

## Introduction to the book “Giants, DNA and the Bible”

In this research study, I would like to draw your attention to the topic of Neandertal Deoxyribonucleic Acid (DNA) and related matters from the perspective of God’s Word, the Bible. The inspiration for this book came to me as a student of genetics, when I was introduced to the notion that Neandertal DNA is different from human DNA. It started me on a quest that took me through a journey of a greater understanding of human and non-human life.

The Bible is the foundation for every human endeavor, spiritual, mental or physical. New scientific discoveries need to be evaluated in light of what is written in the Bible, God’s Holy Word.

No other book or document in the world is self-consistent with true and accurate information, made with symmetry and structural beauty. God, who is the author of the Bible, gave revelation to many writers throughout history. Once you understand that God is the sole author of the Bible, you’ve then taken the first and most important step in biblical study. It is vital to take into account that the original manuscripts of the Bible were perfect *at the time of revelation*, but have since been diluted through multiple revisions and versions.

My purpose in this book is to show that science—in this instance, molecular biology, is in harmony with the Word of God, and that it can shed new light on the accuracy and symmetry of the Holy Scriptures.

We can evaluate recent genetic, anthropological and astronomical discoveries, and behold their consistence with information revealed in scripture. True science will always confirm God’s truth, and indeed genetics, archaeology, astronomy, and microbiology among others, were initially inspired by the desire to better understand God, just read Mendel, Newton, and Pasteur, among others.

Many theologians have attempted to write authoritatively on this subject-- but I have decided to rely first and foremost on the Holy Scriptures, and to let the word of God, speak for itself, showing the facts of recent findings. Scripture is our only court of appeal. In the notes are some other secondary considerations.

“Ozone holes” will be also reviewed biblically (at page 147), but we start our book with the question: If Neandertals were living contemporaries of humans, does the Bible say something about them? (Bible version used: King James Version (KJV) unless otherwise noticed).

E. W. Bullinger wrote: “All this does not affect us, who experimentally know and enjoy our position in Christ – the Mystery! But surely, it concerns us to have a right understanding as to all that God has written for our learning” (Bullinger, E. W. *Things to Come*, 12(2):23, February 1906).

I left these notes with two fellow christians to review them, however they never came back to me, so, I better put this online for free for all people to evaluate the information here presented, to correct it, update it, and improve it.

In Christ,

Fernando Castro-Chavez.  
Houston, September 2003.

# *Giants, DNA and the Bible*

## Index

Introduction	1
Index	2
Chapter 1. Biblical accounts of strange and tall groups of people	3
References and Notes on Chapter 1	6
Chapter 2. Biblical accounts of strange and tall individuals	19
References and Notes on Chapter 2	22
Chapter 3. The Generations of Noah	31
Notes and References for Chapter 3	36
Chapter 4. The Canaanite tribes	48
Notes and References for Chapter 4	53
Chapter 5. They Shall not Rise	67
Notes and References for Chapter 5	71
Chapter 6. Neandertals were living side by side with humans	74
Notes and References for Chapter 6	78
Chapter 7. The two seeds	93
Notes and References for Chapter 7	101
Chapter 8. The Sons of God (The “ <i>Bene ha-Elohim</i> ”)	116
References and Notes on Chapter 8	119
Chapter 9. The Angels that left their own habitation	129
Note on Chapter 9	131
Chapter 10. The Angels that sinned as described in 2 Peter	133
Note on Chapter 10	135
Chapter 11. The Spirits in Prison as described in 1 Peter	137
Notes and Commentaries on Chapter 11	139
Chapter 12. The prison of the Abyss	143
Commentaries and Notes for Chapter 12	147
Chapter 13. Canaanites in Prehispanic America	151
References and Notes on Chapter 13	159
Chapter 14. Spiritual Beings Being Manifested on Earth	165
Note on Chapter 14	174
Chapter 15. Conclusion	175
Commentaries and Notes for Chapter 14	176

*“We know not how many got away  
to other countries to escape the general destruction.  
If this were recognized it would go far  
to solve many problems connected with Anthropology.”*

**Ethelbert W. Bullinger.**  
***The Companion Bible, 1922.***

## SKULLS OF GIANTS AND THEIR DNA

### Chapter 1

#### **Biblical accounts of strange and tall groups of people.**

The earliest reference in the Bible of strange people, is found in Genesis 6:4. “...there were *giants* in the earth in those days” The English word “*giants*” is the Hebrew word *Nephlim*, which can be translated also as “*the fallen ones* ( **1-a** ),” that full expression can be translated as: “there were *fallen ones* in the earth in those days”.

The word *Nephlim* does not denote tall people, it talks rather of a moral character of wickedness. Their presence on earth was an ever increasing “wickedness ( **2-a** )” (Gen. 6:5) therefore, as we will see later, “they shall not rise” (they are not eligible for resurrection), they are “*the fallen ones*” from the beginning. However, the second Biblical usage of the word *Nephlim* is directly connected, not only with wicked men, but also to abnormally tall people, as we will see.

But why were the words *Nephlim* and *Nephilim* translated as “giants”?

The first usage of the Hebrew word “*Nephilim*” was translated as “*gigantes*” in the Greek of the Septuagint (LXX), or as “*giants*” in English, which literally means “*earth-born*” ( **3-a** ). We must seek out its Biblical use by looking at other scriptures in the Bible that contain the word “*Nephilim*.” Such scripture can be found in Numbers 13:33, where it is recorded what twelve Israelite spies saw during their reconnaissance of the Cannanites,

“there we saw the giants (*Nephilim*, “*fallen ones*”), the sons of Anak, *which come* of the giants (*Nephlim*, “*fallen ones*”): and we were in our own sight as grasshoppers, and so we were in their sight”.

If they were in their own sight “as grasshoppers” when compared with such tall people, then those tall people were accurately translated with the word “giants” in the books of Numbers and Genesis. By looking at other scriptural uses of this word, we see its meaning more clearly. Complementary information can be seen in the following scriptures: Deut.1:28, where it says that,

“our brethren have discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there,”

Deut. 9:2,

“A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!”

In this Biblical context, we can see that the *Nephlim* are identical to the *Anakims*, the children (descendants) of Anak ( **4-a** ).

In Nm. 13:28 we can see that the spies define the people of that land as strong, and their city walls very great. These people are also referred in Nm. 13:32,

“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.”

Here, ten of the twelve spies were saying that “all the people” that they saw were “men of a great stature,” and because of that report, the rest of the Israelites fell in unbelief against the Word of God, even though they were foretold that no matter how difficult the situation seemed, they would overcome the enemy. Israel did not believe God’s promise, therefore, their unbelief caused them to stay in the desert for forty years, until that unbelieving generation had passed away. Two of the twelve spies, Caleb and Joshua, were the only ones that believed the promise of God, and were rewarded by being permitted to enter the promised land. If the nation of Israel had believed what God told them, instead of listening to the ten spies’ fearful report, they would have been in the promised land just after the first year of their departure from Egypt!

There are scriptures that describe other groups of people associated or related to the Anakims, also related to the *Nephilim*. These people are known as the *Rephaim*, or “*fearful ones* ( **5-a** ),” and can be found in Deut.2:10-12,

“The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; Which also were accounted giants (*Rephaim*), as the Anakims; but the Moabites call them Emims. The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.”

This is also indicated in Deut.2:20-23,

“That also was accounted a land of giants (*Rephaim*): giants (*Rephaim*) dwelt therein in old time; and the Ammonites call them Zamzummims; A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day: And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.”

We now have four names to search. These have been identified with the Anakim, which are defined also as *Nephilim* or *Rephaim*. Other groups in the same category as the Anakim are: Horims ( **6-a** ), Emims ( **7-a** ), Zamzummims ( **8-a** ) and Avims ( **9-a** ).

This verse links the Amorites with the four previous groups:

“I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess *it*, and contend with him in battle” (Deut.2:24).

Amos 2:9 also links the Amorites to the other “different” types of people,

“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.”

Now we can understand what is said in:

“(The Israelites)...took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city” (Deut.2:34).

The reason why they left none to remain, will be seen later, when we take into account spiritual and genetic factors, showing why it was so important to God to have Israel “utterly destroy” a **people**. Even if those words sound harsh, to utterly destroy “the women, and the little ones.” Why, according to God, who is all love, was it necessary to act in this way for the good of the same humanity that He Himself made? “This is difficult to justify without the insight of a 'gene pool' problem from the remaining Nephilim, Rephaim, etc., which seems to illuminate the difficulty” (Chuck Missler). “Their mothers possibly could be human, or their fathers, but certainly not both. The Old Testament demonstrates God ordering his people to kill every man, women, and CHILD of the Nephilim tribes whilst the New Testament clearly says that anybody who harms a child would be better off if he had never been born; thus, indicating that the Nephilim "children" mentioned in the O.T. were not human” (Patrick Casanova, *Paraclete Forum Online* posting on November 22, 2001, *Re: The sons of God and the daughters of men*).

Regarding these same people, we have earlier scriptures informing us of their rebellion against King Chedorlaomer,

“in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim (A city inhabited by the Rephaim, sacked by Chedorlaomer in the time of Abraham), and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, And the Horites in their mount Seir, unto Elparan, which *is* by the wilderness. And they returned, and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar” (Gen 14:5-7).

Then, king Chedorlaomer and his three other confederates went against five other kings: “Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar” (Gen 14:2).

The kings of Sodom ( **10-a** ), Gomorrah ( **11-a** ), Admah ( **12-a** ), Zeboiim ( **13-a** ), and Bela (which is Zoar ( **14-a** )) are fighting on the same side of the Rephaims, as were the Zuzims ( **8-a** , that are the Zamzummims), Emims (again), Horites (that are the Horims), Amalekites ( **15-a** ) and Amorites ( **16-a** ). The Anakim and the Avim are also as *Rephaim* (the section on “the Canaanites,” will give added detail).

The word *Rephaim* is also translated in other scriptures as “*deceased*,” making reference to them as already dead, as they are “*fallen ones*,” even if they were alive, they were referred to as “dead” in God’s eyes. It is written in Isaiah 26:14,

“They are dead, they are deceased [here the original reads: “they are *Rephaim*”], they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish” (further details in the section entitled “*they shall not rise*”).

The *Rephaim* have no part in the final and dual fate of humanity. That is, those who will be raised to life eternal, and those who will be raised in judgement only to suffer the second death.

The destiny of the Nephilim (sons of darkness), as well as of those people who take up their ways (cast their lot with them) is destruction,

"What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction" (Rom. 9:22).

All humans who come from Adam (the genuine “human race”, the “sons of man”) have the free option of salvation, unless they commit the sin that cannot be forgiven, because God wants,

"... all men to be saved, and to come unto the knowledge of the Truth" (1 Tim. 2:4).

Committing the unpardonable sin comes as a choice to reject the Grace and gift of God. There will be no reconciliation or resurrection for the Nephilim *because they are not of him*, while humans that have followed the ways of the Nephilim will experience the second death,

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14,15).

## REFERENCES AND NOTES ON CHAPTER 1:

**1-a.** *Nephilim* = “fallen ones” (from *Naphal*, to fall) *The Companion Bible*, Great Britain, Kregel Publications, originally published in 1922 (Bullinger, E., W. (Ethelbert William), 1837-1913), Appendix 25. *Nephilim* = “fallen ones, fellers” (Gen. 6:4, Nm. 13:33 (twice)), Young, Robert, *Analytical Concordance to the Bible*, Wm, B. Eerdmans Publishing Co., 1980, Grand Rapids, Mich., p. 389 (originally published in 1879).

"giants" = Strong's number 5303 = "*nef-eel*" = “bully” or “tyrant”.

What these beings were can be gathered only from Scripture. They were evidently great in size, as well as great in wickedness. They were superhuman, abnormal beings; and their destruction was necessary for the preservation of the human race, and for the faithfulness of Jehovah's Word (Genesis 3:15). This was why the Flood was brought "upon the world of the ungodly" (2Peter 2:5) as prophesied by Enoch (Jude 14). After the Flood, there was a second intrusion of these fallen angels, evidently smaller in number and more limited in area, for they were for the most part confined to Canaan. It was for the destruction of these, that the sword of Israel was necessary, as the Flood had been before. As to the date of this second intrusion, it was evidently soon after it became known that the seed was to come through Abraham; for, when he came out from Haran (Genesis 12:6) and entered Canaan, the significant fact is stated: "The Canaanite was then (that is to say, *already*) in the land" *The Companion Bible*, Appendix 25.

*“They represent an attempt on the part of demonic powers to derail the divine program of bringing a Redeemer into the world through the human race”* (Ray Stedman).

Alexander Hislop, in his book “The Two Babylons” wrote: “Centaurus is represented as having been taken up to heaven (Dymock, “*Ixion*”), that is, as having been highly exalted through special favour of heaven; then, in that state of exaltation, he is said to have fallen in love with *Nephele*, who passed under the name of Juno, the “Queen of Heaven.” The story here is intentionally confused, to mystify the vulgar, and the order of events seems changed, which can easily be accounted for. As *Nephele* in Greek signifies “a cloud,” so the offspring of Centaurus are said to have been produced by a “cloud.” But *Nephele*, in the language of the country where the fable was originally framed, signified “A fallen woman,” and it is from that “fallen woman,” therefore, that the Centaurs are really said to have sprung. *Nephele* was used, even in Greece, as the name of a woman, the *degraded* wife of Athamas being so called (Smith's, *Class. Dict.*, “Athamas”) Centaurus, for his presumption and pride, was smitten with lightning by the supreme God, and cast down to hell, *Tartarus* (Dymock, “*Ixion*”).”

“According to the “Descent of Ishtar” and other Sumero-Akkadian texts, the Annunaki are ruling gods in The Netherworld. Add to this the Sumero-Akkadian reptilian sculptures of the Annunaki” (Heiser, M. S., The Divine Council, *Online* edition).

The Israelites were guided by the five senses [sight being one of the senses] only and not by the promise of God, “the people that WE SAW in it are men of great stature. And there WE SAW the giants (Heb. *Nephilim*. See Gen. 6, (within) the Canaanitish nations); and we were in OUR OWN SIGHT as grasshoppers, and so we were in THEIR SIGHT (Num. 13:32,33)”. Compare the believing of Rahab, “For WE HAVE HEARD how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side of Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as WE HAD HEARD *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath (Josh 2:10,11)”.

Nephilim, giants, “violent”, or “causing to fall” (Genesis 6:4); these were the violent tyrants of those days, those who fell upon others. The word may also be derived from a root signifying “wonder,” and hence “monsters” or “prodigies.” In Numbers 13:33 this name is given to a Canaanitish tribe, a race of large stature, “the sons of Anak.” The Revised Version, in these passages, simply transliterates the original, and reads “Nephilim,” translating however the Hebrew gibborim, in Genesis 6:4 as “mighty men” (Easton, M.G., 1897, *Illustrated Bible Dictionary*, 3<sup>rd</sup> Edition, published by Thomas Nelson).

In Nm. 13:33 in Hebrew we read as follows: “NEPHILIM BENI ANAKIM NEPHLIM” – “Nephilim, sons of Anakim Nephlim”. Only one minor letter, an “i” in English between the “P” and the “H”, which corresponds to a small upper “yod” in Hebrew, between the letters “lamed” and “peh” differentiates two words (Nephlim and Nephilim), something easy to escape our eyes. The meaning of the second word, the word “NEPHLIM” (having only one “yod”) is “beings fallen”. We find this meaning of the word in many Jewish traditions: in the Talmud Babylonian, in the Book of Zohar (*Kabbalah*), in the commentaries of Rashi, etc. “NEPHLIM” became manlike beings of great size. “NEPHILIM”, is only used once in the Bible (in Nm. 13:33), translated as *Giant*, and refers to the offspring of the “NEPHLIM”, “the fallen ones”. Anak, of the Nephlim conceived Nephilim in the days of Moses (Nm. 13:33). The offsprings were also men of great size and therefore, were called also *giants*.

We find the word NEPHLIM (one “yod”), twice: in Genesis 6, 4 and in Nm. 13:33, while the word NEPHILIM (with two “yods”) as we have said, is present only in Nm. 13:33. The two different words have been taken as if being one and the same word by all Bible Scholars, but even the context of Nm. 13:33 shows a clear difference between each of them. The 12 spies sent by Moses to investigate the Land reported: “the land... surely it floweth with milk and honey; and this *is* the fruit of it (a branch with one cluster of grapes, and they bare it between two upon a staff; and of the pomegranates, and of the figs)” (Nm. 13:27, 23-24, 26), “Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there... they *are* stronger than we” (Nm. 13:28, 31b), “...The land... a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature” (Nm. 13:32). “...We saw the giants (Nephilim), the sons of Anak, *which come* of the giants (*fallen ones*, Nephlim): and we were in our own sight as grasshoppers, and so we were in their sight” (Nm. 13:33,).

The Jewish Publishing Society translation (1996) of Genesis 6:4a is: “The Nephilim were in the earth in those days, and also after that...”; and of Nm. 13:33a “And there we saw the Nephilim, the sons of Anak, who come of the Nephilim...”, here the two different Hebrew words were transliterated with one and the same word: "Nephilim". The first word in Nm. 13:33 should be transliterated as "NEPHILIM", referring to the progeny itself, and the second as "NEPHLIM", referring to the progenitors of the NEPHILIM.” The Hebrew text reads in Genesis 6:4: "HA-NEPHLIM HAYU BA'ARETS BAIAMIM HAHAM VEGAM AHAREI-KEN" – “Nephlim there were in the earth in days those and also after that (As Well As Later, Rotherham)”. Anakim is another word or epithet for the “Nephlim”.

