12) then immediately begins to record the story of the calling of Abraham by God, the covenants God began to issue, and the beginning of the story of the nation of Israel – the nation God would assign to Himself as His own covenant people. Through the Holy Seed (or the Messiah) that Israel would bring forth, God would bring about the completion of His program for the redemption of humanity, thereby ultimately providing salvation for

the seventy Gentile nations and their descendants who had chosen to follow after pagan false religions and serving the “host of heaven” (or the “gods,” i.e. fallen angels).

Later, in Psalm 82, the famous “Divine Council” chapter, we read about these gods (or angels) who were assigned to oversee the seventy nations being rebuked by God for their wickedness, injustice, and overall poor job.

God standeth in the congregation of the mighty; he judgeth among the gods.

How long will ye judge unjustly, and accept the persons of the wicked? Selah.

Defend the poor and fatherless: do justice to the afflicted and needy.

Deliver the poor and needy: rid them out of the hand of the wicked.

They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

I have said, Ye are gods; and all of you are children of the most High.

But ye shall die like men, and fall like one of the princes.

Arise, O God, judge the earth: for thou shalt inherit all nations.

-Psalm Chapter 82

Let’s keep in mind that these angels are apparently the ones who originally fell with Satan prior to the Fall of Man in Eden. And so, they would use their evil influence to spread Satan’s agenda of wickedness and corruption throughout the earth – including the populating of the Promised Land of Canaan with Nephilim giants that would try to block the entrance of the children of Israel into the land God had promised them. But before we get further into that, let’s recognize that this issue of the angels being placed over the seventy nations is a key foundational understanding for our perception of spiritual warfare – a theme we see emerge later in scripture.

For instance, in the book of Daniel, he’s visited by a holy angel in response to his prayers – but the angel tells him that he was delayed

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in reaching him by a fallen angel called the “Prince of Persia” (Daniel 10:5-6, 11-14, and 20-21). We can now easily understand who this angelic being was – a fallen angel assigned to spiritually govern the nation of Persia (modern-day Iran). Furthermore, we’re then told that it wasn’t until the intervention of Michael (the archangel), described as being one of the “chief princes,” that the holy angel was able to successfully reach Daniel and complete his mission. Michael is also called “your prince,” indicating his position as the chief angelic protector of Israel, serving under God.

After successfully delivering his message to Daniel, we’re told that the holy angel would return to his spiritual battle with the Prince of Persia – and that eventually, this Prince’s dominance would be replaced by the Prince of Grecia (accurately predicting the then-future rise of the Greek Empire which would become the dominant world power). And so, from this account, which builds upon the foundational understanding of the seventy nations being headed by seventy angels, we can see that according to the Bible, heavenly beings are indeed assigned to the nations of man, and do engage in spiritual warfare, having a direct impact on events taking place in our reality.

But making our way back to the story of Abraham, we should recognize that the fate of humanity, according to God’s plan, rested upon this new nation that God would call out as His own – in contrast to the seventy pagan nations under the seventy fallen-angel “gods”. As the Genesis narrative continues, we continue to see ways in which Satan tried to thwart this plan, specifically in the life of Abraham. For instance, in Genesis 12:11-16, we can see how Satan attempted to corrupt Abraham’s marriage (through Pharaoh’s attempts with Sarah) and therefore corrupt the future nation that would bring forth the Messianic seed. But most relevant to our point here, is the recognition of how during Abraham’s day, Satan was already establishing a foothold of Nephilim giant inhabitants in the land God would later give to Israel. We’re told this in Genesis 12:6-7.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. **And the Canaanite was then in the land.**

And the Lord appeared unto Abram, and said, **Unto thy seed will I give this land:** and there builded he an altar unto the Lord, who appeared unto him.

-Genesis 12:6-7

So, during the time when God was calling Abraham as the progenitor of His new nation, the Bible goes out of its way to specifically tell us that the Canaanites were already in the land (in Verse 6). In other words, the author is trying to ensure that we're aware of the major themes and are following the storyline. Satan's plan to seed the Promised Land with Nephilim is a key aspect of the story that we need to recognize. He was pre-empting God's plan by filling the land with his own corrupted seed before there even was a nation of Israel to go in to possess it. And notice how immediately in the very next verse, God tells Abraham that the land of Canaan is to be given to His seed – God's nation of Israel that would one day arise. In other words, if you don't make the connection were pointing out, you're missing a major part of the narrative.

Further clues are given to us several chapters later, in Genesis 15. As this chapter begins, God starts to reconfirm and then further explain his covenant with Abraham (who at that time was still called Abram). God promises him an incalculable number of descendants – in other words, the seed line of the Messiah. He then promises him the entire land of Canaan as the inheritance of his descendants.

In Verse 13, He begins to prophetically speak of Abraham's descendants being persecuted in Canaan and Egypt for four hundred years. But then, God makes a somewhat mysterious statement that we should take note of. He says that in the fourth generation, his descendants would return to the Promised Land to possess it – but it wouldn't be until that time, since at the time this promise was being given, we're told that the "iniquity of the Amorites (a Canaanite tribe) is not yet full." The following verses then include a breakdown of the Canaanite tribes God promised to deliver into the hands of Abraham's descendants – one of which is the Amorites.

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And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

But in the fourth generation they shall come hither again: **for the iniquity of the Amorites is not yet full.**

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

The Kenites, and the Kenizzites, and the Kadmonites,

And the Hittites, and the Perizzites, and the Rephaims (or the giants),

And the **Amorites**, and the Canaanites, and the Gergashites, and the Jebusites.

-Genesis Chapter 15:13-21

What did God mean in Verse 16 when He said that “the iniquity of the Amorites is not yet full?” First, who are the Amorites exactly? Like we said, the Amorites were one of the Canaanite tribes dwelling in the land promised to Israel, and yet, because of their power and prominence, the name “Amorite” in the Bible was at times used as a label for the Canaanite tribes in general.

What iniquity was taking place among them? Although the Old Testament describes some of the atrocities taking place in Canaan (such as the sacrificing of babies to the pagan gods), the real underlying point here is that the Amorites had apparently intermarried with the giant descendants of the Nephilim. Scripture makes it abundantly clear to us that the Amorites were giants, and even links them with the Rephaim. For instance, later on in the book of Amos, God Himself

personally compares the height of the Amorites to cedar trees, confirming that they indeed were giants.

Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

-Amos 2:9

We also find out that two giant Amorite kings – Og and Sihon – were the “gate-keepers” blocking the Israelites’ entry into the Promised Land. As we will discuss later, Og is described in Deuteronomy 3:11 as being the “last of the Rephaim,” a term we discussed earlier in our study that refers to giants. So, a Rephaim king is called the king of the Amorites, suggesting that the remnant Rephaim giants were absorbed into Amorite culture. *Matthew Poole’s Commentary* says the following about the Amorites.

“The Amorite”: the mightiest nation of all the Canaanites ... by this nation mentioned, all the rest of the Canaanitish nations are to be understood. These Amorites dwelt beyond Jordan, between that and Moab, and their land fell by lot unto Reuben, Gad, and the half tribe of Manasseh. Before them, the children of Israel under the conduct of Moses, (Deut. 2:24, & Deut. 3:1-14) at the very sight of whom these mighty men fled, for God had struck them with terror that they might not stand before Israel.

“Whose height was like the height of the cedars”: the Amorites were men of largest size, they were of the race of the giants, (Numbers 13:32, 33). This is a proverbial speech, and sets out the Amorites, exceeding ordinary men in stature as much as the cedar exceeds ordinary trees in height.⁵

Although we will discuss this in further detail later on in our study, let’s recognize how an understanding of this helps to form the critical backdrop of information we need in order to gain a fuller perspective as to what would happen later. God would countermove

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by leading the young nation of Israel into the land of Canaan, giving them a mandate of the complete elimination of Canaanite tribes who included or had intermarried with the post-Flood giants.

In the next chapter, we will take a closer look at these giant tribes, and better understand what was happening as the Biblical narrative of the Israelites entering the Promised Land continues.

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CHAPTER 16

THE POST-FLOOD NEPHILIM

We will now enter into an examination of the post-Flood tribes the Bible describes as being Nephilim giants, and the tribes they apparently intermarried with. These are the tribes that had populated Canaan before God brought up the children of Israel to enter and possess the land. In our exploration of this, we will first establish a distinction that should help us understand the Biblical timeline involving these tribes: this is the distinction between pre-Canaanite and Canaanite tribes dwelling in what the Bible often calls the “land of Canaan”. But first, let’s understand what the land of Canaan is.

The land of Canaan in the Bible refers to the ancient geographical area God promised to give to Abraham and his descendants. The boundaries of the ancient land of Canaan included territory on the eastern shore of the Mediterranean Sea west of the Jordan River, which today encompasses modern Lebanon, portions of southern Syria, and Israel. It is not merely the land where the Israelites would live, but the sworn inheritance of God’s chosen people – a crucial part of the everlasting and unconditional covenants God had entered into with the patriarchs – Abraham, Isaac, and Jacob. We see this in, for instance, Genesis 17.

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And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, **all the land of Canaan**, for an everlasting possession; and I will be their God.

-Genesis 17:8

(See also Exodus 6:4; Leviticus 25:38; Deuteronomy 32:49; 1 Chronicles 16:18; Psalm 105:11).

As we discussed earlier, Canaan was the son of Ham and the grandson of Noah. He was the ancestor from whom the Canaanite peoples originated (as we see in Genesis 9:18). Let's now begin by discussing the "pre-Canaanite" giant tribes.

The Pre-Canaanite Tribes and the Genesis 14 War

First, let's understand what we mean by the label "pre-Canaanite." In this study, we will use this term to mean "occurring before the period of Hebrew settlement in Canaan."¹

In other words, this period of history generally refers back to the time period before, during, and after Abraham's day – but prior to the entrance of the Hebrews after the Exodus. These pre-Canaanite tribes, as we will call them, are mentioned several times in scripture – for example, in Genesis 14:5-6 and Deuteronomy Chapter 2.

And in the fourteenth year Chedorlaomer and the kings who were with him came and defeated the **Rephaim** in Ashteroth-karnaim, and the **Zuzim** in Ham, and the **Emim** in Shaveh-kiriathaim, and the **Horites** on their Mount Seir, as far as El-paran, which is by the wilderness.

-Genesis 14:5-6 (NASB)

Then the Lord said to me, "Do not attack Moab, nor provoke them to war, for I will not give you any of their land as a possession, because I have given Ar to the sons of Lot as a possession." (The **Emim** lived there previously, a people as great, numerous, and tall as the **Anakim**.

Like the Anakim, they too are regarded as **Rephaim**, but the Moabites call them **Emim**. The **Horites** previously lived in Seir, but the sons of Esau dispossessed them and destroyed them from before them, and settled in their place; just as Israel did to the land of their possession which the Lord gave them.)

...

“When you come opposite the sons of Ammon, do not attack them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession.” (It is also regarded as the land of the Rephaim, because the Rephaim previously lived in it, but the Ammonites call them **Zamzummim**, a people as great, numerous, and tall as the Anakim; but the Lord destroyed them before them. And they dispossessed them and settled in their place, just as He did for the sons of Esau, who live in Seir, when He destroyed the Horites from before them; they dispossessed them and settled in their place, where they remain even to this day. And as for the **Avvim**, who lived in villages as far as Gaza, the Caphtorim, who came from Caphtor, destroyed them and lived in their place.)

-Deuteronomy 2:9-12, 19-23 (NASB)

So, from these passages, we can see that the pre-Canaanite giant tribes mentioned in the Bible include the **Rephaim**, **Emim**, **Zamzummim/Zuzim**, **Horim**, **Avim**, and **Anakim**. But let’s note that the Anakim are unique, as the Bible describes them still being in the land when the Israelites enter. But for our purposes here, we will include them as a pre-Canaanite tribe.

From the passages we read, the Bible seems to indicate that the term Rephaim is more of a general label for the post-Flood giant tribes inhabiting the area of Canaan – and the other terms (Emim, Zamzummim, etc.) were more specific names given to these different Rephaim tribes in different locations by different people. Ryan Pitterson writes:

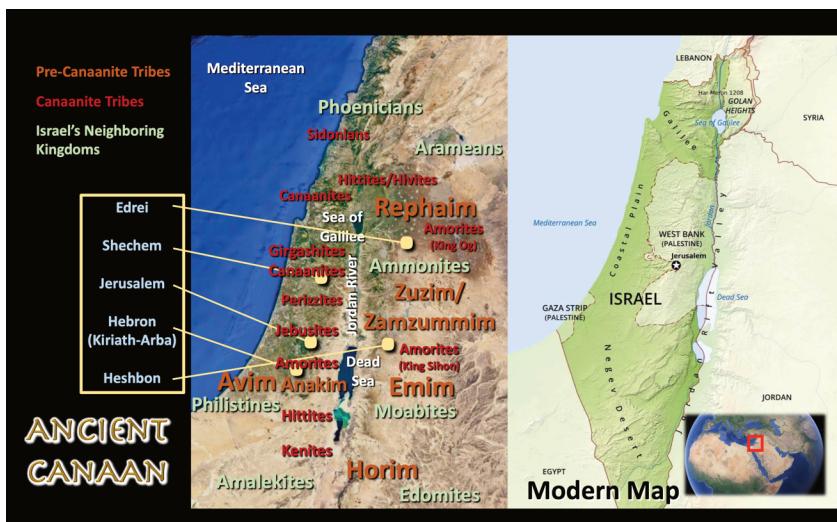
Genetically, they were all Rephaim. But after the Tower of Babel dispersal and the development of numerous languages, the postdilu-

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vian giants received different ethnic titles based on where they migrated to and the people they intermingled with.²

It would seem that these tribes probably were ethnically Canaanite (in other words, the descendants of Canaan, Ham's son and Noah's grandson), but for the sake of understanding the timeline of events, we will maintain a distinction between pre-Canaanite and Canaanite. As we said at the outset of this chapter, we're using this term more so to distinguish time-wise between pre- and post-Hebrew settlement in Canaan. In other words, since the Biblical record spans thousands of years of ancient history, we will use these two terms to help easily identify different time periods of tribes living in Canaan. If this distinction is still unclear, you will see what we mean as we go along.

According to the Biblical record, most of these tribes (maybe with the exception of the Anakim) were conquered and/or in major decline prior to the arrival of the Israelites in Canaan. However, many remnants of these tribes remained and had apparently intermarried with the Canaanites living in the Promised Land during the time of the Israelite conquest, introducing their Nephilim genetics into these tribes. See the following map for a basic idea of where these tribes were geographically located.



The Bible tells us what caused these pre-Canaanite tribes to go into decline prior to the arrival of the Israelites in Canaan. We already referred to it when we quoted from Genesis 14, the chapter that includes the story of what some have called “the Nephilim world war.”

The first major post-Flood war recorded in the Bible is fought by two powerful coalitions of kings. During Abraham’s lifetime, Chedorlaomer, the king of Elam, and a confederacy of kings from the east waged war against some of the pre-Canaanite giant tribes who had apparently allied themselves with Sodom and Gomorrah and the cities of the plain. These wars are looked at by many Bible scholars as being some of the first “world wars” after the Flood. And these wars involved giants! Let’s read this full account in Genesis 14.

And it came about in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim, that they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela (that is, Zoar). All these kings came as allies to the Valley of Siddim (that is, the Salt Sea). For twelve years they had served Chedorlaomer, but in the thirteenth year they rebelled. And in the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim, and the Horites on their Mount Seir, as far as El-paran, which is by the wilderness. Then they turned back and came to En-mishpat (that is, Kadesh), and conquered all the country of the Amalekites, and also the Amorites, who lived in Hazazon-tamar. And the king of Sodom and the king of Gomorrah, the king of Admah and the king of Zeboiim, and the king of Bela (that is, Zoar) came out; and they lined up for battle against them in the Valley of Siddim, against Chedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar, and Arioch king of Ellasar – four kings against five. Now the Valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell into them. But those who survived fled to the hill country. Then they took all the posses-

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sions of Sodom and Gomorrah and all their food supply, and departed. They also took Lot, Abram's nephew, and his possessions and departed, for he was living in Sodom.

-Genesis 14:1-12 (NASB)

According to this Biblical account, the five cities of the plain in the Jordan Valley were vassal subjects of Chedorlaomer, king of Elam. In other words, these were smaller city-states headed by kings who paid tribute money to Chedorlaomer and his Elamite empire in order to avoid being attacked. But in the thirteenth year of the agreement, these five vassal kings rebelled, prompting Chedorlaomer and his coalition to march on those cities in order to put them back under his control. One of the key characters who would come under this attack is Abraham's nephew Lot, who had taken up residence in Sodom. But the point most relevant to our study is that as Chedorlaomer travelled south to punish these rebels, he and his coalition would have to pass through several different regions inhabited by tribes of pre-Canaanite Nephilim giants!



In the end, the coalition of four kings lead by Chedorlaomer would utterly defeat these giant tribes (the Rephaim, Zuzim, Emim, and Horim), who lived in the areas surrounding Sodom, Gomorrah, and

the other cities of the plain. Following their defeat, the coalition marched on to also conquer the Amalekites, Amorites, and then finally, the vassal kings who had revolted. These vassal kings came out and fought against Chedorlaomer in a place near the Dead Sea known for its bitumen, or tar pits – called the Vale (of valley) of Siddim. Like the giants, the Amalekites, and the Amorites before them, these kings were also soundly defeated by Chedorlaomer, and many prisoners and spoils of war were taken.

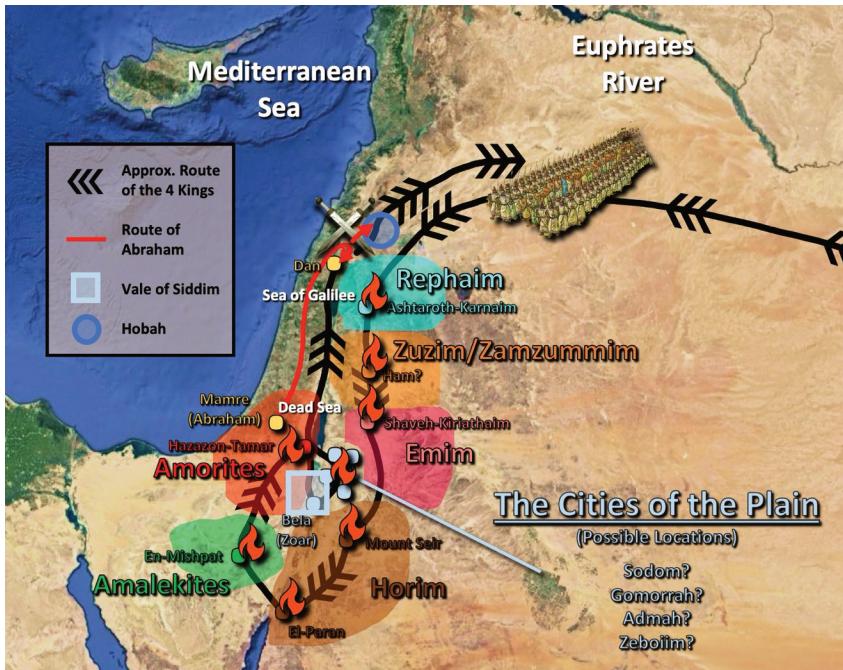
Following this, they then proceeded north. But then the story takes a strange turn, as a fleeing messenger brought Abraham the news that his nephew Lot had been taken prisoner during the defeat of Sodom. Let's continue reading.

Then a survivor came and told Abram the Hebrew. Now he was residing by the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, and they were allies with Abram. When Abram heard that his relative had been taken captive, he led out his trained men, born in his house, numbering 318, and went in pursuit as far as Dan. Then he divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is north of Damascus. He brought back all the possessions, and also brought back his relative Lot with his possessions, and also the women, and the other people.

-Genesis 14:13-16 (NASB)

So, after learning that his nephew Lot was among the prisoners, Abraham armed his three hundred eighteen servants, and together with his local Amorite allies, pursued Chedorlaomer's forces until the city of Dan, where he ambushed and somehow soundly defeated them! Abraham's tiny fighting force then pursued them even further to a place called Hobah near to Damascus, where he recovered the stolen goods and rescued his nephew Lot, as well as a number of others that had been taken captive.

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But what's truly astonishing to recognize, is the fact that the army led by Chedorlaomer, whose coalition made up the power center of the world at the time, and who had just annihilated among others, the mighty tribes of pre-Canaanite Nephilim giants, was then defeated by Abraham's tiny "army" of three hundred eighteen armed servants, and some local Amorites! Clearly, God was on Abraham's side!

The ancient historian Josephus also speaks of this event, and specifically describes it as a war that resulted in the overthrow of the "offspring of the giants." He wrote the following.

These kings had laid waste all Syria, **and overthrown the offspring of the giants.** And when they were come over against Sodom, they pitched their camp at the vale called the Slime Pits, for at that time there were pits in that place; but now, upon the destruction of the city of Sodom, that vale became the Lake Asphaltites, as it is called.³

So, the coalition of kings under Chedorlaomer had dealt a severe

blow to the pre-Canaanite giants, one which they would never recover from. Following this, these tribes apparently lost control of the areas they formerly inhabited and the remnants seem to have intermixed within the different Canaanite tribes that were now springing up all over the land, producing giants within them. This was the context in which the Israelites would enter, after being delivered out of Egyptian slavery and then brought up to the Promised Land of Canaan.

Now that we have the backdrop, let's discuss each of these pre-Canaanite tribes in more depth in order to better understand who they were, where they lived, and how their time of prominence came to an end.

The Rephaim

As we've discussed earlier in our study, the Hebrew word Rephaim refers to an ancient race of giants. Rephaim may at times be used as a generic term for giant Nephilim descendants after the Flood. Rephaim also seems to be used to designate a specific tribe or race of giants living east of the Sea of Galilee (in the area of Bashan, today called the Golan Heights). These giants built the megalithic monuments, cities, and dolmens of that region, many of which are still standing in parts of northern Jordan. Ashteroth Karnaim and Edrei served as the chief cities of the Rephaim in Bashan.⁴

Later, Rephaim became a Biblical term that referred to the “undead spirits”, or the spirits of the departed, i.e. the “shades”. We understand this to refer to the evil spirits that went forth from the bodies of the Nephilim at death, becoming trapped on the earth as terrestrial evil spirits (or demons).⁵

Interestingly, the Rephaim also seem to be mentioned in cuneiform texts known as the Ras Shamra Texts, recovered from the ancient city of Ugarit.⁶ An online directory related to accounts of giants in the Middle East gives the following commentary on these texts and their frequent mention of the Rephaim.

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Written records recovered from a mound that marks the site of the ancient city of Ugarit, located on the Syrian coast opposite Cyprus, provide a separate verification of the biblical giants.

Found in 1928, these Ras Shamra Texts frequently mention the Rephaim, whose communities apparently ranged that far north. Linguists who deciphered the cuneiform texts say they were written about Joshua's time.⁷

Researcher Tom Horn adds the following.

The relationship between creatures called “Rephaim” and the Nephilim of ancient texts is enlightening, as Rephaim are viewed as the spirits of dead Nephilim in the grave. The word “Rephaim” carries with it the meaning “to heal” or to be “healed” as in a “resurrection”. In the Ras Shamra texts, the Rephaim are described as both human and divine beings who worshipped the Amorite god Ba’al, the ruler of the underworld, where the Rephaim served as his acolyte assembly of lesser gods, kings, heroes, and rulers. These beings were believed to have power to return from the dead through incarnation in bodily form as “Nephilim”. The ability of Rephaim to be reincarnated in this way as living Nephilim is viewed by some as the explanation for Nephilim existing before, and after, the Great Flood.⁸

So, the Rephaim are not just described in the Bible, but are also given separate verification by ancient non-Hebrew texts.

During the time of Abraham, as we discussed earlier, the Bible says that Chedorlaomer, king of Elam, along with a confederation of kings under him, conquered many of the giant tribes, including the Rephaim in Ashteroth Karnaim, forever crippling them.

And in the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim, and the Horites on their Mount Seir, as far as El-paran, which is by the wilderness.

-Genesis 14:5 (NASB)

The remnant Rephaim left over after this war likely intermarried with and were absorbed by neighboring tribes of Amorites/Canaanites by the time of Moses and Joshua, who would largely wipe them out in obedience to the command of God.

During the Israelite conquest of Canaan, they encountered King Og, who was a regional king ruling over a kingdom of Amorites in Bashan. Og is described as being the last of the Rephaim still living. In order to convey his massive size, the Bible records the following.

For only Og king of Bashan remained of the remnant of giants [Rephaim]; behold his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

-Deuteronomy 3:11

How long is a cubit in terms of our modern units of measure? Pitterson says:

The ancient Middle Eastern cubit measured anywhere from 18-22 inches, meaning Og even by conservative estimates was approximately 13 feet tall. This was a massive man, and his bed even later was kept in Rabbath, the royal city of the Ammonites, for display like a prized museum collection.⁹

This same range of eighteen to twenty-two inches is given in *Webster's New World College Dictionary*, which says:

An ancient unit of linear measure, about 18-22 inches (45.4-55.5 cm): originally the length of a man's arm from the end of the middle finger to the elbow.¹⁰

So, although there may be some variation between one man's arm and that of another, as well as some variation between short and long

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cubits, we can say that a cubit was generally between eighteen and twenty-two inches.

Plugging in this information, we can then estimate King Og's iron bed to have been between thirteen and a half to sixteen and a half feet long! Of course, Og's height would be slightly less than the length of his bed – but even so, this king was clearly a giant!

What does the Bible mean when it says Og was the only remaining Rephaim? Since we know that many other giants existed in Canaan during his day, we should probably understand this to mean that he was the last of the giants genetically closest to the original pre-Canaanite Rephaim who had inhabited that region after the war in which Chedorlaomer soundly defeated them. You might say he was the last original Rephaim. A nineteenth century Bible confirms this notion, providing the following commentary on this passage.

“Only Og king of Bashan remained of the remnant of giants.” Instead of being translated “giants” the original should perhaps be retained as a proper name “Rephaim.” Og was certainly a giant, but not the last of the giants, only the last of the gigantic race called the Rephaim.¹¹

We will examine King Og and his Amorite kingdom in further detail later on when we discuss the Israelites entering the land. But before finishing our discussion of the Rephaim, let's discuss the land of Bashan, which was their home base.

Like we said earlier, Ashteroth Karnaim and Edrei served as the chief cities of the Rephaim in Bashan. And later, during the time of the Israelite's conquest of Canaan, King Og ruled over the Amorite tribes living in the region of Argob in Bashan – which included sixty walled and fortified cities. The Rephaim giants built the megalithic monuments, cities, and dolmens of that region, many of which are still standing in parts of northern Jordan.

Argob refers to an “island” of rock, as it has been called, about thirty miles by twenty, rising twenty or thirty feet above the table-land of Bashan. On this “island” stood sixty walled cities, which scripture

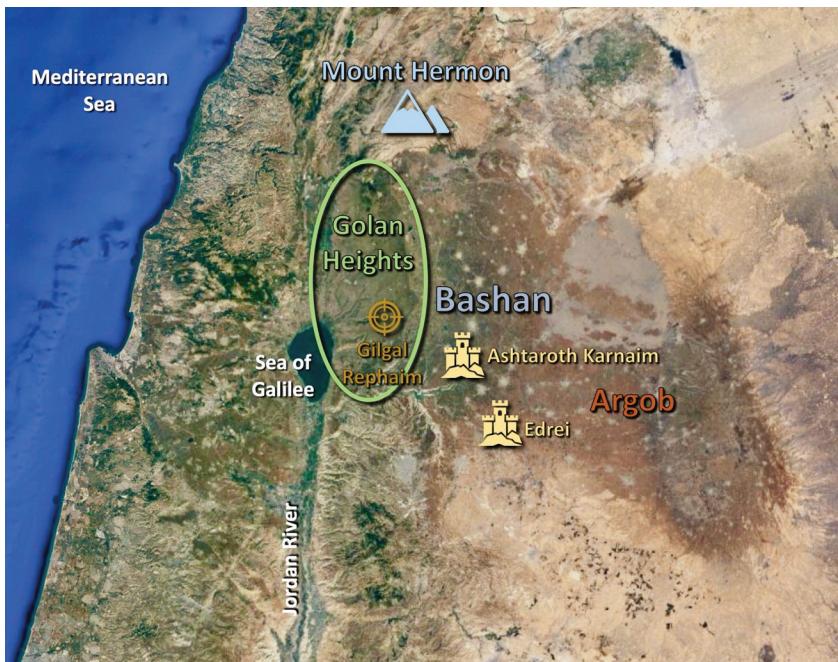
tells us were ruled by Og, but defeated by the Israelites in the conquest of Canaan.

We captured all his cities at that time; there was not a city which we did not take from them: sixty cities, all the region of Argob, the kingdom of Og in Bashan.