All of that suggests that the sons of God were the fathers of the Nephlim, if not the Nephlim themselves, and that the Nephlim, were the progenitors of the Anakim, and the Anakim of the Nephilim. So, the Nephlim and the Nephilim are not the same, they were highly similar, but not identical. The Anakim may have been one branch of the Nephlim, being the Rephaim another, etc.

Michael S. Heiser studied (in “The word "Nephilim" is formed / spelled TWO ways in the Old Testament Hebrew text”, *Online* edition) that “around the 6<sup>th</sup> century BC, Hebrew began to use certain CONSONANTS for vowel sounds... Among these... was the letter “yod”... The reason for this development was the preservation of correct pronunciation. Such "double duty" consonant-vowels are called *matres lectiones* (Latin for "mothers of reading" (consonant-vowels) – they were to guide the reader into correct reading / pronunciation). These letters preserved permanently LONG vowel sounds (in Hebrew, long “i”...)... AS A RESULT of this scribal spelling clue, we can do two things: 1) Weed out incorrect spelling alternatives – and the "root words" that go with them; and 2) Deduce the root words that may legitimately be behind "nephilim".

For Nephlim (with one “yod”) in Hebrew we have two options:

1) "those who fall upon" [the daughters of men]... "NEPHLIM" without the middle "yod"... [then] the consonants would be pointed (*i.e.*, spelled with vowels... little dots) as what Hebrew grammar calls “a *Qal* plural participle”, like this: “Nophelim”;

2) Some argue for a passive meaning, "those who are fallen (through some circumstance).” A passive verb is a verb that denotes the subject of the verb is acted UPON by an outside force. In Hebrew, if this were the meaning, the word would have to be pointed as “a *Qal* passive participle”, constructed like this: (“Nephulim”) (but this adds a letter not in the original text – the “vav). The verdict, then, is that this meaning cannot be the meaning of Nephilim (in Hebrew). This meaning IS POSSIBLE, though, if the root word is NOT Hebrew, but Aramaic.



For Nephilim (with two “yods”) in Aramaic we have two options:

1. You could have a Naphal root, and the spelling would be "nephilin" – the "n" ending is the standard plural ending in Aramaic nouns (Aramaic was the language spoken in Babylon, where Israel was exiled in the 6<sup>th</sup> century BC– the SAME century in which the *matres lectiones* begin to appear). When Aramaic words were carried into the Hebrew Bible by those who wrote or edited the final form of the Hebrew Bible, the proper Hebrew "m" plural was substituted for the Aramaic "n" to "convert" the form to proper Hebrew (see any good reference grammar here; e.g., Jouon-Muraoka, *A Grammar of Biblical Hebrew*, vol. 1, p. 271; and Gesenius's *Hebrew Grammar*, ed. Kautsch, p. 242). Once this word was incorporated into the Hebrew Bible and the above ending change affected, we have “nephilim” – the exact form we find in the Hebrew Bible at Numbers 13:33. If Aramaic "naphal" is the correct root behind "nephilim," then the ONLY thing this spelling can mean is "those who fell / were fallen." The reason for this narrowness is that the spelling reflects the Aramaic passive “*Pe-il*” participle. This meaning is discussed by rabbis – that these offspring of the Genesis 6 cohabitation between human women and the sons of God were "spiritually fallen" (evil).

2. The spelling “nephilim” is also the plural for "giants". Once this word was incorporated into the Hebrew Bible, the above ending change (-m for -n) would also have taken place, producing “nephilim” - again the exact form we find in the Hebrew Bible at Numbers 13:33 [that] clearly establishes the “Nephilim” were in fact giants)... BOTH meanings work in tandem – the GIANTS produced by the cohabitation were EVIL / "FALLEN"],” and also “the Aramaic root of nephilim (which is nephila') shows up in an Aramaic translation of the book of Job discovered at Qumran. The word is used to translate "Orion" (the giant - what else?)... the Dead Sea Scrolls are a lot older than Rashi (a 12th Century Jewish commentary)” (Heiser, M. S., “E. P.: Clueless but Courageous”, *Online posting*)

Some untidy writers confound the “Nephilim” with the “sons of God”, and even with God the creator himself! Then, in their untidiness, those writers attribute to the “Nephilim” the creation of Adam, without distinguishing that the Nephilim (*i.e.*, the Neandertal) were a different breed clearly distinguishable from Adam (as their DNA clearly shows), an evil and fallen product (fallen from the very beginning, without any possibilities of redemption or resurrection, as Isaiah 26 clearly declares), a fallen product of the “sons of God”. Neither the Nephilim, nor the Anakim were God the creator himself. One of such writers even commits the blasphemy of saying that God is the same as the violent and covetous “gods” of Sumerian heathen paganism. However, the Bible warns us beforehand of “Jewish fables” (Tit 1:14), of “profane and old wives' fables” (1Tim 4:7), of “cunningly devised fables” (2Pet 1:16), and of people that will “turn away *their* ears from the truth... unto fables (*myths*)” (2Tim 4:4), so “neither give heed to fables... which minister questions, rather than godly edifying which is in faith” (1Tim 1:4), because such writers “professing themselves to be wise... became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man (ther “flesh and blood creators”)... Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen” (Rom 1:22-23a, 25), “But though we, or an angel from heaven, preach any other gospel... let him be accursed” (Galatians 1:8)”.

“The etymology of Nephilim...first, may derive from the *niphal* of the verb *pala*, meaning "to be extraordinary," *i.e.*, "extraordinary men." Second, it may be derived from the verb *naphal*, "to fall," in one of the following senses: (1) the "fallen ones" - from heaven, *i.e.*, supernatural beings [Note: “as Agrest suggested”]; (2) morally "fallen men"; (3) "those who fall upon," in the sense of invaders or hostile, violent men; (4) "those who fell by" the sword (cf. Ezk. 32:20f.); (5) "unnaturally begotten men" or bastards (from cf. nepel, "abortion" or "miscarriage”)”, *The International Standard Bible*

*Encyclopedia*, vol. 3, pp. 518-519. “Aquila, rendered *Nephilim* as *epiptontev* = “they who fall upon,” and Symmachus, *biaioi* = “powerful,” *Leopold's Exposition of Genesis*.”

“The Journal of Christopher Columbus, tr. by C. R. Markham (London, 1893)-October 14th, 1892: “They (the natives) asked us if we had come from heaven. One old man came into the boat . . . to come and see the men who had come from heaven.”

**2-a.** Regarding that “wickedness,” the next notes are significant: What happened before the flood was a foreshadowing of that outbreak of spiritual wickedness which will give character to the apostasy of the last days (It will be a state of things which will necessitate the intervention of God in judgment; it cannot be allowed to continue any more than the antediluvian state of things could be suffered [allowed] to continue). Men will get an unnatural, or perhaps one might say a supernatural, greatness in the days of the apostasy. The beast and the antichrist will be indeed men of renown, heroes in man’s eyes. But I believe the source of their being will be outside man; [outside the realm of mankind] wicked spirits who have been in the heavenlies—fallen angels—will endow them with their wonderful powers... that man would never have had naturally,” Coates, C. A., *An Outline of the Book of Genesis*, pp. 57 ff, in: *Eclectic Notes (ENT), Anthology of Commentaries*, Oct. 2001, compiled by J. Greenhalgh, Manchester, UK.

“The contact with the rebel angels, in the days of Noah... contributed to rampant paganism, rebellion, violence and occultism... Ceremonies and festivals honoring the “fallen angels pretending to be gods” have been preserved by being absorbed by institutionalised paganism” (Warren, Christopher C., *The Nephilim*, 2000, The New Covenant Church of God, Arvika, Sweden, *Online* edition): “Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens... in the time of their visitation they shall perish” (Jer 10:11, 15b; Jer 1:16, 7:6,9,18, 13:10, 16:11,13, 19:4, 13, 22:9, 25:6, 32:29, 35:15, 44:3,5,8,15-19, Hos 3:1); “Thou shalt have (worship) no (none) other gods before me” (Ex 20:3, Deut 5:7, Ex 34:14); “and make no mention of the name of other gods, neither let it be heard out of thy mouth” (Ex 23:13); “Ye shall not go after other gods, of the gods of the people which *are* round about you” (Deut 6:14, 7:4, 8:19, 11:28, 13:2,13, 28:14,36,64, 29:26, 30:17, 31:18,20, Josh 23:16, 24:2,14-16, Judg 2:12-13,17,19, 10:13, 1Sam 8:8, 26:19, 1Kgs 9:6,9, 11:4-8,10, 14:9, 2Kgs 5:17, 17:7,35,37-38, 22:17, 2Chr 7:19,22, 28:25, 34:25, Pss 16:4); “Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them” (Deut 11:16); “...serve other gods... of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth; Thou shalt not consent...” (Deut 13:6-8); “And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded” (Deut 17:3); “But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die” (Deut 18:20); “...there is no other God that can deliver after this sort” (Dan 3:29b); “...an idol *is* nothing in the world, and that *there is* none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him” (1Cor 8:4b-6)

On “host of heaven”: “We are told not to worship the heavenly host, and God is declared “The Lord of Hosts” over 200 times in the Bible. Unfortunately, modern theology almost always interprets the phrase “heavenly host” or “host of heaven” to mean the stars, planets, etc. (“array” or “starry hosts,” in NIV), unless the context makes it absolutely unavoidable to do so”; ““I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left...” “And there came forth a spirit, and stood before the Lord, and said... ” (1 Kings 22:19-22; 2 Chron. 18:18)” Guy Malone says:

“This is the exact same word as in all references in this list, and cannot be mistaken here as "starry arrays" or "heavenly bodies," considering they stand around the throne and one of them answers the Lord's question to them (see also Job 1:6). Why would the exact same phrase be rendered so differently in other verses? The context makes it possible in some verses to imply stars, etc, but there are better, more clear words, in Hebrew for "stars" and "constellations" if that is what the writer truly meant”, and also “In this age, there is not a strong understanding of the Biblical mandate to NOT worship the heavenly hosts, therefore many today are being deceived into receiving false spiritual doctrines from wicked heavenly hosts”; ““all the host of heaven" could infer yet another category - angelic hosts occupying the heavenly realms”; ““Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee" (Nehemiah 9:6)”, “The second half of the Nehemiah verse cannot be rendered "stars," as worship is an act of will”; ““And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest and on earth peace, goodwill toward men" (Luke 2:13)”; “Then God turned, and gave them up to worship the host of heaven..." (Acts 7:42)”. “So what is the "seeming cardinal rule" of modern interpretation? "If hosts probably means "good angels," then it definitely means angels. If hosts might mean "bad angels" - then it means heavenly bodies!" Sadly, modern translations, Bible dictionaries, seminaries and theology are still dominated by the faulty Sons of Seth explanation of Genesis 6 (introduced 4-500 AD). A modern understanding of the many references to angelic activity expressed in the Bible has been stolen from us. And because the church remains silent on these topics, a great number of New Age teachers and ufo cults have risen to fill the void... modern theology is locked into a 1500 year-old tradition of whitewashing the scriptural reality of wicked angelic hosts”; “by definition host specifically implies a military grouping: the very title, "The Lord of Hosts" (Strong's 6635: "a mass of persons or things especially organized for war, an army") is robbed of its majesty if angelic hosts (serving Him or not) are not ascribed to the meaning of the word. If ALL of the above passages are assumed to also have angelic connotation, their meaning is only expanded (but not innappropriately), and more glory given to God. But their meaning (and God's dominion) are actually diminished by "limiting" their meaning to celestial bodies. It would not hurt to leave them rendered simply "host of heaven" rather than dogmatically making the decision for us by over-interpreting them. This serves only to prevent personal study and revelation, and ultimately prevents effective Biblical teaching and ministry to the millions world-wide currently being contacted by these wicked hosts”: ““And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth" (Isaiah 24:21)” (Malone, G., *The Host of Heaven*, *Online* edition).

**3-a.** *Giant* = “earth born,” *American Tract Society Bible Dictionary*, New York, *American Tract society*, 1859 (Rand, W. W. (William Wilberforce), 1816-1909, ed.). *Giant* = “earthborn,” Darby, John Nelson (1800-1882) *Notes and Comments in 7 volumes*, Vol. 1, p. 76 ff. In: *Eclectic Notes* (full ref. in **2-a**).

“It was doubtless the mention of the great stature of these men, together with the Septuagint rendering “gigantes,” that suggested our translation “giants.” The roots of the Greek “gigas” have, however, no reference to great stature, but point to something very different. The word is merely another form of “geegenees”: it signifies “earth-born,” and was used of the Titans, or sons of Heaven and Earth—Coelus and Terra—because, though superior to the human race, they were, nevertheless, of partly terrestrial origin” (G.H. Pember, *The Days of Noah*, Extract from “*Earth's Earliest Ages*”, 1975 edition, *Kregel*, Ch. 8 & 9, pp. 127-148).

Michael S. Heiser provides the next observations: “The ancient Greek version has the divine beings who commit this crime (Gen 6:1-4) as “the Titans.”The Greek word for “Titan” [Nephlim] is “*Titanos*”.

“*Titanos*,” however, has a homonym in Greek – a word spelled in exactly the same way, but with a different meaning (like English, “lead” [noun] and “lead”[verb]). The other “*Titanos*” in Greek means “gray, whitish, chalky gray”. “*Titanoomai*” means “to be whitened or plastered”, and “*Titanos*” (also “*Tetanos*”) means “a white earth”, prob. Gypsum; also chalk, lime (a cause of insanity), tetanos = galbanus, also “marble-scrappings” (Perh. From the Thessalian place-name “*Titanos*”), etc. [*Liddell-Scott Greek Lexicon* (pp. 1798-1799)]

The Titans’ offspring (the counterpart to the biblical Nephilim / giants) were also referred to as “Titans” and tyrants (the Greek word here would be “*Teitan*,” translated “tyrant”). Irenaeus of Lyons (c. 130-202), in *Adversus haereses* (Against Heresies), Book V, Chapter 30.3 wrote regarding the Antichrist and his Number (666): “*Teitan*... (TEITAN, the first syllable being written with the two Greek vowels e and i)... has in itself the predicted number, and is composed of six letters, each syllable containing three letters; and [the word itself] is ancient, and removed from ordinary use; for among our kings we find none bearing this name... nor have any of the idols which are worshipped in public among the Greeks and barbarians this appellation. Among many persons, too, this name is accounted divine... This word, too, contains a certain outward appearance of vengeance, and of one inflicting merited punishment because he (Antichrist) pretends that he vindicates the oppressed. And besides this, it is an ancient name, one worthy of credit, of royal dignity, and still further, a name belonging to a tyrant... We will not, however, incur the risk of pronouncing positively as to the name of Antichrist... 4. ...we may avoid him, being aware who he is...” [The Numerical Value of Greek Letters – “*Teitan*”=666: T = 300, E = 5, I = 10, T = 300, A = 1, N = 50, TOTAL = 666 (Source = The History of Mathematics, D. E. Smith, University of Chicago Press), Heiser, M. S., Titans, Irenaeus, *Online* edition]. This is also echoed in “The Extant Works And Fragments Of Hippolytus. Part II.--Dogmatical And Historical. Treatise, On Christ And Antichrist. 50; and in the “Commentary On The Apocalypse Of The Blessed John, From The Thirteenth Chapter. 18”, by Victorinus who says,“...which name if you wish to turn into Latin, it is understood by the antiphrase DICLUX , which letters are reckoned in this manner: since D figures five hundred, I one, C a hundred, L fifty, V five, X ten,--which by the reckoning up of the letters makes similarly six hundred and sixty-six”, and also, “13. "And he shall make fire come down from heaven in the sight of men." Yes (as I also have said), in the sight of men. Magicians do these things, by the aid of the apostate angels, even to this day. He shall cause also that a golden image of Antichrist shall be placed in the temple at Jerusalem, and that the apostate angel should enter, and thence utter voices and oracles”, this last in “*Antenicene Fathers*” (3<sup>rd</sup> & 4<sup>th</sup> Centuries), Vol. VII.

**4-a.** *Anak* = “giant, long-necked,” Son of Arba, an ancestor of the Anakim (Nm. 13:22,28,33; Deut. 9:2; Josh. 15:13,14 (twice), 21:11; Judg. 1:20). *Anakims* = “giants,” Descendants of Arba, one of the descendants of Heth (Gen. 23:3), who, seven years before the building of Zoar in Egypt (Gen. 23:2; Nm. 13:22; Josh. 15:13,54), built Hebron, which was hence called Kiriath-arba (Kirjath-Arba, “tetropolis”, i.e. “the city of Arba,” “the metropolis of the Anakim”, so LXX; AV makes the numeral “arba”, “four”, into a personal name, also known as “Hebron, “confederacy”, The highest town in Palestine, 3,040 feet above the level of the Mediterranean, 19 miles SSW of Jerusalem... in his [Abraham’s] days the resident population were the “sons of Heth” (Hittites), from whom Abraham brought the field of Machpelah with its cave to be a family burying-ground (Gn. 23)...The twelve spies [sent by Moses] to report on the land of Canaan [the promised land] explored the region of Hebron; at that time it was populated by the “children of Anak” (Nu. 13:22, 28, 33)... Hebron itself and the surrounding territory were conquered from the Anakim by Caleb and given to him as a family possession...” F. F. Bruce, *The New Bible Dictionary*, Douglas, J. D. (ed.), Wm. B. Eerdmans Publishing Co., 1962, Grand Rapids, Mich., pp. 516-517.