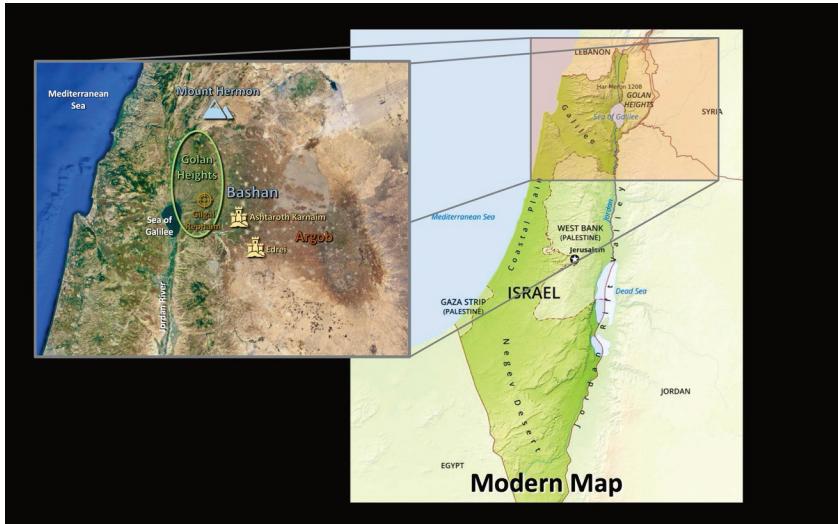
-Deuteronomy 3:4 (NASB)

We will discuss the conquest in depth further ahead.

In the New Testament, this area is called Trachonitis, meaning “the rugged region” (Luke 3:1). Today, it is called the Lejah. Today, the area of Bashan is located in Syria, not far from northern Jordan. And we should note that this is all located very close to Mount Hermon, the site where the fallen angels originally appeared in Genesis 6.



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Interestingly, plenty of the remains of these cities are still recognizable to this day and demonstrate giant architecture. The nineteenth century explorer Josiah (J.L.) Porter explored this area and documented his findings, which correspond exactly with the Biblical description given in the Old Testament.

Sixty walled cities are still traceable in a space of 308 square miles. The architecture is ponderous and massive. Solid walls 4 feet thick, and stones on one another without cement; the roofs enormous slabs of basaltic rock, like iron; the doors and gates are of stone 18 inches thick, secured by ponderous bars. The land bears still the appearance of having been called the 'land of giants' under the giant Og.¹²

Porter further stated:

I have more than once entered a deserted city in the evening, taken possession of a comfortable house, and spent the night in peace. Many of the houses in the ancient cities of Bashan are perfect, as if only finished yesterday. The walls are sound, the roofs unbroken, and even the window-shutters in their places. These ancient cities of Bashan

probably contain the very oldest specimens of domestic architecture in the world.¹³

There are also a great number of dolmens found in and around this area. A dolmen is a prehistoric megalithic site consisting of a capstone supported by two or more upright stones. These dolmens are massive stone structures that were erected millennia ago, with some rocks weighing many tons. Scholars are unsure of exactly how and why they were constructed.¹⁴

However, understanding that this area was home to the pre-Canaanite Rephaim giants provides us with the explanation for their origin. As far as their purpose, it is thought by some that dolmens may have served as cultic burial markers during the time of the Rephaim.



Ancient dolmens located in roughly the area of ancient Bashan.

One specific megalithic site in Bashan (or the modern-day Golan Heights) that we should be aware of is called Gilgal Rephaim (or in Arabic, called Rujm al-Hiri), which interestingly, has not yet been thoroughly excavated. Located slightly northeast of the Sea of Galilee, this ancient monument consists of a series of concentric stone circles and a supposed burial mound in the center – and it sits

in the middle of a large plateau covered with hundreds of dolmens. The complex is the largest megalithic monument in the Near East, and was discovered in 1968 during an archeological survey of the Golan.¹⁵



Gilgal Rephaim (or in Arabic, Rujm al-Hiri)

In Hebrew, the site literally means “wheel of the giants”. The term *gilgal* (Strong’s #H1537) means wheel, and was given due to the site’s circular shape and concentric rings.¹⁶ Maybe the most interesting fact regarding this site is that the circles were built on a flat plateau. No one could have seen the shape of the monument

from ground level and there are no hills nearby from which to look down on it. However, the monument can only have been appreciated from an aerial view.

Additionally, some of the basalt stones used to create the monument weigh up to twenty tons. The total weight of the stones used in the monument is an estimated 37,000 to 40,000 tons. These facts are perplexing to researchers as they try to understand how and why this site was constructed.¹⁷ Archeologists believe the structure is approximately five thousand years old – possibly dating to around 3000 to 3500 BC.¹⁸

It was apparently in use by the Rephaim who controlled the area around the time of Abraham, and has been suggested as being a cultic burial site. Although there is what is believed to be a tomb located at the center, no human remains have ever been found there. It is thought that any easily accessible artifacts would have been taken by grave robbers long ago.^{19 20}

Researchers have also suggested that the monument’s purpose may have also been as an astronomical observatory. It has been observed that at the times of the two yearly equinoxes, the sun’s rays would pass between two rocks, two meters in height, five meters in width, at the eastern edge of the compound. Because of this, the site has been referred to as the “Stonehenge of the Levant” (Stonehenge

being the famous megalithic stone circle in England that also has incredible astronomical characteristics).²¹

Researchers believe this may have helped the building culture know when the first rains would come and determine the right time to sow or reap their crops. However, it likely went deeper than that, as the ancient pagan religions all involved these types of astronomical and seasonal observances in conjunction with ritualistic human sacrifices to fallen entities. This was apparently taking place at this site, like at so many of the other similar megalithic sites around the world.

One final note on the area of Bashan is the reality that the Israelites never fully conquered all of it as God had instructed them to. Unfortunately, there were several tribes who never were conquered, and ended up living among the Israelites. Two tribes of these tribes native to the area of Bashan were the Geshurites and the Maachathites.

All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants [*Rephaim*]: for these did Moses smite, and cast them out.

Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

-Joshua 13:12-13

It is astonishing to consider the possibility that it was because Israel had failed to obey God and exterminate these tribes, that the Golan Heights is still hotly contested today – along with the West Bank and Gaza strip (where Israel also had similar failures).

Geshur was a territory in the northern part of Bashan, adjoining the province of Argob (Deuteronomy 3:14) and the kingdom of Aram or Syria (2 Samuel 15:8; 1 Chronicles 2:23). According to the Bible, it was allotted to the half-tribe of Manasseh, which settled east of the Jordan River. However, as we read in the above passage, they never expelled the inhabitants.

In the time of David, Geshur was an independent kingdom, and

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David married Maacah, a daughter of Talmai, king of Geshur (2 Samuel 3:3; 1 Chronicles 3:2). Maacah bore David's rebellious son Absalom. His defiant nature is demonstrated by his extreme actions.

- he sought to kill his father David
- he slept with his father's wives, "in the sight of all Israel and in broad daylight" (II Samuel 12:12; 16:20-23)
- because of him, many Israelite men fell in his war against David
- he also caused dissension in Israel between his followers and David's loyalists

According to the Rabbis, Absalom's shameful behavior was a consequence of David's marriage to Maacah, and was punishment for David's lusting after an *eshet yefat to'ar* (a non-Jewish woman taken captive during wartime who's desired by her Israelite captor, who wants to marry her). According to the Midrashic account (Jewish rabbinical tradition), David saw Maacah when he went forth to war; he desired her and he took her as an *eshet yefat to'ar*.²²

So, it's clear that David's decision to marry one of these Geshurite descendants did not end well. Still today, this land is the source of endless contention. The Golan Heights, the West Bank, and the Gaza strip are three of the main areas in which the Israelites failed to obey God's mandate to displace the tribes who lived there – and to this day, those areas are still being fought over.

One final geographical reference to the Rephaim that we should note is the "Valley of the Rephaim." This was a fertile valley (Isaiah 17:5), to the Southwest of Jerusalem (Joshua 15:8; 18:16), on the border between Judah and Benjamin (nowhere near Bashan). It's most well-known for being the site of King David's repeated victories over the invading Philistines (2 Samuel 5:18, 22; 23:13; 1 Chronicles 11:15; 14:9).



Since this valley is located close to Jerusalem and nowhere near ancient Bashan, it would seem to demonstrate just how pervasive the original Rephaim were in ancient Canaan.

The Emim

The Emim were another giant tribe of Rephaim who dwelt on the east side of the Dead Sea. In the time of Abraham, as we've read several times, the Emim were defeated by Chedorlaomer and his allies in Shaveh-Kiriathaim.

And in the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, **and the Emim in Shaveh-kiriathaim...**

-Genesis 14:5 (NASB)

As time passed, the weakened Emim were displaced by the Moabites, who conquered them and dwelt in their land. Let's keep in mind that the Moabites were not Canaanites. They were a Semitic tribe (related to the Israelites) who were descendants of Lot's incest

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with one of his daughters following God's destruction of Sodom and Gomorrah.

The Bible doesn't seem to give us any indication that the Moabites intermarried with remnant giants – although they did serve false Gods, which demonstrates the influence of the surrounding cultures upon them. However, there is a strange Biblical reference later on to certain "lion-like men of Moab" (2 Samuel 23:20), which some have speculated could have been hybrids. We will discuss this in more detail further ahead – but aside from this strange mention, we have no Biblical basis to assume that the Moabites had giants in their ranks nor had intermarried with remnant Emim giants.

The name "Emim" itself was given to them by the Moabites, although Deuteronomy 2:11 tells us they were of Rephaim stock. And Deuteronomy 2:10 makes it clear that they were giants, as it compares them to the Anakim (another giant tribe) in terms of size.

And we turned and passed through by the way of the wilderness of Moab. Then the Lord said to me, "Do not attack Moab, nor provoke them to war, for I will not give you any of their land as a possession, because I have given Ar to the sons of Lot as a possession." (The Emim lived there previously, a people as great, numerous, and tall as the Anakim. Like the Anakim, they too are regarded as Rephaim, but the Moabites call them Emim.

-Deuteronomy 2:8-11 (NASB)

The word *Emim* in Hebrew actually means "terrible ones," "terrors," or "frightful ones."²³ This brings to mind the quote by the ancient historian Flavius Josephus, who recorded the frightening nature of the giants of Canaan.

For which reason they removed their camp to Hebron; and when they had taken it, they slew all the inhabitants. There were till then left the race of giants, who had bodies so large and countenances so entirely different from other men, that they were surprising to the sight and terrible to the hearing. The bones of these men are

still shown to this very day, unlike to any creditable relations of other men.²⁴

But as the Bible records, it was the Lord Himself who apparently aided the Moabites (and even Chedorlaomer and his allies) in their victories over these giant tribes. We find this later on in Deuteronomy Chapter 2, as Moses records how God repeatedly took matters into His own hands when it came to the elimination of these giant tribes.

But the Lord destroyed them before them. And they dispossessed them and settled in their place...

-Deuteronomy 2:21 (NASB)

The Zuzim/Zamzummim

Another tribe of giants also lived east of the Jordan River during the time of Abraham, but were located north of the Emim. This tribe was the Zamzummim, who controlled the area that was later conquered by the Ammonites. Again, the Bible clearly classifies the them as a giant tribe of the Rephaim, but were called Zamzummim by the Ammonites.

When you come opposite the sons of Ammon, do not attack them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession.' (It is also regarded as the land of the Rephaim, because the Rephaim previously lived in it, but the Ammonites call them Zamzummim, a people as great, numerous, and tall as the Anakim; but the Lord destroyed them before them. And they dispossessed them and settled in their place...

-Deuteronomy 2:19-21 (NASB)

The Zamzummim are thought to be the same tribe as the Zuzim, who are mentioned in Genesis 14:5, being one of the giant tribes conquered by Chedorlaomer and his allies.

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And in the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim in Ashteroth-karnaim, **and the Zuzim in Ham**, and the Emim in Shaveh-kiriathaim...

-Genesis 14:5 (NASB)

After this tribe was defeated by Chedorlaomer, the Ammonites would eventually conquer and control the land, as we saw in the earlier passage from Deuteronomy. The Ammonites (like the Moabites) were descendants of Lot through incest with his other daughter. Like the Moabites who conquered the Emim, there is no indication that the Ammonites intermarried with remnant Zamzummim giants after conquering them. We have no Biblical basis to assume that the Ammonites had giants among them – although like the Moabites, they were also steeped in the worship of false gods. And as we pointed out with the Emim, this chapter in Deuteronomy is clear that it was really God who supernaturally helped to eradicate the Zamzummim.

But the Ammonites call them Zamzummim, a people as great, numerous, and tall as the Anakim; **but the Lord destroyed them before them. And they dispossessed them and settled in their place...**

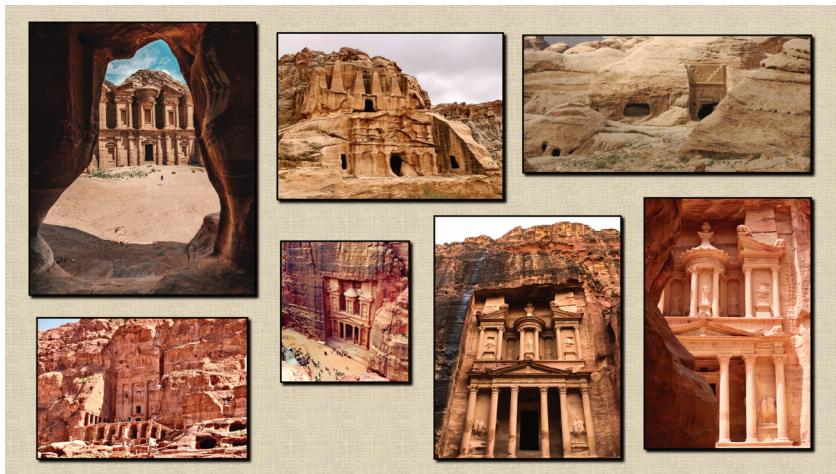
-Deuteronomy 2:20-21 (NASB)

The Horim

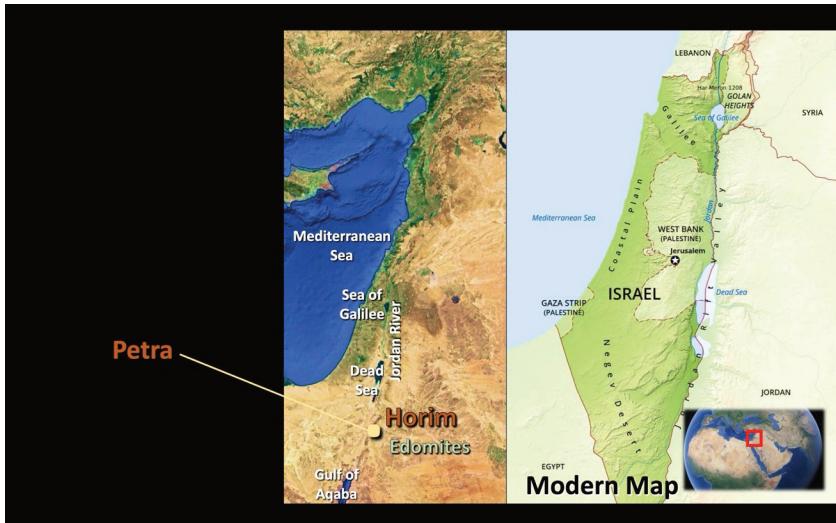
The Horim, or Horites, were a giant tribe that dwelt to the southeast of the Dead Sea in what eventually became known as Edom. They occupied the rough mountain range around Mount Seir – named after one of their forefathers. Some believe that their name may derive from their lifestyles as apparently being “cave dwellers.” The cave dwellings that we speculate may originally date back to the Horim are still found in the sandstone cliffs and mountains of Edom.²⁵

One of the great works possibly completed by the Horim is the incredible cave-city of Petra, which to this day, even after thousands of years, has perfectly geometric gates carved into the rock. However,

conventional historians normally attribute Petra's origin to the much later Nabateans, who eventually displaced the Edomites, who had displaced the Horim. It is also possible that the Horim originally constructed some of the caves, and some of the later Greco-Roman-looking designs were added by the Nabateans.



The cave-city of Petra in southern Jordan.



The first Biblical mention of the Horim is in Genesis 14, where

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they are included as one of the apparent giant tribes that were defeated by Chedorlaomer and his coalition of kings.

And in the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim, **and the Horites on their Mount Seir, as far as El-paran, which is by the wilderness.**

-Genesis 14:5-6 (NASB)

So, we see the Horim mentioned alongside the other Rephaim tribes, describing their initial defeat by the alliance of eastern kings. We find another mention of the Horim in Deuteronomy 2 – the chapter we've been referring to. Again, it describes these Rephaim tribes and how they were dispossessed (with God's help) by the Moabites, Ammonites, Edomites, and Philistines. We are told in this passage that the Edomites (the descendants of Esau) eventually fully conquered and dispossessed them of their land.

The Horites previously lived in Seir, but the sons of Esau dispossessed them and destroyed them from before them, and settled in their place;

-Deuteronomy 2:12 (NASB)

But as we will see later on, Esau (the father of the Edomites) actually intermarried with the Horites. And so, the Bible is clear that the Horites were defeated by – but also absorbed into – the Edomites. But before we get to that, let's finish up with Deuteronomy Chapter 2.

In Verse 22, we will see that the Horim are placed into the same context as the other Rephaim tribes – meaning that although the Horim are not explicitly called giants, we see that God's hand was directly responsible for their destruction – just as was the case with the other tribes that explicitly were called giants.

“When you come opposite the sons of Ammon, do not attack them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession.” (It is also regarded as the land of the Rephaim, because the Rephaim previously lived in it, but the Ammonites call them Zamzummin, a people as great, numerous, and tall as the Anakim; but the Lord destroyed them before them. And they dispossessed them and settled in their place, just as He did for the sons of Esau, who live in Seir, when He destroyed the Horites from before them; they dispossessed them and settled in their place, where they remain even to this day.

-Deuteronomy 2:19-22 (NASB)

So, after reading several of the passages where the Horim are mentioned, we can easily see the clear contextual linkage with the other giant tribes. They always are mentioned along with the other Rephaim tribes – Zamzummim, Emim, Avim, etc.

More details are given in Genesis Chapter 36 regarding at least one prominent family of the Horim that was still around during the time of Abraham’s grandson Esau. Although we are not explicitly told if he was a giant, Seir (for whom Mount Seir is named) is called a Horite in Genesis 36:20, which also provides a listing of his descendants.

These are the sons of **Seir the Horite**, the inhabitants of the land: Lotan, Shobal, **Zibeon**, Anah, Dishon, Ezer, and Dishan; **these are the clans of the Horites, the sons of Seir in the land of Edom.**

-Genesis 36:20-21 (NASB)

This chapter details how the descendants of Seir the Horite later mixed with the Edomites – starting with Esau himself, who we’re told married the great-granddaughter of Seir. We’re given the details regarding the ancestry of the Edomites as well as the descendants of Seir. The text tells us that Seir begat Zibeon, who begat Anah, whose daughter Oholibamah became one of the wives of Esau.

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These are the descendants of Esau [that is, Edom]. Esau took his wives from the Canaanites: Adah daughter of Elon the Hittite, **Oholibamah daughter of Anah son of Zibeon the Hivite,**

-Genesis 36:1-2 (NASB)

Here in Verse 2, Zibeon is called a Hivite. But as we saw in Verse 20, the same Zibeon is listed as a son of Seir the Horite and is described as being the head of one of the Horite clans. It is thought that Hivite here is either a translation error, or is a link between the Horites and Hivites. For example, could it be possible that the Hivites were a specific subset of the Horites? It is more likely however that this is a scribal error, and should read “Zibeon the Horite.”²⁶

Potential scribal errors like this are found elsewhere also, such as in Joshua Chapter 9, which records the story of the Gibeonites tricking Israel into signing a treaty with them during the conquest. The Masoretic Text of Joshua 9:7 calls the Gibeonites “Hivites,” while the Septuagint has it as “Horites” (spelled “Chorrhæan”).²⁷

When comparing the Septuagint and the Masoretic Text, certain passages also seem to confuse the Hittites and the Hivites (e.g. Joshua 11:3; Judges 3:3), demonstrating the potential confusion these similar names caused for ancient scribes (Hittites/Hivites/Horites).²⁸

The Avim

The Avim were yet another giant people living by the Mediterranean coast in the cities and plains around modern-day Gaza. Again, we are told this in Deuteronomy Chapter 2. After detailing how the different tribes of Rephaim were conquered and driven out by the Moabites, Ammonites, and Edomites, we are then told how the Avim were driven out by the Caphtorim.

And as for the **Avvim**, who lived in villages as far as Gaza, the Caphtorim, who came from Caphtor, destroyed them and lived in their place.)

-Deuteronomy 2:23 (NASB)

The Avim were almost completely annihilated by the Caphtorim, who are thought to be the early Philistines. The Biblical text seems to clearly make this link later on in Amos, as God says the following.

Have I not brought up Israel from the land of Egypt, **And the Philistines from Caphtor** and the Arameans from Kir?

-Amos 9:7b

Caphtor is thought to be the island of Crete in the Mediterranean.²⁹ So, it's believed that the Philistines originally came to the shores of Canaan in ships from the island of Crete. Some have also suggested that the Philistines originally came from the Nile delta in Egypt, travelled first to Crete, and then later to the western coast of Canaan.³⁰

At any rate, it's clear that the Philistines defeated the Avim, drove them from the land, and then settled in their place, eventually becoming perennial enemies of Israel. Again, it's interesting to note that whoever opposes these giant tribes appears to get supernatural help from the Lord in defeating them. Like we've pointed out, the phrase "as he did" (referring to God driving out the giant tribes) is linked to the defeat of the Avim by the Philistines. So, again, it's made clear to us that the Lord was responsible for the destruction of the giant tribes mentioned.

This is an interesting thought that we should not overlook. Why would God be so intent on destroying certain tribes? And furthermore, why would the Lord use the Philistines – a future enemy of Israel – to accomplish this? We suggest a very simple answer. The Bible connects the dots for us. Throughout scripture, we consistently find that God pours out His wrath against the hybrid Nephilim and their descendants!

It should also be mentioned that like the Horim, nowhere in the Biblical text are the Avim explicitly called giants. Rather, they're clearly implied to be giants by their consistent and distinctive mention along with the explicitly specified giant tribes which were conquered

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by other non-giant tribes with supernatural assistance from God (as we've been reading in Deuteronomy 2).

It is likely that a remnant of the Avim did escape the invasion of the Philistines. Those who escaped apparently founded a city in the territory that later was given to the tribe of Benjamin. To perpetuate their name, they called it Avim. We see them mentioned in Joshua 18:20-23.

And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Bethhoglah, and the valley of Keziz,
And Betharabah, and Zemaraim, and Bethel,
And Avim, and Pharah, and Ophrah,
-Joshua 18:20-23

And when we read Joshua 13:1-3, it's obvious that these apparent remnant Avim (here referred to as Avites in the KJV), were a group that the Lord still wanted completely eradicated from the land.

Now Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekonites; **also the Avites**:

-Joshua 13:1-3

A later chapter in 2 Kings also mentions a group called "Avites" from "Ava", although the true identity of this group is far less clear. The chapter describes foreign Gentiles brought in to populate Samaria

after its fall to Assyria. Many of the Israelite inhabitants were deported, and these outsiders were brought in to replace them. This was a common tactic of the Assyrians, aimed at weakening the local cultural ties to the region in order to prevent uprisings.

And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

-2 Kings 17:24

The locations of these places are not well agreed upon by modern scholarship, however, it has been suggested by at least one commentary (*John Gill's Exposition of the Bible*) that this mention could be a colony that the Avim had settled after being displaced.³¹ A few verses later, the Avites are described as introducing the worship of false gods to the region, prompting a supernatural pestilence of lion attacks from the Lord, which killed many of them.

And the **Avites** made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

-2 Kings 17:31

Nibhaz is probably linked to the Egyptian god Anubis, a human-dog hybrid deity.³² So, whether these Avites were descendants of the original Avim giants or not, they certainly were pagan idolaters that were a thorn in the side to Israel. The Avites have also been possibly linked to the Hivites, another Canaanite tribe, whom the Avim could have intermarried with.

The Anakim

The Anakim were a race of giants dwelling around the area of southern Canaan west of the Dead Sea – most notably in the city of

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Hebron and the surrounding hill country. The Anakim get their name from one of their giant ancestors – Anak, and the Bible at times refers to them as the “sons of Anak”. The name Anakim may come from a Hebrew root meaning “necklace,” “neckchain,” or “long-necked.”^{33 34}

The existence of the Anakim may also be substantiated by the so-called Egyptian Execration Texts, which were thought to have been composed sometime between 1700 and 1900 BC. These texts, written on Pharaoh’s orders, put curses on some Anakim chieftains who lived in Canaan. One of the Execration Texts of the Twelfth Dynasty (which mainstream archeology places around 1900 BC), now in display at the Berlin Museum, contains an incantation directed toward certain enemy cities and territories in the area of the Levant (or Canaan) and names specific rulers of an area called *ily-aneq*, which is recognized by some scholars as Anak. The texts also refer to Ashdod (a city where the Anakim also dwelt) as a “city of the giants”.³⁵

An intriguing ancient Egyptian manuscript referred to as the Anas-tasi Papyrus also refers to the giants of Canaan (likely the Anakim). Concerning this document, Rob Sullivan writes:

This document appears to be a scolding letter sent from one army correspondent named Hori. In the letter, he reprimands another scribe or correspondent named Amenemope for his poor leadership and lack of battlefield presence. A point is made in the letter on how critical it is to be accurate when determining rations, equipment and other supplies.

In one fascinating passage, a discussion takes place of an encounter in a Canaanite mountain pass. We are told that Egyptian forces came across Shasu warriors, whose height from nose to foot varied from 4 to 5 cubits. Egyptians often referred to the inhabitants of Canaan as the Shasu. The cubit in view here is the Royal Egyptian cubit (about 20.65 inches in length). This would mean that the height of those encountered varied from at least 6 ft 8 in to 8 ft 6 in. This is particularly interesting when you consider that a main point in the letter regards the need for accuracy.³⁶

Keep in mind, if the reported heights were only from the foot to the nose (instead of foot to top of head, as we measure height today), these Shasu warriors would have been even taller than the six feet eight inches to eight feet six inches that was mentioned. Can you imagine coming across a group of Anakim giants in a rocky mountain ravine? It is no wonder that this was made special mention of in this document.

But that is not the only fascinating mention of the Shasu in the ancient Egyptian records. There is an Egyptian relief (or a stone carving) that depicts the military conflict that took place in Kadesh between Pharaoh Ramses II and the Hittites (a Canaanite tribe). In the relief, several Shasu spies who have been taken prisoner by the Egyptians are depicted on their knees while being beaten by their captors. Interestingly, the kneeling Shasu are shown as being roughly the same height as the Egyptians who are standing upright. Sullivan comments:

In the relief, we are told about the capture of two Shasu spies. Historians have debated the unusual size given to the captured forces in the relief. It is one thing for Egyptian carvings to represent their Pharaohs with almost superhuman size. It is quite another for them to depict their enemies as such. Again, the Egyptians seem to be encountering forces of unusual height in their exploits in and around Canaan.³⁷

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Shasu spies being beaten on Egyptian wall relief.

As we mentioned at the beginning of this chapter, the Anakim differ from the other pre-Canaanite tribes we've discussed thus far in that they still populated the land of Canaan at the time the Israelites entered. The Rephaim, Emim, Zamzummim, Avim, and Horim had already been defeated and driven from the land by this time. Any remnants had been absorbed by the incoming people groups that had conquered them or by other Canaanite tribes.

But the Anakim were still in the land at the time of the conquest, and the Israelites came face to face with this formidable tribe of giants upon entering Canaan. The now-well-known chapter we've been looking at in Deuteronomy proves that the Anakim were the elite and most feared giant tribe inhabiting Canaan at the time of the Israelite conquest. As we should note in the following two verses (which we've already read a number of times), by the time of the Israelite conquest, the Anakim were the giant tribe by which all others were compared to.

(The Emim lived there previously, a people as great, numerous, and tall as the Anakim. Like the Anakim, they too are regarded as Rephaim,

-Deuteronomy 2:10-11 (NASB)

(It is also regarded as the land of the Rephaim, because the Rephaim previously lived in it, but the Ammonites call them Zamzummin, a people as great, numerous, and tall as the Anakim;

-Deuteronomy 2:20-21

These passages are clear that the Anakim were Rephaim, and were great, numerous, and tall. The Emim and the Zamzummim were compared to the Anakim, since at that time the Anakim were well-known by the Israelites, as they still remained by the time of the conquest. So, the Anakim apparently were the standard by which all other giants were compared at this time. Let's see what else the Bible has to say about these giants.

First, as we saw in one of the last passages, the Bible says the Anakim were regarded as Rephaim. But scripture also makes clear that the Anakim were Nephilim – or descendants of the Nephilim. We find this in Numbers 13:33.

And there we saw the giants [Nephilim], the sons of Anak, which come of the giants [Nephilim]: and we were in our own sight as grasshoppers, and so we were in their sight.

-Numbers 13:33

Or as the NASB puts it:

We also saw the Nephilim there (the sons of Anak are part of the Nephilim); and we were like grasshoppers in our own sight, and so we were in their sight.

-Numbers 13:33 (NASB)

So, the Bible clearly and explicitly calls the Anakim (or the sons of Anak) Nephilim. Aside from Genesis 6:4, this is the only other instance in the entire Bible that uses the specific Hebrew word Nephilim. As we pointed out earlier in our study, it's interesting that the Bible uses the word Nephilim once *before* the Flood and once *after* the Flood, as if to confirm to us that there

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were in fact Nephilim after the Flood as well. Like we also said, this idea also seems to have been emphasized back in Genesis 6:4.

There were giants [*Nephilim*] in the earth in those days; **and also after that...**

-Genesis 6:4

In other words, there were Nephilim in the earth before the Flood and after the Flood. And as the passage in Numbers 13 said, the Israelites felt like tiny grasshoppers compared to these descendants of the Nephilim.

The book of Joshua tells us that Arba was the ancestor of the Anakim, though his giant descendants would apparently take the name of his son Anak as their tribal designation. The writer also identifies the capital city of the Anakim, whose ancient name was Kiriath-Arba ("the city of Arba"), but was later known as Hebron to the Israelites.

Now the name of Hebron was previously Kiriath-arba; for Arba was the greatest man among the Anakim.

-Joshua 14:15 (NASB)

Now he gave to Caleb the son of Jephunneh a portion among the sons of Judah, in accordance with the command of the Lord to Joshua, namely, **Kiriath-arba, Arba being the father of Anak (that is, Hebron).**

-Joshua 15:13 (NASB)

All the way back when the patriarch Abraham moved from the city of Ur in Mesopotamia and settled in Canaan, many giants already occupied the area – including these ancestors of the Anakim. The scriptures also imply that when Abraham later established his home base at Hebron (or Kiriath-Arba), he must have lived for some years in close proximity with the Anakim giants who founded the city. In fact,

Abraham's wife Sarah would die in Kiriath-Arba, as we're told in Genesis 23:2.

Sarah died in Kiriath-arba (that is, Hebron) in the land of Canaan; and Abraham came in to mourn for Sarah and to weep for her.

-Genesis 23:2 (NASB)

We have no Biblical indication that these giants gave Abraham any trouble. It would appear that Arba (and the Anakim) were of Canaanite descent, as that same chapter that discusses Sarah's death at Kiriath-Arba mentions the locals as being "sons of Heth," or Hittites.

The **sons of Heth** answered Abraham, saying to him, 'Hear us, my lord: you are a mighty prince among us; bury your dead in the choicest of our graves; none of us will refuse you his grave for burying your dead.' So Abraham stood up and bowed to **the people of the land, the sons of Heth.**

-Genesis 23:5-7 (NASB)

The chapter then goes on to tell us that Abraham purchased the cave of Machpelah to bury his wife from one Ephron the Hittite.

Now Ephron was sitting among the sons of Heth; and Ephron the Hittite answered Abraham so that the sons of Heth heard, that is, all who entered the gate of his city, saying, "No, my lord, listen to me; I give you the field, and I give you the cave that is in it. In the presence of the sons of my people I give it to you; bury your dead."

-Genesis 23:10-11 (NASB)

Genesis 10:15 tells us that Heth was the second son of Canaan.

Canaan fathered Sidon, his firstborn, and Heth,

-Genesis 10:15

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So, certainly at the time of Abraham, the Hittites inhabited Kiriath-Arba – which would seem to make Arba (whom the city was already named after), a Hittite. Arba's son Anak then became the namesake of the Anakim, who were his descendants.

But fast-forwarding to around the time of the conquest, the Anakim sometimes seem to be called Amorites. For instance, Joshua 10:5 calls Hebron (or Kiriath-Arba) an Amorite city. Yet, in the next chapter, Joshua 11:21 tells us that Joshua defeated the Anakim at Hebron.

So the five kings of the **Amorites**, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered together and went up, they with all their armies, and camped by Gibeon and fought against it.

-Joshua 10:5 (NASB)

Then Joshua came at that time and eliminated the Anakim from the hill country, from Hebron, Debir, Anab, and from all the hill country of Judah and all the hill country of Israel. Joshua utterly destroyed them with their cities.

-Joshua 11:21 (NASB)

It may be that the Amorites had at that time become the dominant population and had interbred with the Anakim. Or, it could be that the Anakim lived distinctly among the Amorites in that region. So, we can conclude that as expected, there was a lot of mixing among the Canaanite tribes over time – yet, there was something distinctive about the Anakim, or the sons of Anak, that struck fear into the hearts of their enemies. This is made clear to us in the Old Testament's narrative of the Israelites entering the land. Even they – who had just witnessed the incredible power of God in their deliverance from Egyptian slavery – trembled at the very mention of these Anakim giants!

After the Exodus, God brought the people of Israel into the wilderness where He gave them the Law, using the leadership of Moses to

establish them as a nation. When it was time to enter the land that God had promised to them via the covenants made with their forefathers, the Lord commanded Moses to select twelve of the best Israelite men to be sent out as spies into the land of Canaan. This narrative is recorded in the book of Numbers.

Then the Lord spoke to Moses, saying, “Send out men for yourself to spy out the land of Canaan, which I am going to give the sons of Israel; you shall send a man from each of their fathers’ tribes, every one a leader among them.”

...

When Moses sent them to spy out the land of Canaan, he said to them, “Go up there into the Negev; then go up into the hill country. See what the land is like, and whether the people who live in it are strong or weak, whether they are few or many. And how is the land in which they live, is it good or bad? And how are the cities in which they live, are the people in open camps or in fortifications? And how is the land, is it productive or unproductive? Are there trees in it or not? And show yourselves courageous and get some of the fruit of the land.” Now the time was the season of the first ripe grapes.

So they went up and spied out the land from the wilderness of Zin as far as Rehob, at Lebo-hamath. When they had gone up into the Negev, **they came to Hebron where Ahiman, Sheshai, and Talmai, the descendants of Anak were.** (Hebron was built seven years before Zoan in Egypt.)

Then they came to the Valley of Eshcol, and from there they cut off a branch with a single cluster of grapes; and they carried it on a pole between two men, with some of the pomegranates and the figs. That place was called the Valley of Eshcol, because of the cluster which the sons of Israel cut off from there.

-Numbers 13:1-2, 17-24 (NASB)

So, Moses appointed one leader of each of the twelve tribes to participate in a reconnaissance mission to bring back information on the Promised Land. Verse 22 tells us that when they came to Hebron,

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they encountered the three fearsome giant sons, or descendants, of Anak – whose names were Ahiman, Sheshai, and Talmai.

Interestingly, an Egyptian hieroglyphic inscription on the wall of the tomb of Oimeneptah I may provide us with an idea of what the Anakim looked like. The inscription, thought to represent a member of the clan of Talmai (one of the three sons of Anak) calls them *Tanmahu*, which may be the Egyptian rendering of the Hebrew word Talmai. They are depicted as a tall, light-skinned race with an unusual hairstyle.³⁸

One Bible commentary offers the following summary, and points to some additional instances in Egyptian archeology that may depict the Anakim.

Supposed Egyptian Figure and Name of Talmai.

Egyptian hieroglyphic inscription possibly referring to the clan of Talmai, an Anakim chieftain.

According to Josephus [*Antiquities*, 5.2.3], human bones of a gigantic size were occasionally dug up in the neighbourhood of Hebron, even in his day. Mr. Bonomi, at a meeting of the Syro-Egyptian Society, May, 1856, gave a design from the interior of the great temple of Abu Simbel, representing the king contending with two men of large stature, light complexion, scanty beard, and having a remarkable load of hair pendant from the side of the head; as also other representations of the same people met with at the royal tombs of Biban-el-Moluk, at Medina Tabu, at Karnak, and in the picture of the royal tomb opened by Belzoni, and which he read as signifying “*Tanmahu*,” or, by elision, “*Talmai*,” the name given to one of the tribes of the children of Anak.³⁹

But getting back to the narrative in Numbers 13, let's pick up with Verse 25.

When they returned from spying out the land, at the end of forty days, they went on and came to Moses and Aaron and to all the congrega-

tion of the sons of Israel, in the wilderness of Paran at Kadesh; and they brought back word to them and to all the congregation, and showed them the fruit of the land. So they reported to him and said, “We came into the land where you sent us, and it certainly does flow with milk and honey, and this is its fruit. Nevertheless, the people who live in the land are strong, and the cities are fortified and very large. **And indeed, we saw the descendants of Anak there!** Amalek is living in the land of the Negev, the Hittites, the Jebusites, and the Amorites are living in the hill country, and the Canaanites are living by the sea and by the side of the Jordan.”

Then Caleb quieted the people before Moses and said, “We should by all means go up and take possession of it, for we will certainly prevail over it.” **But the men who had gone up with him said, “We are not able to go up against the people, because they are too strong for us.”** So they brought a bad report of the land which they had spied out to the sons of Israel, saying, “**The land through which we have gone to spy out is a land that devours its inhabitants; and all the people whom we saw in it are people of great stature. We also saw the Nephilim there (the sons of Anak are part of the Nephilim); and we were like grasshoppers in our own sight, and so we were in their sight.**”

-Numbers 13:25-33 (NASB)

Remarking on this passage, Pitterson puts it well.

This was a major event in biblical history. The Israelites were on the cusp of entering the Promised Land. This was the time of salvation they had literally waited centuries for. God, having just destroyed the Egyptian empire, built the 12 tribes into a mighty fighting force. And yet, 10 of the spies warned the Israelites not to enter the land of Canaan. Why? **Because they were scared of the Nephilim living there.** The sons of Anak were so imposing and their walled fortresses so massive that the 10 doubting spies had no faith in the Lord to defeat them! Only Joshua and Caleb believed that God could deliver on His promise of defeating the giants.⁴⁰

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But in order for us to truly recognize the depth of fear and despair the Anakim giants had triggered in the hearts of the Israelites, we need to continue reading as the narrative continues in the next chapter.

Then all the congregation raised their voices and cried out, and the people wept that night. And all the sons of Israel grumbled against Moses and Aaron; and the entire congregation said to them, “If only we had died in the land of Egypt! Or even if we had died in this wilderness! So why is the Lord bringing us into this land to fall by the sword? Our wives and our little ones will become plunder! Would it not be better for us to return to Egypt?” So they said to one another, “Let’s appoint a leader and return to Egypt!”

Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel. And Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes; and they spoke to all the congregation of the sons of Israel, saying, “The land which we passed through to spy out is an exceedingly good land. If the Lord is pleased with us, then He will bring us into this land and give it to us – a land which flows with milk and honey. Only do not rebel against the Lord; and do not fear the people of the land, for they will be our prey. Their protection is gone from them, and the Lord is with us; do not fear them.” But all the congregation said to stone them with stones.”

-Numbers 14:1-10 (NASB)

So, we can see the level of panic that came upon the people of Israel just at the mention of the presence of the Anakim by the ten faithless spies. The passage said that after flatly refusing to enter the land, the entire congregation bitterly wept, and even going as far as to wish they had died as slaves back in Egypt, or in the wilderness! They even began to discuss appointing a new leader to bring them back to Egypt to be re-enslaved! But worse yet, when Moses, Aaron, Joshua, and Caleb tried to speak by faith to the hearts of the people, they responded by wanting to stone them!

As you can imagine, God did not take kindly to this. In response, He actually threatened to wipe out Israel and restart His nation through Moses' offspring. Moses resorted to pleading with Him to spare the people despite their unbelief. The following was God's response to Moses' intercession.

So the Lord said, "I have forgiven them in accordance with your word; however, as I live, all the earth will be filled with the glory of the Lord. Certainly all the people who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice, shall by no means see the land which I swore to their fathers, nor shall any of those who were disrespectful to Me see it. But as for My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring him into the land which he entered, and his descendants shall take possession of it.

Say to them, 'As I live,' declares the Lord, 'just as you have spoken in My hearing, so I will do to you; your dead bodies will fall in this wilderness, all your numbered men according to your complete number from twenty years old and upward, who have grumbled against Me. By no means will you come into the land where I swore to settle you, except for Caleb the son of Jephunneh and Joshua the son of Nun. Your children, however, whom you said would become plunder – I will bring them in, and they will know the land which you have rejected. But as for you, your dead bodies will fall in this wilderness. Also, your sons will be shepherds in the wilderness for forty years, and they will suffer for your unfaithfulness, until your bodies perish in the wilderness. In accordance with the number of days that you spied out the land, forty days, for every day you shall suffer the punishment for your guilt a year, that is, forty years, and you will know My opposition. I, the Lord, have spoken, I certainly will do this to all this evil congregation who are gathered together against Me. They shall be worn out in this wilderness, and there they shall die.'"

As for the men whom Moses sent to spy out the land, and who

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returned and led all the congregation to grumble against him by bringing a bad report about the land, those men who brought the bad report of the land also died by a plague in the presence of the Lord. But Joshua the son of Nun and Caleb the son of Jephunneh remained alive out of those men who went to spy out the land.

-Numbers 14:20-24 and 28-36 (NASB)

Because of their lack of faith, the entire generation of Israelites who had grumbled against God would be forced to wander in the wilderness for forty years and die there before their children would finally be allowed to enter the Promised Land. All would die except for Caleb and Joshua, who had boldly expressed their faith in God's ability to lead them to victory over the giant inhabitants of Canaan.

When the forty years of punishment were up, it was time for the next generation to enter the land. Moses declared:

Hear, Israel! You are crossing the Jordan today, to go in to dispossess nations greater and mightier than you, cities that are great and fortified to heaven, a people who are great and tall, the sons of the Anakim, whom you know and of whom you have heard it said, 'Who can stand against the sons of Anak?' So be aware today that it is the Lord your God who is crossing over ahead of you as a consuming fire. He will destroy them and He will subdue them before you, so that you may drive them out and eliminate them quickly, just as the Lord has spoken to you.

-Deuteronomy 9:1-3 (NASB)

So, again, scripture reemphasizes the legendary reputation of the sons of Anak – nobody could stand against them without God's help. But as we see promised here, the Lord Himself would cross into Canaan ahead of them as a consuming fire that would quickly and utterly subdue them.

After the death of Moses, Joshua became the chosen leader anointed by God to execute His campaign into Canaan to rid the land of the Nephilim inhabitants and possess it for His people Israel. As

the Israelite conquest of Canaan progressed, we find more mentions of the Anakim who dwelt in Hebron (Kiriath-Arba) and the hill country surrounding it. The books of Joshua and Judges record how Joshua and Caleb, who previously had expressed such confidence in God's power, would be the ones who would defeat and expel the Anakim from this territory. Caleb would be awarded the land around Hebron as his allotment of land for his family.

Then Joshua came at that time and eliminated the Anakim from the hill country, from Hebron, Debir, Anab, and from all the hill country of Judah and all the hill country of Israel. Joshua utterly destroyed them with their cities.

-Joshua 11:21 (NASB)

Now he gave to Caleb the son of Jephunneh a portion among the sons of Judah, in accordance with the command of the Lord to Joshua, namely, Kiriath-arba, Arba being the father of Anak (that is, Hebron). And Caleb drove out from there the three sons of Anak: Sheshai, Ahiman, and Talmai, the children of Anak.

-Joshua 15:13-14 (NASB)

And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.

And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjatharba:) **and they slew Sheshai, and Ahiman, and Talmai.**

-Judges 1:9-10

In the following verse, however, the Bible states that a remnant of Anakim giants escaped and remained in the cities of the Philistines: Gaza, Gath, and Ashdod.

There were no Anakim left in the land of the sons of Israel; only in Gaza, Gath, and Ashdod some remained.

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-Joshua 11:22 (NASB)

Gaza, Gath, and Ashdod were the three primary cities of the Philistines – the neighboring tribe that would become perennial enemies of Israel. Because they did not eliminate these giants completely, they would once again become a problem for Israel – but it wouldn't be until the time of David that this problem would be dealt with.

And there went out a champion out of the camp of **the Philistines, named Goliath, of Gath**, whose height was six cubits and a span.

-1 Samuel 17:4

Most of us have always understood that Goliath and his brothers (and any of the giants from Gath slain by David's mighty men) were Philistines. It seems clear, however, from Joshua 11:22, that they were in fact descended from a remnant of Anakim that sought safety in these cities, possibly intermarrying with the Philistines and becoming absorbed by their culture. We will discuss Goliath and the supposed "Philistine" giants slain by David and his men in more detail later. But we just mention it now in order to connect them with the Anakim.

The Canaanite Tribes and the Conquest of Canaan

As we pointed out when introducing the pre-Canaanite tribes, it's important to recognize how we're distinguishing between pre-Canaanite and Canaanite for the purposes of this study. We defined the term pre-Canaanite to mean "occurring before the period of Hebrew settlement in Canaan."⁴¹

In other words, this period of history generally refers back to the time period before, during, and after Abraham's day – but prior to the entrance of the Hebrews after the Exodus. Of course, Canaanite then refers to the period of history when the Hebrews (or Israelites) entered the land. Like we also pointed out earlier, it's possible – if not probable – that the pre-Canaanite tribes are also descendants of

Canaan. Don't let that confuse you. Our use of pre-Canaanite and Canaanite are for the purposes of distinguishing different periods of history, not genetic descent. With that said, let's continue.

“Canaanite” in the stricter sense is sometimes used to specifically designate the tribes who lived on the Mediterranean coastlands and in the valleys and plains (including the Jordan Valley). But in the broader sense, it is used as a label for all of the tribes living in the “land of Canaan” who are descendants of Canaan. So, who exactly were these specific Canaanite tribes that fit under the broad label of “Canaanite”? In the Old Testament, we find several slightly different listings of the tribes inhabiting the land. We will come back to this point shortly. But let's first start by looking at Genesis 10, which lists the sons and tribes that descended from Canaan.

And Canaan begat **Sidon** his first born, and **Heth**,
And the **Jebusite**, and the **Amorite**, and the **Girgasite**,
And the **Hivite**, and the **Arkite**, and the **Sinite**,
And the **Arvadite**, and the **Zemarite**, and the **Hamathite**: and
afterward were the families of the Canaanites spread abroad.

And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

-Genesis 10:15-19

While the Bible, here in Genesis 10, mostly records Caanan's descendants according to their tribal name (aside from Sidon and Heth), the historian Josephus specifically records the Greek renderings of the names of the sons of Canaan, whom these tribes were named after.

The sons of Canaan were these: Sidonius, who also built a city of the same name; it is called by the Greeks Sidon; Amathus inhabited in Amathine, which is even now called Amathe by the inhabitants, although the Macedonians named it Epiphania, from one of his posterity: Arudeus possessed the island Aradus: Arucas possessed Arce,

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which is in Libanus. But for the seven others, [Eueus,] Chetteus, Jebuseus, Amorreus, Gergesus, Eudeus, Sineus, Samareus, we have nothing in the sacred books but their names, for the Hebrews overthrew their cities; and their calamities came upon them on the occasion following.⁴²

Josephus recorded these names in Greek, and so they sound a bit different from what we see in our English Bibles today. The following cross-reference should be of help to us.

Sidonius = Sidonians (sons of Sidon)

Amathus = Hamathites

Arudeus = Arvadites

Arucas = Arkites

Chetteus = Hittites (sons of Heth)

Jebuseus = Jebusites

Amorreus = Amorites

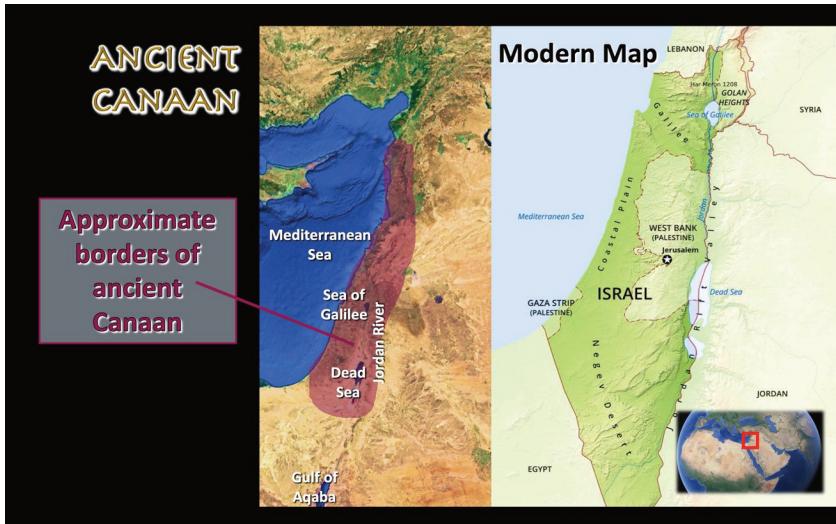
Gergesus = Gergashites

Eudeus = Hivites

Seneus = Sinites

Samareus = Zemarites

Canaan is described in the Bible as extending from Lebanon toward the Brook of Egypt in the south and the Jordan River Valley in the east. In the Bible, as we saw in Genesis 10 and also in Numbers 34, this was called the “land of Canaan” and occupies the same area that is occupied by modern Lebanon and Israel, plus parts of Jordan and Syria.

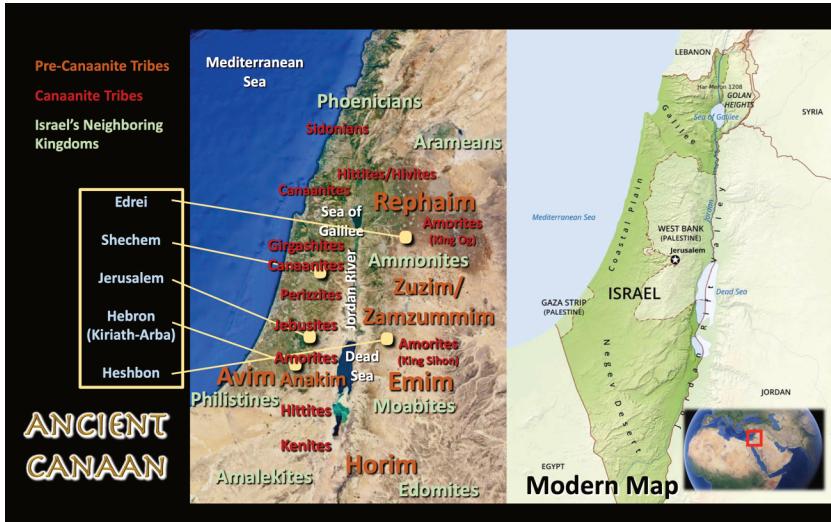


This was part of the land God promised to give to Abraham's descendants, as we see a few chapters later in Genesis 12. And as this passage tells us, the Canaanites were already in the land during the time of Abraham.

Abram took his wife Sarai and his nephew Lot, and all their possessions which they had accumulated, and the people which they had acquired in Haran, and **they set out for the land of Canaan; so they came to the land of Canaan.** Abram passed through the land as far as the site of Shechem, to the oak of Moreh. **Now the Canaanites were in the land at that time.** And the Lord appeared to Abram and said, **“To your descendants I will give this land.”**

-Genesis 12:5-7 (NASB)

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As the Biblical narrative continues on from Genesis 10 (where the descendants of Canaan are listed) and from Genesis 12 (where the land is promised to Abraham's descendants), we find that frequently, when the Canaanite tribes are mentioned, there is some variation – as we mentioned earlier. The reason for this is probably because as time passes in history, some nations or tribes decline over time and become absorbed by other tribes. They are then gone from history and become called by the name of the tribes they were absorbed into. This seems to be what we see happening with the Canaanites.

For instance, when the promise was given to Abraham a few chapters later in Genesis 15, we find that God named ten tribes: Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaim, Amorites, Canaanites, Gergashites and Jebusites.

On that day the Lord made a covenant with Abram, saying,
 ‘To your descendants I have given this land,
 From the river of Egypt as far as the great river, the river Euphrates:
 the land of the **Kenite**, the **Kenizzite**, the **Kadmonite**, the **Hittite**,
 the **Perizzite**, the **Rephaim**, the **Amorite**, the **Canaanite**, the
Gergashite, and the **Jebusite**.’

-Genesis 15:18-21 (NASB)

Following this mention, a number of the tribes listed here are never again mentioned in the Canaanite tribal grouping – these being the Rephaim, the Kenites, the Kenizzites, and the Kadmonites. By the time of the Exodus from Egypt, God mentions only six tribes.

So I have come down to rescue them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the **Canaanite**, the **Hittite**, the **Amorite**, the **Perizzite**, the **Hivite**, and the **Jebusite**.

-Exodus 7:8 (NASB)

Later in Deuteronomy 7, Moses is recorded reminding the nation of Israel that when God brings them into the Promised Land, they are to cast out “seven nations greater and mightier” than themselves.

When the Lord your God brings you into the land where you are entering to take possession of it, and He drives away many nations from before you, the **Hittites**, the **Girgashites**, the **Amorites**, the **Canaanites**, the **Perizzites**, the **Hivites**, and the **Jebusites**, seven nations greater and mightier than you,

-Deuteronomy 7:1 (NASB)

As the Biblical narrative continues in Deuteronomy, Joshua, and even a much later mention in Nehemiah, the tribes continue to be mentioned in groupings of six or seven, with the Hivites or Girgashites typically being the tribe left out. Like we noted earlier, the Rephaim (one of the prominent pre-Canaanite tribes we discussed in the previous sub-section) were omitted from any mention among the Canaanite tribes post-Genesis Chapter 15. Of course, Genesis Chapter 14 and Deuteronomy Chapter 2 give us the explanation of what happened to them. They went into decline following the Genesis 14 war, and would ultimately be absorbed into the Amorite culture. You may recall our discussion of King Og (who ruled in Amorite Bashan) being described as the last of the Rephaim (Deuteronomy 3:11; et al.). In similar fashion, their Rephaim counterparts to the south (the

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Zuzim and Emim) would be succeeded by the Ammonites and Moabites – although the Bible doesn't give us any evidence that these tribes intermarried with them.

Regarding the Kenites, Kenizzites, and Kadmonites, we are unsure of exactly what happened to them. But with respect to the Kenizzites, we have some idea that they (or some individuals of their tribe) may have been absorbed into the tribe of Judah. Numbers 13:6 lists the leading men from each of the twelve tribes of Israel that were appointed by Moses as spies into the Promised Land. Among them was Caleb (the “Anakim-slayer,” who we discussed previously), who was appointed from among the tribe of Judah.

From the tribe of Judah, Caleb the son of Jephunneh...

-Numbers 13:6 (NASB)

But in a number of other passages, Caleb is called the son of Jephunneh, who is called a Kenizzite. For instance, Numbers 32:12 names him as one of the two spies that brought back a good report of the land, and calls his father a Kenizzite.

Except **Caleb the son of Jephunneh the Kenizzite** and Joshua the son of Nun; for they have followed the Lord fully.

-Numbers 32:12 (NASB)

This not unusual, as we see this elsewhere in scripture also. Another example is in 2 Samuel 11, involving Uriah, one of King David's mighty men who is described as being a Hittite (Uriah was the original husband of Bathsheba). And so, we can see that remnants of previous tribes were eventually assimilated into prevailing nations as time passed, and in cases such as these two, they were godly men.

At the time of the Israelite conquest, the tribes we see repeatedly mentioned as being Canaanite are the following seven nations: the Amorites, Hittites, Canaanites, Hivites, Perizzites, Jebusites, and Gergashites. These were the Canaanite tribes that apparently grew to greater prominence and numbers after the pre-Canaanite giant tribes

went into decline following the Genesis 14 war. By the time of the Israelite conquest, many of them had apparently intermarried with these remnant giants and therefore had Nephilim-tainted DNA, having giants in their populations. Because of this, God had appointed them for extermination. He would accomplish this through using Israel as His instrument of judgment.

As we mentioned previously, God brought the newly formed nation of Israel up to the Promised Land of Canaan after giving them the Mosaic Law at Mt. Sinai following the Exodus from Egypt. But unfortunately, the ten of the twelve spies that Moses sent into Canaan returned with negative reports. They faithlessly informed the people that the inhabitants of the land were strong people of giant stature and that the land “ate up its inhabitants” – a statement could even indicate that cannibalism was taking place.

But the men who had gone up with him said, “We are not able to go up against the people, because they are too strong for us.” So they brought a bad report of the land which they had spied out to the sons of Israel, saying, “The land through which we have gone to spy out is a land that devours its inhabitants; and all the people whom we saw in it are people of great stature. We also saw the Nephilim there (the sons of Anak are part of the Nephilim); and we were like grasshoppers in our own sight, and so we were in their sight.”

-Numbers 13:31-33 (NASB)

So, despite the fact that they had witnessed God’s incredible and miraculous preservation both in Egypt and on their journey to Sinai, the ten fearful spies were able to derail the faith of the nation so severely that they actually wanted to kill Moses and return to slavery in Egypt (as we see in the following chapter). Because of this, God prevented that faithless generation from entering the Promised Land, condemning them to forty years of wilderness wandering until they had all died off (with the exception of Joshua and Caleb – the two faithful spies).

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When the forty years were completed and the former generation had died, it was finally time to enter and conquer the land, ridding it of its Nephilim inhabitants. Let's keep in mind that this was also the fulfillment of the four hundred years God had described to Abraham when He issued the covenant promising the land to his descendants (Genesis 12-17). In Genesis 15, God let Abraham know what was going to happen in advance. After promising the land, He told Abraham that his descendants would sojourn in foreign lands, but that in four hundred years, they would return and possess the Promised Land. But the interesting comment God makes in this passage is related to the Amorites, which God seems to be using as a label for the Canaanites in general.