Anak, his [Arba's] son (Josh. 15:13), had three leading, distinguished descendants [in Hebron] in the days of Moses and Joshua, B.C. 1490 (Nm. 13:22) [Josh. 15:14], whose names were Ahiman, Sheshai, and Talmai, in whose presence the Israelites reckoned themselves only as grasshoppers (Nm. 13:28,33); this greatly disheartened Israel (Deut. 1:28); the Anakim were like the Emim, who were great, and many, and tall, but were dispossessed by Moab (Deut. 2:10,11,21)...and Joshua cut them off from the mountains, and from Hebron, Debir, and Anab, so that only a few were left in Gaza, Gath, and Ashdod, cities of the Philistines (Josh. 11:21,22); they had great and fenced cities, the chief of which was Hebron...which city was afterwards assigned to the Kohathites for a possession (Josh. 21:11). The tribe [Anakims] lost its separate existence among the Philistines (Deut. 1:28, 2:10,11,21, 9:2; Josh. 11:21,22, 14:12,15), Young's, p. 35 (full ref. in **1-a**).

The Anakim, descendants of an eponymous ancestor Anak, were among the pre-Israelite inhabitants of Palestine. The name Anak occurs without the article only in Nu. 13:33 and Deut. 9:2, but elsewhere it appears in the form [of] "the Anak" ("ha anak"), where it is presumably to be taken as the collective, equivalent to Anakim. The stature and formidable nature of the Anakim was almost proverbial, for they were taken as a standard for comparison to stress the size of such other peoples as the Emim (Deut. 2:10) and the Rephaim (Deut. 2:21), and there was a saying, "who can stand before the sons of Anak?" (see Deut. 9:2)... [In] Deut. 1:28; The LXX renders "anakim" by "gigantes"...they are, as some scholars hold, among the peoples mentioned in the Egyptian 18<sup>th</sup>-century B.C. execration texts. Kohler-Baumgartner, *Lexicon in Veteris Testamenti Libros*, 1953, p. 722; *Ancient Near Eastern Texts* (J. B. Pritchard), 1950, p. 328. quoted by T. C. Mitchell, The British Museum. In: *The New Bible Dictionary*, Douglas, J. D. (ed.), *Wm. B. Eerdmans Publishing Co.*, 1962, Grand Rapids, Mich., pp. 34-35.

Anakim were a Cushite tribe of the same race as the Philistines and the Egyptian shepherd kings. David on several occasions encountered them (2 Samuel 21:15-22). From this race sprung Goliath (1 Samuel 17:4) (Easton, M.G., 1897, *Illustrated Bible Dictionary*, 3<sup>rd</sup> Edition, published by Thomas Nelson, [online edition](#)).

**5-a.** *Rephaim* = "strong," a race dwelling around the S. of Jerusalem, and eastward beyond Jordan, in Bashan, Ammon and Moab, in Asteroth Karnaim and Shaveh Kiriathaim; variously called Zamzummim, Zuzim, and Emim; also Anakim (Gen. 14:5, 15:20). A valley S.W. of Jerusalem and N. of Bethlehem, now called *el-Bukaa*. This was the boundary between Judah and Benjamin (Josh. 15:8, 2 Sam. 5:18,22, 23:13; 1 Chr. 11:15, 14:9, Isa. 17:5), Young's, p. 808. *Rephaim* = "fearful one, giant" = rapha (Deut. 2:11,20 (twice), 3:11,13; Josh. 12:4, 13:12, 15:8, 17:15, 18:16; 1 Chr. 20:4,6,8), = raphah (2 Sam. 21:16,18,20,22). Young's, p. 389. *Rephaim* = "Deceased, Shades, fearful ones" (Isa. 26:14 "they are *Rephaim*, they shall not rise"), Young's, p. 237. *Rephaim* = "Dead" (Job 26:5, Ps. 88:10, Prov. 2:18, 9:18, 21:16, Isa. 14:9, 26:19) Young's, p. 234. "Physician" = rapha (Gen. 50:2, 2 Chr. 16:12, Job 13:4, Jer. 8:22), Young's, p. 752 (full ref. in **1-a**).

*Rephaim* here, and in Pr 21:16 and Isa 14:9, is from a Hebrew root, meaning "to be weak," hence "deceased"; in Ge 14:5 it is applied to the Canaanite giants; perhaps in derision, to express their weakness, in spite of their gigantic size, as compared with Jehovah [Umbreit, in: Jamieson, Fausset and Brown Bible Commentary].

*Rephaim* are the aboriginal giants who inhabited Canaan, Edom, Moab, and Ammon. *Rephaim*, One of the pre-Israelite peoples of Palestine mentioned, together with the Zuzim and Emim, in the time of Abraham as having been defeated by Chedorlaomer (Gn. 14:5). They are also listed among the inhabitants of the land God promised to Abraham's seed (Gn. 15:20). At the time of the conquest the *Rephaim* seem to have inhabited a wide area, but were known by different local names. In Moab the

Moabites, who succeeded them there, called them Emim (Deut. 2:11), and likewise in Ammon, where they preceded the Ammonites, they were known as Zamzummim (Dt 2:20-21). They were a formidable people, being compared in stature with the Anakim (Dt 2:21), and LXX renders the name by “gigas”, “giant” in Gn. 14:5; Jos. 12:4, 13:12, and 1Ch. 11:15, 14:9, 20:4, a rendering adopted by AV in Dt 2:11, 20, 3:11, 13; Jos. 12:4, 13:12, 15:8, 17:15, 18:16; 1 Ch. 20:4 (LXX translates it “Titanes” in 2 Sa. 5:18, 22). It may be that the forms of “rapa” (2 Sa. 21:16, 18, 20, 22; 1Ch. 20:6, 8), which are rendered “giant” in English versions (LXX gigas in 2 Sa. 21:22, 1 Ch. 20:6), are variant forms of the name rephaim, the context of these occurrences in connection with Philistines... (Bibliography. J. Gray, “The Rephaim”, PEQ, LXXX1, 1949, pp. 127-139, and LXXXIV, 1952, pp. 39-41; H. W. F. Saggs, “Faith and Thought”, XC, 1958, pp. 170-172; quoted by T. C. M. “*The New Bible Dictionary*” pp. 1084-5.

The principal locality of the Rephaim was Astoreth Karnaim, and the Ermin were in the plain of Kirathaim. In The Strong’s/Englishman’s Hebrew Bible Dictionary (and in the New Brown-Driver-Briggs-Gesenius Hebrew- English Lexicon or in any other using Strong’s Numbers) there are separate Strong’s numberings for EXACTLY THE SAME HEBREW WORD! Strong’s word # 07496 (rapha' (*raw-faw'*) is translated “dead” 7 times, and “deceased” once, as well as “ghosts of the dead, shades, or spirits.” In other versions, word # 07497 (rapha' *raw-faw* or *raphah raw-faw'*) is translated giant 17 times, Rephaim 8 times, which in actual Hebrew remains as the proper name *Rephaim*. Once this inspired word is retained as a proper name, the various verses in which it appears become clearer (see also Strong’s Numbers 07498 and 07495). “The man that wandereth out of the way of understanding [meaning he once had it] shall remain in the congregation of the dead [*Rephaim*]” (Prov. 21:16).

**6-a.** *Horim, Horites* = “troglodytes,” the aboriginal inhabitants of Mount Seir, probably related to the Emim and Rephaim. Their excavated dwellings are still found in hundreds in the sandstone cliffs and mountains of Edom (Idumea, Idumaea, Adumea), but especially at Petra. Perhaps they are referred to in Job 30:6,7 (Gen. 14:6, 36:20,21,29; Deut. 2:12,22), Young’s, p. 491 (full ref. in **1-a**; also: Bienkowski P., New caves for old: Beduin architecture in Petra (Ethnoarchaeology), 1985, *World Archaeology*, 17(2):149-160; Glueck N., The Bible in the light of modern archaeological discoveries, 1954, *The Journal of Educational Sociology* (Israel), 27(8):360-368). Horites were the ancient inhabitants of Edom, defeated by Chedorlaomer (Gn. 14:6) and were formerly considered to be cave-dwellers (*horim*, cf. Is. 42:22), a view recently revived by Dossin who considers them to be miners. Esau himself seems to have married the daughter of a Horite chief, Anah (Gn. 36:25). The Horites (Heb. *Hori*, Gk. *chorraios*) also occupied some places in central Palestine, including Shechem (Gn. 34:2) and Gilgal (Jos. 9:6,7), as the LXX read ‘Horite’ in both passages [the AV reads ‘Hivite’, Heb. *Hiwwi*, Gk. *Heuaios*, one of the sons of Canaan, (Gn. 10:17; 1 Chr. 1:15), an early inhabitant of Syria and Palestine, in association with the Arkites, known to have dwelt in Lebanon (Gn. 10:17) and the Hermon range, as far as the valley leading to Hamath (Jos. 11:3). Some read ‘Hittite’ (*hitti*) for ‘Hivite’ in Josh. 11:3; Judg. 3:3 (also Gn. 36:20-30, Gn. 34:2, Josh. 9:7). See “the Canaanites”]. Others equate them with the Egypt *Hurru*, a designation of Syro-Palestine, named with Israel in the Merentpah stele c. 1220 B.C. These were the non-Semitic Hurrians who already formed part of the indigenous population of Syria (Alalah) and occupied the area called Subaru (Euphrates-Habur-Tigris region). Bibliography: I. J. Gelb, *Hurrians and Subarinas*, 1944; E. A. Speiser, *Introduction to Hurrian*, 1941; *Journal of world History*, I, 1953, pp. 311-327. D. J. Wiseman, University of London. In: *The New Bible Dictionary*, pp. 537,528-529 (full reference in **4-a**).

**7-a.** *Emims* = “the terrible,” Early inhabitants of Moab, who were smitten in the plain of Kiriathaim by Chedorlaomer in the time of Abraham (Gn. 14:5). They were described by Moses as a great and numerous people, to be compared in stature to the Anakim (Deut. 2:10). They were evidently considered to belong to the peoples known as Rephaim, but were called “emim”, “terrifying beings”, by the

Moabites who followed them in the area (Deut. 2:11) [T.C.M., “The New Bible Dictionary”]. A race of gigantic stature originally dwelling on the E. of the Salt Sea. Anciently the whole country was held by a race of giants – the Rephaim on the N.; next, the Zuzim; and next the Emim; then the Horim on the S. Afterwards the kingdom of Bashan embraced the territories of the Rephaim; the Ammonites that of the Zuzim; the Moabites that of the Emim; while Edom embraced the mountains of the Horim. The Emim were related to the Anakim, and generally called by the same name; but their conquerors, the Moabites, called them Emim – “The Terrible” (Gen. 14:5, Deut.2:10,11), Young’s, p. 297 (full ref. in **1-a**).

**8-a.** *Zamzummim* = “powerful, vigorous,” A tribe of the Rephaim dwelling in the region afterwards occupied by the Ammonites; called Zuzim in Gen. 14:5 (Deut. 2:20), Young’s, p. 1086. *Zuzims* = “prominent, strong, giant” A primitive race in the country afterwards possessed by the children of Ammon (Gen. 14:5), Young’s, p. 1090 (full ref. in **1-a**). Zuzim, Gk. *ethne ischyra*, “strong peoples” their principal city, Ham, is probably to be identified with the modern village of the same name north-east of Gilboa Mts. in N. Jordan. Tristram (*Moab*, pp. 182 ff.) and others, however, have sought to identify them with the Moabite village of Ziza, between Bozra and Lejun. Because the Zuzim are mentioned in parallel with the Rephaim and Emim, it may be that it is descriptive of the inhabitants (so LXX) rather than a tribal name. For this reason some equate them with Zamzummim who are identified with, or described as, Rephaim (Deut. 2:20), whose territory was later overrun by Ammonites. D. J. Wiseman, Professor of Assyriology, University of London. “Zuzim, were smitten by Chedorlaomer in the time of Abraham (Gn. 14:5). Their city, whose name was “Ham” is probably somewhere in Transjordan, whose territory lay east of Jordan (Gn, 15:5).” T.C.Mitchell, The British Museum. In: *The New Bible Dictionary*, pp. 500,1361 (full reference in **4-a**).

**9-a.** *Avim, Avites* = “villagers,” 1. A tribe destroyed before the time of Moses (Deut. 2:23, Josh. 13:3); 2. A city of Benjamin, near Beth-el (the definite article is here prefixed in the Hebrew). Now Et-tell (Josh. 18:23); 3. A tribe transported to Samaria, B.C. 678 (2 Ki. 17:31), Young’s, p. 63 (full ref. In **1-a**).

**10-a.** *Sodom, Sodoma* = “place of lime,” a city on the shore of the Salt Sea south of Engedi; destroyed in the days of Abraham and Lot along with Gomorrah, Admah, and Zeboim. B.C. 1900 (Gen. 10:19, 13:10-13; 14:2,8, 10-12,17,21-22; 18:16,20,22,26; 19:1 (twice),4,24,28; Deut. 29:23, 32:32; Isa. 1:9-10, 3:9, 13:19; Jer. 23:14, 49:18, 50:40; Lam. 4:6; Eze. 16:46,48-49,53,55-56; Amos 4:11; Zeph. 2:9; Mt. 10:15, 11:23-24; Mark 6:11; Luke 10:12, 17:29; Rom. 9:29; 2 Pe. 2:6; Jude 7; Rev. 11:8), Young’s, p. 904 (full ref. In **1-a**). Cities of the Plain. The cities may lie buried beneath the shallow waters of the southern tip of the Dead Sea, as archaeological investigation shows that about 2000 B.C. (G.E. Wright, *Westminster Historical Atlas*, 1945, pp. 26,65,66; *Biblical Archaeology*, 1957, p.50; D. J. Wiseman, *Illustrations from Biblical Archaeology*, 1958, p. 30) there was a catastrophe (release and explosion of gaseous deposits?) which emptied the area of settled occupation for 600 years. Biblically, and fundamentally, it was God’s judgment, remembered again and again throughout the Bible (Deut. 29:13; Is. 1:9; Jer. 49:18; La. 4:6; Am. 4:11; Lk. 17:29; 2 Pe. 2:6); and Sodom became synonymous with brazen sin (Is. 3:9; La. 4:6; Jude 7). Whereas Eze. 16:49 lists the sins of Sodom as “pride, prosperous complacency, and “abomination,” Gen. 19:4, 5 concentrates on “sexual perversion, particularly homosexuality.” J. A. Motyer, Clifton Theological College, Bristol. In: *The New Bible Dictionary*, p. 1003 (full reference in **4-a**).

**11-a.** *Gomorrah* = “fissure, submersion,” one of the five “cities of the plain” or “vale of Siddim” that were plundered by Chedorlaomer and his allies. All these cities save Zoar were afterwards destroyed with fire from heaven (Gen. 10:19, 13:10; 14:2,8, 10-11; 18: 20; 19: 24,28; Deut. 29:23, 32:32; Isa. 1:9-10, 13:19; Jer. 23:14, 49:18, 50:40; Amos 4:11; Zeph. 2:9; Mt. 10:15; Mark 6:11; Rom. 9:29; 2 Pe. 2:6; Jude 7), Young’s, p. 426 (full ref. In **1-a**).

**12-a.** *Admah* = “earthwork, fortress,” a town in the vale of Siddim which was destroyed with Sodom, Gomorrah, Zeboim, B. C. 1897 (Gen. 10:19, 14:2,8; Deut. 29:23; Hos. 11:8), Young’s, p. 14 (full ref. In **1-a**). One of the Cities of the Plain, linked specially with Zeboim in Ho. 11:8. The association with Gaza (Gen. 10:19) suggests the correctness of the modern locating of the pentapolis as submerged beneath the southern waters of the Dead Sea. J. A. Motyer. Clifton Theological College, Bristol. In: *The New Bible Dictionary*, p. 14 (full reference in **4-a**).

**13-a.** *Zeboim, Zeboim* = “wild place,” 1. One of the five cities in the valley of Siddim, and destroyed with Sodom and Gomorrah. B.C. 1898 (Gen. 10:19, 14:2,8; Deut. 29:23; Hos. 11:8), 2. A city and valley in Benjamin sloping eastward to the Jordan plain; perhaps the *Shug ed Dubba* or *Wady Abu-l-Dda-baa* (Wadi Abu Daba) (1 Sam. 13:18; Neh. 11:34), Young’s, p. 14 (full ref. In **1-a**). 3. A Benjamite town of post-exilic times, near Lydda (Neh. 11:34). The Heb. phrase means ‘ravine of hyenas’ (*ge seboim*). D. F. Payne, University of Sheffield. In: *The New Bible Dictionary*, p. 1354 (full reference in **4-a**).

**14-a.** *Bela, Belah* = “consumption,” which is *Zoar* = “little,” a small city (once called *Bela*) at the S. E. corner of Salt Sea, afterwards reckoned to Moab, into which Lot and his two daughters fled when Sodom was destroyed; now called *Ziara* (Gen. 13:10, 14:2,8, 19:22-23,30 (twice); Deut. 34:3; Isa. 15:5; Jer. 48:34), Young’s, p. 1090 (full ref. In **1-a**).

**15-a.** *Amalekite* = “belonging to Amalek;” and *Amalek* = “warlike, dweller in the vale,” the name of a people and country smitten by Chedorlaomer and his confederates in the days of Abraham, B.C. 1917 (Gen. 14:7). Without any provocation they came and attacked the rear of Israel as they were journeying through the wilderness, but were defeated by Joshua at Rephidim (Exod. 17:8-16), and in consequence of this assault a perpetual war was declared against them by Jehovah; they dwelt on the land of the S. of Judah (Nm. 13:29), and in the valley (Nm. 14:25); along with the Canaanites they defeated the rash attack of Israel, and drove them even unto Hormah (Nm. 14:43-45). From Exodus onwards, Amalekites were to be found in the Negeb, but for a time they gained a foothold in Ephraim (Judg. 12:15). Balaam, the foreign prophet, looked away to their lands from his vantage-point in Moab, and described them as “the first of the nations,” or *Goyim* (Nm. 24:20). Israel was henceforth required to “remember” their treacherous attack (Deut. 25:17-19). They, along with the children of Ammon, joined with Eglon, king of Moab (B.C. 1354), to attack Israel, and took Jericho (Judg. 3:13); they were successfully opposed by the Ephraimites in the conflict with Jabin, king of Hazor, B.C. 1296 (Judg. 5:14); they joined with the Midianites and the children of the East (or Kedem) in the days of Gideon, B.C. 1256 (Judg. 6:3), but were defeated by him in the valley of Jezreel (Judg. 6:33, 7:12-22); they are mentioned among the oppressors of Israel (Judg. 10:12); they were smitten by Saul, B.C. 1086 (1 Sam. 14:48); again by him, B.C. 1079, throughout their whole country “from Havilah to Shur,” on the border of Egypt, when Agag their king was cut in pieces (1 Sam. 15:2-33); they were invaded and destroyed by David (1 Sam. 27:8-10); their previous non-destruction by Saul was the cause of his rejection (1 Sam. 28:18); in David’s absence they invaded and plundered Ziklag, B.C. 1056, and carried off his two wives and others as captives, but they were pursued, overtaken, and defeated by David (1 Sam. 30:1-31); one of their nation accusing himself of Saul’s death was put to death by David (2 Sam. 1:1-16), by whom their silver and gold was dedicated to Jehovah (2 Sam. 8:12; 1 Chr. 18:11); they were again smitten in the days of Hezekiah, B.C. 726-693, by five hundred men of the tribe of Simeon, who thereafter dwelt in their place, at the east of the valley of Gedor, or Gerar (1 Chr. 4:39-43); they are mentioned with Ammon and the Philistines as among the enemies of Israel (Psa. 83:7). They are not again noticed in Scripture, except Haman the Agagite be reckoned one of their nation, which is not improbable (Esth. 3:1), etc. Comp Nm. 24:7 (Gen. 14:7; Nm. 13:29, 14:25,43,45; Judg. 6:3,33, 7:12, 10:12, 12:15; 1 Sam. 14:48, 15:6 (twice)-8,15,18,20,32, 27:8, 30:1,13,18; 2 Sam. 1:1,8,13; 1 Chr. 4:43), Young’s, p. 31. *Agagite* =



“belonging to Agag;” and *Agag* = “high, warlike,” a poetic name of Amalek, derived from a particular dynasty (Nm. 24:7; 1 Sam. 15:8-9,20,32 (thrice)-33), the Agagites were an Amalekite tribe (Esth. 3:1,10, 8:5, 9:24), Young’s, p. 19. (full ref. In **1-a**). Young says that Amalekites are “erroneously supposed by some to be the descendants of Amalek, son of Eliphaz (eldest son of Esau, Gen. 36:10-16; 1 Chr. 1:36), by his concubine Timna.” J. A. T. says: “Some writers distinguish the nomadic Amalekites normally found in the Negeb and Sinai area, from the descendants of Esau, because Gen. 14:7, which pre-dates Esau, refers to ‘the country of the Amalekites’. The distinction is unnecessary if we regard the phrase as a later editorial description.” (F. M. Abel, *Geographie de la Palestine, II*, 1933, pp.270-273), J. A. Thompson, Baptist Theological College of New South Wales. In: *The New Bible Dictionary*, pp. 28,29 (full reference in **4-a**). We expand the Bible verses as Young provides them in p. 19: Amalek, son of Eliphaz and grandson of Esau, B.C. 1680 (Gen. 36:12,16; 1 Chr. 1:36), name also applied to his descendants, who are, however, generally called Amalekites (Ex. 17:8-11,13-14,16; Nm. 24:20 (twice); Deut. 25:17,19; Judg. 3:13, 5:14; 1 Sam. 15:2-3,5,20, 28:18; 2 Sam. 8:12; 1 Chr. 18:11; Ps. 83:7). They attacked Israel at Rephidim in the wilderness of Sinai (Ex. 17:8-13; Deut. 25:17, 18)...A year later, after the report of the spies, Israel ignored Moses command and sought to enter southern Palestine. The Amalekites defeated them at Hormah (Nu. 14:43, 45). The Amalekites also assisted Eglon, king of Moab, to attack Israelite territory (Jdg. 3:13), and later combined forces with the Midianites and the children of the East to raid Israelite crops and flocks. Gideon drove them out (Jdg. 6:3-5, 33; 7:12; 10:12). Samuel commanded Saul to destroy the Amalekites in the area south of Telaim. Booty was forbidden. Saul pursued them from Havilah to Shur but captured their king alive. Later, Samuel slew Agag and rebuked Saul (1 Sa. 15). David fought the amalekites in the area of Ziklag which Achish, king of Gath, had given him (1 Sa. 27:6; 30:1-20). The Amalekites declined later, and in Hezekiah’s days the sons of Simeon attacked “the remnant of the Amalekites that escaped”, taking their stronghold in Mount Seir (1 Ch. 4:43”).

**16-a.** *Amorite* = “mountaineer,” a race or tribe descended from Canaan, the fourth son of Ham, the younger son of Noah; it is mentioned after the Jebusite and before the Girgashite (Gen. 10:16; 1 Chr. 1:13), some of them dwelt in Hazezon-tamar (Hazazon-tamar), or Engedi, on the W. of the Salt Sea, and were smitten by Chedorlaomer, in the days of Abraham, B.C. 1913 (Gen. 14:7); three of their chiefs, Mamre, Eschol and Aner, were confederates of Abraham (Gen. 14:13); the iniquity of the tribe (as the representative of the Canaanites generally) was not yet full (Gen. 15:16,21); they seem to have contended unsuccessfully with Jacob (48:22); they are mentioned between the Hittites and Perizzites, as inhabitants of Canaan (Exod. 3:8,17; Judg. 3:5; Neh. 9:1); between the Hittites (Hittite, Heb. Hittim, ‘the children of Heth’ (Gn. 23:3, etc.), a son of Canaan (Gn. 10:15). In Gen. 23 they are a resident population of Hebron (‘the people of the land’), among whom Abraham lives as ‘a stranger and a sojourner’ and from whom he buys the field of Machpelah. Esau grieved his parents by marrying two ‘daughters of Heth... daughters of the land’ (Gn. 27:46, cf. 26:34 f.) – apparently in the Beersheba region. Jerusalem had a mixed Hittite and Amorite foundation (Ezek. 16:3,45). Uriah the Hittite was one of David’s ‘mighty men’ (2Sa. 23:39), another was Ahimelech (1Sa. 26:6). The last reference to Hittites is in Solomon’s reign (2Chr. 8:7-8); thereafter they were merged in the general population of the land. F. F. Bruce, University of Manchester), and the Hivites (Exod. 13:5); before the other tribes (Exod. 23:23); between the Canaanite and the Hittite (Exod. 33:2; Josh. 11:3); before the Canaanite and the other tribes (Exod. 34:11); as dwelling in the mountains of Judah (Nm. 13:29); as having the river Arnon as their dividing line from Moab (Nm. 21:13); as having a king named Sihon, B.C. 1452, who not only refused to let Israel pass, but came and attacked them at Jahaz, when he was defeated and his land taken possession of by Israel (Nm. 21:21-32); it was given to the two-and-a-half tribes (Nm. 32:33); the chief city of the south portion of the tribe was Heshbon (Deut. 1:4); the “mount of the Amorites” was apparently another name for Canaan (Deut. 1:7,19-20); Israel was afraid of them (Deut. 1:27); and was beaten by them in Seir, even unto Hormah (Deut. 1:44); their land was to be possessed by Israel (Deut.

3:2), even from the river Arnon to Mount Hermon, including the land of Og, who reigned in Edrei in Bashan (Deut. 3:8-9, 4:46-47); mentioned between the Girgashites and the Canaanites (Deut. 7:1); between the Hittites and the Canaanites (Deut. 20:17; Josh. 9:1, 12:8); their fate seems to have terrified the other peoples (Josh. 2:10, 9:10); mentioned between the Girgashites and the Jebusites (Josh. 3:10); mentioned along with the Canaanites as the sole inhabitants of the land W. of the Jordan (Jos. 5:1); alone mentioned as such (Josh. 7:7); five of their kings besiege Gibeon, but are defeated (Josh. 10:5-12). They had a variety of gods (Josh. 24:15; Judg. 6:10); they forced the children of Dan into the mountain (Judg. 1:34); they were reduced to tribute by the house of Joseph (Judg. 1:35); their border was from the ascent of Akrabbim northward (Judg. 1:36); they were at peace with Israel in the days of Samuel, B.C. 1171-1061 (1 Sam. 7:14); the Gibeonites were a remnant of them (2 Sam. 21:2); Geber, the son of Uri, was over their land E. of the Jordan in the days of Solomon, B.C. 1014 (1 Ki. 4:19); their remnant was reduced to servitude by Solomon (1 Ki. 9:20-21; 2 Chr. 8:7); their idol worship was followed by Ahab, B.C. 899 (1 Ki. 21:26); also by Manasseh (1 Ki. 21:11); their abominations by the Jews under Ezra (9:8). The overthrow of Og and Sihon was celebrated (Ps. 135:11, 136:19); Judah, because of her sins, is represented as having an Amorite for a father, a Hittite for a mother, and Samaria and Sodom for sisters (Eze. 16:3,45); the Amorite is represented as tall and strong, yet destroyed before Israel, to whom his land was promised (Amos 2:9-10) (Gen. 10:16, 14:7,13; 15:16,21, 48:22; Exod. 3:8,17, 13:5, 23:23, 33:2, 34:11; Nm. 13:29, 21:13 (twice),21,25-26,29,31-32,34, 22:2, 32:33,39; Deut. 1:4,7,19-20,27,44, 2:24, 3:2,8,9, 4:46-47, 7:1, 20:17, 31:4; Josh. 2:10, 2:10, 5:1, 7:7, 9:1,10, 10:5-6,12, 11:3, 12:2,8; 13:4,10,21, 24:8,11-12,15,18, Judg. 1:34-36, 3:5, 6:10, 10:8,11, 11:19,21-23; 1 Sam. 7:14; 2 Sam. 21:2; 1 Ki. 4:19, 9:20, 21:26; 2 Ki. 21:11; 1 Chr. 1:14; 2 Chr. 8:7; Ezra 9:1; Neh. 9:8; Ps. 135:11, 136:19; Eze. 16:3,45; Amos 2:9-10), Young's, p. 34-35. (full ref. in **1-a**). Amorites, "A people of Canaan (Gn 10:16) often listed with the Hittites, Perizzites, etc. as opponents of Israel (Ex. 33:2)...At the time of the Israelite invasion of Palestine, Amorite kings (Sihon of Heshbon and Og of Bashan) ruled most of Transjordan (Jos 12:1-6, Jdg. 1:36). The conquest of these two kings was the first stage of the possession of the Promised Land and was looked upon as a most important event in Israelite history (Am 2:9; Pss. 135:11, 136:19). Gad, Reuben, and half of Manasseh occupied this territory (Nu. 32:33)". During the latter half of the third millennium B.C., sumerian and Akkadian inscriptions refer to the Amorites (Sum. *mar-tu*, Akkad. *amurru*) as a desert people unacquainted with civilized life, grain, houses, cities, and government. Their headquarters were in the mountain of Basar, probably Jebel Bishri north of Palmyra (nomadic tribes in Syria, *Mare-Yamina*, or possibly *Bene-Yamina*). About 200 B.C. these people, who had been infiltrating for centuries, moved into Babylonia in force. They were partly responsible for the collapse of the powerful 3<sup>rd</sup> Dynasty of Ur and took over the rule of several towns (e.g. Larsa). An 'Amorite' dynasty was established at Babylon, and its most powerful king, Hammurabi, conquered the two other important 'Amorite' states of Assur and Mari (c. 1750 B.C.). 20,000 texts were found at Mari, written in Akkadian with many west-Semitic features. Including the description of another group settled in the Lebanon and engaged in the trading of horses. This kingdom survived into the period of the Amarna letters and the 19<sup>th</sup> Dynasty of Egypt, when tribute is recorded from the state of Amor. The capital of this seems to have been the port of Sumur (modern Tell Simiriyan) south of Arvad. This is the country mentioned in Jos. 13:4. The men of Ai are called Amorites (Josh. 7:7) and Jerusalem, Hebron, Jarmuth, Lachish, and Eglon were Amorite principalities which Israel overcame (Josh. 10:1-27). Ezekiel well indicates the mixed population of Palestine (caused largely by the continuous infiltrations of desert dweller), describing Jerusalem as the offspring of Amorite and Hittite. Jerusalem had a mixed Hittite and Amorite foundation (Eze. 16:3,45). After the land was settled, the Amorites became menials and were gradually absorbed (1 Ki. 21:26; 2 Ki. 21:11; cf. Gen. 15:16). S. Moscati, *The Semites in Ancient History*, 1959; J.R. Kupper, *Les Nomades en Mesopotamie au temps des Rois de Mari*, 1957; review by A. Goetze, *Journal of Semitic Studies*, IV, 1959, pp. 142-147; I. J. Gelb, *Journal of Cuneiform Studies*, XV, 1961, pp. 24-47. A. R. Millard, Tyndale House, Cambridge. In *The New Bible Dictionary*, pp. 28,29, 528-529 (full ref. in **4-a**).

*“[Goliath’s] stature is confirmed by the discovery in Palestine of skeletons of similar stature, and of roughly the same period.”*

**J. D. Douglas, *Christianity Today*.  
*The New Bible Dictionary*, 1962, p. 481.**

*“Neandertals...were about 30% larger than an average modern man, and of great muscular strength.”*

**Tomas Lindahl, *Imperial Cancer Research Fund*.  
*Cell*, Vol. 90:1, 1997, pp. 1-3.**

## Chapter 2

### Biblical accounts of strange and tall individuals.

In seeking for specific names and characteristics of “individuals” corresponding to these groups, we have that among the children of the Anakim was one notorious individual and ancestor, whose name was Arba ( **1-b** ) (Josh. 14:15), the “father of Anak” in Josh. 15:13 and 21:11. Arba was the founder of Hebron, a city that was also called “Kirjath-Arba,” or “the City of Arba” ( **2-b** ). The sons of Arba were Ahiman ( **3-b** ), Sheshai ( **4-b** ), and Talmai ( **5-b** ). These sons were expelled or driven out of Hebron by Caleb (one of the twelve spies), whose family established there (Josh. 15:14 and Judg. 1:20). The children of Judah slew the sons of Arba (Judg. 1:10 ( **5-b** )).

Other Canaanite kings were, “Sihon” ( **6-b** ) king of the Amorites, which dwelt in Heshbon and Og ( **7-b** ) king of Bashan ( **8-b** ), which dwelt at Astaroth in Edrei (Deut. 1:4), killed by the Israelites under the commandment of God, and who were slew by the mercy of God, as it is written (Ps. 135:10-12, Ps. 136:18-22 and Neh. 9:22). In Nm. 21:33 we read that Og the king of Bashan went out against the Israelites, he, and all his people, to the battle at Edrei ( **9-b** ), but God delivered them to the hands of the Israelites, so

“they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land” (Num 21:35).

They did to Og as they did unto Sihon, “utterly destroying the men, women, and children, of every city” (Deut. 3:6).

The Israelites needed to cross through the land of Sihon and asked him to do so peacefully, but Sihon refused,

“Sihon gathered all his people together, and went out against Israel into the wilderness” (Nm. 21:23),

But “Israel smote him with the edge of the sword, and possessed his land” (Nm. 21:24). The characteristics of their cities were again “fenced with high walls, gates, and bars” (Deut. 3:5). So notable was the city of Bashan that it is written that “the hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan” (Ps. 68:15). Regarding Og’s bedstead *was* of iron (probably basalt), nine cubits

was the length thereof, and four cubits the breadth of it, after the cubit of a man. E. W. Bullinger explains the bedstead as “his funeral couch, probably his tomb, and is exactly the same measurement as the tomb of Marduk in Babylon.” Og’s tomb was in Rabbath ( **10-b** ), the capital of Ammon, where the temple of Milchom was also (*The Companion Bible*, p. 242), “and all the region of Argob, with all Bashan, was called the land of giants (*Rephaim*).” (Deut. 3:13). They were producers of “rams of the breed of Bashan” (Deut. 32:14, Eze. 39:18) and of notable woods “and upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan” (Isa. 2:13, Eze. 27:6, Zech. 11:2).