Then God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed for four hundred years. But I will also judge the nation whom they will serve, and afterward they will come out with many possessions. As for you, you shall go to your fathers in peace; you will be buried at a good old age. **Then in the fourth generation they will return here, for the wrongdoing of the Amorite is not yet complete.**”

-Genesis 15:13-16 (NASB)

The KJV words this last phrase as “for the iniquity of the Amorites is not yet full.” Clearly, there was great sin being committed in the land of Canaan by its inhabitants – the kind of sin that always induced a judgment of complete annihilation from God; the same type of sin present during the days of Noah that induced the judgment of complete destruction by the Flood; and the same type of sin present at Sodom and Gomorrah that induced the judgment of complete destruction by fire and brimstone. As we can consistently witness throughout the Biblical narrative, the kind of sin that always results in complete annihilation is genetic tampering with God's “good” creation – an activity that Satan has repeatedly attempted all throughout the epic, cosmic war that the Bible records.

Let's now pick up with the narrative of the conquest of Canaan – God's countermove to Satan's seeding of God's land with Nephilim giants. The first sort of "pre-phase" to the conquest of Canaan was the conquest of the Trans-Jordan. At this time, Moses was still alive and would lead the people to victory over some of the most feared Nephilim kings in this region. These two giant kings – Og and Sihon – were in a sense, "gatekeepers" to the Promised Land. Their kingdoms were located east of the Sea of Galilee, Dead Sea, and Jordan River – standing in the way of the Israelites path of entry.

This was the area formerly inhabited by the Rephaim giants, who had suffered a crippling defeat at the hands of Chedorlaomer during the days of Abraham. The Rephaim that remained had apparently been absorbed by the Amorite culture, who at the time of the conquest, were ruled by these two kings – Og and Sihon. The Israelites would first have to get through them in order to later enter Canaan.



First, they would encounter Sidon, who ruled from Heshbon, whose kingdom sat east of the Dead Sea near the borders of Moab.

And from the wilderness they continued to Mattanah, and from Mattanah to Nahaliel, and from Nahaliel to Bamoth, and from Bamoth

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to the valley that is in the land of Moab, at the top of Pisgah, which overlooks the desert.

Then Israel sent messengers to Sihon, king of the Amorites, saying, "Let me pass through your land. We will not turn off into field or vineyard; we will not drink water from wells. We will go by the king's road until we have passed through your border." But Sihon would not permit Israel to pass through his border. Instead, Sihon gathered all his people and went out against Israel in the wilderness, and came to Jahaz and fought against Israel. Then Israel struck him with the edge of the sword, and took possession of his land from the Arnon to the Jabbok, as far as the sons of Ammon; for the border of the sons of Ammon was Jazer. Israel took all these cities, and Israel lived in all the cities of the Amorites, in Heshbon and in all her villages.

-Numbers 21:18-25 (NASB)

After simply requesting to pass through their land, Sihon the Amorite king came out with his army to destroy the Israelites. Instead, God gave Israel a resounding victory, and they took all of the land in Sihon's kingdom. This victory was so legendary in the Israelites' history that it was remembered by a song that scripture records in this same chapter.

For Heshbon was the city of Sihon, king of the Amorites, who had fought against the former king of Moab and had taken all his land out of his hand, as far as the Arnon. For that reason those who use proverbs say,

"Come to Heshbon! Let it be built!
So let the city of Sihon be established.
For a fire spread from Heshbon,
A flame from the town of Sihon;
It devoured Ar of Moab,
The dominant heights of the Arnon.
Woe to you, Moab!
You are destroyed, people of Chemosh!
He has given his sons as fugitives,

And his daughters into captivity,
To an Amorite king, Sihon.
But we have shot them down with arrows,
Heshbon is destroyed as far as Dibon,
Then we have laid waste as far as Nophah,
Which reaches to Medeba.”
So Israel lived in the land of the Amorites.

-Numbers 21:26-31

But Deuteronomy 2:33 preserves an additional important detail. Verses 33 and 34 read:

And the Lord our God delivered him before us; **and we smote him** [Sihon], **and his sons**, and all his people.

And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

-Deuteronomy 2:33-34

Scripture makes special mention that Sihon’s sons were killed, confirming that his genetic line was eliminated by the Israelites.

Next in line was King Og of Bashan, the other Amorite king east of the Jordan, whose capital was Ashtaroth (or Ashtaroth Karnaim, the former name of the same city of the Rephaim). As we discussed earlier, the kingdom of Bashan included the region called Argob, which included sixty fortified cities. And as we discussed earlier, the Bible gives us some interesting details about Og. Deuteronomy 3:11 tells us that Og was the last of the Rephaim – that original tribe of giants that dwelt in the region in former times. It also comments on the incredible size of his iron bed that was later put on display in Rabbath, the capital city of the Ammonites. The dimensions of this massive bed were recorded as being nine cubits in length and four cubits in breadth. As we discussed earlier, a cubit is estimated to be between eighteen to twenty-two inches, making the bed’s length somewhere between thirteen and a half to sixteen and a half feet.

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This was a giant man ruling over sixty fortified cities – and yet, again, God gave the Israelites an incredible victory over this Nephilim king.

Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.

And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

-Deuteronomy 3:1-6 (NASB)

But Numbers 21:35 preserves an additional important detail. It reads...

So they killed him [Og] **and his sons** and all his people, until there was no survivor left; and they took possession of his land.”

-Numbers 21:35 (NASB)

Just as in the case of Sihon, the Bible specifically records that the genetic line of this Rephaim giant was cut off.

Let's at this time take a moment to recognize just how personally involved God truly was in the annihilation of these tribes. In Exodus 23, God begins to condition the minds of the Israelite people to understand that He would bring them into Canaan and give them the land.

But notice how God describes an angel that would go before them and bring them into this land.

Behold, I am going to send an angel before you to guard you along the way and to bring you into the place which I have prepared. Be attentive to him and obey his voice; do not be rebellious toward him, for he will not pardon your rebellion, since My name is in him. **But if you truly obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries.** For **My angel will go before you** and bring you into the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites; **and I will completely destroy them.** You shall not worship their gods, nor serve them, nor do according to their deeds; but you shall utterly overthrow them and break their memorial stones in pieces.

-Exodus 23:20-24 (NASB)

Many have noticed that the language used here to describe this angel does not seem typical of a normal angel – but instead, may describe an Old Testament theophany of God Himself. We see this clearly described elsewhere in Exodus, such as in Chapter 2, which records the story of God appearing to Moses through the burning bush that never got consumed. In this account, God is identified as the “angel of the LORD” – or in other words, a visual pre-incarnate image of Yahweh Himself. Verses 2-6 read:

Then **the angel of the Lord appeared to him** in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not being consumed. So Moses said, “I must turn aside and see this marvelous sight, why the bush is not burning up!” When the Lord saw that he turned aside to look, **God** called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” Then He said, “Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground.” And He said, “**I am the God of your father**

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- the God of Abraham, the God of Isaac, and the God of Jacob.”

Then Moses hid his face, for he was afraid to look at God.

-Exodus 3:2-6 (NASB)

So, Verse two says “the angel of the Lord” (apparently a theophany) appeared to Moses in the burning bush. But then the passage identifies that same being as God, the Lord, and the God of your father – the God of Abraham, the God of Isaac, and the God of Jacob. Clearly, we should identify the Angel of the Lord as the visible manifestation of God on earth in the Old Testament (maybe not in every case, but certainly in at least some!). And so, with this understanding, we should have deeper insight into the identification of this angel that would go before Israel into the Promised Land.

Going back to Exodus 23, we then see God continue to describe how personally involved He would be in helping Israel overthrow the inhabitants of Canaan.

I will send My terror ahead of you, and throw into confusion all the people among whom you come, and I will make all your enemies turn their backs to you. And I will send hornets ahead of you so that they will drive out the Hivites, the Canaanites, and the Hittites from you. I will not drive them out from you in a single year, so that the land will not become desolate and the animals of the field become too numerous for you. I will drive them out from you little by little, until you become fruitful and take possession of the land. I will set your boundary from the Red Sea to the sea of the Philistines, and from the wilderness to the Euphrates River; for I will hand over the inhabitants of the land to you, and you will drive them out from you.

-Exodus 23:27-31 (NASB)

God promises to send His terror ahead of them, and to even send swarms of hornets into the Canaanite cities in order to drive them out of their fortifications and into open battle! We see exactly this tactic

being used by God in the defeat of the two Amorite kings of the Trans-Jordan. This is recorded in Joshua 24:12.

Then I sent the hornet before you and it drove out the two kings of the Amorites from you – not by your sword nor your bow.

-Joshua 24:12 (NASB)

It wasn't the military power of the Israelites that won the battles against Sihon and Og – rather, it was God Himself who fought against these giants and eliminated them from the land. Why would King Og have not stayed holed up in his fortified cities... cities that would have been incredibly difficult to defeat? Why would he have decided to leave his fortifications and engage Israel in open battle? It was because God sent the hornet to drive them out, as we read here in Joshua! These legendary victories over the kings of the Trans-Jordan were recorded later in the Psalms, celebrating these incredible acts of God.

To Him who struck great kings,
For His faithfulness is everlasting,
And brought death to mighty kings,
For His faithfulness is everlasting:
Sihon, king of the Amorites,
For His faithfulness is everlasting,
And Og, king of Bashan,
For His faithfulness is everlasting,
And gave their land as an inheritance,
For His faithfulness is everlasting,
-Psalm 136:17-21 (NASB)

With the defeat of these kings complete, the Israelites continued to witness firsthand the incredible power of God on their behalf – power that would continue as they then readied to enter the heartland of Canaan.

At this point, much territory east of the Jordan was brought under the control of the Israelites. This included much of the land

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between the Arnon River (which flowed out from the east into the Dead Sea) and Mount Hermon in the north. However, as we've read a number of times in Deuteronomy 2, the land belonging to the Edomites (the descendants of Esau) and the land belonging to the Moabites and Ammonites (descendants of Lot) were not to be given to Israel.

You are going to pass through the territory of your brothers the sons of Esau, who live in Seir; and they will be afraid of you. So be very careful; do not provoke them, for I will not give you any of their land, not even as much as a footprint, because I have given Mount Seir to Esau as a possession.

...

Do not attack Moab, nor provoke them to war, for I will not give you any of their land as a possession

...

When you come opposite the sons of Ammon, do not attack them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession.

-Deuteronomy 2:4-5, 9, 19 (NASB)

So, the Trans-Jordan campaign would give Israel control over the lands previously held by the Amorites under Sihon and Og, but would not interfere with the Edomites, Moabites, and Ammonites at that time.

The Israelites would then establish their base camp in the Plains of Moab at Abel-Shittim opposite Jericho, still on the east of the Jordan River. Their presence, and the news of their astonishing victories over Sihon and Og brought fear into the hearts of the Canaanite kings beyond the Jordan, as they knew they were next.

Moses would then deliver his final address to Israel here in the Plains of Moab. Because of an incident in the wilderness in which he disobeyed the precise instructions of the Lord, he would not be permitted to enter the land, but only to view it from the top of nearby

Mount Nebo (Numbers 20:8-13). In this final address, Moses instructed the people on how to deal with the inhabitants of Canaan.

When the Lord your God brings you into the land where you are entering to take possession of it, and He drives away many nations from before you, the Hittites, the Gergashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations greater and mightier than you, and when the Lord your God turns them over to you and you defeat them, **you shall utterly destroy them. You shall not make a covenant with them nor be gracious to them. Furthermore, you shall not intermarry with them: you shall not give your daughters to their sons, nor shall you take their daughters for your sons.** For they will turn your sons away from following Me, and they will serve other gods; then the anger of the Lord will be kindled against you and He will quickly destroy you. But this is what you shall do to them: you shall tear down their altars, smash their memorial stones, cut their Asherim to pieces, and burn their carved images in the fire. For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His personal possession out of all the peoples who are on the face of the earth.

-Deuteronomy 7:1-6 (NASB)

God's message delivered here by Moses is emphatic that the Israelites were not to intermarry with the inhabitants of the land, but instead, were to utterly destroy them. This same message of complete annihilation would be repeated all throughout the scriptural narrative that records the conquest of Canaan. For example, in Deuteronomy 9, this instruction continued, as Moses specifically made mention of the Anakim giants that had terrified the previous generation, which resulted in the wilderness wanderings.

Hear, Israel! You are crossing the Jordan today, to go in to dispossess nations greater and mightier than you, cities that are great and fortified to heaven, **a people who are great and tall, the sons of the**

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Anakim, whom you know and of whom you have heard it said, ‘Who can stand against the sons of Anak?’ So be aware today that it is the Lord your God who is crossing over ahead of you as a consuming fire. He will destroy them and He will subdue them before you, so that you may drive them out and eliminate them quickly, just as the Lord has spoken to you.

Do not say in your heart when the Lord your God has driven them away from you, “Because of my righteousness the Lord has brought me in to take possession of this land.” Rather, it is because of the wickedness of these nations that the Lord is dispossessing them before you.

-Deuteronomy 9:1-4 (NASB)

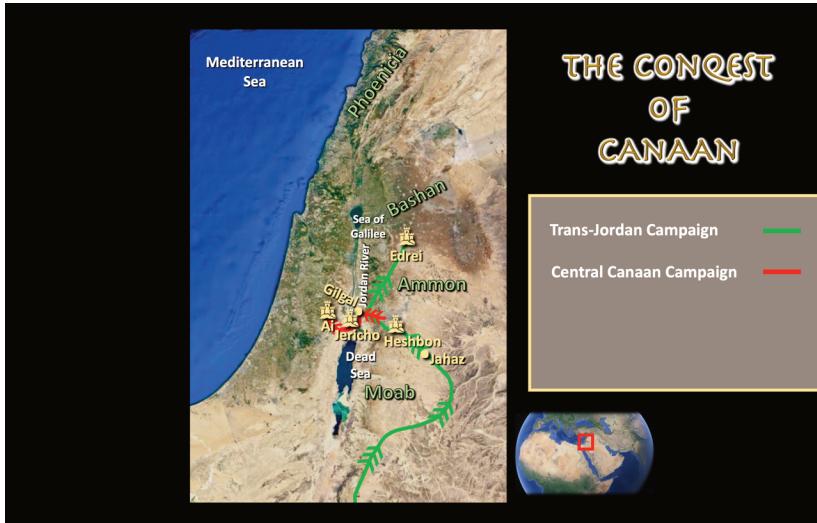
Moses would die here, having accomplished his mission of leading the Israelites out of slavery and bringing them to the edge of the heart of Canaan – poised and ready to conquer the land promised to their forefathers. With the death of Moses on Mount Nebo, a new leader – Joshua, one of the two faithful spies – would become God’s appointed instrument to lead His people to their future victories in Canaan. This transition of power is recorded as the book of Joshua begins.

Now it came about after the death of Moses the servant of the Lord, that the Lord spoke to Joshua the son of Nun, Moses’ servant, saying, “Moses My servant is dead; so now arise, cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel. Every place on which the sole of your foot steps, I have given it to you, just as I spoke to Moses.”

-Joshua 1:1-3 (NASB)

Joshua’s courage and faith in God’s Word would lead to great victories over the giant tribes in Canaan, as the Israelites would begin to possess the land. With the Trans-Jordan campaign complete, Joshua would now initiate the campaign into central Canaan. As the Israelites prepared to enter, their victories over Sihon and Og caused the inhabitants of the land to tremble in fear at the power of this new people

and their almighty God. This is made clear in the story of Rahab. Joshua would send out two men as spies to scope out the first city they would attack – the well-fortified city of Jericho.



From Abel-Shittim in the Plains of Moab, Joshua sent these spies ahead to Jericho before crossing the Jordan River and establishing camp at Gilgal. In order to avoid detection, the spies sought shelter in the house of a native of Jericho – a harlot named Rahab. When the king of Jericho heard that Israelite spies had entered the city, Rahab hid them in her house and said the following.

I know that the Lord has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have despaired because of you. For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed. When we heard these reports, our hearts melted and no courage remained in anyone any longer because of you; for the Lord your God, He is God in heaven above and on earth below. Now then, please swear to me by the Lord, since I have dealt kindly

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with you, that you also will deal kindly with my father's household, and give me a pledge of truth, and spare my father and my mother, and my brothers and my sisters, and all who belong to them, and save our lives from death.' So the men said to her, 'Our life for yours if you do not tell this business of ours; and it shall come about when the Lord gives us the land that we will deal kindly and faithfully with you.

-Joshua 2:9-14 (NASB)

The inhabitants of Jericho knew of the slaughter of the Amorites in the Trans-Jordan, and because of this, Rahab admitted that terror had fallen upon them (just as the Lord had promised He would send). She told the spies that when they heard the reports of all God had done in bringing Israel out of Egypt and defeating the giant kings, their hearts melted in fear, and all courage was drained out of them.

Because of Rahab's faith in God, she and her family (who were apparently *not* intermixed with Nephilim genetics) would be spared in the coming siege of Jericho. Pitterson gives the following comment.

Rahab, a believer who was genetically fully human, was spared along with all her family. Just as Noah was "perfect in his generations" despite living in a world overrun by the giants, so Rahab's lineage avoided the taint of Nephilim DNA. This we know because Rahab eventually became a part of the lineage of the Messiah, being the great-grandmother of King David and a direct ancestor of Jesus Christ (Matthew 1:5-6).⁴³

After the return of the spies, God gave Joshua an unorthodox battle strategy for the impending siege of Jericho. The Israelites were instructed to march around the city once a day for six days. Then, on the seventh day, they were to encircle the city seven times, and on the final time, they were to shout as the trumpets were blown. When they did this on the seventh day, the walls of Jericho came crumbling down and the Israelites went up into the city, winning another supernaturally-enabled victory over a Canaanite stronghold.

Joshua Chapter 6 tells us that they utterly destroyed and burned all

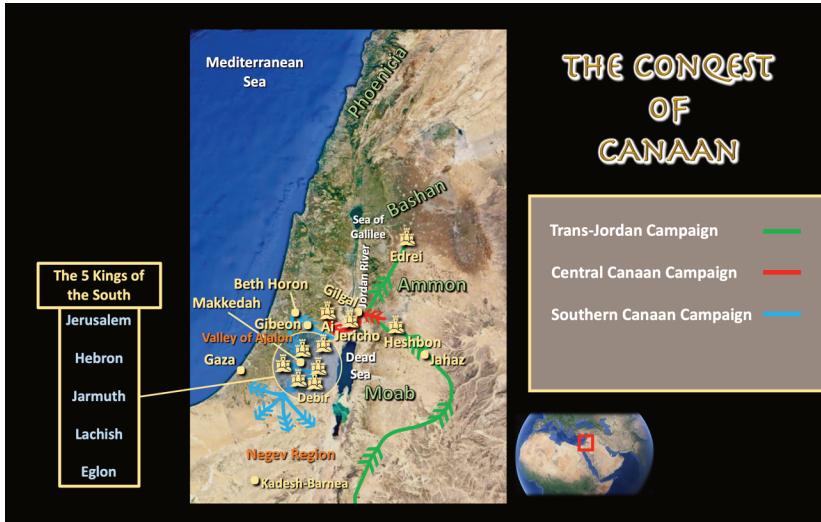
that was in the city, with the exception of Rahab and her family. We are even told that Joshua issued a curse upon any man that would rise up and rebuild Jericho (Joshua 6:26).

After taking Jericho, Joshua lead the Israelites onward to a smaller city called Ai, which he attacked with a small force. However, due to the sin of Achan, God allowed the initial attack to fail. What was Achan's sin? The Israelites were told not to take certain items as spoils of war from Jericho, as God had designated them for complete destruction (the Hebrew word *cherem*). But Achan disobeyed this instruction – and because he did, God allowed the setback at Ai. Achan's punishment for disobeying God's clear instruction was death by stoning.

After this was done, God encouraged the Israelites to go up again and seize the city of Ai. When they ambushed the city this second time, they were given another overwhelming victory. Joshua 8:24-26 tells us that they slew all of the inhabitants of Ai, both men and women, numbering around twelve thousand people. These victories over Jericho and Ai would grant the Israelites access into the heartland of Canaan.

Next, Joshua would engage a coalition of five Amorite kings in a number of battles that would take place in southern Canaan. But the background to this series of battles involves an interesting story recorded in Joshua 9 involving the inhabitants of a strong Canaanite city called Gibeon.

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Having heard of the victories at Jericho and Ai, the Gibeonites devised a plan to trick Joshua into making a peace covenant with them – in violation of God’s direct commandment to not make treaties with the Canaanites. The Gibeonites’ plan worked after the Israelites failed to consult God about it – and Joshua was now beholden to this treaty to let them live and to also protect them, as they had pledged to become servants to the Israelites. This is where the five Amorite kings enter the picture. Chapter 10 records the following.

Now it came about when Adoni-zedek king of Jerusalem heard that Joshua had captured Ai, and had utterly destroyed it (just as he had done to Jericho and its king, so he had done to Ai and its king), and that the inhabitants of Gibeon had made peace with Israel and were within their land, that he feared greatly because Gibeon was a great city, like one of the royal cities, and because it was greater than Ai, and all its men were mighty. Therefore Adoni-zedek king of Jerusalem sent word to Hoham king of Hebron, to Piram king of Jarmuth, to Japhia king of Lachish, and to Debir king of Eglon, saying, “Come up to me and help me, and let’s attack Gibeon, for it has made peace with Joshua and with the sons of Israel.” So the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the

king of Lachish, and the king of Eglon, gathered together and went up, they with all their armies, and camped by Gibeon and fought against it.

Then the men of Gibeon sent word to Joshua at the camp at Gilgal, saying, “Do not abandon your servants; come up to us quickly and save us and help us, for all the kings of the Amorites that live in the hill country have assembled against us.” So Joshua went up from Gilgal, he and all the people of war with him, and all the valiant warriors. And the Lord said to Joshua, “Do not fear them, for I have handed them over to you; not one of them will stand against you.” So Joshua came upon them suddenly by marching all night from Gilgal. And the Lord brought them into confusion before Israel, and He struck them down in a great defeat at Gibeon, and pursued them by the way of the ascent to Beth-horon and struck them as far as Azekah and Makkedah. And as they fled from Israel, while they were at the descent of Beth-horon, the Lord hurled large stones from heaven on them as far as Azekah, and they died; there were more who died from the hailstones than those whom the sons of Israel killed with the sword.

Then Joshua spoke to the Lord on the day when the Lord turned the Amorites over to the sons of Israel, and he said in the sight of Israel,

“Sun, stand still at Gibeon,
And moon, at the Valley of Aijalon!”
So the sun stood still, and the moon stopped,
Until the nation avenged themselves of their enemies.

Is it not written in the Book of Jashar? And the sun stopped in the middle of the sky and did not hurry to go down for about a whole day. There was no day like that before it or after it, when the Lord listened to the voice of a man; for the Lord fought for Israel.

-Joshua 10:1-14 (NASB)

In this incredible story, after the five Amorite kings marched on Gibeon, Joshua lead his army to engage them – but we’re told that on this day, God supernaturally fought for Israel in some unique and astonishing ways. First, we’re told that God hurled large hailstones from heaven at the retreating Amorite forces. He then miraculously

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stopped the sun and the moon, extending the daylight long enough to allow the Israelites to continue the slaughter of their enemies. In the end, all five kings perished, their armies were destroyed, and Joshua then captured the cities of Makkedah, Libnah, Lachish, and Eglon before continuing on to take Hebron, Debir, and several villages in the Negev (Joshua 10:29-43). Joshua Chapter 10 ends by saying:

So Joshua struck all the land, the hill country and the Negev and the lowland and the slopes, and all their kings. **He left no survivor, but he utterly destroyed all who breathed, just as the Lord, the God of Israel, had commanded.** Joshua struck them from Kadesh-barnea even as far as Gaza, and all the country of Goshen even as far as Gibeon.

Joshua captured all these kings and their lands at one time, **because the Lord, the God of Israel, fought for Israel.** So Joshua and all Israel with him returned to the camp at Gilgal.

-Joshua 10:40-43 (NASB)

Following these victories, Joshua lead one final campaign against the kings of the north, who had assembled a massive confederacy under Jabin, the king of Hazor, which was the greatest of the Canaanite city-states.



Having both large numbers, technological advances (like iron, horse-drawn chariots) and formidable defenses, battling this northern coalition of Canaanites should have been a daunting task...but the Israelites had God fighting for them! This northern campaign is recorded in Joshua Chapter 11.

Then it came about, when Jabin king of Hazor heard about it, that he sent word to Jobab king of Madon, to the king of Shimron, to the king of Achshaph, and to the kings who were of the north in the hill country, and in the Arabah – south of Chinneroth and in the lowland, and on the heights of Dor on the west – to the Canaanite on the east and on the west, and the Amorite, the Hittite, the Perizzite, and the Jebusite in the hill country, and the Hivite at the foot of Hermon in the land of Mizpeh. Then they came out, they and all their armies with them, as many people as the sand that is on the seashore, with very many horses and chariots. So all of these kings gathered together, and came and encamped together at the waters of Merom, to fight against Israel.

Yet the Lord said to Joshua, “Do not be afraid because of them, for tomorrow at this time I am going to turn all of them over to Israel as good as dead; you shall hamstring their horses and burn their chariots

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with fire." So Joshua and all the people of war with him came upon them suddenly at the waters of Merom, and attacked them. And the Lord handed them over to Israel, so that they defeated them, and pursued them as far as Great Sidon, and Misrephoth-maim, and the Valley of Mizpeh to the east; and they struck them until no survivor was left to them. And Joshua did to them just as the Lord had told him; he hamstrung their horses and burned their chariots with fire.

Then Joshua turned back at that time and captured Hazor, and struck its king with the sword; for Hazor previously was the head of all these kingdoms. They struck every person who was in it with the edge of the sword, utterly destroying them; there was no one left who breathed. And he burned Hazor with fire. Joshua captured all the cities of these kings, and all their kings; and he struck them with the edge of the sword and utterly destroyed them, just as Moses the servant of the Lord had commanded.

-Joshua 11:1-12 (NASB)

Joshua's army surprised the larger Canaanite forces in the highlands of upper Galilee near the waters of Merom, catching them in a location where chariots provided no advantage. The Canaanites were overpowered, and survivors fled north toward Sidon, eventually being overtaken by the Israelite forces. After eliminating the fleeing survivors, Joshua then returned back to Hazor and burned it, leaving no one in the city still living. The other cities of the coalition of kings were captured as well.

Following this northern campaign, Joshua's forces had eliminated most of the Canaanite strongholds from the land.

Joshua Chapter 12 then lists all of the kings that the Israelites had defeated in Canaan. Interestingly, it turns out to be thirty-three kings total – a conspicuous number within the occult. In the Bible, thirty-three (or one-third) is conspicuous as well, as it's associated with the number of angels who defected in the angelic rebellion against God. Could this have been the origin of the occult fascination with the number thirty-three? This angelic rebellion is recounted in Revelation 12.

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

And his tail drew the third part of the stars of heaven, and did cast them to the earth:

-Revelation 12:3-4

“Stars of heaven” is a common Biblical idiom describing angels. And so, we find it interesting that this exact number that is so often used and revered by Satan and the powers of darkness would show up here, representing the number of wicked Canaanite kings (who likely had Nephilim genetics) that were eliminated by the Israelites.

At this time, the most significant Canaanite threats and fortified strongholds had been eliminated from the land.

The Aftermath of the Conquest

At this point, the genetic threat of the giants in Canaan and the mixed-seed of the inhabitants was mostly removed – but not completely. Looking back to the end of Joshua Chapter 11, we’re given the details of how the Anakim giants were then eliminated from the hill country, (including Hebron, Debir, and Anab), and how all their cities were destroyed. But like we mentioned earlier in our study, there were some Anakim that remained in Gaza, Gath, and Ashdod – the cities of the Philistines, which would become Israel’s perennial enemies.

Then Joshua came at that time and eliminated the Anakim from the hill country, from Hebron, Debir, Anab, and from all the hill country of Judah and all the hill country of Israel. Joshua utterly destroyed them with their cities. There were no Anakim left in the land of the sons of Israel; only in Gaza, Gath, and Ashdod some remained. So Joshua took the whole land, in accordance with everything that the Lord had spoken to Moses; and Joshua gave it as an inheritance to Israel

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according to their divisions by their tribes. So the land was at rest from war.

-Joshua 11:21-23 (NASB)

These Anakim that were allowed to remain would prove to be a future thorn in Israel's side. It wouldn't be until the time of David that he and his mighty men would slay the descendants of these giants. We will refer to these giants in greater detail further ahead.

Unfortunately, the Bible also details a number of other areas where the Israelites failed to displace the inhabitants. Joshua 13:1-6 provides us a list of areas yet to be conquered at the end of Joshua's campaigns.

Now Joshua was old and advanced in years when the Lord said to him, "You are old and advanced in years, and a very large amount of the land remains to be possessed. This is the land that remains: all the regions of the Philistines and all those of the Geshurites; from the Shihor which is east of Egypt, even as far as the border of Ekron to the north (it is counted as Canaanite); the five governors of the Philistines: the Gazite, the Ashdodite, the Ashkelonite, the Gittite, the Ekronite; and the Avvite to the south, all the land of the Canaanite, and Mearah that belongs to the Sidonians, as far as Aphek, to the border of the Amorite; and the land of the Gebalite, and all of Lebanon, toward the east, from Baal-gad below Mount Hermon as far as Lebo-hamath. All the inhabitants of the hill country from Lebanon as far as Misrephoth-maim, all the Sidonians, I will drive out from the sons of Israel; only allot it to Israel as an inheritance as I have commanded you.

-Joshua 13:1-6 (NASB)

Some additional passages make these yet-unconquered areas even more clear. Joshua 13:13 says:

But the sons of Israel did not drive out the Geshurites or the Maacathites; instead, Geshur and Maacath live among Israel to this day.

-Joshua 13:13 (NASB)

Joshua 15:63 says:

Now as for the Jebusites, the inhabitants of Jerusalem, the sons of Judah could not drive them out; so the Jebusites live with the sons of Judah in Jerusalem to this day.

-Joshua 15:63 (NASB)

Joshua 16:10 says:

But they did not drive out the Canaanites who lived in Gezer, so the Canaanites live in the midst of Ephraim to this day, and they became forced laborers.

-Joshua 16:10 (NASB)

And Joshua Chapter 17 mentions a number of towns in the north that were allotted to the tribe of Manasseh. It says:

But the sons of Manasseh could not take possession of these cities, because the Canaanites persisted in living in this land. And it came about when the sons of Israel became strong, they put the Canaanites to forced labor, but they did not drive them out completely.

-Joshua 17:12-13 (NASB)

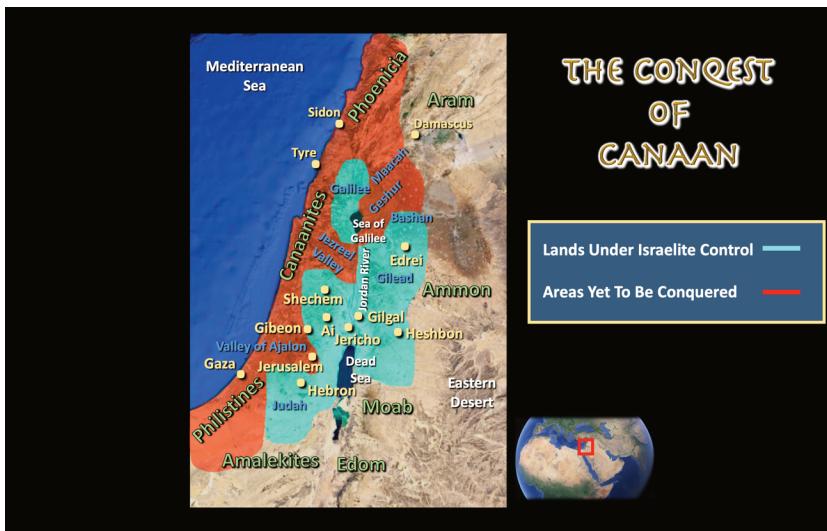
Judges Chapter 1 gives even more detail, recording how certain tribes of Canaanites, Amorites, Sidonians, and others were allowed to remain in the land allotted to certain Israelites tribes who failed to exterminate them. Let's make clear that when we use the word "failed", we don't mean that the Israelites tried to drive them out and yet couldn't. If they had decided to do so in righteousness and obedience, God would have aided them just as He did in every other instance throughout the land. Instead, the Israelites became comfortable and complacent in the land they now had – and in some cases, began to even embrace idolatry.

And so, we see that despite the incredible victories they experienced in the Promised Land, the Israelites became satisfied and

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repeatedly failed to precisely fulfill God's instruction to exterminate all of the inhabitants of the land. Their decision to allow certain pockets of Canaanites to remain would come back to bite them later, as it allowed Satan to retain a foothold in the Promised Land.

The below map gives an approximate idea of what areas were under Israel's control at this time, as well as the areas that were still yet to be conquered.



It wouldn't be until the later territorial expansions of King David and King Solomon that most of these areas would come under Israel's control. But unfortunately, some of the areas (such as the land of the Philistines and the land of the Phoenicians/Sidonians) would never be completely possessed.

In the final years of Joshua's life, just as Moses had done, he assembled Israel to issue a final address reminding them of their covenant with God and the victories that He had given them when they walked in obedience to it. But he also issued them stern warnings, as had Moses – making it clear that they were to avoid intermixing with the Canaanites that remained. The penalty for not heeding this warning would be that God would not continue to help them drive out these remnants, and instead, they would become a

thorn in their side until the Israelites themselves would be removed from the land.

Be very determined, then, to keep and do everything that is written in the Book of the Law of Moses, so that you will not turn aside from it to the right or to the left, so that you will not associate with these nations, these which remain with you, or mention the name of their gods, or make anyone swear by them, or serve them, or bow down to them. But you are to cling to the Lord your God, as you have done to this day. For the Lord has driven out great and mighty nations from before you; and as for you, no one has stood against you to this day. One of your men puts to flight a thousand, for the Lord your God is He who fights for you, just as He promised you. So take great care for yourselves that you love the Lord your God. For if you ever go back and cling to the rest of these nations, these which remain with you, and intermarry with them, so that you associate with them and they with you, know with certainty that the Lord your God will not continue to drive these nations out from before you; but they will be a snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from this good land which the Lord your God has given you.

-Joshua 23:6-13 (NASB)

Back in Joshua Chapter 13, it records how Joshua had given the tribal allotments of the land, according to what Moses had laid out. Each Israelite tribe was expected to continue to drive out the remaining inhabitants of the land that was allotted to them. In Joshua's final address here in Chapter 23, he gives this final warning that each tribe was to heed this expectation and completely fulfill God's command to exterminate the Canaanites. He knew that although their numbers had dwindled, they still represented a very serious spiritual threat. Although the giants were all but gone, the allure of Canaanite false gods and idolatry would remain as long as the Canaanites were allowed to remain.

Pitterson says the following about Satan's strategic shift following

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the Israelite conquest of Canaan, in which his post-Flood Nephilim giants and hybrid native population had been almost completely eliminated.

And with that Satan now had his next plan of attack. His hybrid army, small in number and the genetic threat all but eliminated, the strategy shifted to spiritual corruption. Sinful angels were never again going to marry human women. If an Israelite man were seduced by an idolatrous Canaanite woman, however, she could lead him into worship of fallen angels and demons. The Devil not only had an opening but knew that severe punishment awaited Israel if they disobeyed Joshua's words – a punishment so harsh they could lose the Promised Land! On the cusp of a devastating defeat, the adversary of humanity saw a way to recapture the Holy Land and see his sworn enemies perish. The plan was simple: Seduce the nation of Israel to rebel against the God who created them and instead follow the religion of the Nephilim.⁴⁴

The unfortunate reality is that this is in large measure, exactly what would happen in the generations to follow. Israel would often forsake the God of the covenant that had worked miraculously on their behalf, and going before them to deliver great victories in the conquest of the land. This is recorded in, for example, Judges 3.

The sons of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites; and they took their daughters for themselves as wives, and gave their own daughters to their sons, and served their gods.

So the sons of Israel did what was evil in the sight of the Lord, and they forgot the Lord their God and served the Baals and the Ashteroth.

-Judges 3:5-7 (NASB)

Baal and Ashteroth were false gods mentioned many times in the Old Testament. But let's specifically note how Ashteroth was associated with the Rephaim. As we learned in Genesis 14:5, the principal city of the Rephaim in Bashan was Ashteroth-Karnaim – named in

honor of this false god. One Old Testament commentary describes this city as follows.

The principal town of the Rephaim at the time of the eastern invasion was Ashteroth Karnaim, that is, the town dedicated to the horned Ashtoreth (the Moon and Venus), and was hence called “the house of Ashtarte.”⁴⁵

Even the great King Solomon would not heed the words of this basic instruction, and during the course of his rule would take many foreign wives who would introduce the worship of pagan gods into Israel. Sadly, he would end up building pagan altars for them, even participating in the pagan worship himself (1 Kings 11).

The spiritual idolatry of the pagan remnants and unconquered neighboring lands would pollute Israel throughout most of their history, and lead to their almost continual servitude and oppression. This prompted God to continually send the prophets to confront Israel’s idolatry and to plead with them to return to worship of the one true God – pleas that were rarely heeded. The following quote by Pitterson serves as a fitting synopsis of this chapter, and a perfect segue into the final part of our discussion of the Canaanite post-Flood Nephilim in the Promised Land.

From the Flood of Noah’s day, to an entire generation of Israelites dying in the wilderness for 40 years, to the spiritual corruption in the days of the Judges that set the nation on a path to its own destruction, the giants and their subject nations were one of Satan’s most powerful tool in his war against the Holy Seed. They also stood, however, as a testimony to God’s power and might. Because when even one faithful servant trusted in God, he could overcome the mightiest giants – even in the case of a young boy named David.⁴⁶

The Last Stand of the Post-Flood Canaanite Giants

In large measure, the work that was left undone by the Israelites of Joshua's day and following, was completed by King David almost 500 years later. David would expand the borders of Israel, taking possession of key locations – such as the defeat of the Jebusites at Jerusalem. David would also be the one who would hunt down the remaining Anakim giants that had taken refuge in the cities of the Philistines – Gaza, Gath, and Ashdod (as we read earlier in Joshua 11:22). In fact, he would begin his career as a giant-slayer while he was still a boy, in his famous one-on-one match against Goliath.

The most well-known of all the giants in the Bible is undoubtedly Goliath, whom the young David defeated to begin his ascent to the throne. According to the chronicler of 1 Samuel, David and Goliath came face to face after the Philistines, with some giants in their ranks, had invaded Israel. To come against this invasion, King Saul (the first king of Israel) called the nation to battle. David's father Jesse had eight sons, and three of the oldest had left to join Saul's army, while David, the youngest, remained behind to tend the sheep. This story can be found in 1 Samuel 17.

The Philistines and Israelites were encamped against each other on opposing slopes of the Valley of Elah. They were caught in a sort of stalemate as neither wanted to approach the other and lose strategic ground. Each day, Goliath, a giant Philistine warrior from Gath (who likely descended from the remnant Anakim left in that city), would emerge and curse the God of Israel, challenging the army of Israel to pick a champion to fight him as a way of deciding the battle. Being terrified of this giant descendant of the Nephilim, none of King Saul's men would dare engage him. 1 Samuel 17 records the immense weaponry and armor used by Goliath.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

And he had an helmet of brass upon his head, and he was armed

with a coat of mail; and the weight of the coat was five thousand shekels of brass.

And he had greaves of brass upon his legs, and a target of brass between his shoulders.

And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

-1 Samuel 17:4-7

The big question some often ask, is “how tall was Goliath?” As we see here in the KJV, it tells us his height was “six cubits and a span.” Earlier in our study we discussed the length of a cubit being between eighteen to twenty-two inches. A span is the distance between the tip of the little finger and the thumb when you fully extend your hand. But the hand of one person of course will differ somewhat compared to others. Just like with the issue of the cubit, there will be some variation. For our purposes here, let’s just use a conservative range of between six to nine inches. Applying that range to this passage would mean that Goliath was somewhere between nine and a half and twelve feet tall.⁴⁷

But there is some debate as to the original wording of this passage in 1 Samuel 17:4. The following quote from an article by Tim Chaffey on *AnswersinGenesis.org* summarizes this dispute.

There is some debate about Goliath’s height due to the textual variants in ancient manuscripts. Most English translations follow the Masoretic text in listing his height at “six cubits and a span” (approximately 9’9”). However, the NET Bible puts Goliath at “close to seven feet tall.” The reason for the discrepancy is that the Masoretic Text differs from some ancient texts, including the Septuagint and an ancient manuscript found among the Dead Sea Scrolls, labeled 4QSama, which list Goliath’s height as four cubits and a span (approximately 6’9”).

Many modern scholars believe there is stronger textual support for the shorter Goliath. But while he is not specifically called a giant in this passage, 2 Samuel 21:15–22 seems to identify Goliath as the

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“giant” (raphah) from Gath. There are other details provided that make the “six cubits and a span” the more likely figure. For example, the sheer weight of his armaments required that he must have been of enormous size and strength. His coat of mail weighed about 125 pounds and just the tip of his spear was 15 pounds. This does not even take into account his helmet, armor on his legs, javelin, or sword. Also, I personally find it hard to believe that every member of Israel’s army would have been terrified of someone who was my height (6’9”).⁴⁸

So, while we may not be able to take a definite position on Goliath’s exact height, we can understand that the Bible’s intent is for us to understand him to be a giant and not just a tall man. His incredible strength, size, fighting prowess, and extreme hatred for the one true God and His people were exactly what we would expect from a descendant of the Nephilim. And as we will see in this story, all of these characteristics that made Goliath terrifying to the average person were completely irrelevant to David. His courage stemmed from his understanding that God would be doing the fighting that day – just as He had when David’s ancestors had battled Goliath’s ancestors in Canaan. So, let’s pick up with this story.

One day, David was bringing provisions into the camp for his brothers. After observing Goliath’s arrogance and cursing against the God of Israel, David was amazed that none of Saul’s warriors would take up Goliath’s challenge! David displayed his own astonishing boldness and faith in God by desiring to fight the giant himself. David was skillful using a sling, which as a shepherd boy, he had used effectively to kill both a lion and a bear. He trusted that God would also deliver this giant Nephilim warrior into his hands.

Declining Saul’s armor, David stepped down the incline toward the giant, who upon seeing him, began to curse him by his false gods. David selected five stones, picking them up as he approached Goliath. Interestingly, as we will discuss further ahead, it turns out that Goliath apparently had four relatives – also being described as giants in the Bible – whom David’s mighty men later killed. Is it possible

that David's selection of these five stones had something to do with this? Was David implying that he was ready to take on all five of them?

Approaching the giant, David set the first stone in his sling and hurled it toward Goliath. The rock struck Goliath on his forehead with such force that the giant immediately crumbled to the ground. David then cut off Goliath's head with the giant's own sword! After witnessing the death of their champion at the hands of a youth, all confidence was drained from the Philistines, and they began to flee. Saul's suddenly-enthusiastic army pursued them, winning a great victory that day. This event began David's rise to eventual kingship in Israel, and at the same time, began Saul's demise, as his jealousy for David's newfound fame would lead to his own death.

And so, David, representing the lineage of the Messiah (or the "Seed of the Woman") would inflict another stunning defeat upon the offspring of the "Seed of the Serpent," again picturing the eventual fulfillment of Genesis 3:15.

And I will put enmity between thee [speaking to the Serpent, or Satan] and the woman, and between **thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**

-Genesis 3:15

In an astonishing typological fulfillment of the ultimate demise of Satan, David valiantly "bruised the head" of the Seed of the Serpent, killing him with a stone to the forehead. And as the book of Revelation tells us, the future Antichrist – the culminating embodiment of the Seed of the Serpent – will also receive a head wound prior to his ultimate demise which will be at the hands of Jesus Christ – the culminating figure of the Seed of the Woman!

But as we mentioned earlier, there were four relatives (probably sons or brothers) of Goliath who still remained. These remaining giants would be hunted down by David and his "mighty men of valor" – his band of elite warriors, whose exploits against these giants are recorded in scripture. Let's take a look at these passages.

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The first mention we will discuss is found in 2 Samuel 21:15-17, involving one giant relative of Goliath named Ishbibenob. In the midst of a battle against the Philistines, King David reached the point of pure exhaustion – prompting this giant to seize the opportunity to try to kill him.

Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

And Ishbibenob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruiah succoured [aided] him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

-2 Samuel 21:15-17

This chapter in 2 Samuel continues on to gives the three accounts of how David's mighty men slew the remaining three giant relatives of Goliath. Verse 18 describes the death of the giant named Saph.

And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant.

-2 Samuel 21:18

A parallel recording in 1 Chronicles 20:4 has a slightly different name for Saph – it calls him Sippai. Verse 19 then describes the death of another giant, also described as being a relative of Goliath.

And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

-2 Samuel 21:19

Although this giant is unnamed in this passage in 2 Samuel, a parallel recording of this event in 1 Chronicles 20:5 says his name is Lahmi.

And finally, Verses 20-21 describe the death of the final giant that David's men killed – but it also includes a fascinating physical description of this giant, telling us that he had six fingers on each hand and six toes on each foot.

And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him.

-2 Samuel 21:20-21

Some have speculated that this unique description of having six fingers and six toes could be a distinguishing Nephilim genetic feature. The last verse of 2 Samuel 21 summarizes these four giant slayings.

These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

-2 Samuel 21:22

There is some debate as to whether these four giants were sons or brothers of Goliath. Because it's debatable, we chose to simply call them relatives of Goliath. The NIV translation of the last passage we read phrases it as follows.

These four were **descendants of Rapha in Gath**, and they fell at the hands of David and his men.

-2 Samuel 21:22 (NIV)

The Septuagint version of this same passage reads as follows.

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These four were born descendants of the giants in Geth [Gath], **the family of Rapha**; and they fell by the hand of David, and by the hand of his servants.

-2 Kings 21:22, (LXX)⁴⁹

Note: There are no books of Samuel in the LXX. Instead, the 2 Samuel found in our English Bibles is equivalent to 2 Kings.

This word Rapha is either a reference to a specific giant or clan of giants, or is a more generalized term for giants, being connected linguistically to the word Rephaim (which means giants). Again, because of uncertainties regarding the interpretation, let's just conservatively conclude that these four giants were *related* to Goliath of Gath.

The Bible also records several additional encounters between David's mighty men and potential giants or hybrid creatures. For instance, 2 Samuel 23 lists David's mighty men by name and records some of their exploits. Among them is a man named Benaiah, whose valiant acts include killing two "lionlike men of Moab," and killing an actual lion in a pit in the snow.

And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

-2 Samuel 23:20

The Hebrew word that some translations render as "lionlike men" is the mysterious word *ariels*. But some translations, such as the ESV, do not attempt to translate *ariels*. It simple reads, "He struck down two ariels of Moab." In a footnote to the word *ariels*, it says "The meaning of the word ariel is unknown."⁵⁰ The Septuagint has this passage saying "he smote the two sons of Ariel of Moab:" making it seem less mysterious.⁵¹

Which rendering is closer to the original author's intent? We may never know, since the word itself is of uncertain meaning. Were these simply the sons of a man named Ariel who lived in Moab? If so, why

would this be such an amazing accomplishment warranting specific mention in the Biblical text? Or, it could be that “lionlike” simply mean they were vicious, aggressive, or good fighters, maybe even having lion-like features such as long hair.

However, it would seem that when the Bible mentions something specific in an unusual way, it’s normally for a reason. For a mighty warrior like Benaiah, who had in all likelihood slain many noteworthy men in his lifetime, it would be unusual for the Bible to call our attention to these two Moabites if they were not distinctive. Because of this, we tend to believe these men were something more than simply normal men who were fierce or had long hair.

Could these men have been a sort of hybrid half-man/half-lion... termed an *ariel* to the ancients, but a word whose meaning had been lost to later speakers?



The Great Sphinx in Giza, Egypt.

Just to entertain this possibility, we will point out that there are many ancient carvings that depict human-lion hybrids found in cultures all over the world. One of the most well-known and obvious examples is the Great Sphinx of Egypt, which lies in the Giza Plateau near the famous pyramids on the west bank of the

Nile River. This huge stone statue represents a lion with the head of a human. Although the Great Sphinx is the most well-known, there were many representations of sphinxes in ancient Egypt, such as the following granite sculpture on display at the Louvre museum in Paris.

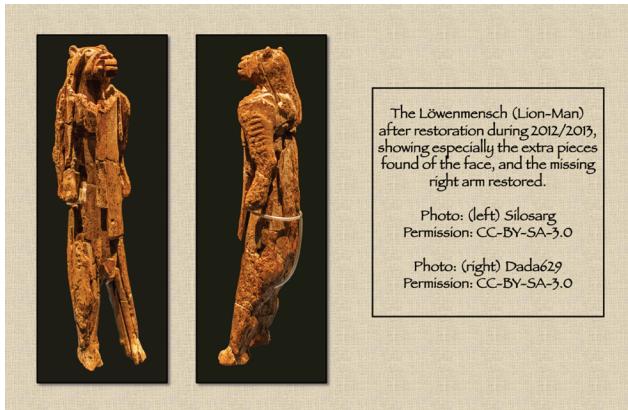
Another interesting example is an extremely ancient artifact called the “Lion-Man,” claimed to have been forty thousand years old by secular dating estimates and a remnant of the Ice Age. Carved into a mammoth tusk, this carved sculpture of a hybrid lion-man standing upright was found in a cave in Germany in 1939. This artifact



Granite Egyptian sphinx sculpture at the Louvre in Paris, France.

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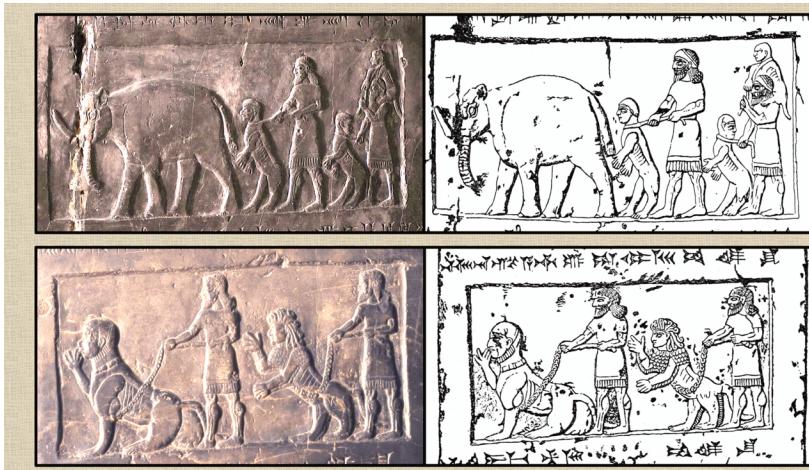
was on display at the British Museum as part of an exhibition interestingly entitled “Living With Gods” – an appropriate title to say the least!⁵²



The Lion Man carving.

One lesser-known yet even more extraordinary artifact is the Black Obelisk of Shalmaneser III, a black limestone Neo-Assyrian bas-relief sculpture from Nimrud in northern Iraq, commemorating the deeds of King Shalmaneser III.⁵³

In several sections, it depicts bipedal lion-like creatures with clearly human features, such as a completely human face and ears. The hands and fingers are very human as well. But most incredibly, they depict these lion-like hybrid creatures being walked on leashes by humans (maybe even giant humans if their size relative to the nearby elephant is considered to be realistically represented, and assuming the elephant is not a juvenile)!



Section of the Black Obelisk of Shalmaneser III.

Notice also the creature sitting on the shoulders of the shorter man in the top right-hand corner. Clearly, these creatures do not represent any known organism in the animal kingdom today. The human and animal features are both easily distinguishable on these hybrid beings. And for further proof that the ancient Assyrians knew how to realistically depict lions when they wanted to, take a look at the following pictures also found on this same exact artifact – this time, accurately and realistically portraying normal lions.



Section of the Black Obelisk of Shalmaneser III.

Obviously, the hybrids on leashes that we saw in the previous images do not depict normal lions. These are only several examples of the prominence of hybrid lion-like men in the artwork of the ancients.

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Did they really encounter beings like this, or was this all just mythical, fanciful, and imaginative art? As we've learned throughout this study, the so-called "mythology" of the ancient cultures may not be so "mythical" after all.

But getting back to 2 Samuel Chapter 23, the next verse – Verse 23 – records that Benaiah also gained fame for killing a large Egyptian warrior, described as being five cubits tall. Again, taking a cubit to be between eighteen and twenty-two inches, we can estimate this Egyptian to have been between seven and a half and nine feet tall.

And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

-1 Chronicles 11:23

The immense Egyptian wielded a large spear, while the smaller Benaiah was armed with only a club. However, in the sparring, Benaiah managed to grab the Egyptian's own spear and then killed him with it!

Following this, the Bible makes no further mention of any giants living in Canaan at that time or after. And so, we can see that King David and his mighty men finally completed the job that Moses and Joshua started many centuries earlier. Although some apparently-normal-sized Canaanites remained in the land, the Nephilim genetics were now exterminated. As we said earlier, this forced Satan to switch tactics into the spiritual contamination of God's chosen people Israel, as his genetic-alteration strategy had been deterred.

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CHAPTER 17

WAS THERE A NEPHILIM DIASPORA?

Throughout our study, we've uncovered the agenda of Satan, following the pronouncement of his ultimate demise in maybe the most overarching prophetic passage in the Bible – Genesis 3:15, which details the cosmic battle between the “Seed of the Woman” (or the Messiah, Christ) and the “Serpent” (Satan, or the Devil). We've observed the Serpent's continual efforts to sabotage the plans of God in order to ultimately prevent the fulfillment of this prophecy, which declares that the “Seed of the Woman” would crush the head of the Serpent. We've seen how Satan introduced the pre-Flood Nephilim as a countermove to corrupt the bloodline of humanity in order to thwart the eventual coming of the Messiah (who would crush his head). We then saw God's countermove of the worldwide Flood, which destroyed the Nephilim of the pre-Flood world forever changing the environment, reducing the capacity and severity of any future incursions. But then, we discussed the mysterious rise of post-Flood Nephilim onto the scene – and we've discussed several theories as to how they may have managed to return.

After the Flood, when mankind again turned from God and embraced false pagan religion, He turned each nation over to the rule of an angelic being, while He Himself would work through a specific

nation intended to be uncontaminated by this false religious system – this of course being Israel. Through this nation, He would introduce His Messianic Savior of the world, ultimately bringing about the fulfillment of the Genesis 3:15 prophecy.

When God began to issue prophecies to the Israelite patriarch Abraham, promising his descendants the land of Canaan as their future home, and declaring that in four hundred years, they would enter the land to possess it, Satan knew he had enough time to fill the land with Nephilim offspring in an attempt to thwart this promise. In the last few chapters of our study, we've been examining these post-Flood Nephilim, and how it appears Satan strategically used them to “set up shop” in the Promised Land of Canaan prior to the arrival of the Israelites as a nation. But as we've seen in our exploration of the conquest of Canaan, God countermoved by using the Israelites as his instrument of warfare to exterminate these Nephilim from the land.

As we witness in the Bible's recording of this miraculous conquest, the land was overwhelmingly cleansed of this wicked hybrid race. But some researchers have wondered if there could have been a Nephilim diaspora that may have taken place at this time. In other words, as the giants living in Canaan witnessed their fellow giants being systematically eliminated by the Israelites, is it possible that some would have decided to flee out of the land instead of facing certain death at the hands of these newcomers?

There are many interesting and yet little-known facts that seem to support this idea of a Nephilim diaspora out of Canaan due to the onslaught brought against them by Joshua – but in reality, by the Lord, who supernaturally fought for the Israelites. In summary, these little-known facts involve the evidence of giants in the lands to the north and west of Canaan. In fact, there is abundant evidence of giants all throughout Europe and the Mediterranean region, and even throughout North and South America. Though it would be impossible to cover even a fraction of that evidence here, we will do our best to point out some of the highlights that lead us to the conclusion that giants made their way to the Americas in early antiquity – passing through Europe and the Mediterranean.

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Were these the giants of Canaan fleeing the land? You will have to decide! Again, we can only cover some of the high-points – but in doing so, we aim to equip you with a number of excellent resources for continued exploration on your own, if so desired. With that said, let's begin.

As we get started, let's first acknowledge that virtually everything we will advocate for will be contrary to the accepted paradigm of history and archeology – which have routinely ignored, or even covered up the evidence of giants. If the narrative we uncover is true, it would call for the complete rewriting of history and archeology – and we do believe the evidence overwhelmingly points in that direction. But even if all of that is true, is the evidence we will present convincing enough to conclude that the Israelite conquest caused a diaspora of giants into Europe, the Mediterranean, and ultimately, the New World of the Americas? You will have to come to your own conclusion!

One of the most foundational disputes that affects this whole debate is that of diffusionism versus isolationism. In his book *On The Trail Of The Nephilim*, Volume 1, author and researcher L.A. Marzulli summarizes this key dispute, in which he advocates for the likelihood of diffusionism.

This is my theory and the heart of this book. It is the central issue and one that I hope will be proven by the artifacts we have discovered while in Peru. Is it possible the Nephilim left the area and some tribes went north while others fled on ships and landed in South America? Of course, this flies in the face of archeologists and anthropologists who assure us that no such event ever happened, as they do not believe in what is known as “diffusionism,” which is the position I hold to. ... There are two paradigms in which we view the ancient people who inhabited this planet thousands of years ago. Diffusionism: this position posits people went to other areas of the globe via horseback, on foot, or in sea vessels. People are curious and I doubt very much they were content to stay in one place. The very nature of the human spirit is to explore one's environment. Isolationism: this posi-

tion believes people stayed in the same place and never had contact with the outside world. Thus, cultures developed in isolation and independently of one another.¹

An article on *DNAConsultants.com* geared toward pointing out some of the potential weaknesses of conventional DNA testing includes a section on this subject of diffusionism versus isolationism. They say the following.