It is written that Og was of the remnant of the giants (*Rephaim*) (Deut. 3:11, Josh. 12:4), equally, other *Rephaim* individuals, children or sons of the giant (*Raphah* in 2 Sam., *Rapha* in 1 Chr.) within the Canaanite group of the Philistines, are: Sippai ( **11-b** ) also called Saph (1 Chr. 20:4, 2 Sam. 21:18), *that was* of the children of the giant, which was slain by Sibbechai the Hushathite; and Lahmi ( **12-b** ) (1 Chr. 20:5, 2 Sam. 21:19), the brother of Goliath the Gittite (see below), whose spear staff *was* like a weaver’s beam. Lahmi was slain by Elhanan the son of Jair. Then we have the description of a man (Heb. *Ish*, a male) of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was the son of the giant, but when he defied Israel, Jonathan the son of Shimea, David’s brother, slew him (1Chr. 20:7, 2 Sam. 21:20). One of them (Ishbibenob ( **13-b** )) almost killed David, who waxed faint. Ishbibenob, *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 Zeruah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle (2 Sam. 21:15-17). These four were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants (1 Chr. 20:8, 2 Sam. 21:22).

But the most well known of these Giants, and of which a deeper description is given in the Bible is Goliath ( **14-b** ) of Gath (1 Sam. 17:4-51, 21:9, 22:10). We will find a remarkable set of details about his garment. He is described as a champion out of the camp of the Philistines, 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, and he stood and cried unto the armies of Israel. This cry was to instill fear in them, and its result was that “they were dismayed, and greatly and sore afraid” (1Sam 17:11, 1Sam 17:24), and the Philistine Goliath drew near morning and evening, and presented himself forty days (1Sam 17:16). The Philistine said, “I defy the armies of Israel this day; give me a man, that we may fight together” (1Sam 17:10), but David clearly understood the real background, when he said: for who *is* this uncircumcised Philistine, that he should defy the armies of the living God? (1Sam 17:26), and David said to the king of Israel “Let no man’s heart fail because of him; thy servant will go and fight with this Philistine” (1Sam 17:32), and also “thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them” (1Sam 17:36), “the LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine” (1Sam 17:37).

The victory of David over Goliath is detailed in the Holy Scriptures as follows:

“And David took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd’s bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him. And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance. And the Philistine

said unto David, *Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent” 1Sam 17:40-54.*

Later, David took the sword of Goliath to defend himself against Saul, the jealous king of Israel, which had departed from God (1Sam 21:9).

As Lahmi was a brother of Goliath and was a son of the giant (*Rapha*), so Goliath was equally a son of the giant (1Chr 20:5). Taking the cubit at 21 inches, that would make Goliath 10 ½ feet high.

On analyzing the details of the description of Goliath's garments we have an interesting detail: Goliath was *six* cubits and a span in height (1 Sam. 17:4), his spear's head weighed *six* hundred shekels (1 Sam. 17:7), and he had *six* pieces of armour (1 Sam. 17:5-7). The great defiers of God have been stamped with the number six, equally Nebuchadnezzar's Image was *sixty* cubits in height, and *six* cubits wide; and *six* instruments of music summoned its worshippers (Dan. 3) (E. W. Bullinger, *The Apocalypse, or "The Day of the Lord"*, The Fourth Vision "On Earth", 2nd ed., 1909). Pharaoh took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them to persecute the Israelites (Ex 14:7), and other of the members of the *Nephilim* is so marked by the number six: “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” (2 Sam. 21:20, 1 Chr. 20:6.) Also, the exact yearly number of “the weight of gold that came to Solomon was 666 talents of gold” (1 Re. 10:14, 2 Chr. 9:13), “Dr. John R. Howitt wrote to appropriate professors in leading universities, asking, "Do you consider that the Hebrew word *yom* (day), as used in Genesis 1, accompanied by a numeral should properly be translated as a day as commonly understood? Professors at Harvard, Yale, Columbia, Toronto, London, McGill, and Manitoba replied unanimously that it should be translated as a day as commonly understood. Professor Robert H. Pfeiffer of Harvard added, "of twenty-four hours" to his reply” (Howitt, John R Letter to the Editor, 1962, *Journal of the American scientific Affiliation*, 15:2:66. June, p. 66).

Summarizing what we have reviewed until now we can see that *Nephilim* (the fallen ones) is a word that only appears three times in the Bible, in Genesis once and in Numbers twice, where it is linked with the

Anakim, of whom is Arba, an ancestor of Anak, and the three sons of Anak himself (Ahiman, Sheshai and Talmai), which were driven out or expelled of Hebron by Caleb and slain by the tribe of Judah. Then we saw that the Anakim are linked with the Emim, Horim (Horites), Zamzummim (Zuzims) and Avim in Deuteronomy, and these last ones appear linked to the Rephaim (the fearful ones), and to the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela (which is Zoar), and to the Amalekites and to the Amorites. Within the Rephaim we have seen Sihon and Og in the times of Moses, and also we have seen Goliath, Ishbibenob, Sippai (Saph), Lahmi and an individual that had six fingers in each hand and six toes in each feet. Chronicles 20:6 and 2 Samuel 21:20 demonstrate genetic mutations. For natural human reproduction, once in every 10,000-100,000 copies, a gene will contain a mistake. It's much, much more likely, according to the medically scientific odds, that this mutation of six fingers in each hand and six toes in each feet, was caused by two different species reproducing. The phenomenon of having six fingers in one human hand is very rare, and when happens it does not occur in the four extremities, as that individual described in the Bible had them. "The giant mentioned above obviously was not the case of a human being born after his "own kind". He was a hybrid monster being "born after" two "kinds"! His parents would not had the genetic information to produce an extra toe and finger on each hand and foot if they were human" (Patrick Casanova, *Paraclete Forum Online* posting on November 22, 2001, *Re: The sons of God and the daughters of men*).

Three of the cities inhabited by *Nephilim* at the time of king David can be seen in **15-b**. An example of documents of old history, which refer to a race of giants being displaced by humans in each of their lands, through all the world, can be seen in **16-b**.

#### REFERENCES AND NOTES ON CHAPTER 2:

**1-b.** Arba = "four," *Easton's Revised Bible Dictionary*, and *Hitchcock's Bible Names Dictionary*.

Arba, Ar-Baal = "Hero of Baal," *Fausset's Bible Dictionary*.

**Arba** = "strength of Baal," Father of the Anakim (Hivites) and Nephilim (giants). The name Arba occurs in the Hebrew in connection with Kirjath "city" only, which is left un-translated in the English version, so that "Kirjath-arba" appears as the name of the city, which is elsewhere called the "City of Arba" (Gen. 35:27, Josh. 15:13, 21:11), Young's, p. 47-48 (full ref. in **1**). Kirjath-arba, Heb. "city of Arba," he [Arba, was (by *Elipsis*)] the greatest man among the Anakims" (Josh. 14:15), Bullinger's, p. 309 (full ref. in **1-a**), also see note **4-a**.

**2-b.** "And the name of Hebron before was Kirjath-arba." That is, the city of Arba, or rather, "the city of the four," for thus Kirjath-arba may be literally translated. It is very likely that this city had its name from four Anakim, gigantic or powerful men, probably brothers, who built or conquered it. Now it is quite possible that Hebron had its former name, Kirjath-arba, the city of the four, from these three sons and their father, who, being men of uncommon stature or abilities, had rendered themselves famous by acts proportioned to their strength and influence in the country. It appears however from Jos. 15:13 that Arba was a proper name, as there he is called the father of Anak. The Septuagint call Hebron the metropolis of the Enakim (metropolis ton enakim). It was probably the seat of government, being the residence of the above chiefs, from whose conjoint authority and power it might have been called *chebron*; as the word *chabar* literally signifies to associate, to join in fellowship, and appears to be used, Job 41:6, for "associated merchants, or merchants' companions, who travelled in the same caravan" (Adam Clarke's 1810/1825 "*Commentary and Critical Notes on the Bible*,") also see note **4-a**.

**3-b.** Ahiman = “*brother of man,*” a son of Anak who dwelt in Hebron, B.C. 1450 (Nm. 13:22; Josh. 15:14, Judg. 1:10). Also a Levite porter in the temple, B.C. 1060 (1 Chr. 9:17 “and Talmon, and Ahiman, and their brethren,”) Young’s, p. 877 (full ref. in **1-a**).

**4-b.** Sheshai = “*free, noble,*” a son of Anak who dwelt in Hebron, B.C. 1450 (Nm. 13:22; Josh. 15:14, Judg. 1:10,) Young’s, p. 23 (full ref. in **1-a**).

**5-b.** Talmai = “*bold, spirited,*” a son of Anak who dwelt in Hebron, B.C. 1450 (Nm. 13:22; Josh. 15:14, Judg. 1:10). Also a king of Geshur, father of Maacah, one of David’s wives. B. C. 1040 (2 Sam. 3:3, 13:37; 1 Chr. 3:2). Maacah (= “*depression*”) was the mother of Absalom (B. C. 1000). Absalom (= “*father of peace*”) attempted to kill his father David to take his throne, Young’s, pp. 961, 625, 9 (full ref. in **1-a**).

“A descendant of ‘Anaq (Anak), resident in Hebron at the time of the conquest (Nm. 13:22) but driven out by Caleb (Josh. 15:14). He is described as a Canaanite in Judg. 1:10, which records his death, “(the children of Judah, v.9) went against the Canaanites that dwelt in Hebron... and they slew. *Nakah* is translated in the KJV 340 times as “*smite,*” 90 times as “*slay,*” 20 times as “*kill,*” 5 times as “*beat,*” and 4 times as “*strike.*” Sheshai, and Ahiman, and Talmai.” The (Hurrian?) name Talmai occurs in Syrian texts (Alalah) of the 14<sup>th</sup> century B.C. D. J. Wiseman, University of London. Geshur was a city of Syria (2 Sam. 15:8; 1 Chr. 3:2), to the north-east of Bashan (Josh. 12:5, 13:2,11,13), D. J. Wiseman, University of London; G. T. Manley, Christ’s College, Cambridge. In: *The New Bible Dictionary*, pp. 464, 1236 (full reference in **4-a**).

**6-b.** Sihon = “*great, bold,*” An Amorite king in Heshbon, whose land lay N. of the land of Moab, from which he took all that lay to the N. of the Arnon. B. C. 1452 (Nm. 21:21,23 (twice),26-29,34, 32:33; Deut. 1:4, 2:24,26,30-32, 3:2,6, 4:46, 29:7, 31:4; Josh. 2:10, 9:10, 12:2,5; 13:10,21 (twice),27; Judg. 11:19,20 (twice),21; 1 Ki. 4:19; Neh. 9:22; Ps. 135:11, 136:19; Jer. 48:45,) Young’s, p. 887 (full ref. in **1-a**).

Five Midianite princes were among his vassals (Jos. 13:21). His dominion included the area from the Arnon on the south to the Jabbok on the north, and from Jordan on the west to the desert on the east (Nm. 21:24; Judg. 11:22). Josh. 12:3 and 13:27 seem to extend his control north of the Jabbok to the Sea of Chinnereth. Moses sent an embassy to Sihon asking permission for the Israelites to pass through his kingdom (Nm. 21:21,22; Deut. 2:26-28). When Sihon refused, the Israelites defeated and killed him at Jahaz and occupied his territory (Nm. 21:21-32). This area was assigned to the tribes of Reuben and Gad (Nm. 32:33-38; Josh. 13:10). The victory over Sihon is often recalled in the subsequent history of Israel (Deut. 31:4, by Moses; Josh. 2:10, by Rahab; Josh. 9:10, by the Gibeonites; Judg. 11:19-21, by Jephtah; Neh. 9:22, by Levites in a prayer of confession; and Ps. 135:11, 136:19). The name Jebel Sihan for the mountain south of Diban (Biblical Dibon) preserves in Arabic form the name of this king in the area which he once ruled. The Babylonian Talmud (*Niddah* 61a) records a tradition not found in the Bible that Sihon was the brother of King Og (also an Amorite), and a son of Ahijah, son of the legendary fallen angel Shamhazai. Remains of old pools and conduits may be seen in a branch of the present *Wadi Hesban* which flows by the city (*cf.* Ct. 7:4), (G. A. Smith. *The Historical Geography of the Holy Land*, 35<sup>th</sup> edition, 1931, pp. 558-591, 691-693; A. Musil, *Arabia Petrea, I, Moab*, 1907, pp. 375,376), quoted by: J. A. Thompson, Evangelical Theological Seminary, Cairo, Egypt. In: *The New Bible Dictionary*, p. 1185-1186 (full reference in **4-a**).

**7-b.** Og = “*long necked, giant,*” the King of Bashan defeated at Edrei, whose land was assigned to the half tribe of Manasseh, beyond Jordan. B. C. 1452 (Nm. 21:33, 32:33; Deut. 1:4, 3:1,3-4,10-11,13, 4:47,

29:7, 31:4; Josh. 2:10, 9:10, 12:4, 13:12,30-31; 1 Ki. 4:19, Neh. 9:22, Ps. 135:11, 136:20,) Young's, p. 712 (full ref. in **1-a**).

Og, an Amorite king of Bashan, of the giant race of Rephaim at the time of the conquest of Palestine (Nm. 21:33; Josh. 13:12). His kingdom was a powerful one, having sixty cities "fenced with high walls, gates and bars" (Deut. 3:4,5), extending from Mt. Hermon to the Jabbok. These included two royal cities, Ashtaroth and Edrei, at the latter of which the Israelites defeated and slew him. His territory was given to the half tribe of Manasseh (Deut. 3:13), which remained east of the Jordan. His defeat was one of the signal victories of Israel (cf. Josh. 9:10; Neh. 9:22; Ps. 135:11; Ps. 136:20). His bed ('eres') was renowned as made of black basalt. Some have conjectured that it was in reality a sarcophagus, many such sarcophagi have been found in the region. This 'eres' had fallen into the hands of the Ammonites and was kept in Rabbah (Deut. 3:11, Og's "bedstead of iron"), M. A. MacLeod, Tarbert Free Church of Scotland, Argyll (see **10-b**). In: *The New Bible Dictionary*, pp. 523, 905 (full reference in **4-a**).

Ashtaroth, Ashtoreth: "A city, presumably a center of the worship of the goddess Ashtaroth (see below)... the city probably mentioned in the time of Abraham was later the capital of Og, king of Bashan (Deut. 1:4). It was in the territory allotted to Manasseh by Moses (Jos. 13:31), but, though Joshua conquered Og (Jos. 9:10) and took Ashtaroth (Jos. 12:4), it was evidently not held, for it remained among the territories yet to be possessed when Joshua was an old man (Jos. 13:12)... A stylized representation of a city with crenellated towers and battlements standing on a mound below the name as-tar-tu is given on a bas-relief of tiglath-pileser II which was discovered at Nimrud (BM 118908)". "Ashtaroth was also the name of a mother goddess with aspects as goddess of fertility, love and war, known to the Israelites through the Canaanites (1 Ki 11:5)..." T. C. M., *The New Bible Dictionary*.

**8-b.** Bashan. The strength of the *Rephaim* is seen in "the giant cities of Bashan" to-day; and we know not how far they may have been utilized by Egypt in the construction of buildings, which is still an unsolved problem. If these *Nephilim*, and their branch of *Rephaim*, were associated with Egypt, we have an explanation of the problem, which has for ages perplexed all engineers, as to how those huge stones and monuments were brought together. Why not in Egypt as well as in "the giant cities of Bashan" which exist, as such, to this day? *The Companion Bible*, Appendix 25 (full reference in **1-a**).

Bashan is a fertile region E. of Jordan lying to the north of Gilead, from which it was divided by the river Yarmuk. "The name Bashan, nearly always written with the definite article (*habbasan*), had varying connotations. In the wide sense it was counted as extending from the border of Gilead on the S, to Mt. Hermon on the N. and from the Arabah or Jordan valley on the W. to Salecah (Salchah, *Sulkhad*, *Zalchat*) and the border of the Geshurites and the Maacathites on the E., "the Bashan" was the lot of the half tribe of Manasseh together with "half of Gilead" (Nm. 21:33 (twice), 32:33; Deut. 1:4, 3:1 (twice), 3-4,10 (twice),11,13 (twice), 4:43,47, 29:7, 32:14, 33:22; Josh. 9:10, 12:4-5, 13:11-12,30 (thrice),31, 17:1,5, 20:8, 21:6,27, 22:7; 1 Ki. 4:13,19; 2 Ki. 10:33; 1 Chr. 5:11-12,16,23, 6:62,71; Neh. 9:22; Ps. 22:12, 68:15,22, 135:11, 136:20; Isa. 2:13, 33:9; Jer. 22:20, 50:19; Eze. 27:6, 39:18; Amos 4:1; Mic. 7:14; Nah. 1:4; Zech. 11:2)", Young's, p. 71-72, 831.