Modern-day scientists also believe that oceans, rivers and other large bodies of water were barriers to migration, when they may have been promoters, as in the settlement of Polynesia. The belief that societies separated by oceans grew up and developed independently from each other is called isolationist theory. The opposite school is diffusionism, largely frowned upon and ridiculed by modern-day anthropologists and geneticists. Ever since the popular voyages and writings of Thor Heyerdahl, in academic circles “the adherents of transoceanic contacts between the ancient civilizations have become, as it were, ostracized and taboo... while isolationism has become the dominant paradigm” (Horst Friedrich, 1998).²

So, proponents of isolationism view large bodies of water as being *barriers* to migration. They often believe that ancient man did not have the desire, knowledge and/or know-how to construct vessels capable of trans-oceanic voyages. However, Thor Heyerdahl (referenced in the previous quote) utterly shattered that paradigm by successfully sailing trans-oceanic voyages by raft! Marzulli says the following on this subject.

Thor Heyerdahl, in his ground breaking book *Kon-Tiki*, proved it was possible to sail from Peru to islands in the Pacific Ocean by raft. Intrigued by Polynesian folklore, biologist Thor Heyerdahl suspected that the South Sea Islands had been settled by a mythical hero, Kon-Tiki. He decided to prove his theory by duplicating the legendary voyage. On April 28, 1947, Heyerdahl and five other adventurers

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sailed from Peru on a balsa log raft. After three months on the open sea, encountering raging storms, whales, and sharks, they sighted land – the Polynesian island of Puka Puka. Heyerdahl's voyage proved, at least in my mind, the validity of the paradigm of diffusionism, but there is much more to this. If diffusionism is the correct paradigm in which we should view the past, it changes everything, including the long-held position that there was no ancient race in North America before the American Indians, or First Nation peoples.³

So, from Heyerdahl's achievements, we know that at minimum, trans-oceanic travel was possible for the ancients even in very simple vessels like rafts able to simply follow the ocean currents. With larger, more advanced boats, such as those of the expert seafaring people the Phoenicians (a Canaanite civilization, by the way), how much more would this have been true?

Remarking on this exact point, an article on *Phoenician.org* discusses the ancient Phoenician ships, boats, and sea trade. It says:

Nor were these tiny boats. The galley fighting-ships, with their rows of galley oars, could have a crew of over a hundred people. That is a pretty good size. But even those were small compared to the Phoenician cargo ships with their vast, rounded hulls. These ocean-going ships were built for huge loads and long hauls. They made the extended trips from Mediterranean ports out to Cadiz, Lixis and other destinations on the Atlantic Ocean coasts of Spain and Morocco, and had to make each trip count.

People have remarked that those cargo ships which sailed the seas for many hundreds of years B.C. were comparable in size to the ones Columbus sailed to America in 1492 A.D. Thor Heyerdahl, the modern-day explorer, noted that the Phoenicians could have sailed to Central America themselves. I don't know if they did or not, but well-informed people see it as being within the capabilities of Phoenician ships and navigators. That is quite a compliment to these early people of the sea and what they were able to accomplish.⁴

So, many have become much more comfortable speculating about the Phoenicians' ability to reach distant lands far beyond what scholars had once thought. Even mainstream scholars today recognize that the Phoenicians had well-established colonies and trade routes as far as the Indian Ocean, the upper Atlantic coast of Europe, and had even circumnavigated the continent of Africa.⁵

And so, we believe that fleeing Canaanite giants could certainly have made their way by foot and/or by boat northwest into Asia Minor, Europe, the Mediterranean, and then ultimately across the ocean to the Americas.

With this as our hypothesis, we will now plunge further into a deeper investigation of the evidence that appears to support this exact type of Nephilim diaspora. We will tackle this by discussing several different lines of evidence – inscription evidence, skeletal evidence, and historical evidence, which will all support the conclusion that giants reached the ancient shores of the Americas. The only question is, were these giants related to the Canaanite giants – and did the Israelite conquest force a diaspora?

Inscription Evidence

In his book *Biblical Archeology*, Dr. David E. Graves records the testimony of three ancient historians – Procopius of Caesarea, Moses Khoren, and an anonymous Greek historian – who all preserve accounts of Punic (or western Phoenician) inscriptions engraved on two columns found in northern Mediterranean Africa (probably modern-day Algeria). Graves writes:

In the 6th century, a Greek historian by the name of Procopius of Caesarea (ca. A.D. 500-?), an adviser to Belisarius under emperor Justinian, recounts how the Canaanites who had built a fortress at Tigisis in Numidia, North Africa “had left two columns inscribed in the Phoenician language wherein they claimed that they had fled from Joshua the son of Nun”. Procopius reports: “They [the Canaanites] also built a fortress in Numidia, where now is the city called Tigisis

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[probably in Algeria]. In that place are two columns made of white stone near by the great spring, having Phoenician letters cut in them which say in the Phoenician tongue: ‘We are they who fled from before the face of Joshua, the robber, the son of Nun’” (History of the Wars of Justinian 4.10.21-22).

In addition to Procopius, Moses of Khoren, an earlier Armenian historian (370-86 A.D.), also mentions the two inscriptions on the Phoenician columns, as well as an anonymous Greek historian (630 A.D.) in the Chronicon Paschale: “The inhabitants of these [islands, i.e., the Balearic Islands north of Algeria and east of Spain] were Canaanites fleeing from the face of Joshua the son of Nun.”^{6 7}

An article on *BibleArcheology.org*, originally published in the Fall 2005 issue of the journal *Bible and Spade*, also makes mention of this subject.

The original Greek text of this quotation is much earlier, going back to 234 B.C. (Frendo 2002: 40). It is highly unlikely that the Phoenicians of North Africa would have invented such a demeaning tradition to explain how they came to be in North Africa.⁸

So, although it is already well-accepted that the Canaanite Phoenicians travelled abroad and founded many settlements throughout the Mediterranean, Africa, and Europe, this specific inscription would seem to provide clear evidence of a Canaanite diaspora caused by the onslaught of Joshua and the Israelites through the Promised Land.

But do we have similar evidence that the Canaanites made it as far as the Americas? Incredibly, the answer is yes! Many Punic inscriptions and artifacts have been found in both North and South America (often of course being labelled as “hoaxes” by the mainstream “authorities”).^{9 10 11}

But we will focus on one mysterious ancient site that is home to an incredible Canaanite artifact. This ancient site is called America’s Stonehenge, located in Salem, New Hampshire. The following is a

summary description of this now-popular tourist attraction from their official website.

Built by a Native American Culture or a migrant European population? No one knows for sure. A maze of man-made chambers, walls and ceremonial meeting places, at over 4,000 years old America's Stonehenge is most likely the oldest man-made construction in the United States.

Like Stonehenge in England, America's Stonehenge was built by ancient people well versed in astronomy and stone construction. It has been determined that the site is an accurate astronomical calendar. It was, and still can be, used to determine specific solar and lunar events of the year.

Various inscriptions have been found throughout the site including Ogham, Phoenician and Iberian Punic Script. Dr. Barry Fell of Harvard University did extensive work on the inscriptions found at the site. They are detailed in his book *America B.C.*¹²

As the official website points out, Phoenician inscriptions have been found at this site. The fascinating artifact called the "Baal Stone" was first documented by archaeologist James P. Whittall II. The triangular-shaped stone was later analyzed by Dr. Barry Fell of Harvard University, who concluded that the inscriptions were Iberian Punic (or western Phoenician), and reads, "To Baal of the Canaanites, this in Dedication."^{13 14}

Yes, this is the same Baal spoken of repeatedly throughout the Old Testament – one of the primary pagan deities of the Canaanites, to whom they offered ritual human sacrifices. And so, with this stunning discovery, we have another piece of evidence showing not only that the Canaanites reached American shores, but that they brought with them the worship of Baal – probably the most notorious of the pagan gods of Nephilim-infested Canaan.

Let's consider some other interesting facts about this site that may offer additional connections to the Nephilim. One of the most curious relics at America's Stonehenge is a slab of granite known as the Sacri-

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ficial Table, weighing over four tons. The stone table has a groove scored into its perimeter to collect liquid and drain it off the side. If this artifact was really used as a table to collect the blood of a sacrificed victim, it would align perfectly with our theory that this site was of Nephilim Canaanite construct. This act of ritual human sacrifice to the false gods was prevalent in the land of Canaan, which unfortunately, even the Israelites at times would come to adopt during the heights of their apostasy.

Another astonishing point that can't go without mention is the bombshell dropped by Kelsey Stone, the son of the owner of America's Stonehenge. In an appearance on the History Channel's *America Unearthed* television show, Kelsey demonstrated his discovery that if you draw a line on Google Maps from the center of the site out to the standing stone that shows the sun's rising on the summer equinox, and then extend that line out, you will eventually cross the center of the standing stones at Stonehenge, England! The line crosses precisely through the center trilithon stones at Stonehenge!^{15 16}

But even more incredible, it was later found that when extended even further, the line eventually crosses into Lebanon, the home of the ancient Phoenicians! It then continues into the ancient Rephaim homeland of Bashan, crossing eight miles northeast of Mount Hermon, the location where Enoch tells us the Genesis 6 sons of God descended! It also falls directly in between the megalithic structures of Gilgal Rephaim and Baalbek. We've already discussed Gilgal Rephaim, or the "Circle of the Giants" – another megalithic site that has astronomical properties. Baalbek, which we haven't let mentioned, is home to an ancient megalithic stone temple, as well as a nearby cut stone known as the world's largest known hewn stone, weighing more than 1,500 hundred tons. Kelsey Stone's line passes exactly forty seven and a half miles between these two sites (Gilgal Rephaim and Baalbek) – a location L.A. Marzulli, who writes extensively on this subject, has appropriately called "Nephilim Central"!¹⁷

Are we expected to believe all of this is coincidental? If you were off by even an inch in your initial measurements from the point of origin to the standing stones, the final destination of your line would

be hundreds of miles off the mark. If we, on the other hand, assume that these connections with Stonehenge and Lebanon are by design, then this demonstrates the almost unbelievably incredible engineering precision and knowledge of astronomy the original builders of this site must have possessed.

In an interview with Dennis Stone, the owner of America's Stonehenge, Marzulli asked if they've come to any conclusions regarding whether Phoenician Canaanites could have been responsible for the construction of this site. The following was Dennis' response.

We feel that the site was built by ancient travelers from the old world because of inscriptions, the style of construction, ancient coins with maps (which was on the show), place-names in New England, and our old-world words with the same meaning. One Phoenician coin was recently found at the mouth of the Merrimac River, which would have been the river highway to our site.¹⁸

So, although much more can be said on this subject of Canaanite inscription evidence, we believe the facts we've presented highlight the likelihood of a Nephilim diaspora from Canaan following the military advance of Joshua and the Israelites.

Skeletal Evidence

The next line of evidence we will look into involves the subject of giant skeletal remains supporting our theory of a Nephilim diaspora from the land of Canaan. We theorize that after Joshua and the Israelites entered the land, decimating the hybrid inhabitants, many giants may have fled northwest into Asia Minor, Europe, the Mediterranean, and then eventually over to the Americas. If this were true, we would expect to find some evidence of a trail of their skeletal remains following that route.

Interestingly, that is exactly what we do find – despite the attempts of some to cover up these facts. Let's first recognize that there has been no shortage of giant skeletons unearthed throughout history –

however, there is ample evidence of a persistent preoccupation by several prominent institutions to cover up these finds in order to delete this inconvenient part of history. One of these institutions is the Smithsonian Institution. This reality is neatly summed up in the introduction to an excellent documentary that we will quote from at length in this chapter. In Episode 3 of the *True Legends* documentary film series, Tim Alberino states:

The greatest coverup in history is the coverup of history. And in the United States, no other organization has covered up more history than the Smithsonian Institution. Based in Washington D.C. and funded primarily by the federal government, the Smithsonian Institution has exhumed, confiscated, and sequestered thousands of out-of-place artifacts in America since the year of its founding in 1846. Originally established by its founder, James Smithson for the “increase and diffusion of knowledge,” the institution was quickly hi-jacked in its early years by Darwinist doctrineers who turned it into a propaganda machine for the theories of evolution and isolationism.¹⁹

As you may recall from earlier, isolationism is the belief that ancient cultures that were separated by large bodies of water had no contact with each other and developed in isolation. As we've shown already, this belief appears to be untrue, and instead, the opposite seems more plausible. Alberino goes on to say:

One of the greatest proponents of isolationism was a man by the name of John Wesley Powell, who became the director of the Bureau of Ethnology at the Smithsonian Institution in the late 1800s. Under Powell's direction, any artifacts discovered in America that contradicted the theories of evolution and isolationism were either destroyed or concealed in the vaults of the institution.²⁰

In Powell's mind, one of the greatest threats to their paradigm was the existence of a pre-Columbian race of giants in America whose origin was from abroad and who possessed a high degree of technolo-

logical aptitude. Giants, advanced knowledge, and the ability to travel across large bodies of water in antiquity were realities that would wreak havoc on his pet theories of evolution and isolationism.

Richard Dewhurst, author of *The Ancient Giants Who Ruled America*, uncovered what he refers to as the “Powell Doctrine” – a paper issued on behalf of the Smithsonian, which issued a decree that no anthropological research should consider any talk of lost tribes henceforth, while also describing natives as uncultured, savage, and lacking signs of higher intellect. Powell wrote that ancient pictographic art in the Americas is nothing more than childish scribbling, and concluded by saying:

Hence it will be seen that it is illegitimate to use any pictographic matter of a date anterior to the discovery of the continent by Columbus for historic purposes.²¹

Powell’s biased and unsupported claims became the official policy of the Smithsonian in the nineteenth century – and Charles Doolittle Walcott, the Institute’s secretary in the early 1900s authorized this “Powell Doctrine” to continue as official policy into the twentieth century. This is still the official dogma of the Smithsonian today.²²

It’s unclear whether this directive originated with Powell, or if he was simply a crony carrying out orders from people higher up. Regardless, it clearly led to the subsequent Smithsonian cover-ups that have continually occurred, such as those in which evidence pointing to the ancient race of giants who preceded Native Americans was routinely concealed.

This is evidenced by the multitude of newspaper articles from the 1800s and 1900s in America, recording the discoveries of giant skeletal remains – often unearthed in the mysterious mounds found in abundance in the Ohio Valley and in other places. Many of these articles specifically mention the Smithsonian by name, reporting that they had been contacted by the discoverers and were involved in receiving the bones. Dewhurst preserved many of these articles – and said that upon reporting these discoveries to media outlets or authorities,

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unsuspecting citizens would shortly receive a visit from members of the Smithsonian who wasted no time sequestering the bones – supposedly bringing them to a museum or research facility, but were never seen again.

Furthermore, annual reports from the Smithsonian itself reveal that giant skeletal remains had been among the artifacts they received. For instance, the “Annual Report of the Board of Regents of the Smithsonian Institution Showing the Operations, Expenditures, and Condition of the Institution for the Year(s) 1873-1877” included:

- One skull measuring “36 inches in circumference” (Anna, Illinois, 1873).
- One full skeleton with double rows of teeth, buried alongside a giant ax, referred to in the report as a “gigantic savage” (Amelia Island, Florida, 1875).
- Giant axes and “skinning stones”. One weighed over fifteen pounds, had an ornately carved handle, and was of such mass that it was documented that: “Only a giant could have wielded this” (Kishwaukee Mounds, Illinois, 1877).
- One jawbone that easily slipped around the entire face of a large man on the research team (Kishwaukee Mounds, Illinois, 1877).²³

A further example is the “Fifth Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution, 1883-1884,” which said:

- Smithsonian excavation teams discovered ten more giant skeletons in mounds and burial sites in Wisconsin, Illinois, West Virginia, North Carolina, and Georgia.²⁴

Yet another example is the “Twelfth Annual Report of the Bureau

of Ethnology to the Secretary of the Smithsonian Institution, 1894,” which said:

- Two enormous skulls, several baffling femur bones, and seventeen giant skeletons were unearthed in Illinois, Mississippi, Georgia, North Carolina, Tennessee, Ohio, Pennsylvania, and West Virginia.²⁵

In reference to these admissions in the Smithsonian’s own annual reports, researcher Tom Horn, being featured in the *True Legends* film series, says:

These are all documents that are still available. And so, if one were to say, “well, you’re only reciting the conspiracy theory about the coverup of giant bones that were excavated under the Smithsonian,” – no, these are actually in their own report. So, we do know that even though the Powell Doctrine was in place and there was an intentional effort to obfuscate the language around the recovery of giants, that indeed it was happening in early American history and it is part of the record.²⁶

So, while we may not have actual giant skeletons currently available for public examination, there is still abundant evidence for us to examine. Much of the evidence we can point to, related to the skeletal remains of giants, is from the testimony of historians and newspaper articles preserving these facts. In addition to the articles preserved by Dewhurst in *The Ancient Giants Who Ruled America*, a literal multitude of articles can also be found in books such as *Giants on Record: America’s Hidden History, Secrets in the Mounds and the Smithsonian Files* by Jim Veira and Hugh Newman, *True Legends: Tales of Giants and the Plumed Serpents* by Stephen Quayle, *On The Trail Of The Nephilim: Giant Skeletons & Ancient Megalithic Structures*, Vol. 1, by L.A. Marzulli, and *Bigfoot, Wild Men, & Giants: Archived Articles 1680-1923*, by David Paulides.^{27 28 29 30}

The following are just several examples.

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Charleroi Mail – May 7, 1953

“Ancient Burial Ground At Black Creek”

Along the Susquehanna River in Indiana County, Pennsylvania a major Indian burial site was uncovered. All together, forty-nine skeletons were exhumed, the tallest being eight feet tall. These skeletons were reportedly taken to the Harrisburg Museum for reassembly and then shipped to the Smithsonian for further study. However, the Smithsonian denies any knowledge of them.

On the site of the William H. Rhea farm (circa 1871-1880) in Conemaugh Township just west of the mouth of Black Legs Creek, skeletons of men, probably Indians, were found. Noted local historian Clarence Stephenson says, “One of the skeletons is of a giant nearly eight feet tall. The giant’s skeleton measured 89 inches from the top of the skull to the phalanges of the feet. It was covered with small stones, lay on the back, and measured 26 inches across the chest.”³¹

Arizona Journal-Miner – October 13, 1911

“Rancher Refuses To Sell Skeleton Of Giant”

Peter Marx of Walnut Creek, discoverer of a prehistoric human giant on his farm several weeks ago, while in the city yesterday, stated that the curiosity is attracting such deep interest in scientific circles that he is almost delayed with his letters and during the past two weeks he has been visited by Mr. and Mrs. Shoup, the former an attaché of the Smithsonian Institution at Washington, who made the long journey for the express purpose of viewing the frame of the giant of other days. Mr. Shoup was provided with photographic instruments and took several pictures.

Mr. Shoup, of the Smithsonian, also desired to take it (the giant skeleton) back to Washington, but this request was held up by Mr. Marx stating that as the subject was found in the territory it should be kept here.

Mr. Shoup was very much interested in those portions of the human frame that were unusually large, particularly the skull, which indicated

that the giant was of such abnormal size as to be beyond comprehension as that of a human being. Mr. Marx has uncovered another burying ground near the point where the skeleton was found.³²

Scientific American – August 14, 1880, Page 106
“Ancient American Giants”

The Rev. Stephen Bowers notes in the “Kansas City Review of Science” the opening of an interesting mound in Brush Creek Township, Ohio. The mound was opened by the Historical Society of the township, under the immediate supervision of Dr. J.F. Everhart of Zanesville.

It measured 64 by 35 feet at the summit, gradually sloping in every direction and was eight feet in height. There was found in it a sort of clay coffin including the skeleton of a woman measuring eight feet in length.

Within this coffin was found also the skeleton of a child about three and a half feet in length and an image that crumbled when exposed to the atmosphere.

In another grave was found the skeleton of a man and a woman, the former measuring nine and the latter eight feet in length. In a third grave occurred two other skeletons, male and female, measuring respectively nine feet four inches and eight feet.

Seven other skeletons were found in the mound, the smallest of which measured eight feet, while others reached the enormous length of ten feet.

They were buried singly or each in separate graves. Resting against one of the coffins was an engraved stone tablet (now in Cincinnati) from the characters on which Dr. Everhart and Mr. Bowers are led to conclude that this giant race were sun worshippers.³³

Spokane Daily Chronicle, February 2, 1909, P. 1
“Fifteen Feet Tall”

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New York, Feb. 2 – The skeleton of a prehistoric man of large size has been found at a town 10 miles southeast of the City of Mexico, according to news received here yesterday. The discovery was made by a peon, who unearthed a skeleton which measured about 15 feet in height. It probably will be turned over to the National Museum in Mexico. The find has revived the Aztec legend that ages ago a giant race inhabited parts of the Mexican plateau.³⁴

Herald and Mail, Tennessee, January 21, 1870 “The Cardiff Giant Outdone”

The Oil City (Pennsylvania) Times of January 1 is responsible for the following:

On Tuesday Morning last, while Mr. William Thompson assisted by Robert R. Smith, was engaged in making an excavation near the house of the former, about half a mile north of West Hickory, preparatory to erecting a derrick, they exhumed an enormous helmet of iron, which was corroded with rust. Further digging brought to light a sword which measured nine feet in length. Curiosity incited them to enlarge the hole, and, after some little time, they discovered the bones of two enormous feet. Following up the “lead” they had so unexpectedly struck, in a few hours’ time they had unearthed a well preserved skeleton of an enormous giant, belonging to a species of the human family which probably inhabited this and other parts of the world at that time of which the Bible speaks, when it says, “And there were giants in those days.” The helmet is said to be in the shape of those found among the ruins of Nineveh. The bones of the skeleton are remarkably white. The teeth are all in their places, and **all of them are double** (double rows of teeth!), and of extraordinary size. These relics have been taken to Tionesta, where they are visited by large numbers of people daily. When his giantship was in the flesh, he must have stood eighteen feet in his stockings. These remarkable relics will be forwarded to New York early next week. The joints of the skeleton are now being glued together. These remains were found about twelve feet below the surface of a mound which had been thrown up probably

centuries ago, and which was not more than three feet above the level of the ground around it. Here is another nut for antiquarians to crack.³⁵

An interesting fact to make note of are the recurrent reports of giant skeletons being found with “double dentition,” or double rows of teeth – like we just read. The following is another such example.

Logansport Pharos Tribune, Indiana, June 19, 1912
“Double Dentitions”

Charles Milton found a skeleton that is thought to be that of an Indian while digging sand near Lake Cleott yesterday. The bones are well preserved and very large. The jaw bone is almost twice as large as that of the ordinary person.

One peculiarity about the jaw is the fact that the teeth are double both front and back. The sandpit where the bones were found is supposed to be an old Indian mound. Several arrow heads were excavated and other like utensils were found. Among these was a peculiarly shaped flint supposed to have been a fish scaler. About two or three bushels of charcoal was found along the side of the skeleton.³⁶

Yet another peculiarity are the recurrent reports of giant skeletons being found wearing copper crowns and/or copper body armor. The following is one example.

Centralia Ohio Enterprise, Ohio, November 21, 1891
“World’s Fair Dig Leads To Giant Monarch – Gigantic Skeleton,
Evidently Of A Prehistoric Monarch, Exhumed In Ohio”

Chillicothe, Ohio – Warren K. Morehead and Dr. Cresson, who have been prosecuting excavations here for the past two months in the interest of the World’s Fair, have just made one of the richest finds of the century in the way of prehistoric remains.

Those gentlemen have confined their excavation to the Hopewell

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Farm, seven miles from here, upon which are located some twenty-odd Indian mounds. On Saturday, they were at work on a mound 500 feet long, 200 feet wide and 28 feet high.

At the depth of 14 feet, near the center of the mound, they exhumed the massive skeleton of a man encased in copper armor. The head was covered in an oval-shaped copper cap, the jaws had copper mouldings, the arms were dressed in copper, while copper plates covered the chest and stomach and on each side of the head, on protruding sticks were wooden antlers ornamented with copper.

The mouth was stuffed with genuine pearls of immense size, but much decayed. Around the neck was a necklace of bear's teeth set with pearls.

At the side of the male skeleton was also found a female skeleton, the two being supposed to be man and wife. Mr. Morehead and Mr. Cresson believe they have at last found the "King of the Mound Builders."³⁷

Although many more pages could be filled showing additional articles like these, we hope you get the idea. It was relatively common and well-known to early Americans that a race of giants lived here prior to, alongside, and apparently interbred with the Native Americans. A deeper look into some of the sources we've already mentioned will reveal that the Native Americans themselves in their own tribal histories and traditions often describe them as white-skinned red-haired giants (although plenty of accounts also describe giant tan-skinned black-haired Native Americans). Could this suggest that Canaanite giants made their way to the Americas and in some cases interbred with the native populations?

Let's now continue to our final line of evidence.

Historical Evidence

The next line of evidence we will look into involves the record of history, which bears out strong support for our theory of a possible

Nephilim diaspora from the land of Canaan – with these giants ultimately landing on the shores of the Americas.

If our previous sub-sections on the inscription and skeletal evidences of giants in the Americas are true, then we should expect to find further supporting evidence in early historical quotes and testimonies. And of course, that is exactly what we do find. We will bring your attention to just several of them. Let's begin.

History preserves an incredible quote from none other than “Honest Abe” – President Abraham Lincoln, who makes a passing reference to the commonly-accepted reality (at that time) of a former race of American giants. While recounting the beauty of the Niagara Falls, Lincoln wrote:

The eyes of that species of extinct giants, whose bones fill the mounds of America, have gazed on Niagara, as ours do now.³⁸

In his book *True Legends*, Steve Quayle comments on this quote by Lincoln. Quayle states:

His reference to giants is only made in passing. He doesn't stop to explain the reference, but rather assumes any American reading what he has written would be fully aware of who the “species of extinct giants whose bones fill the mounds of America” were. He assumes everyone is aware of the giant skeletons.³⁹

Earlier in this study, we referenced a fascinating quote by Colonel William F. Cody, better known as “Buffalo Bill” Cody, whose first-hand experience with the Native Americans of Wyoming and their account of giants is preserved in his autobiography. We will again look at this quote, as it is again relevant to our discussion here.

While we were in the sand hills, scouting the Niobrara country [Wyoming], the Pawnee Indians brought into camp, one night some very large bones, one of which a surgeon of the expedition pronounced to be the thigh bone of a human being. The Indians claimed that the

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bones they had found were those of a person belonging to a race of men on the earth whose size was about three times that of an ordinary man, and they were so swift and powerful that they could run alongside of a buffalo, and taking the animal in one arm could tear off a leg and eat the meat as they walked.⁴⁰

The Paiute tribe of northwestern Nevada have an ancient oral tradition that states they went to war against a ferocious enemy tribe of red-haired-cannibalistic giants. Their history records that the Paiutes trapped these giants inside a large cave, set the entrance on fire, and shot arrows into the burning entrance of the cave, preventing the escape of any of the giants.

In 1883, Sarah Winnemucca, daughter of Paiute Chief Winnemucca, wrote the first known autobiography by a Native American woman, entitled *Life Among the Paiutes*. In this book, Sarah writes about the red-haired “People Eaters” that her tribe exterminated. She also mentions a special garment that her family has passed down as an heirloom – a dress trimmed with this red hair! She recounts:

My people say that the tribe we exterminated had reddish hair. I have some of their hair, which has been handed down from father to son. I have a dress which has been in our family a great many years, trimmed with this reddish hair. I am going to wear it some time when I lecture. It is called a mourning dress, and no one has such a dress but my family.⁴¹

In 1911, a group of miners led by James Hart began digging out bat guano (bat droppings, which are an effective fertilizer) in what is now known as Lovelock Cave, located about ninety-three miles northeast of Reno. In doing this, they unearthed a large number of artifacts (including the oldest known duck decoys in the world), a giant pestle, burnt arrow shafts, a cave ceiling charred black by fire, and skeletons and skulls of giant proportion – all corroborating the Paiute legend.

The University of California was notified of the find in 1911, and eventually sent out L.L. Loud in the spring of 1912 to conduct archae-

ological excavations at the cave. Loud obtained over ten thousand artifacts and specimens from the cave. The collection was divided up between the Nevada Historical Society and the University of California. A further excavation was conducted in 1924 by the Heye Foundation who employed "M.R. Harrington," who also collaborated with Loud.⁴²

Commenting on the recovery of arrows in the cave, Loud and Harrington stated:

Tending to confirm the Northern Paiute legend of the assault on the cave are the fire-arrow foreshafts ... A very large number of arrow fragments were found in the crevices of the rockfall blocking the mouth of the cave, as if they had been shot into it ... as if fired by the flaming arrows mentioned in the legend.⁴³

John T. Reid, a mining engineer and amateur anthropologist from Lovelock, Nevada claims to have examined and measured several giant skeletons that were found in Lovelock cave or nearby areas. Several newspaper articles from that time mention seven to eleven foot giant skeletons from Lovelock and nearby areas, such as the following article from the *Nevada State Journal*, dated April 17, 1932. It mentions Reid and a seven-foot, seven-inch giant red-haired skeleton.⁴⁴

A newspaper article dated January 24, 1904 from *The Saint Paul Globe*, documents the discovery of a "Skeleton of a gigantic human being" in Winnemucca, Nevada by workers who were digging in the gravel. The bones were examined by a "Dr. Graves," who concluded that the skeleton would have been nearly eleven feet in height.⁴⁵

Another discovery of great significance to our study is one found in Spirit Cave, located thirteen miles

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(Continued from Page One)... years, Reid says. One is the skeleton of a giant red-headed Indian and the other is the calendar stone found by W. C. Pitt, rancher, and called the "W. C. Pitt calendar stone" in his honor.