In the narrower sense it comprised roughly the area called today en-Nuqra. It included the cities of Ashtaroth, Golan, and Edrei, and the regions of Argob and Havoth-jair (which in Nm. 32:41, Bergman reads, without altering the consonants: "the camps of Ham" in northern Gilead (226213), cf. Gen. 14:5 [and that in Deut. 3:14 is: "Bashan Havoth Jair," a name given to Argob after its conquest by Jair, a descendant of Manasseh, B. C. 1451, Young's, p. 72 (full ref. in **1-a**).



The Targum Jonathan identifies Argob with Trachonitis, or Trachon, the volcanic tract “(El-Lehe, al-Laha) *el-Leja*,” D. F. Payne, University of Sheffield, in: *The New Bible Dictionary*, pp. 1287.

Under the Persians it roughly coincided with the district of Qarnaim, and in the Greek period with that of Batanaea (G. A. Smith. *The Historical Geography of the Holy Land*, 11<sup>th</sup> edition, 1904, pp. 542,548-553, 575 ff.; F. M. Abel, *Geographie de la Palestine, I*, 1933, pp.274-275, quoted by T. C. Mitchell, The British Museum. In: *The New Bible Dictionary*, pp. 135, 506, 1287 (full reference in **4-a**).

**9-b.** Edrei = “sown land,” A city of Og, in the S. of Bashan, and N. of the river Jabbok, given to Manasseh. It is 25 miles from Bozrah and 9 from Abila (now *Draa*), which is itself 24 from Damascus (Nm. 21:33; Deut. 1:4, 3:1,10; Josh. 12:4, 13:12,31), Young’s, p. 288 (full ref. in **1-a**).

Identified with Der’a, 15 miles ENE of Irbid, dating from Early Bronze, overlooking the uplands between Gilead and Hermon, J. P. U. Lilley, Magdalen College, Oxford. In: *The New Bible Dictionary*, p. 335 (full reference in **4-a**).

**10-b.** Rabbah, the capital of Ammon, represented today by Amman, capital of Jordan, rebuilt and renamed “Philadelphia” by Ptolemy Philadelphus (285-246 B.C.); became one of the cities of the Decapolis and an important trading center. Considerable archaeological remains exist in the whole vicinity of Amman today, reaching back to the centuries before the Exodus, F. M. Abel, *Geographie de la Palestine*, 1933, II, pp.423-425; G. L. Harding, *Antiquities of Jordan*, 1959, pp. 61-70, quoted by: J. A. Thompson, Baptist Theological College of New South Wales. In: *The New Bible Dictionary*, p. 1072 (full reference in **4-a**).

Rabbah or Rabbath = “great,” chief city of Ammon, on the N. of Arnon, 22 miles E. of Jordan, and 14 N.E. of Heshbon (Deut. 3:11; Josh. 13:25; 2 Sam. 11:1, 12:26-27,29, 17:27; 1 Chr. 20:1 (twice); Jer. 49:2-3; Eze. 21:20, 25:5; Amos 1:14). Also a city in Judah, near Kirjath-jearim (Josh. 15:60), Young’s, p. 791 (full ref. in **1-a**).

**11-b.** Saph = “preserver,” a descendant of Rapha, the progenitor of the giants or Rephaim; called *Sippai* in 1 Chr. 20:4. B. C. 1048. Slain by Sibbechai the Hushathite in the days of David (2 Sam. 21:18), Young’s, pp. 835, 893 (full ref. in **1-a**).

**12-b.** “*Lahmi*,” a brother of Goliath slain by Elhanan. B. C. 1020 (1 Chr. 20:5), Young’s, p. 582 (full ref. in **1-a**). There is no valid reason why this should not be accepted, but it is possible that the reading may be a copyist’s error for “*Bethlehemite*” (in reference to Elhanan, who was from Bethlehem, cf. 2 Sam. 21:19), the last part of which is identical to “*Lahmi*” in Hebrew. G. W. Grogan, Bible Training Institute, Glasgow. In: *The New Bible Dictionary*, p. 706 (full reference in **4-a**).

Elhanan, son of “Jaare-Oreguim,” here “Jaare-Oreguim” is a scribal error “Jaare” is the same as “Jair.” The word “oreguim” is the Hebrew for “weavers” and has slipped by a careless copying, duplicating the place where EVV translate “weavers.” Therefore, 1 Chr. 20:5 gives the original and true reading. G. T. Manley, Christ’s College, Cambridge. In: *The New Bible Dictionary*, pp. 361-362 (full reference in **4-a**).

**13-b.** Ishbibenob = “dweller on the mount,” a son of Rapha, one of the race of the Philistine giants. He attacked David in battle but was slain by Abishai. B. C. 1019 (2 Sam. 21:16), Young’s, p. 521 (full ref. in **1-a**).

**14-b.** Goliath = “*an exile or soothsayer,*” a famous giant of Gath, descendant of the *Rephaim* (1 Chr. 20:5, 8). He defied the armies of Israel, but was slain and despoiled by David while a stripling. His height was 6 cubits and 1 span; taking the cubit at 21 inches, that would make him 10½ feet high. B. C. 1063 (1 Sam. 17:4,23, 21:9, 22:10; 2 Sam. 21:19; 1 Chr. 20:5), Young’s, p. 426 (full ref. in **1-a**).

The *Rephaim*, after having been scattered by the Ammonites (Deut. 2:20,21; 2 Sam. 21:22), took refuge with the Philistines. His stature, though an unusual, is not an impossible phenomenon, and is confirmed by the discovery in Palestine of skeletons of similar stature and of roughly the same period (reference to the Neanderthal skeletons). Goliath was slain by David at Ephesdammin in a duel whose religious character is attested by 1 Sam. 17:43,45; and perhaps also by the Philistines’ flight, if this is directly attributed to their conviction that the God of Israel had overcome their god (cf. 2 Sam. 23:9-12; 1 Chr. 11:12 ff.) Goliath’s sword, which had been kept in the sanctuary at Nob, was given by the priest Ahimelech to David when the latter was fleeing from Saul to the king of Gath, for whom the weapon was likely to be an acceptable present. J. D. Douglas, British Editorial Associate, *Christianity Today*. In: *The New Bible Dictionary*, p. 481 (full reference in **4-a**).

“The presence of these Nephilim, or fallen ones, who “come of the Nephilim” (see R.V.), in the land of Canaan... the root cause for the extermination of the Canaanites. It was not at all a matter of unjust cruelty or vengeance on the part of Israel; but it was a matter of moral necessity for the well being of the human race, as such; and hence it was a command of God. In this case the sword was the instrument of judgment. Joshua beginning the work ... the punitive justice of God was to preserve the race from absolute extinction, and secure the fulfillment of His Word and Will in the coming of the Seed of the woman (Gen. 3.15)”, in: James Christopher Smith, *The Ages: Past, Present, and Future*. 5. The Main Cause of the Apostacy, 1905, *Things to Come*, 11(12):138-139.

“Infidels never tire of charging God with cruelty, not knowing the awful ancestry, or the nature and character of this corrupt race. The judgment executed by Israel was a mercy (Ps. 136.20) to the whole human race” (Bullinger, E. W., “S” and “s” or THE USE AND USAGE of pneuma in the New Testament, 1905, *Things to Come*, 11(10):110-111).

**15-b.** Ashdod, Gaza, and Gath: "Tell es Safieh is thought...to be the site of the Philistine city of Gath...Here, and at Gaza and Ashdod, gathered the remnant of the huge race known in the early history of Palestine as the giants" All three places have to do with the Philistines. "Ashdod was one of the towns inhabited by the remnant of the gigantic Anakim, in the days of Joshua (Josh 11:22), and gloried in a great temple of Dagon, whose worship had here its head-quarters. This god, half man and half fish (1 Sam 5:4), was the national god of the Philistines; Derketo, a counterpart of Astarte (1 Sam 31:10), or Ashtaroth, being his female complement, with Ascalon for her chief seat." Taken from: Chapter 6: LOCALITIES FAMOUS IN DAVID'S LIFE, *The Probable Site of Gath*; see also Ch. 7 ASHDOD, Ch. 8. GAZA, at [http://philologos.org/\\_eb-thlatb](http://philologos.org/_eb-thlatb).

Jeremiah 47:5: “The people of Gaza will shave their heads in mourning. The people of Ashkelon will be struck dumb. How long will you cut yourselves to show your sorrow, you who are left of Philistia's power?”

*NET Bible* note on the expression “you who are left of Philistia's power”, or "you who are left alive on the Philistine plain," Or "you who remain of the Anakim." The translation follows the suggestion of several of the modern commentaries that the word *'imqaam* means "strength" or "power" here (see J. Thompson, *Jeremiah*, 698, J. Bright, *Jeremiah*, 310 and see also HAL 803 s.v. II *'imqaam*. It is a rare homonym of the word that normally means "valley" that seems to be an inappropriate designation of the

Philistine plain. Many of the modern translations and commentaries follow the Greek version, which reads here "remnant of the Anakim" (a confusion of basically one letter). This emendation is followed by both BDB 771 s.v. *'imqaam* and KBL 716 s.v. *'imqaam*. The Anakim were generally associated with the southern region around Hebron but an enclave of them was known to have settled in Gaza, Gath, and Ekron, three of the Philistine cities (cf. Josh 11:22). However, the fact that this judgment is directed against the Philistines not the Anakim and that this homonym apparently appears also in Jer. 49:4, makes the reading of "power" more likely here.

Jeremiah 49:4 "Why do you brag about your great power? Your power is ebbing away, you rebellious people of Ammon, who trust in your riches and say, 'Who would dare to attack us?'"

*NET Bible* note: "Or "Why do you brag about your valleys, about the fruitfulness of your valleys." The meaning of the first two lines of this verse are uncertain, primarily due to the ambiguity of the expression (*zab 'imqek*). The form (*zab*) is either a Qal perfect or Qal participle of a verb meaning flow. It is common in the expression "a land flowing with milk and honey" and is also common to refer to the seminal discharge or discharge of blood which makes a man or woman unclean. BDB 264 s.v. (Qal 2) sees it as an abbreviation of the idea of "flowing with milk and honey" and sees it as referring to the fertility of Ammon's valley. However, there are no other examples of such an ellipsis. Several of the modern translations and commentaries have taken the word *'imqaam* (root of *'imqek*) not as a reference to a valley, but to the homonym cited in the note on Jer. 47:5, and see the reference here to the flowing away of Ammon's strength. That interpretation is followed here. Instead of explaining the plural ending on *'imqaam* as being an enclitic "mem", *m* (the Hebrew "m" at the end of a word) as others who follow this interpretation (e.g., J Bright, *Jeremiah*, p. 325) The present translation understands the plural as a plural of amplification (cf. GKC §124.e and compare the noun "might" in Isa 40:26)."

**16-b.** One of such accounts in history, of giants being displaced by humans takes place in the colonization of Great Britain: "we know from the chronicles of the early Britons that the British mainland was at this time being settled by Brutus and his people in ca 1104 B.C. according to the British chronology. Now, although Brutus is said to have been the first coloniser of Britain, the chronicles do emphatically state that he had to displace an indigenous race of 'giants' (See: *Geoffrey of Monmouth's Historia Regum Britanniae*: Griscom A., 1929, Longman, Green & Co. London; Tatlock J. P., 1950, Univ. Calif. Press; Thompson A., 1718, London [Guildhall Hall Library]; Thorpe L., 1966, Penguin Classics, London) Geoffrey's "Gogmagog" appears to be a corruption of the name "Gawr Madoc", the "giant" or "great warrior Madog". Of these 'giants', we read: "...though their stature is exaggerated, yet it will be remembered that the stature of the ancient Britons was thought gigantic by Romans" (Manley Pope, *A History of the Kings of Ancient Britain*, 1862, Simpkin, Marshall & Co. London.. p. 164). Whether physical giantism is here intended cannot be certainly resolved, as the early British word 'gawr' (like the Hebrew *gibbor*) could mean simply a great warrior as well as a giant man. But we do know from the biblical record that giantism was a particular physical trait amongst certain of Ham's descendants, Goliath of Gath being the best known example (1 Samuel 17:4. See also: *New Bible Diet*, pp. 466 & 481) which lends both the British and Irish accounts a degree of hitherto unsuspected corroboration. The Formorians, it seems, were the displaced natives of Britain who were trying to seek a foothold on the Irish mainland only to be repelled by the Nemedians, thereafter having to live, like many other displaced peoples, by scavenging and piracy, according to the Annals of Clonmacnois: "...descended from Chain (*i.e.* Ham), the son of Noeh, ...(and those *Formorians*) ...lived by pyracie and spoile of other nations, and were in those days very troublesome to the whole world" (Ir. Conell MacGeoghegan), cit. p. 20 of: Cusack C. F., *The Illustrated History of Ireland*, 1868, Since published in facsimile by Bracken Books. London. 1987).

After the repulsion of the Formorians (akin to the “Danish Vikings”, berserker-warriors that struck fear into the hearts of their neighbours), the few Nemedian survivors settled further inland, presumably for safety while they consolidated their numbers. They are then recorded as subsequently dividing themselves into three 'bands', each with their respective leaders. One of these groups migrated to northern Europe, where they founded a nation known later to the Irish as the *Tuatha de Danann*. A second group settled, intriguingly, in the northernmost parts of Britain, apparently the first *Pictish* settlement of what is now Scotland. This settlement... 'Scythia' (so states the British record--note etymological derivation given above of *Scot* from *Scythian*) into Albany, is recalled in the early British chronicles as having taken place under the Pictish king *Soderic* (Monmouth, p. 123). The third group, named the *Firbolgs*, migrated to Greece and then returned to Ireland, which they subsequently divided up into five provinces. However, in Anno Mundi 3303, or ca. 701 BC in our terms, the *Firbolgs* were subdued in their turn by the returning colony of *Tuatha de Danann* (The Annals of the Four Masters, cit. Cusack, p. 75). In: *After the Flood*, by Bill Cooper, Chapter 8, The Descent of the Irish Celtic Kings (*Online Edition*).

Of this same event, William F. Dankenbring in his article "There Were GIANTS in the Earth in Those Days . . ." (*Online Edition*) says, “According to ancient English history, the giant effigies (dating from 1708 and replacing those destroyed in the Great Fire of London) of Gog and Magog in Guildhall were the survivors of a race of giants. Says the *Recuyell des histoires de Troye*, Brute [Brutus] and his companions, when they fled ancient Troy, sailed through the Mediterranean, and up the coast of Europe, eventually invading England. "Gog and Magog" were among a race of giants they encountered. After the giants were defeated, these two were brought to London (Troy-novant or "New Troy") and compelled to officiate as porters at the gate of the royal palace. According to Geoffrey of Monmouth, Goemot or Goemagzot (either corrupted from or into "Gog and Magog") was a giant, who, along with his brother Corineus, tyrannized in the western horn of England until slain by foreign invaders ("Gog," *Encyclopedia Britannica*, 11th edition, vol.12. p.190)... Giants in the streets of Basel, supporting the arms of Lucerne, seem to have originated from fossil bones found in 1577. Examined by the physician Dr. Felix Plater, they were pronounced as having belonged to a giant...”, etc.

And he adds,

“In an ancient text of the Jews, we read an astonishing description of some of these gigantic Amorites whom the Israelites conquered. In Buber's *Tanhuma*, Devarim 7, the text tells us of a Rabbi Johanan ben Zakkai's encounter with the Roman Emperor Hadrian. This event occurred in about A.D. 135, soon after the Roman victory in the Bar Kochba war, when the Jews rebelled against the Romans. The text reads:

"The wicked emperor Hadrian, who conquered Jerusalem, boasted, 'I have conquered Jerusalem with great power.' Rabbi Johanan ben Zakkai said to him, 'Do not boast. Had it not been the will of Heaven, you would not have conquered it.' Rabbi Johanan then took Hadrian into a cave and showed him the bodies of Amorites who were buried there... He said, 'When we were deserving, such men were defeated by us, but now, because of our sins, you have defeated us'" (quoted in *Judaism*, edited by Arthur Hertzberg, p.155-156, George Braziller, New York: 1962)".

Among the several times that Josephus mentions giants in his books on “Antiquities of the Jews” it is remarkable the next quotation: “the race of giants [in Hebron, an Amorite town]... 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 credible relations of other men” (Book V, Ch. II.3), “they found at Hebron the posterity of the giants” (Book III, Ch. XIV.2)

other of Josephus' quotations include: "For many angels of God accompanied 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" (Book I, Ch. 3.1), "on the thirteenth year they [the kings of the Sodomites] rebelled, and then the army of the Assyrians came upon them, under their commanders Amraphel, Arioch, Chodorlaomer, and Tidal. These kings had laid waste all Syria, and overthrown the offspring of the giants" (Book I, Ch. 9), "the Philistines... made war against him [David] at Jerusalem; and when they had seized upon that valley which is called The Valley of the Giants, and is a place not far from the city, they pitched their camp therein" (Book VII, Ch. 4.1), "...king [David] made war against the Philistines; and when he had joined battle with them, and put them to flight, he was left alone, as he was in pursuit of them; and when he was quite tired down, he was seen by one of the enemy, his name was Achmon, the son of Araph, he was one of the sons of the giants. He had a spear, the handle of which weighed three hundred shekels, and a breastplate of chain-work, and a sword. He turned back, and ran violently to slay [David]... but Abishai, Joab's brother, appeared on the sudden, and protected the king with his shield, as he lay down, and slew the enemy." (Book VII, Ch. 12.1), "Sibbechai the Hittite, one of David's most courageous men, behaved himself so as to deserve great commendation, for he slew many of those that bragged they were the posterity of the giants, and vaunted themselves highly on that account... and put the rest to flight... they [the Philistines] had a man who was six cubits tall, and had on each of his feet and hands one more toe and finger than men naturally have... This man also vaunted himself to be of the sons of the giants (Jonathan, the son of Shimea... fought this man in a single combat)" (Book VII, Ch. 12.2), "Artabanus (king of Parthia) also, not long afterward, sent his son Darius as an hostage, with many presents [to the Roman Emperor Tiberius], among which there was a man seven cubits tall, a Jew he was by birth, and his name was Eleazar, who, for his tallness, was called a giant" (Book XVIII, Ch. 4.5).

Pliny (Nat Hist. vii.16), refers to Homer as having a thousand years before lamented the degeneracy of the human race in point of physical qualities, relates that the body of Orestes, son of Agamemnon, having been dug up (the story of its finding may be read in Herodotus, lib. I) was found to measure seven cubits. He further mentions one Gabbaras, who came from Arabia in the time of Claudius, whose height was 9 feet 9 inches: and two others, Pusio and Secundilla, in the time of Augustus, each of whom exceeded the Arabian in stature by half a foot.

"Titan" in Chaldean is "Sheitan", "Satan" in Hebrew. "*Titans*" are also present in the traditions of Sumer (Gilgamesh), Assyria, Egypt, Incas, Mayan, Olmecas, Pascua Island, Tolteca, Tula, Teothiuacan, Persia, India, Bolivia, South Sea Islands, Thaití, Guam, the polinesian islanders of the South Seas, Japanese, Sioux Indians, etc... Tartarus is a Greek term for "dark abode of woe", "the nether world"; "the pit of darkness in the unseen world." As used in Homer's Iliad, it is "...as far beneath hades as the earth is below heaven" (Homer, Iliad, viii 16). In Greek mythology, some of the demigods, Chronos and the rebel Titans, were said to have rebelled against their father, Uranus, and after a prolonged contest they were defeated by Zeus and were condemned into Tartarus. Chuck Missler's Summary, "if one takes an integrated view of the Scripture, then everything in it should "tie together." The "Angel View," however disturbing, is the clear, direct presentation of the Biblical text, corroborated by multiple New Testament references and was so understood by both early Jewish and Christian scholarship; the "Sethite View" is a contrivance of convenience from a network of unjustified assumptions antagonistic to the remainder of the Biblical record. It should also be pointed out that most conservative Bible scholars accept the "angel" view (*The International Standard Bible Encyclopaedia*, Wm. B. Eerdmans Publishing Co., Vol V, p.2835-2836).

Other writings from older civilizations, like the Greeks called had their legends on “Titans”, that were partly terrestrial, partly celestial, which rebelled against their father, and that after prolonged contest, were defeated and condemned into *Tartarus*. Among those supporting the "angel" view are: Whiston, Dean Alford, E. W. Bullinger, G. P. McKay, C. W. Welch, Stuart Allen, E. H. Engelhardt, Rosenmüller, Ewald, Hengstenberg, G. H. Pember, M. R. DeHaan, Bauckham, W. F. Albright, G. J. Wenham, C. H. McIntosh, F. Delitzsch, M. Drechsler, C. W. E. Nagelsbach, John Richers, von Zezschwitz, F. C. Oetinger, Havernick, Keil, Koppen, Baumgarten, Stier, Dietlein, Dillman, A. C. Gaebelein, A. W. Pink, Donald Grey Barnhouse, Henry Morris, Merril F. Unger, Arnold Fruchtenbaum, James Christopher Smith, Col. G. J. van Someren, W. H. Bacon, Greg Killian, Hal Lindsey, John Henry Kurtz, J. C. I. Hofmann, John Fleming, J. Morgenstern, Christopher C. Warren, G. V. Garland, T. Campbell, S. R. Maitland, James Montgomery Boice, Wade Cox, Chuck Smith, Chuck Missler, Scott Barkley, Ray C. Stedman, Lambert Dolphin, Finnis Dake, Bryan T. Huie, Wenham, Stephen R. Quayle, Guy Malone, Joe Jordan, Chris Ward, Stephen Quayle, Patrick Casanova, John Denton, David Flynn, Kenneth Wuest, John Shoenheit, and even Fr. V. Meyer, Thomas Nelson, Merrill F. Unger, *Smith's Bible Dictionary*, and in the poet Lord Byron, and Barry Chamish, etc. For those who take the Bible seriously, the arguments supporting the "Angel View" appear compelling. For those who indulge in a willingness to take liberties with the straightforward presentation of the text, no defense can prove final... For further exploration of this critical topic, see the following: George Hawkins Pember, *Earth's Earliest Ages*, first published by Hodder and Stoughton in 1875, and presently available by Kregel Publications, Grand Rapids MI, 1975. John Fleming, *The Fallen Angels and the Heroes of Mythology*, Hodges, Foster, and Figgis, Dublin, 1879. Henry Morris, *The Genesis Record*, Baker Book House, Grand Rapids MI, 1976. Merrill F. Unger, *Biblical Demonology*, Scripture Press, Chicago IL, 1952. Clarence Larkin, *Spirit World*, Rev. Clarence Larkin Estate, Philadelphia PA, 1921. Taken from: Chuck Missler, Personal Update Article, Textual Controversy: Mischievous Angels or Sethites? (*Online Edition*).

*“A flock animal, a perfect one, a male, a yearling, shall be to you.  
You shall take from the sheep or from the goats.  
And it shall be for you to keep until the fourteenth day of this month.”*  
**Exodus 12:5-6a. B. C. 1491.**

*“And if there is any blemish in it,  
lameness, or blindness, or any evil blemish whatever,  
you shall not sacrifice it to Jehovah your God.”*  
**Deuteronomy 15:21. B. C. 1451.**

*Green’s Literal Translation, 1993.*

## Chapter 3

### The Generations of Noah, a Just Man, Perfect in his Generations (Gen. 6:9).

The word “Perfect” in Gen. 6:9 is a translation of the Hebrew word *tamim* (also transliterated as *tamiym*), which means “without blemish,” “untainted”, and also “sound, healthful, without spot, unimpaired”, and is the technical word for bodily and physical perfection ( 1-c ). Hence, it is used of animals of sacrificial purity. The first word translated as “Generations” is the Hebrew word “*toledoth*,” and means “family history.” *Toledoth* plus *tamim* tells us that Noah and his family alone had preserved their real human pedigree and kept it pure, in spite of the prevailing corruption brought about by the rebel “sons of God”. The second Hebrew word translated as “Generations” is the word “*dor*” and refers to “the people that were alive at that time,” other than that of Noah’s family (*The Companion Bible*, p. 11). Gen. 6:11 says that “all flesh had corrupted his way upon the earth,” Noah’s family being the only exception. Noah was different from his contemporaries, not only in his righteousness, but in that he was just a “perfect” man.

The Bible in Basic English translates the key verses of the Passover as: “Let your lamb be without a mark (*tamim*), a male in its first year: you may take it from among the sheep or the goats: Keep it till the fourteenth day of the same month, when everyone who is of the children of Israel is to put it to death between sundown and dark” (Ex. 12:5-6). Jesus Christ was both our substitute and the substitute of that lamb offering.

Apart from Noah, the rest of the line of Jesus Christ through his earthly mother Mary should have been *tamim* also. Matthew describes the genealogy of Jesus Christ through the regal line of Solomon (Mt. 1:6-7), of whom Mary was the direct descendant, not so of Joseph, her husband, the adoptive father of Jesus. Joseph was a descendant of David through Nathan, but not through Salmon (Lk. 3:31). Mary had to be included in the account of that list, as in the expression “Joseph the *Andra* of Mary” (Mt. 1:16), the Greek word *Andra* has to be understood as to the “mature man,” “a male person of full age and stature,” in our specific context, that “mature man” is the father of Mary, as in the Aramaic text, the father of Mary is referred in this verse with the word *gavra* (“mighty man”), whereas it refers to the husband of Mary as *bala* in Mt. 1:19. There is yet “one more safeguard supplied by God’s Word which proves that the Joseph of Mt. 1:16 was Mary’s father,” a simple mathematical formula given there as a key that is to be fulfilled: three groups of fourteen generations each ( $14 + 14 + 14 = 3 \times 14 = 42$  names), running from Abraham to David, the first group of fourteen names, from Salomon to Jechonias (notice that David should not be counted again), the second group of fourteen names, and from Salathiel to Jesus (notice that Jechonias should not be counted again), the third group of fourteen names. Another

key is that Joseph, the father of Mary, was the son of Jacob (Mt. 1:16), whereas the other Joseph, was son of Heli, and was the husband of Mary (Lk. 3:23) ( **2-c** ).

Let us now approach an explanation for what we read in Genesis in view of molecular discoveries of biology and its contemporary terminology. God also created the complementary genetic information (DNA), the 23 chromosomes needed inside the one ovule of Mary, to complete the 46 chromosomes that make a normal human being, in the conception of Jesus. Previously, when God created man, God had created the conditions for the determinants of sex, having for man the chromosome Y, only to be transmitted by man, and for the female, who was created after the man and from the man, the chromosome X which is the only sex determinant to be present in normal women.

God said: “I will put enmity between thee (old serpent, Satan) and the woman, between thy seed and her seed; it shall bruise thy head. (Gen. 3:15).” Note the expression “Her seed.” The woman is born with the complete set of ovules that mature in her adolescence; however, the man is not born with a determined set of sperms, rather, he is not born with any number of sperms at all, as they start being produced in his adolescence. This can be termed as the “continuity” or “immortality” of the feminine ovule versus the “discontinuity” or “mortality” of the masculine sperm, which together with the surrounding molecules of the nuclear DNA in the sperm, and being carried on by all males since the Adam’s fall, except for Jesus, plus the activating machinery for a “programmed cell death” in the cytoplasm, provides a preliminary approach for a scientific account of the need of a perfect complementary DNA created by God within the ovule of Mary for the unique conception of Jesus, in order for Jesus to qualify as our savior and redeemer, “our Christ” ( **3-c** ).

The birth of Jesus Christ had requirements. The blood in his body had to be similar to the blood of Adam before his fall (the hereditary gametes of Adam before the fall of man). That is, before Adam’s eating of the fruit of the “knowledge of good and evil,” but not as the blood of Adam after the fall (which was already contaminated, a pool of recessive genes already introduced and intermixed in the hereditary gametes of man). The Bible explains that the human blood of Jesus Christ was kept clean and pure during his life, not as Adam allowed it to be corrupted: “Forasmuch then as the children are partakers (*koinoneo*) of flesh and blood, he also himself likewise took part (*metecho*) of the same; that through death he might destroy him that had the power of death, that is, the devil” (Heb. 2:14). Regarding the word “partakers,” the Gk. word is *koinoneo*, that means to “partake completely or “to share fully,” whereas the word *metecho*, traduced as “took part” in the KJV means to “share one part only,” “to take a part or portion,” being the part that Jesus Christ shared with the rest of the fallen human men his physical body, having received it from Mary, from a fallen, but still *Tamim*, genealogy. The rest of nations outside Israel were not taking care to keep themselves *Tamim*, but the contrary, bringing to the forefront of their families their recessive genes by performing forbidden marriages, as those performed among closest relatives (the genetic problem of “consanguinity”). Jesus Christ was completely human in flesh and blood. The difference of his blood, compared with the rest of men, is that it was preserved through his complete life pure, as Adam’s blood was before his fall ( **4-c** ).

But other men, apart from Noah, also keep themselves as *tamim*. Charles W. Welch explains to us in “*The Book of Job and the Enigma of the Ages*” (Berean Publishing Trust, 1952, London): As in the statement made in Job 1:1, and repeated in 1:8 and in 2:3, that Job was also a “perfect” man, in which “perfect” is the Hebrew word *tam*. This word, is also used of Jacob, and is the root for the word *tamim* used of Noah. Jacob is said to be “*a plain man*” (Gen. 25:27), “*tam*.” Jacob was also “*perfect*” or “*without blemish*”. The LXX has adopted a peculiar word here in Genesis 25:27 to translate “*tam*”, it uses “*aplastos*,” meaning something “*unmoulded*,” “*unshapen*,” hence, anything “*in its natural state*.” What is the common bond between Noah, Jacob or Job? How were them “perfect”?



Jacob was as “unblemished” as Noah and Job in this respect. It may be objected that Esau was of the same parentage as Jacob, and would therefore be equally “unblemished;” however, it is written of God saying: “Jacob have I loved, but Esau have I hated” (Rom. 9:13, Malaq. 1:2-3), “*the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth” (Rom. 9:11), God said unto their mother Rebecca, wife of Isaac: “the elder [Esau] shall serve the younger [Jacob, Esau’s twin brother, who was called “Israel” by God]. Esau is described as being “red, all over like an hairy garment” (Gen. 25:25), even on his neck and hands (Gen. 27:11,16,23). The epistle to the Hebrews calls him “a profane person,” who for one morsel of meat sold his birthright (Heb 12:16), whereas Jacob, with the full support of his mother, was obeying God’s will revealed to her (Gen. 27:5-6, 13, 15). Esau is called “a cunning hunter,” and the word “hunter” is identical with that used of Nimrod (“a mighty hunter,” Gen. 10:9). The same verse reads that Esau was also a “man of the field.” Jacob, with all his faults, was “unblemished,” “a plain man,” hence his association with Noah and Job as being in the line of the true seed.

Job was one of the true seed ( **5-c** ), like Noah, he was perfect in his generations and consequently, was an object of Satanic enmity. One of the keys to Job’s enigma is sin. Job’s piety and watchful care is manifested in his concern lest his sons had “sinned,” when “feasting.” Consequently, Job was offering sacrifices while saying,

“It may be that my sons have sinned, and cursed God in their hearts” (Job 1:5).

The root for the Hebrew word “sin” used in this verse is *chata*, which appears for the first time as applied to individuals in Gen. 13, and is the subject of Gen. 20.

The first use of “sinners (*chata*)” in the book of Genesis is for the men of Sodom (Gen. 13:13), which had a direct connection with this special kind or aspect of “sin” (“*chata*.”)

Then, on two different occasions Sarah, the wife of Abraham, was taken into the harem of a heathen monarch, and twice, a miraculous interference of God was the only resource available to save the true seed from contamination (Gen. 12:10-20 and 20:1-18). Abraham is sojourning in Gerar, and had said of Sarah his wife, “She is my sister.” Abraham feared that Pharaoh would forcibly take Sarah into his harem, and if he knew that Abraham was indeed her husband, he would probably kill Abraham. So, God plagued Pharaoh and his house with great plagues “because of Sarai, the wife of Abram.” Another similar incident happened at the court of Abimelech. He too “sent and took Sarah,” and once again, God intervened, saying to him in a dream: “Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man’s wife” (Gen. 20:3). It is in the reply made by the Lord to Abimelech that we meet with the word “*tom*,” “integrity,” a word related to *tam* and to *tamim*. *Tom* emphasizes the moral purity on saying: “in the integrity (“*tom*”) of thy heart,” and with the word “sin,” “*chata*,” when God says:

“Yea, I know that thou [Abimelech] didst this in the integrity (*tom*) of thy heart; for I also withheld thee from sinning (*chata*) against Me: therefore suffered I thee not to touch her” (Gen. 20:6).

Here again, God is the one involved in preserving Abraham’s wife uncontaminated physically, and we see Abraham inability to do anything, but to believe God.

Abimelech recognized the enormity of his deed saying to Abraham,

“What hast thou done unto us? And what have I offended (*chattath*) thee, that thou hast brought on me and on my kingdom a great sin (*chataah*)?” (Gen. 20:9).

Abimelech recognized that, even though his motive had been pure, in “*tom*” of heart, his action would have been “*chataah*,” a specific kind of sin related to forbidden sexual behavior, as it is the extramarital sex. In this account, most specifically, this sin is related with the attempt of a biological defilement in the lineage of the promised seed. And remember that this declaration of Abimelech is provided before the written law of Moses.

The next occurrence of the word *chata* is found in the words of Jacob, “I bare the loss (*chata*, sin),” when Jacob is talking to Laban regarding that he, Jacob, did not transfer the animals born with physical defects to the flock of Laban, as is recorded in Gen. 31:39:

“That which was torn *of beasts* I brought not unto thee; I bare the loss (“sin”) of it.”

Notice that, as the word *tamim*, the word *chata* is also used as related with physical or biological aspects, although in the opposite sense, it is, when referred to genetic defects in living beings.

The next use of *chata* is found in Joseph’s reply to the inducements of Potiphar’s wife. What will be the human offence that is thus singled out for such a distinctive treatment?

“How then can I do this great wickedness, and sin against God?” (Gen. 39:9).

Now, consider the peculiar interruption of the narrative that takes place after stating in Genesis 37:36 that “the Midianites sold him [Joseph] into Egypt unto Potiphar, an officer of Pharaoh’s, and captain of the guard.” The narrative is abruptly interrupted to let us know of the events of Genesis 38, which have no reference whatever to Joseph or to Egypt, as the thread of Joseph’s story is picked up again in Genesis 39:1, where we read, as a reiteration of the very point at which the narrative of Joseph was left:

“And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites which had brought him down thither.”