The skeleton, found near the Rogers ranch last year, measures seven feet seven inches and was in excellent condition, parts of the red hair even remaining on the skull. This has been carefully stored away.

Article in the *Nevada State Journal*,
April 17, 1932.

**MAY BE RELATED
TO CARDIFF GIANT**

**Bones of a Human Skeleton Eleven Feet
High Are Dug Up in Nevada.**

WINNEMUCCA, Nev., Jan. 22.—Workmen engaged in digging gravel here today uncovered at a depth of about twelve feet a lot of bones, part of the skeleton of a gigantic human being. Dr. Samuels examined them and pronounced them to be the bones of a man who must have been nearly eleven feet in height. The metacarpal bones measure four and a half inches in length and are large in proportion. A part of the ulna was found and in its complete form would have been between seventeen and eighteen inches in length. The remainder of the skeleton is being searched for.

The Saint Paul globe, January 24, 1904

*Article in The Saint Paul Globe,
January 24, 1904.*

east of Fallon, Nevada. In 1940, two very well-preserved mummies were found expertly wrapped in highly sophisticated weaving by Sydney and Georgia Wheeler, working for the Nevada State Parks Division. The mummies were radio carbon dated to great antiquity. But most significantly to us, is that in 2006, DNA testing of the mummies by Douglas W. Owsley, division head of physical anthropology at the Smithsonian's National Museum of Natural History revealed that the mummies were of Caucasian origin, bearing no similarity to the local Paiute or Shoshone tribes.⁴⁶

This again appears to support our hypothesis that a diaspora of giants took place, in which they fled from Canaan, making their way through Europe and the Mediterranean, before finally ending up in the Americas.

Much more can be said on this subject of the giants of Lovelock Cave, including an apparent coverup of some of these giant skulls which were formerly on display at the Humboldt Museum in Winnemucca, Nevada. For further investigation of this subject, see the three-part article series on *MegalithicMarvels.com*, which provides a deeper look into this evidence.^{47 48 49}

We find the same reports of giants coming out of South America as well – especially in the historical accounts of the Spanish explorers, conquistadors, priests, and chroniclers in the 14-1600s. For instance, when Ferdinand Magellan's fleet anchored at Port San Julian, Argentina, they were greeted by a giant native on the beach. Magellan's chronicler Antonio Pigafetta recorded this sighting.

But one day (without anyone expecting it) we saw a giant who was on the shore [near today's Puerto San Julián, Argentina], quite naked, and

who danced, leaped, and sang, and while he sang, he threw sand and dust on his head. Our captain [Magellan] sent one of his men toward him, charging him to leap and sing like the other in order to reassure him and to show him friendship. Which he did. Immediately the man of the ship, dancing, led this giant to a small island where the captain awaited him. And when he was before us, he began to marvel and to be afraid, and he raised one finger upward, believing that we came from heaven. And he was so tall that the tallest of us only came up to his waist. Withal he was well proportioned ... The captain named the people of this sort Pathagoni (or Patagonians).⁵⁰

Based on this, the land became known as Patagonia, meaning “people of the long feet.”⁵¹

In the first episode of their *True Legends* documentary film series, Quayle and Alberino spend considerable time presenting further historical testimony from the early Spanish chroniclers of South America, who provide incredible statements supporting an earlier history of a race of giants living there.^{52 53 54} We encourage you to look into these sources for a deeper investigation of your own.

So, we've examined three lines of evidence: inscription evidence, skeletal evidence, and historical evidence, which all support the hypothesis that the Israelites, led by Joshua and empowered by God, caused a diaspora of Canaanite giants. We theorize that they fled northwest into the Mediterranean and into Europe, with some of them eventually reaching the shores of the Americas. Whether or not this accounts for all of the giants who once roamed the Americas is uncertain – but the evidence of Phoenician inscriptions would seem to provide evidence that at least some of America's ancient giants were Canaanite in origin.

Although we could only examine a small sliver of this evidence (related mostly to the Americas), we believe that the aggregate of data does support our hypothesis. And so, although the information included in this chapter may be a bit peripheral to the overall point of our study, we include it for the purpose of providing a well-rounded picture of the topic of the Nephilim.

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CHAPTER 18

THE END-TIMES RETURN OF THE NEPHILIM AND THE SONS OF GOD

In this chapter of our study, we will begin to explore a very overlooked aspect to this subject of the Nephilim and the fallen angels that sired them. This aspect concerns the prophetic role that these entities will play in the end times on earth, leading up to their final defeat and judgment around the time of the Second Coming of Christ.

Because many Christians do not understand the Nephilim topic at all, it is very easy for them to overlook or misunderstand Bible passages that clearly refer to their reemergence during the eschatological Day of the Lord. But now that we have understanding of the backdrop of information needed, we can begin to explore these overlooked passages and gain further understanding. Let's begin.

Throughout this study, we've followed the central theme of the Bible – the continuing “seed war” originally prophesied of in Genesis 3:15. As we've seen, the entire story of the Bible is an epic recording of this ongoing war between Jesus Christ (the Messianic “Seed of the Woman”) and the Serpent, Satan, and his corrupted, demonized seed. Of course, God could have squashed this Satanic rebellion immediately – but instead, working through his set-apart nation Israel that

preserved the holy seed line of the Messiah, God is using Satan's evil maneuverings to bring about the completion of His own divine plan.

The scriptures provide us with great insights regarding the culmination of this plan during the Day of the Lord – including the way in which Jesus Christ ultimately vanquishes His enemies and brings His eternal kingdom to earth. What Christians often call the Tribulation period (or the seventieth week of the Daniel 9:24-27 prophecy) is the final seven-year period of time leading up to the establishment of Christ's earthly kingdom.

It is during this period of time that Satan – working through the ultimate embodiment of the “seed of the Serpent” called the Antichrist – makes his final attempt to establish his own kingdom on the earth. But the Bible predicts that part of this final attempt involves the return of the fallen sons of God – which as we will see, God will allow in order to bring about his own program of judgment upon the earth during this time.

In addition to the return of those same rebellious angels of antiquity who have been held in “prison” since that time, it seems that similar activity as happened in the antediluvian world will be occurring at a high rate during the Day of the Lord. In fact, as we've already noted in previous chapters, it would seem that in some ways, this activity may even be taking place now. Truly, as we see spoken in Ecclesiastes, the things that have been done in the past will again be recapitulated at the end of this age.

What has been will be again, what has been done will be done again;
there is nothing new under the sun.

-Ecclesiastes 1:9 (NIV)

Let's now begin to explore some of the often-overlooked passages that describe the role these beings will play.

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The reemergence of hybrid entities during the end times certainly appears to be hinted at in scripture – but is actually a phenomenon that bears great relevance to events already taking place right now. Earlier in our study, we discussed the burgeoning reports of what has been called “alien abduction,” and how this phenomenon is likely identified with fallen angels who are masquerading as “extraterrestrials” – being preoccupied with genetic experimentation and human hybridization. Because we touched on this earlier, we won’t rehash it all here – but let’s quickly refresh our memories with some of the quotes from noted experts in these areas.

In his book, *Confrontations – A Scientist’s Search for Alien Contact*, the highly regarded UFO researcher Dr. Jacques Vallée concluded the following.

Contact with [aliens is] only a modern extension of the age-old tradition of contact with nonhuman consciousness in the form of angels, demons, elves, and sylphs.¹

Researchers Tom Horn and Cris Putnam detail much evidence supporting these subjects in their information-packed book *Exo-Vaticana*. Based on the evidence they present (which is beyond the scope of this study to fully delve into), they conclude by saying:

Today, what some call “alien abduction,” in which a breeding program allegedly exists resulting in alien/human hybrids, seems but a contemporary retelling of similar DNA harvesting and genetic manipulation by those mysterious beings called “Watchers” whose genetic modification activities we have discussed.²

We should not be surprised that activity like this is taking place in our modern times – and we should expect it to increase further as we get closer to the time of the end.

A possible glimpse of this activity may be given to us in Daniel

2:43. In Daniel 2, the prophet Daniel interprets the Babylonian king Nebuchadnezzar's dream of a great multi-metallic statue. In the dream, the king saw a vision of a giant statue made of gold, silver, bronze, iron, and clay. He then saw a stone not cut by human hand come down and strike the statue, breaking it into pieces. The wind then carried away the pieces like dust, leaving no traces behind. The stone then turned into a gigantic mountain that covered the earth. This dream greatly troubled the king, and none of his priests, advisors, or soothsayers were able to give the interpretation – except for the Hebrew prophet Daniel.

Daniel explained to the king that the statue represented four successive human kingdoms, beginning with Babylon – while the stone and mountain signified a future kingdom established by God that would never be destroyed.

But in Verse 43, when discussing the final phase of the final human kingdom, we find an interesting allusion to an unnamed kind of entity mingling themselves with the “seed of men.” Let’s read Verses 40-44 of this chapter.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, **they shall mingle themselves with the seed of men: but they shall not cleave one to another**, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

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-Daniel 2:40-44

Many commentators have pointed out the fact that Verse 43 seems to be describing a type of being that is something other than the “seed of men.” In other words, since the “seed of men” in the Bible is a label meaning “all mankind,” then in order for something to mix itself with the seed of men, that “something” must be something other than the seed of men.

Who could this refer to? Are there any other beings notoriously mentioned in scripture who historically intermingled with the seed of men? Of course, the answer is yes – and it’s the subject of our study. Fallen angels have intermingled their seed with the seed of men in the past, producing hybrid Nephilim offspring, and according to this cryptic prophecy of Satan’s final kingdom during the end times, we can see that this activity will once again be recapitulated.

Author, pastor, and researcher Douglas Hamp further bolsters this conclusion, as he gives us further insight into the morphology of this passage.

Note: In linguistics, morphology is the study of words, how they’re formed, and their relationship to other words in the same language.

An important clue to understanding this phrase is to understand what is being mixed. This portion of Daniel (Daniel 2:4b-7:28) was written in Aramaic because of the direct communication to Nebuchadnezzar, Belshazzar and their visions (with the vision of chapter seven happening during Belshazzar’s reign). The word “mingle” [mitarvin מִתְרַבֵּן] is a third person plural hitpaal (as confirmed by the Westminster Hebrew Morphology Codes). The hitpaal is virtually identical to the Hebrew hitpael. The basic usage is reflexive, which means that the subject is also the object, for example: “I dress myself” is where “I”, the subject, does the action (dress) and “I” also receive the action of the verb (being dressed). Thus, the hitpaal verb of Daniel 2:43 conveys that same meaning. Therefore “they” are the ones doing the action, but they are also doing it to themselves. Thus, the idea is that “they”

(the subject) will mingle themselves (the object of the verb) with something else. This is reflected in the numerous English translations available of Daniel 2:43.³

So, the mysterious “they” are mingling themselves with something else – the seed of men. This confirms that “they” are not men. In the article we just quoted from, Hamp goes on to explore the possible identification of the mysterious “they.”

The text says that “they will mingle themselves.” The antecedent of a pronoun usually comes before it, but since there is no other defining noun for “they,” we must look at the next possible noun which is “these kings” in verse 44. Thus, the word that defines “they” is in fact “these kings”. Just like those two materials do not blend well, neither will “these kings” with the seed of men. ... They (the ten kings) must be some beings that are able to mix their seed with mankind but are different from mankind, and just as we saw in the Jude 1:7 passage, the strange flesh reference (mingling with a different kind) seems to be referring to demons (fallen angels) having sexual relations with women.⁴

Since there is no previous antecedent identifying the “they” in Verse 43, Hamp suggests we instead look ahead to Verse 44 in order to understand who “they” are. Verse 44 mentions a group of kings that will be ruling during the period leading up to the Second Coming of Jesus Christ, who is the rock that destroys their kingdom. Why though, does Hamp believe these are ten kings? He explains it as follows, speaking about the fourth kingdom, which many theologians have identified with being the historical Roman Empire (the two legs of the statue and later the ten toes), but also representing a future expression of Rome as the end-time kingdom of the Antichrist. Hamp says:

The Roman Empire is described in amazing precision by noting that it would become two legs. The Roman Empire was not divided into two

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parts, Eastern and Western, until A.D. 285 by Diocletian – over 700 years later! However, the kingdom will be governed by a group of ten kings represented by the ten toes. The ten toes are equal to the ten kings found in Daniel 7:24 and Revelation 17:12 and they are partly strong and partly weak. “And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile,” (Daniel 2:42).⁵

Hamp connects the ten toes with the ten kings that are mentioned in other parallel prophetic passages that also speak of this same time. The first passage he mentioned (Daniel 7:23-24), reads as follows.

Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

-Daniel 7:23-24

This passage also speaks of this same fourth kingdom, but instead of using the “ten toes” imagery, it speaks of them as being ten horns, which it then explicitly identifies as ten kings. The second passage he mentioned (Revelation 17:12), reads:

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

-Revelation 17:12

In this passage in Revelation, the apostle John is given a similar understanding of the end times, in which ten kings would rule, receiving their power from the Beast (or the Antichrist), whom they were under. Based upon the wording in this passage in Revelation,

Hamp makes the following observation, which bolsters his earlier conclusion that these ten kings are fallen angels.

If we zoom in just a bit we notice something important; the ten horns “**are** ten kings” which “have received no kingdom **as yet**”. John was told that there **are** kings (current to his day) that do **not yet** have a kingdom. However, these same kings (alive in John’s day) will receive their kingdom when the Beast rises to power. It has been nearly two thousand years since John received the Revelation from Jesus on the island of Patmos. What human kings have been alive for two thousand years? Clearly the answer is none! Therefore, the only option left are kings that do not die but continue – demons do not physically die and therefore the ten kings were present back in John’s day, had no kingdom but will receive the kingdom when the Beast comes, and so we conclude that the kings are **necessarily** demonic kings.⁶

If Hamp’s suggestion is correct, that the “they” of Daniel 2:43 can be identified with the “kings” in Daniel 2:44 (who appear to be fallen angels), then that only bolsters our understanding of the kind of activity that will be ongoing during the end times. But whether “they” refers to the ten kings or to someone else, the grammar is clear that it must be a type of being **other than a human being** – and that is the real point here. **Genetic hybridization will be going on during this time.**

But that isn’t all the Bible says about this kind of activity happening during the end times. The Old Testament book of the prophet Isaiah speaks in detail about the end times, and mentions the reemergence of monsters, hybrids, and giants. Let’s look deeper into this.

Perhaps the most well-known of all hybrids is the satyr. It is half human, half goat, and is found all over the pages of human history – especially in Greek so-called mythology. A wiki page focused on Greek mythology describes satyrs as follows.

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Satyrs are creatures with the upper half of a man but the lower half and horns of a goat. Satyrs are often depicted as drunken, lustful creatures who are often chasing after nymphs because of their beauty. They are sometimes associated with the gods Pan and Dionysus.⁷

Interestingly, the Bible prophesies the return of satyrs in the last days. It is also interesting to make note of the context in which they're mentioned. This chapter in which they're mentioned speaks prophetically concerning the future destruction of Babylon that is to occur during the judgment phase of the broad Day of the Lord. The following passage in Isaiah describes satyrs inhabiting these future ruins of Babylon during this time.

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and **satyrs shall dance there.**

-Isaiah 13:21

Many English Bibles translate this Hebrew term as “wild goats” instead of satyrs, but there are several translations that hold to what seems to be the original meaning and intent of the author – which is to describe a creature beyond just a normal goat. For instance, the *International Standard Version* phrases it as:

But desert beasts will lie down there, and their houses will be full of howling creatures; there owls will dwell, and **goat-demons will dance there.**

-Isaiah 13:21 (ISV)

But the most interesting reading is found in *The Brenton Translation of the Septuagint*. Let's keep in mind that the Septuagint was the Greek translation of the Hebrew Old Testament that was completed several hundred years before Christ, and may preserve the earliest reading. It says:

But wild beasts shall rest there; and the houses shall be filled with howling; and **monsters** shall rest there, and **devils shall dance there**,

-Isaiah 13:21, (LXX)⁸

The verse that follows (Verse 22) specifically mentions satyrs as well.

And **satyrs shall dwell there**; and hedgehogs shall make their nests in their houses. It will come soon, and will not tarry.

-Isaiah 13:22, (LXX)⁹

Several times in scripture this Hebrew term is rendered “devils” (in the KJV – Leviticus 17:7 and 2 Chronicles 11:15), where it actually signifies a pagan god. We know the ancients worshipped these hybrid beings and esteemed them as gods – and we recognize their true identity as either fallen angels or Nephilim hybrids. According to this prophecy in Isaiah, they will apparently be making a comeback in the end times.

Interestingly, this verse mentioning satyrs in Isaiah 13 is preceded by several other unusual verses that we may not easily recognize in the modern English translations. However, the unusual nature of these verses is better preserved in the Septuagint. They speak of giants being released during the Day of the Lord, and are said to enter through what might be an ancient description of an inter-dimensional gateway or portal. These verses (Isaiah 13:1-9 in the Septuagint) read as follows.

THE VISION WHICH ESAIAS SON OF AMOS SAW AGAINST BABYLON.

Lift up a standard on the mountain of the plain, exalt the voice to them, beckon with the hand, **open the gates**, ye rulers.

I give command, and **I bring them: giants are coming to fulfil my wrath**, rejoicing at the same time and insulting.

A voice of many nations on the mountains, even like to that of many nations; a voice of kings and nations gathered together: the Lord of hosts has given command to a war-like nation,

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to come from a land afar off, from the utmost foundation of heaven; the Lord and his warriors are coming to destroy all the world.

Howl ye, for the day of the Lord is near, and destruction from God shall arrive.

Therefore every hand shall become powerless, and every soul of man shall be dismayed.

The elders shall be troubled, and pangs shall seize them, as of a woman in travail: and they shall mourn one to another, and shall be amazed, and shall change their countenance as a flame.

For behold! the day of the Lord is coming which cannot be escaped, a day of wrath and anger, to make the world desolate, and to destroy sinners out of it.

-Isaiah 13:1-9, (LXX)¹⁰

In this passage, the eschatological Day of the Lord is described, in which God's wrath will be poured out upon the wicked, culminating in Christ's Second Coming and the establishment of His earthly kingdom. During this time, giants will be released to wreak havoc upon the earth. Like we pointed out earlier, God will use Satan's plans in order to bring about His own purposes. Notice how these giants are described as "God's warriors" in this passage. They are God's in the sense that He will use them to administer divine wrath during this coming time of tribulation.

It seems clear that the events occurring in those days will include some of the strangest things one can imagine (involving satyrs, monsters, giants, portals, hybrids, etc.). Life on Earth is going to become very bizarre before it's all over – and it gives us some insight into the possible meaning of the prophetic words of Jesus in Luke 21:26, part of the Olivet Discourse, which describe this same time period.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those

things which are coming on the earth: for the powers of heaven shall be shaken.

-Luke 21:25-26

We notice Jesus's statement that during this time there will be fearful things coming upon the earth that will be so utterly horrifying that men will suffer severe heart-attacks out of intense distress. The return of Nephilim giants, satyrs, and hybrid monsters of all types would certainly do the trick! This same overwhelming dread is also mentioned back in Isaiah 13, just several verses after the giants coming through the gates are spoken of. We read this earlier in Verses 7 and 8.

Every soul of man shall be dismayed.

The elders shall be troubled, and pangs shall seize them, as of a woman in travail: and they shall mourn one to another, and shall be amazed, and shall change their countenance as a flame.

-Isaiah 13:7-8, (LXX)¹¹

So, this same intense fear that Jesus discusses was not a completely new revelation. It was already spoken of all the way back in Isaiah.

In light of all of this, we can understand that the Bible clearly depicts the return of the Nephilim as a future reality. We can truly conclude that this will be a time when the paranormal becomes the new normal.

Let's now begin to discuss the return of the fallen sons of God.

The Return of the Sons of God

The Bible also gives us plenty of overlooked passages that do discuss the end times return of the fallen angels who sinned in Genesis 6. We believe that the passage we just mentioned – Luke 21:25-26, part of the Olivet Discourse, in which Jesus describes men's hearts failing

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them for fear of the things coming upon the earth – may also relate to the return of the sons of God. As we will see, it's not only the Nephilim that are said to return during the end times, but the sons of God as well. We will begin by going back to the Old Testament prophets, where there are a number of passages that routinely get overlooked by Christians.

First, we need to focus our attention on Ezekiel Chapters 31 and 32, which we believe give us a panoramic view of past history, as well as the future destiny of the fallen sons of God from Genesis 6. These chapters refer to an enigmatic being called "the Assyrian." Ryan Pitterson advocates that this is a reference to a pre-Flood fallen angelic ruler who was preeminent on the earth during that time. Pitterson summarizes these two important chapters by writing the following.

Ezekiel 31 and 32 chronicle the rise and fall of the supreme angel who ruled the antediluvian kingdom of fallen angels and their Rephaim [or Nephilim] children. This king, referred to as "the Assyrian," was the first global ruler and the most powerful of all the Genesis 6 apostate angels. The book of Ezekiel chronicles his rise to prominence, the destruction of his kingdom, and one of the main reasons the Lord administered such a catastrophic flood judgment. Unlike the extra-biblical texts, the Bible provides specific details regarding the means and timing of the judgment of the sinning angels and the Nephilim and how they ended up deep in the abyss. It also contains prophetic references to the future return of the angels who sinned and the fate of the giants in hell.¹²

While this unfamiliar linkage may at first seem to be a stretch, let's look a bit deeper into it. Often in scripture, God will issue a prophetic address that appears on the surface to be directed toward a human being, such as an earthly king. However, at some point in the discourse, it becomes clear that this address transcends that earthly figure and instead is directed toward a supernatural being – possibly the true power behind that earthly figure.

This is done in some very well-known passages, such as Isaiah 14

and Ezekiel 28. In Isaiah 14, the passage begins by addressing the earthly king of Babylon, but as the chapter continues, it becomes obvious that the message is really directed at the power behind that earthly king – none other than Satan himself. This is clear as the passage later on addresses the figure as “Lucifer, son of the morning,” describing him in a way that clearly transcends any earthly king.

In Ezekiel 28, this same type of address takes place, first appearing to be directed toward the earthly king of Tyre. But as the chapter progresses, it clearly begins to again concern Satan himself.

Yet another example is Psalm 22, in which the passage seems to begin by describing the earthly trials of King David – but later on, clearly begins to transcend the experiences of David and becomes a clear Messianic prophecy of the future experiences of Jesus Christ on the cross.

With this in mind, we can better understand Ezekiel 31, which similarly records a cryptic address to the figure called “the Assyrian,” who could very well be a fallen angelic ruler of the pre-Flood world. You can come to your own conclusion as we continue.

In similar style to the other prophetic chapters we just referenced, as this Ezekiel 31 passage begins, it appears to be addressing the earthly ruler called Pharaoh, the king of Egypt – but as it progresses, it begins to describe a mysterious angelic being referred to as “the Assyrian,” whose pre-Flood kingdom was brought to ruin by the judgment of God.

While a comprehensive treatment of this passage is beyond our scope here, Pitterson undertakes a detailed analysis of this chapter in Ezekiel – including all of the key imagery – in Chapter 11 of his book *Judgment of the Nephilim*. He points out that Ezekiel 31 is full of language that is past tense (related to a former judgment of the Assyrian and the sons of god), but that Chapter 32’s language is future-tense (detailing their future final judgment). But as we will see, this final judgment will only take place after God allows for a final end times rampage of the Assyrian when he and his fallen horde are temporarily released from their captivity in the abyss. We will piece

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this together and show how clear the Bible is about this end times return.

Let's begin by asking the question: "Where does scripture tell us the fallen sons of God of Genesis 6 fame are currently being held?" As we've shown throughout this study, the answer is clear – **they are currently imprisoned in chains of darkness in Tartarus – the pit, the lowest part of hell, or the abyss.** We were clearly told this in Jude 1:6 and 2 Peter 2:4 – two passages we reviewed in great detail earlier in our study.

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.**

-Jude 1:6

For if God spared not the angels that sinned, but **cast them down to hell [Tartarus], and delivered them into chains of darkness, to be reserved unto judgment;**

-2 Peter 2:4

Like we pointed out earlier in our study, Tartarus is the word used in Greek "mythology" to refer to the abyss, or the bottomless pit – the lowest part of Hell, a place where the giant Titans had been imprisoned.

As we also said, this word Tartarus has been variously translated in our English Bible versions. For example, the *New English Bible* translates Tartarus as "the dark pits of hell," the *Revised Version* has it as "pits of darkness," and the *New International Version* says "gloomy dungeons." In all of these translations, **depth and darkness are the distinctives of Tartarus.** And as both Jude 1:6 and 2 Peter 2:4 state, this is the place where the angels that sinned are being held **until their final judgment.** And as it seems we're told in Ezekiel 31, these imprisoned angels have a king referred to as the Assyrian.

With this as our background, we should now be able to understand exactly what's happening as the Fifth Trumpet sounds during the

Tribulation, as later seen by John in his apocalyptic vision recorded in Revelation Chapter 9. In this passage, Tartarus (the bottomless pit or abyss) is opened, and the Assyrian and the fallen angels of Genesis 6 are temporarily released during the Day of the Lord to wreak havoc upon the earth.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

And to them it was given that they should not kill them, but that they should be tormented **five months**: and their torment was as the torment of a scorpion, when he striketh a man.

And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

And they had hair as the hair of women, and their teeth were as the teeth of lions.

And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men **five months**.

And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

-Revelation 9:1-11

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The first thing to note is that these are not actual locusts (as in insects). Locusts do not have the faces of men, the hair of women, the teeth of lions, breastplates like iron, or stings like scorpions. Locusts also do not have kings reigning over them as these Revelation 9 locusts are said to have. In fact, we see this plainly written in Proverbs 30:27, describing actual locusts.

The locusts have **no** king...

-Proverbs 30:27

Furthermore, locusts don't live in "the bottomless pit" – which is the place from which these "Fifth Trumpet locusts" get released. So then, what are these creatures?

Well, who do we know is currently being held in the abyss, or the bottomless pit? That of course would be the fallen angels who sinned with women in Genesis 6 that Jude and Peter told us are currently being imprisoned there in chains of darkness. **These "locusts" in Revelation 9 are the fallen angels being released from the abyss! This is positive confirmation of a return of the fallen sons of God in the Day of the Lord.**

They are led by a king, who is described as "the angel of the bottomless pit" – another confirmation that these locusts are fallen angels. This angel's name is called Abaddon in Hebrew, but Apollyon in Greek. We believe this king to be the Assyrian of Ezekiel 31 and 32, who, along with the other fallen angels, are being released to torment the earth for a time. We're told that their torment will be so severe that it will cause people to want to die, but for some reason they will not be able to.

Interestingly, the Hebrew term *Abaddon* (Strong's #H11) means "(a place of) destruction or ruin,"¹³ and is first used in the book of Job in direct connection with Hell.

Dead things are formed from under the waters, and the inhabitants thereof.

Hell is naked before him, and **destruction** [*Abaddon*] hath no

covering.

-Job 26:5-6

In fact, the *New American Standard Bible* doesn't even translate this word – it leaves the Hebrew term *Abaddon*.

Sheol is naked before Him,

And **Abaddon** has no covering.

-Job 26:5-6 (NASB)

But the Septuagint brings out an additional nuance, as it actually mentions the giants who are in Hell.

Shall **giants** be born from under the water and the inhabitants thereof?

Hell is naked before him, and **destruction** [*Abaddon*] has no covering.

-Job 26:5-6, (LXX)¹⁴

So, it would seem as though the Assyrian took on a name descriptive of Hell itself – which makes perfect sense, as he is called the “angel of the bottomless pit” in Revelation 9.

Let's also understand another interesting connection to the pre-Flood judgment – the duration of five months. In the passage we just read (Revelation 9), we saw that the so-called “locusts” would torment the earth for a period of five months. It's critical to understand that the prophetic Biblical calendar uses 360-day years instead of our modern 365.25-day solar year. It was Sir Robert Anderson who first recognized this key and used it to help unlock the mystery of Daniel's seventy weeks prophecy found in Daniel 9:24-27.¹⁵

If you would like to learn more about this, please consult the companion study entitled, “The Daniel 9:25 Prophecy: An Exact Timeline For The Arrival Of The Messiah”. In that study, we show that the only Biblically sound way to calculate the duration of Daniel's seventy weeks of years is by utilizing this key of the 360-day prophetic year. A

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quick summary of our rationale is that the Bible clearly describes the final week – Daniel’s seventieth week, what many refer to as the Tribulation – as consisting of 360-day years. We find that the Bible refers to this final seven-year “week” as consisting of two halves each comprised of periods of forty-two months or 1,260 days. When you do the math, it requires that this final seven-year period is comprised of thirty-day months and 360-day years.

$$42 \text{ months} \times 30 \text{ days per month} = 1,260 \text{ days}$$

...or...

$$1,260 \text{ days} / 3.5 \text{ years} = 360 \text{ days per year}$$

With this in mind, we can understand that the five months of the locusts’ torment (described in Revelation 9) is equivalent to 150 days (five 30-month days = 150 days).

But another Biblical example that bears direct connection to the locusts’ 150-day period of torment is the time of the original judgment of the pre-Flood world in Genesis. During the time of the Flood, Noah tells us that a period of 150 days began on the seventeenth day of the second month, and ended on the seventeenth day of the seventh month (Genesis 7:11, 24; 8:3-4). This is an exactly five-month period (150 / 5 months = 30 days per month). What’s the point here? Pitterson summarizes it well.

These locusts are released from Hell for 150 days to torment the earth as part of God’s judgment – **the exact amount of time the Assyrian, the sinning angels, and their Nephilim sons were tormented by the Flood in the days of Noah.**¹⁶

But Revelation Chapter 9 is not the only prophetic glimpse the Bible gives us concerning this latter-day return of the sons of God. Joel Chapter 2 also seems to warn us of this same event with similar descriptive detail. As we read through this somewhat lengthy passage, notice all of the details that identify it as the same time period and same event described later in Revelation 9.

Sound the trumpet in Sion, make a proclamation in my holy mountain, and let all the inhabitants of the land be confounded: for **the day of the Lord is near;**

for a day of darkness and gloominess is near, a day of cloud and mist: a numerous and strong people shall be spread upon the mountains as the morning; there has not been from the beginning one like it, and after it there shall not be again even to the years of many generations.

Before them is a consuming fire, and behind them is a flame kindled: the land before them is as a paradise of delight, and behind them a desolate plain: and there shall none of them escape.

Their appearance is as the appearance of horses; and as horsemen, so shall they pursue.

As the sound of chariots on the tops of mountains shall they leap, and as the sound of a flame of fire devouring stubble, and as a numerous and strong people setting themselves in array for battle.

Before them shall the people be crushed: every face as the blackness of a caldron.

As warriors shall they run, and as men of war shall they mount on the walls; and each shall move in his path, and they shall not turn aside from their tracks:

and not one shall stand aloof from his brother: they shall go on weighed down with their arms, and they fall upon their weapons, yet shall they in no wise be destroyed.

They shall seize upon the city, and run upon the walls, and go up upon the houses, and enter in through the windows as thieves.

Before them the earth shall be confounded, and the sky shall be shaken: the sun and the moon shall be darkened, and the stars shall withdraw their light.

And the Lord shall utter his voice before his host: for his camp is very great: for the execution of his words is mighty: for the day of the Lord is great, very glorious, and who shall be able to it?

-Joel 2:1-11, (LXX)¹⁷

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This passage in Joel contains many of the same themes also mentioned in Revelation 9 – for example, the prevalence of darkness and smoke, a strong army unlike any other that consumes everything in front of it, their appearance being like horses, their sound like many chariots, the extreme horror and distress of the earth-dwellers, and the heavenly bodies failing to give light.

In addition, we should make note of the immediate context of the book of Joel. In the first chapter, it describes a literal locust plague that had devastated the land of Israel (Verse 4). Then (similarly to Isaiah 14, Ezekiel 28 and 31, and Psalm 22), the context clearly begins to transcend that event and focuses on an ultimate far-term context during the eschatological Day of the Lord. The prophet begins to see a day when “locusts” of another kind will terrorize the inhabitants of the earth. Although Joel does not explicitly call these beings locusts, we’ve shown from the contextual parallels that he’s very likely describing the same event that John saw in Revelation 9 – and of course, John did call them locusts.

So, we have very good reason to believe that Joel and John are speaking of the same event – the release of a supernatural army of the fallen sons of God who have been imprisoned in the abyss since the judgment poured out upon them by God in the days of Enoch. Pitterson notes, “for 150 days, Hell will literally be unleashed upon Earth.”¹⁸

Let’s also acknowledge the possibility that these passages in Revelation 9 and Joel 2 could be also connected with the passage we examined in the previous sub-section – Isaiah 13, which describes the same time period, speaking of giants coming through a gateway and God bringing “His warriors” to bring judgment upon the earth. Are the fallen sons of God who are being released from the abyss also part of the army of warriors God spoke of in Isaiah 13? We examined that passage through the lenses of the return of the Nephilim. But is it possible that this all happens at the same time? It’s certainly something to consider, as the context in all three chapters is the judgment phase of the broad Day of the Lord.

Now that we understand this aspect of end times prophecy – in which the fallen sons of God who are currently imprisoned in the abyss will be temporarily released during the Day of the Lord – let's now proceed on to Ezekiel Chapter 32. Earlier, we mentioned the Assyrian, whose pre-Flood kingdom was brought to ruin by the judgment of God. In Revelation 9, we witnessed the end times return of this fallen angel, now called “Abaddon” or “Apollyon,” as the Genesis 6 fallen angels are released from their imprisonment. But this release will be temporary. As we also saw in Revelation 9, they were only given permission to wreak havoc upon the earth for 150 days. As we now proceed into Ezekiel Chapter 32, we will find future-tense imagery detailing their future, final judgment.

Looking into Ezekiel 32, we find a lamentation for the “strength of Egypt,” which we believe is a cryptic reference to these imprisoned fallen angels under the Assyrian’s command who get released from the pit during the Day of the Lord, but are ultimately judged by God and condemned to an eternity in Hell fire. This is brought out more clearly in the Septuagint, which actually refers to the Nephilim giants who will greet these fallen angels upon their final descent into Hell. Verses 18-21 describe this. We will read it in the Septuagint.

Son of man, lament over the strength of Egypt, for the nations shall bring down her daughters dead to the depth of the earth, to them that go down to the pit. They shall fall with him in the midst of them slain with the sword, and all his strength shall perish: **the giants also shall say to thee, Be thou in the depth of the pit: to whom art thou superior?** yea, go down, and lie with the uncircumcised, in the midst of them slain with the sword.

-Ezekiel 32:18-21, (LXX)¹⁹

This passage states that as the “strength of Egypt” (or the hordes of fallen angels serving under the Assyrian) descend into Hell, they will be greeted by the Nephilim giants who will be astonished at their defeat. The giants essentially say to them, “you’ve been defeated and cast permanently into Hell just as we were, therefore you’re no greater

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than us even though we're your offspring!" The passage then continues:

And they are laid with the giants that fell of old, who went down to Hades with weapons of war: and they laid their swords under their heads, but their iniquities were upon their bones, because they terrified all men during their life. And thou shalt lie in the midst of the uncircumcised, with them that have been slain by the sword.

-Ezekiel 32:27-28, (LXX)²⁰

This passage shows that the rebel angels will be laid right alongside the "giants that fell of old," bringing to mind the words of Genesis 6:4, which described the Nephilim as "mighty men *which were of old*," – a Biblical reference to the pre-Flood age.

This passage also mentions how the pre-Flood Nephilim had gone down to Hell with their "weapons of war." In other words, the judgment of the Flood quickly sucked them down to Hell like a giant whirlpool – weapons and all. This brings to mind the story of the revolt of Korah in the Old Testament. When Korah rebelled against Moses, Numbers Chapter 16 tells us that God literally opened up the earth, swallowing the rebels, their families, *and all their possessions*. It was in this way that the Flood swallowed up the pre-Flood Nephilim and brought them down into the pit of Hell.

This is the fashion in which the enemies of God are brought down, and at the end of the Tribulation when Jesus Christ will be revealed at His coming, He will pour out this final judgment upon all of His enemies – including Satan and his angels, the Assyrian, the rebel angels of Genesis 6, their Nephilim giant offspring, and the earth-dwelling humans who followed after their wickedness instead of following after God.

So, the Bible is clear that God will allow the Assyrian and his angels one final return where they'll be permitted to torment the earth for a short time prior to their own ultimate judgment, which has already been prophesied of in Ezekiel 32. They will be cast into the

judgment of eternal Hell fire alongside the Nephilim giants and the other wicked dead.

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2. Putnam and Horn, *Exo-Vaticana*, p. 121.
3. Douglas Hamp, “Mingling with the Seed of Men,” Apr. 24, 2011, *DouglasHamp.com*. (<https://www.douglashamp.com/part-eleven-mingling-with-the-seed-of-men/> - Retrieved 8/14/21)
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5. Ibid.
6. Ibid.
7. “Satyr,” *Greek Mythology Wiki*. (<https://greekmythology.wikia.org/wiki/Satyr> - Retrieved 8/14/21)
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14. *The Brenton Translation of the Septuagint*, Job 26:5-6, *Bible Study Tools*. (<https://www.biblestudytools.com/lxx/job/26.html> - Retrieved 6/12/21)
15. Robert Anderson, *The Coming Prince*, 10th ed., Grand Rapids, MI: Kregel, repr. 1957.
16. Pitterson, p. 190.
17. *The Brenton Translation of the Septuagint*, Joel 2:1-11, *Bible Study Tools*. (<https://www.biblestudytools.com/lxx/joel/2.html> - Retrieved 8/15/21)
18. Pitterson, p. 193.
19. *The Brenton Translation of the Septuagint*, Ezekiel 32:18-21, *Bible Study Tools*. (<https://www.biblestudytools.com/lxx/jezekiel/32.html> - Retrieved 8/15/21)
20. Ibid.

CHAPTER 19

THE COMING GREAT DECEPTION

The Bible warns that a powerful deception will take over in the end times as mankind enters the time period Christians often call the Tribulation. We're given a prophetic glimpse of this coming great deception in several scripture passages. For instance, in Jesus's "Olivet Discourse," recorded in Matthew 24, He foretells the following.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; **insomuch that, if it were possible, they shall deceive the very elect.**

-Matthew 24:24

And Paul, in his second letter to the Thessalonian church also describes this latter-day time period in which the Antichrist will be revealed. Along with Him will come a strong delusion that God will allow to come upon those who reject the truth.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie:

-2 Thessalonians 2:8-11

What exactly this deception will involve is unknown to us. And why will a delusion be necessary at that time? Some have speculated that the burgeoning alien and UFO phenomena may be part of this great deception.

You may recall that earlier in this study, we spent some time examining why these occurrences should be understood as demonic in nature – and not the result of biological space travelers arriving from distant star systems (as many would have us believe). Based on the incredible similarities between demonic activity and the alien phenomenon, we agree with the conclusions of many experts in this area – that these so-called “aliens” are none other than fallen angels manifesting into our reality in order to conduct the same deceptive mischief that has always characterized the agenda of the Serpent, Satan himself.

Some have also suggested that specifically the Rapture – the supernatural “catching away” of the Church prior to this period of Tribulation – may play a role in *necessitating* a great deception. In other words, when potentially tens of millions of people instantaneously disappear from the planet, there will need to be a compelling explanation of what happened. A deception so strong that it will keep most people from believing in Jesus despite the impact of millions of people disappearing during the Rapture may be exactly what the scriptures have in mind. The theme of mass alien abduction may be a central part of this deception.

Researcher L.A. Marzulli, who has been known for coining the

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expression “We go up they come down. We go up they show up,” states:

Make no mistake about it. The disclosure of the so-called extraterrestrial presence is an orchestrated event. It’s being rolled out cautiously. It is a managed agenda ... We have to ask ourselves if this is the Coming Great Deception?¹

But beyond just the potential of this delusion having to do with the Rapture, in a more general sense, it may simply represent an overall conditioning of people’s minds to accept all of the narratives that the Antichrist and his beast system will need to roll out in order to take control. These narratives, we believe, may directly involve a troubling mixture of New Age religion, environmentalism, evolution, and pseudo-science. These different areas may come together to roll out the red carpet for the introduction of an “alien savior” to mankind – supposed “highly evolved” extraterrestrials who manifest on earth claiming to have come to introduce higher knowledge to humanity in order to avert our own destruction and bring us into the next “golden age” of our “evolution.”

This so-called “next phase” will likely involve the rising movement of transhumanism – the merging of humans with machines in order to produce an “upgraded” version of man that has increased longevity, improved mental and physical capabilities, and increased resistance to disease. It will be a merging of the disciplines of robotics, nano-technology, genetics, and artificial intelligence.²

But in so doing, this transformation will alter the very DNA of mankind, yielding an end result that is more hybrid than human. It again, like the rebellion in Genesis 6, will result in an altered version of God’s creation. It will be Satan’s final chess move – leading to his final demise. Although this may sound like laughable science fiction to many, it is critical for us to recognize that the transhumanist community actually is a quickly growing movement – and the transhumanist outcome will be an eventuality as technology continues to become more sophisticated.^{3 4}

But how will humanity get there? For one thing, a significant paradigm shift would be necessary to condition mankind to accept this new way of thinking. And interestingly, there is a popular belief system that appears to be paving the way for the acceptance of this new paradigm – that being the “ancient astronaut theory.” And what is the ancient astronaut theory? In a journal article entitled “Ancient Aliens or Demonic Deception?” Dr. Gary Gromacki nicely summarizes this theory as well as the popular television show that promotes it. He writes:

For the last three years the History Channel has televised a program called *Ancient Aliens*. The one-hour program features interviews with scientists, authors, and archeologists. The ancient alien theory posits that extraterrestrials with superior knowledge of science and engineering landed on earth thousands of years ago, taught early man about technology, and influenced ancient religions. Erich Von Daniken made the ancient alien theory popular in his best-selling book *Chariots of the Gods*, published in 1968. Giorgio Tsoukalos is the consulting producer of the History Channel’s *Ancient Aliens* and is one of its featured commentators in all three seasons.

Ancient alien theorists believe that life exists on other planets and that humans and extraterrestrials have crossed paths before. They point to two types of evidence to support their ideas. First, they point to ancient religious texts in which humans witness and interact with gods or other heavenly beings who descend from the sky (sometimes in spaceships) and who possess spectacular powers. Second, they point to huge stone structures such as Stonehenge, the ruins at Puma Punku, and the pyramids of Giza in Egypt and argue that early Stone Age man did not have the technology or ability to build these wonders of the world.⁵

So, the ancient astronaut theory looks at much of the same evidence we have within this study – but instead of concluding that fallen angels came to earth in antiquity and mated with human women producing

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hybrid Nephilim (as the Bible says), they conclude that these were actually advanced extraterrestrials. In fact, they even believe humanity was “seeded” here on this planet by these aliens, who then returned from time to time to accelerate our supposed evolution. A website sympathetic towards the ancient astronaut theory says the following in an article entitled, “Are Humans The Result Of Ancient Astronaut Engineering?”

Ancient Astronaut theories suggest that Extraterrestrials gods came from the stars and seeded life on Earth creating ‘modern man.’ Is it possible, as ancient astronaut theories suggest, that civilized man was created by beings, not from Earth? That they helped develop modern man? Is it possible that humans have been on Earth before history [is telling] us? ... Many of the ancient cultures speak of Sky Gods. The gods came from the heavens and created mankind. There are hundreds of creation texts around the world, and all of the ancient cultures talk about the stars gods who came to this planet and seeded life in the distant past, [helping] us develop in a civilized way. We have to take [into account] that alien genetic engineering offers a solution for the highly abrupt change in human DNA and offers an explanation for the sudden appearance of *Homo sapiens*.⁶

(In this quote, they without evidence, make the Darwinian assumption that human DNA has changed).

But why is this ancient astronaut theory so potentially dangerous? It’s dangerous because of the ultimate message that the ancient astronaut theorists wish to leave with us. Their ultimate message is this – “if extraterrestrials visited Earth in antiquity, seeded human life on this planet, and then returned at key times throughout history in order to accelerate our evolution, then we should embrace that same type of genetic and spiritual ‘upgrade’ when they return again in the not-too-distant future.” In other words, the end-game of the ancient astronaut theory, as promoted on *Ancient Aliens*, **provides the paradigm that opens the door to the transhumanist agenda.** It’s

laying the groundwork that will condition mankind to accept the final chess-move of the Serpent.

But how are other dominant world systems also preparing for this eventuality? As we close, we will focus on one of them – the Roman Catholic Church. Catholicism is one of the most powerful institutions on the planet, with its estimated **one billion followers.**⁷ And unbeknownst to many, the Roman Church is actively working to set the groundwork for conditioning its followers to receive the alien/transhumanist agenda.

In their book *Exo-Vaticana*, Cris Putnam and Tom Horn show evidence that clearly demonstrates how the Catholic Church is preparing their adherents to accept an “alien savior” – and it fits in perfectly with the false gospel of the ancient astronaut theorists. For instance, Kenneth J. Delano, a Catholic priest and astronomer wrote the following in an officially sanctioned Catholic book.

Our religious sensitivities ought not be shocked by the idea that the evolutionary history of the human body might be traced back ultimately to a primordial refuse heap left by visiting ETI [extraterrestrial intelligences] when Earth was young.⁸

In other words, Delano has opened the door of Catholic religious thought to accept the false gospel of ancient astronaut theory – that E.T.’s played a part in creating and then progressively engineering the so-called “evolution” of mankind in the prehistoric past. He continues:

No great theological difficulty should present itself if we discover that ETI played an important part in the formation of the human race.⁹

Vatican Jesuit astronomer and director of the Vatican Observatory (yes, the Vatican owns one of the most advanced astronomical observatories in the world!), Guy Consolmagno, has taken this even further, advocating for the possibility that extraterrestrials will possess deeper theological revelations about God than we do,

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opening the door to the idea that the E.T.'s will evangelize us! He writes:

Any aliens we find will learn and change from contact with us, just as we will learn and change from contact with them. It's inevitable. **And they'll be evangelizing us, too.**¹⁰

But it doesn't stop there. Key Vatican thought-leaders have long voiced their openness to the idea that Jesus, His gospel, and the events of His crucifixion may not represent definitive spiritual reality – there may be other even higher spiritual realities that these extraterrestrial beings could teach to us (or “evangelize” us with). Putnam and Horn write:

Father Domenico Grasso not only thought such beings would be ‘far ahead of us in science and related fields,’ but that their version of salvation might be based on a savior **other than Jesus ... even a messianic member of their own race.** These beings, closer to God than man (perhaps even unfallen), would possess superior theology that could ‘expand markedly’ our terrestrial understanding of redemption and knowledge of God...¹¹

They continue:

Such Catholic leaders believe these spiritually superior aliens may even have been created by God **with the future redemption of humanity in mind – beings who know their place in the eternal scheme of things to evangelize humans when the time is right.** This disturbing and potentially prophetic belief is partially based on theological arguments made during the 1800s by men such as Monsignor Januaris De Concilio, professor of theology at Immaculate Seminary in New Jersey, who believed “that the immense distance in intellect between human beings and the angels suggest that God would create intermediate species to fill in the gap, and these species would be ETI.” Monsignor Corrado Balducci (who during his life was the official

mouthpiece of the Roman Catholic Church concerning the reality of aliens) agreed with De Concilio, saying, “it is entirely credible that in the enormous distance between angels and humans, there could be found some middle stage – that is, beings with a body like ours but more elevated spiritually.”¹²

So, essentially, they are saying that when extraterrestrials arrive, we are obliged to listen to what they have to teach us. Since they are more elevated spiritually, they actually have deeper spiritual truths than what we know of from the Bible and from Jesus. In fact, they may even bring with them an alien savior of their own race who will transcend Jesus Christ and the message of the gospel. This is the kind of thing the Vatican has been laying the groundwork for – and even most Catholics are completely unaware of it.

But nothing sounds the alarm more than the following incredibly eye-opening quote by Christopher Corbally, the former Vatican Observatory vice director, in his article, “What if There Were Other Inhabited Worlds?” Corbally writes the following.

While Christ is the First and the Last Word (the Alpha and the Omega) spoken to humanity, **he is not necessarily the only word spoken to the universe ... For, the Word spoken to us does not seem to exclude an equivalent “Word” spoken to aliens.** They, too, could have had their “Logos-event”. Whatever that event might have been, **it does not have to be a repeated death-and-resurrection**, if we allow God more imagination than some religious thinkers seem to have had. For God, as omnipotent, is not restricted to one form of language, the human.¹³

So, like we said earlier, they are telling us that the Word of God could be superseded by an alien “word of God” – and it may have nothing to do with the resurrection of Jesus. They’re saying that if we just listen to the aliens, they will give us even deeper truths than what the Bible tells us!

Further yet, Putnam and Horn tell us of Father Giuseppe Tanzella-

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Nitti, an Opus Dei theologian of the Pontifical University of the Holy Cross in Rome. Writing in a paper for the Interdisciplinary Encyclopedia of Religion and Science website, he:

Explains just how **we could actually be evangelized during contact with “spiritual aliens,”** as every believer in God would, he argues, greet an extraterrestrial civilization as an extraordinary experience and would be inclined to respect the alien and recognize the common origin of our different species as being from the same Creator. According to Giuseppe, this contact by nonterrestrial intelligence would then offer new possibilities **“of better understanding the relationship between God and the whole of creation.”** Giuseppe states this would not **immediately** oblige the Christian “to renounce his own faith in God simply on the basis of the reception of new, unexpected information of a religious character from extraterrestrial civilizations,” but that such a renunciation could come soon after as new **“religious content”** originating from outside the earth is confirmed as reasonable and credible. “Once the trustworthiness of the information has been verified,” the believer would have to **“reconcile such new information with the truth that he or she already knows and believes** on the basis of revelation of the One and Triune God, **conducting a re-reading (of the Gospel) inclusive of the new data.”**¹⁴

And so, as astonishing as it may be, it is abundantly clear how the Vatican is preparing to fall in line with the Ancient Aliens narrative. Will this be the coming great deception of the end times that we’re warned about in scripture? Many Christians who are becoming more aware of these developments are starting to believe that it may very well be. An article on the Christian website *GotQuestions.org* summarizes our conclusions well. It includes the following quote.

We know that the events surrounding the end times, as described in the Bible, will include a powerful deception (Matthew 24:24). Recently, interest has been rising in the theory that this deception will

include alien beings from another planet. Odd as it may seem, this theory is entirely plausible from a Christian perspective. Although the Bible gives us no word about whether or not aliens exist – there is no inclusion of them in the creation account in Genesis, and no mention of them elsewhere – the Bible does tell us about visitors from another world – the spiritual world.

Could the end times include a similar alien deception? The Bible doesn't directly address the issue, but it is certainly plausible, for a variety of reasons. First, the Bible tells us that the world will unite under the power of the Antichrist. In order to achieve an agreement between all the world's religions, it would make sense for the "uniter" to come from an entirely new source – an extraterrestrial source. It is hard to imagine one religion becoming head of all the others, unless new, unearthly knowledge were the source of the appeal and power of the new "religion". This would be in keeping with past deceptions and would be a very effective way to deceive a large number of people.

Second, this deception could provide an answer to the problem of earth's origins. The scientific theory that the evolution of life on earth was spontaneously generated still has no answer for life's beginnings. There is evidence for a "big bang," but that still doesn't explain what caused the big bang to occur. If alien beings arrived and gave us an extraterrestrial explanation for life on earth, the origins of the world religions, and even the origins of our planet, it would be very persuasive.¹⁵

We will close out this chapter with a very revealing statement by the renowned UFO/alien abduction researcher and scientist Dr. Jacques Vallée, who is quoted in Dr. I.D.E. Thomas' book *The Omega Conspiracy*. Dr. Thomas starts out by saying:

Is it feasible that those entering our atmosphere today, under the guise of space-beings and traveling in mysterious space-vehicles, are these same demonic agencies? Is this the first phase of their planned return to conquer the Earth?

Jacques Vallée does not use biblical terminology, nor does he write

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from the standpoint of scripture; nonetheless, he comes surprisingly close to the conclusions of the Bible. He writes: “The experience of a close encounter with a UFO is a shattering physical and mental ordeal. The trauma has effects that go far beyond what the witnesses recall consciously. New types of behavior are conditioned, and new types of beliefs are promoted. The social, political, and religious consequences of the experience are enormous if they are considered, not in the days or weeks following the sighting, but over the timespan of a generation. Could it be that such effects are actually intended, through some process of social conditioning? Could it be that both the believers and the skeptics are being manipulated by what I jokingly call the Higher Intelligence Agency? Is the public being deceived and led to false conclusions by someone who is using the UFO witness to propagate revolutionary new ideas?”¹⁶

One of the ultimate conclusions Dr. Thomas makes after examining this subject in great detail is summed up in the following quote.

Two thousand years ago, the apostle Paul warned his readers of this very thing. He told them of the future appearance of Antichrist on the world scene and how his activities would be controlled and master-minded by Satan himself. Paul elaborated by saying that Antichrist’s coming would be characterized by “all kinds of counterfeit miracles, signs, and wonders, and in every sort of evil that deceives those who are perishing” (2 Thessalonians 2:9-10, NIV). This is the “social conditioning” in which these alien and demonic beings are engaged. It is to delude and deceive the human race.

In a similar vein, Christ had warned His followers: “If anyone says to you, ‘Look, here is the Christ!’ or, ‘Look, there he is!’ do not believe it. For false Christs and false prophets will appear and perform signs and miracles to deceive the elect – if that were possible” (Mark 13:21-22, NIV).

From their past record, we know that demonic beings have amazing power and are able to achieve impressive results. They have the gift both to appeal and to appall. ... All this is but a foretaste of

what lies ahead when these demonic hordes are unleashed in their full fury upon our planet. And adding to the grim reality is that possibility that it could happen in our lifetime. The biblical signs of the end are already being fulfilled, and this ultimate sign of demonic agencies trying to control and seduce the human race may be just around the corner.¹⁷

Although this is a fearful proposition to consider, it doesn't have to be. There is a way to escape all of it. That "way" is described to us in the Bible's New Testament through the apostles. Under the inspiration of the Holy Ghost, they preached the gospel of Jesus Christ. This gospel of Christ is the only way to receive salvation – and is based upon His crucifixion and resurrection, through which He poured out the gift of the Holy Ghost that is now available for all men to receive. It is only through this gospel that we not only receive salvation from eternal damnation, but also salvation to altogether avoid this coming time of Tribulation, in which Nephilim, the Genesis 6 sons of God, and likely other fallen angels will be terrorizing the inhabitants of Earth. Now is our time to prepare. Now is our time to take advantage of the free gift of salvation!

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CHAPTER 20

CONCLUSION

As we bring our study to a close, it would seem evident that the concept of fallen angels mating with human women (and animals) and producing hybrid offspring is a well-defined fact of scripture and history. The Biblical text, the supporting ancient extra-Biblical texts, and the early histories and traditions of ancient cultures worldwide all serve as pieces of evidence supporting this conclusion.

These offspring, called the Nephilim in the Hebrew text, were worshipped as gods by the ancient cultures of earth. These were the same beings that possessed the advanced technology of their fathers – the sons of God – and gave this knowledge to the ruling classes of ancient civilizations. These were the same beings deified in the ancient mythologies of the earliest civilizations.

Understanding these realities of the Bible is essential, especially in the present day in which we're now living. In the years to come, as true Spirit-filled Christians, we now, more than ever before, need to open our eyes to this subject matter and understand that deception regarding this information is and will be rampant in the last days. Many who have avoided confronting these difficult subjects will be led astray by the deception that will begin to manifest upon the earth.

As the ancient aliens theory continues to be promoted on popular

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television channels, more and more people will fall prey to the lie that “Jesus was an extraterrestrial” and that when these E.T.’s return, they will usher us into a utopian “golden age” and “bring about the next phase of our evolution.” Astonishingly, we have also seen how even prevailing religious institutions like the Roman Catholic Church are hurriedly preparing to align with this narrative.

Because the ancient alien promoters present very compelling and interesting evidence for their beliefs (especially to those uneducated in the Bible), many people coming to Christ will have questions about these things – questions that can only be correctly answered by having an understanding of the content we’ve covered in this study. If we, as Spirit-filled and supposedly Spirit-led Christians cannot answer their questions, they will then turn to the world for answers – and they will be given this ancient alien deception.

Similarly, the burgeoning UFO phenomenon and the mounting public pressure for government disclosure will bring about a paradigm-shift for the population of Earth when this information is finally released. How will these so-called “aliens” fit into our understanding of reality? The answer will be the ancient alien explanation. Only Christians who have an understanding of the Nephilim and the fallen sons of God will have a paradigm for understanding the true identity and nature of these nefarious so-called “space-travelers.”

The reality of the future is going to be more “sci-fi” than most of us are comfortable to admit. It will be a time when supernatural and paranormal activity will be routine. It will be a time of great deception. Clearly, this present-day world is setting itself up for the imminent intervention of God – the time period called the Day of the Lord. We are told about this intervention throughout the Bible, and its climaxing event – the Second Coming of Christ. At this time, Jesus Christ, the one true God will destroy the works of Satan and establish His Millennial Kingdom. This is the time period that involves the final judgment of the Nephilim and the fallen sons of God of Genesis 6 fame.

And so, we believe the content of this study has significance that goes far beyond the curiosity of those interested in peripheral Biblical

topics. Instead, this topic is central to understanding the cosmic battle that has been taking throughout the millennia – the battle that acts as the backbone theme of the scriptures, beginning in Genesis 3:15 and culminating in the final judgment of Satan and all of his fallen minions. It is only through understanding the identity of the Nephilim that we can understand the full depth of the Biblical narrative, while also being prepared to counteract the deception that will be rampant in the last days.

May God bless you, in Jesus's name!

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