The interpolation of Genesis 38 is intentional.

On reading the contents of the interrupting Chapter 38, we are struck with the evident contrast that is intended between Judah and Joseph. Judah was convicted righteously of dealings with a (supposed) harlot, the evidence being the pledge that he had given to her, his signet, bracelets and staff (Gen. 38:15-18,25,26). Joseph was most unrighteously condemned because of the “evidence” given by Potiphar’s wife: “he left his garment with me” (Gen. 39:18), when he ran, preventing himself to “sin” (*chata*).

So, this specific “sin” and the first use of the word through all the book of Genesis has a particular reference to interference, in type at least, with the purity of “the seed.” God emphasizes as the first sin in the Old Testament, that sin directed against the promised seed, sin which if fully accomplished, should had made humanity “to miss the mark” of their future offering of salvation. That’s why God intervened directly in preserving the seed of the woman, as we will see it exemplified with Sarah. This does not in any way alter the fact that all transgression is sin. Here, we are facing the fact that where we might have expected the word to be used in Genesis, for wise purposes to which we will do well to give

heed, sin is particularly associated with corrupting the true human seed, and of necessity, the attempt to corrupt the Messianic line ( **5-c** ).

The fact that in Genesis 3 the judgment pronounced upon the woman has to do with *sorrow*, *conception* and *bringing forth children*, points in the same direction.

Now, going back to Job: why should Job be so anxious lest his sons had “*sinned*” on the *feast day*? The word “feast” is derived from the Hebrew word “*shathah*,” “to drink,” a word used in relating the story of Noah (Gen. 9:21). In this record, Noah is overcome with wine produced by the new conditions that governed the earth after the Flood. Details are purposely withheld, but when Noah awoke from his drunken sleep he prophetically cursed an unborn child - Canaan! If we are guided by the recorded sin of Reuben, we shall arrive the answer to the question “who was Canaan’s mother”? The Canaanites are a most accursed people. They are the people pouring the way for the infiltration of “the seed of the Serpent,” and its attempts to prevent the coming of the “seed of the woman.” It is these persistent attempts in Genesis chapters 3,6,9,12 and 20 to find an entry into this world for the *false seed* that illuminates the opening verses of the book of Job, and with it, sheds its light upon the conflict of the ages ( **5-c** ).

Our Savior himself taught his disciples to believe that there were two seeds in the earth (Chapters 6 and 7), and that one of them was sown by “the enemy,” “the devil.” This was also noted in the parable of the wheat and the tares (Mt. 13:24-30, 36-43). The Divine explanation of this parable leaves no room for us to bring evil doctrine into the story. The *seed* is definitely described as being either “the *children* of the kingdom” or “the *children* of the wicked one.” What Job feared, with the example of Noah before him, was that by the same means, the enemy might take an awful advantage of the “feasting” of his children, and spread corruption within his family.

The narrative now leaves Job and his sons, to reveal another matter of importance in the unraveling of the problem of Job’s sufferings, and the greater problem of the ages:

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

and

“Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD” (Job 2:1).

In Job 38:7 the “sons of God” are most certainly angelic beings and are associated with the “morning stars,” and their rejoicing, on laying the foundations of the earth. Next, according to the chronology of its writing, we meet “*the sons of God*” in Genesis 6, that speaks of the Flood in the days of Noah. We will learn, from Jude 6, that some angels fell, and their fall is closely connected with the sin of Sodom (Jude 7). According to Job, Satan went to present himself before the Lord and among the sons of God. The name Satan is written 13 times in the book of Job, a feature that will not pass unheeded by those who are acquainted with numbers in Scripture, as number 13 is the numerical factor of titles of Satan in both Hebrew and Greek. To give one example: the Hebrew word Satan equals the number 364 = 13 x 28, while Satan in the Greek equals 2197 = 13 x 13 x 13 ( **5-c** ).

The title “*Satan*” ( **6-c** ) occurs in but four other places in the Old Testament: 1 Chronicles 21:1. Satan stands up against Israel and provokes David to number Israel. The consequences are disastrous, as a

reading of the chapter will reveal. What is, however, a feature seldom or never connected with this attack of Satan, is the contextual close association of one of the evil seed, of whom, his number is given: “And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant ... they fell by the hand of David, and by the hand of his servants. And Satan stood up against Israel, and provoked David to number Israel” (1 Chron. 20:6,8; 21:1). This numbering of Israel is also recorded in 2 Samuel 24:1; if we will read 2 Samuel 21:20-22, we shall see that the evil seed is still in the background. They are again mentioned in 23:6 as “the sons of Belial.” No mention however is made in 2 Samuel of the temptation of Satan, because the books of Samuel and of Kings give the history from the human standpoint, but the books of Chronicles, going over the same ground, give the spiritual background and reveal the spiritual forces that were at work. In 2 Samuel there is no mention of the temptation of Satan, but 1 Chronicles 20 is like Job 1 and 2, it lifts the veil and reveals the hidden, the unknown spiritual opposition of which neither David, nor Joab were aware ( **7-c** ).

Turning to Psalm 109:6-10 we read “[saying] set thou a wicked man over him: and let Satan [lit. “an adversary”] stand at his right hand. When he shall be judged, let him be condemned ... Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg.” By observing the correspondence of this Psalm, we find verses 6-15 balancing verses 28,29, “Let them curse, but bless Thou.” Verses 6-15 should be prefaced by the word “saying,” making the whole passage a parenthesis, indicating not David’s words, but the cursing of his enemies (*The Companion Bible*, p. 830). To read the whole Psalm 109 is to traverse the experience of Job himself. When “the wicked” would curse the child of God, he can think of nothing so bad to say, as “Let Satan stand at his right hand” so that when he shall be judged, he may be condemned. This is evidently what is in view in the challenge of Satan regarding Job.

Zechariah 3:1,2 is the last reference to Satan in the Old Testament, and shows this attitude of Satan against Israel, and particularly against Joshua the High Priest. “Satan standing at his right hand to resist him.” The word translated “to resist” is the verb *satan*. Here Satan is seen acting in character. The feminine form of the word *sitnah*, which occurs but once, is translated in Ezra 4:6 “an accusation,” and “Jeshua,” the same high priest that is called “Joshua” in Zechariah is here (Ezra 3:2; 4:3). Adversaries oppose the building of the temple, who on the human side are men named Bishlam, Mithredath and Tabeel (Ezra 4:7), similar characters to the better known adversaries of Nehemiah, namely, the Canaanitish Sanballat, Tobiah and Gershom. Zechariah 3, like Job 1 and 2, lifts the veil, and these human adversaries are seen to be tools in the hand of Satan. Satan’s place at the right hand is that of the Accuser. Christ’s place there on our account enables every believer to face the challenge “Who is he that condemneth? It is Christ that died ... risen ... **Who is even at the right hand**, Who also maketh intercession for us” (Rom. 8:34). Job learned that his “own right hand” could not save him (Job 40:14), he longed for an intercessor, a daysman, who would represent him before the judgment seat of God. He knew of the reality of the promise, from his chronological point of reference, of a future Kinsman-Redeemer, and even though he went down into death, in the future he would be vindicated. So, the veil is lifted in Job 1 and 2 to let light in upon the nature of Job’s sufferings and to illuminate “*the problem of the ages*,” of which the book of Job is an inspired compendium ( **5-c** ).

### Notes and References for Chapter 3

**1-c.** Perfect, “*tamim*” is rendered “without blemish” in Ex. 12:5; 29:1. Lev. 1:3,10; 3:1,6; 4:3,23,28,32; 5:15,18; 6:6; 9:2,3; 14:10; 22:19; 23:12,18. Nm. 6:14; 28:19,31; 29:2,8,13,20,23,29,32,36. Eze. 43:22,23,25; 45:18,23; 46:4,6,13; “Without spot” in Nm. 19:2; 28:3,9,11; 29:17,26; “Undeiled”, Ps.

119:1 (“Blessed are the undefiled (*tamim*) in the way, who walk in the law of the LORD”). *The Companion Bible*, Appendix 26 (full reference in **1-a**).

*Tamim* is translated in the OT 44 times as “without blemish,” 14 times as “perfect,” 6 times as “without spot,” 8 times as “upright,” 4 times as “uprightly,” and with several other related words 7 times. Related words are *Tam*, translated 9 times as “perfect,” 2 times as “undefiled,” 1 time as “upright” and 1 time as “plain” and the word *Tom*, translated 11 times as “integrity,” 2 times as “uprightness,” and in other related ways 8 times. “Circumcision, the cutting away of the foreskin around the penis of Abraham and then all his descendant males, was the sealing act of this agreement made by God, far more significant than any written signature. The seed that passed through the circumcised penises of Abraham's line of descendants, would lead to the birth of the promised great Seed, (check Romans 4:11-13)” (Denton, J., *Christ's Death Splits The Time Frame* (Chapter 8), 1997, in: “Armageddon 2033 Facts on Bible Time Prophecies”, The Bible Research and Investigation Company (B.R.I.C.), Carisma House, Leafy Grove Keston, England).

**2-c.** That simple and elegant solution to the genealogy of Jesus Christ was presented by: Wierwille, V. P., “*Jesus Christ our Promised Seed*,” Chapter 10, pp. 119-132, 1982, *American Christian Press*, Ohio. When we open the New Testament, we read, in Matt. 1:1, its very first words “THE BOOK OF THE GENERATION OF JESUS CHRIST.” This expression stands in direct contrast with another book, of which we read in Gen. 5:1 “THE BOOK OF THE GENERATIONS OF ADAM.”

**3-c.** Custance suggests that the germ plasm of the egg cell seems to be normally unaffected by corruption as it is passed down from generation to generation. He discusses reasons for believing that the germ plasm in the egg contributed by Mary (or any women) would result in a perfect human being if (and only if) it were united with a perfect sperm from the male side. Quotations: From Custance's Note 115. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” (Rom. 5:12). “By one man, sin entered into the world, and death by sin,” it says “by one man,” single and singular, not “by two people,” as might have been supposed since Adam and Eve were both in collaboration. It is apparent that the seed of the man is the viaduct that carries the corruption. Adam introduced into the body to all succeeding generations. Scripture studiously avoids by never attributing the entrance of death to Eve. The seed of the man and the seed of the woman play antithetical roles in the redemptive history of man. Thus physical death was introduced, it entered, it was a novelty for human kind, and it entered by man, not by woman, and it is passed on from generation to generation via the male seed. The seed of the woman is not the viaduct of death, but of life (Gen. 3:15). Mortality replaced immortality by the action of one man and this physiological defect was then transmitted by natural procreation to all his descendants (“death entered by sin,” Rom. 5:12). Adam, endowed with immortality by the Creator, forfeited that immortality by his sin and entailed to all his descendants the poisoned constitution, which he had acquired.” Note 196. “A human egg is a spherical cell...which is one of the largest cells in the body, and when placed against a dark background it is just visible to the naked eye...The large size of the egg cell is due mainly to deposits of yolk in the cytoplasm...In contrast to the egg, the sperm is the smallest cell in the body...The volume of an egg cell is about 85,000 times that of a sperm” (Ursula Mittwoch, *Genetics of Sex Differentiation*, N.Y., *Academic Press*, 1973, p. 84, 85).

Note 228 (end). “[Jesus Christ] was not preserved against the inheritance of original sin by some act of cleansing, but by the exclusion of natural generation. The male seed had to be by-passed. It is perhaps time now to explore afresh the significance of the necessity of virginal conception in the light of modern knowledge.” From Chapter 18: “Whatever the nature of the defect in the male seed brought about by the entrance of the poison, it is almost certainly the channel by which the mortogenic factor is

introduced into the ovum at the time of conception, even though the effect itself is not felt in the presumptive organism until the multiplying cells begin the process of differentiation for the express purpose of forming *body* cells,” “Sir Gavin de Beer makes this remark: “One wonders if Pauline theologians realize that the doctrine of original sin involves the inheritance of an acquired character, for only genes can be inherited and, by the nature of the case, neither Adam nor Eve when they first appeared on the scene possessed the character they are alleged to have transmitted to all their descendants” (de Beer, Sir Gavin, review appearing in *Sci. Amer.*, Sept., 1962, p. 268.)

To all their descendants, save ONE! And here, if Sir Gavin had taken the thought seriously, is a further great truth which might have provoked him to think even more deeply upon the subject. For it is evident that the acquired character of Eden was indeed transmitted and must therefore have ultimately reached the germ plasm. The only mechanism which will satisfy all the conditions thus laid down in Scripture is one which assumes that the transmission was effected via the male seed only. Thus, although the woman may have been the first to introduce the fatal poison into her body cells, she did not, by that act, poison her own seed, but the poison of death does enter through the male seed into the seed of the woman by the fusion of the two. By such a mechanism the poison in Adam's body may have reached his seed, and via the cytoplasm of the seed, the poison is by fusion with the female seed passed on to the embryo,” “mortality was acquired by man, [and from there] it was inherited. To quote Romans 5:12 again, “Death entered...and passed upon all men.” This [is] an essential aspect of the Fall of man and his need for redemption,” “the seed of the woman is the only remnant that has retained the original immortality possessed by our first parents. By contrast, the seed of man and the body cells of both, the man and the woman have been mortalized. Furthermore, even the seed of the woman is fatally poisoned by fusion with the male seed. However, this poison affects only that portion of the woman's seed, which will develop into body cells: the remainder of her seed continues to form the immortal stream of germ plasm. Only if an ovum from this germ plasm reservoir can be fertilized by some means not natural to man [as in the virginal conception of Jesus], can a body with the original endowment of potential immortality be recovered again,” “the ovum, considered as a living organism (which indeed it is), need never experience death, provided that it is induced to divide and multiply by successive divisions,” “the single ovum becomes another ovum one generation later in history and no corpse is left behind as evidence of its death,” “the two “daughter” cells in turn divide, if fertilized, and so, the line goes on unbroken and can continue endlessly,” “fertilization of the ovum is really only a means for preserving its integrity, until one generation later, it is again released and presented for fertilization. And so it is simply passed on and on, generation after generation, in an unbroken chain of continuous life. The living ovum is the ovum of yesterday” (Weismann, August, *Essays Upon Heredity and Kindred Biological Problems*, tr. E. B. Poulton, S. Schonland and A. E. Shipley, Oxford, 1889, 1892, in 2 vols., Vol. 1, p. 26.).”

“Generation after generation, the seed of the woman reiterates itself,” in Note 236. Another view found among the Church Fathers and in Jewish literature (*Pirke di R. Elieser*, c. 13) is that Satan was envious of Adam and desired to murder him, by persuading him to poison himself to death. Again, there is a measure of truth here and it is reflected in John 8:44 where the word murderer in the Greek is “**man-killer**.” Justin Martyr (c. 100-165 AD.), wrote: “When God formed man at the beginning, He suspended the things of nature on his [man's] will, and made [to man] one commandment. For He ordained that, if he kept this commandment, he should partake of immortal existence; but if he transgressed it, the contrary should be his lot. Man having thus been made, and immediately looking towards transgression, naturally became subject to corruption. Corruption then becoming inherent in nature, it was necessary that He who wished to save should be the One to destroy the efficient cause of corruption” (a *Fragment of the Lost Writings of Justin*, in *Ante Nicene Fathers*, N.Y., Scribner, 1913, Vol. 1, p. 301). From Chapter 8: “Cell differentiation may carry with it some kind of programmed limitation *within* the

individual” (*Inactive Enzyme Molecules in Aging Mice: Liver Aldolase, Proc. Nat. Acad. Sci.*, 1973, 70:909).

Note 124. Dr. Clive Wood of Oxford has suggested that the appearance of “errors” in cell reproduction is under direct genetic control: “the cell carries its own aging program which ultimately results in programmed death” (“Longevity - Catalyst of Social Revolution,” *New Scientist*, 24 May, 1973, p. 470). The word “error” must, therefore, be used in a rather special sense.” This being in balance with: “a very large proportion of damaged genes revert to the original undamaged state by some built-in repair process which is only partially understood but clearly demonstrable (Chapter 22).”

Note 227. “For “repair of DNA”: “the existence of quality-control mechanisms in living cells may account in large part for the fact that “like produces like” over many generations,” “cells are equipped to deal with some of the most serious hazards the environment can present. The ability to recover from injury is a characteristic feature of living organisms” (P. C. Hanawalt and R. H. Haynes, “*The Repair of DNA*,” *Sci. Amer.*, Feb., 1967, pp. 36-43.)

Note 217. Quoting Boris Ephrussi, *Nucleo-Cytoplasmic Relations in Microorganisms*, 1953, Oxford: “Body cells do not revert [normally] because some other inheritable blueprint exists in the cell apart from the information in the nucleus. Such information must be contained in the cytoplasm. So, muscle cells replicate as muscle cells, because the cytoplasm is instructing them to do so, and not because of guidance provided by the nucleus. That muscle cells do not replicate suddenly as some other kind of cell, forces us to believe that each kind of tissue is formed of cells with a unique cytoplasm. But this cytoplasm can be acted upon by the environment and changed in its constitution so that a given type of cell may begin to build a new type of tissue,” “they [all cell types in one individual] must therefore all possess the same genotype...the differential must have its seat in the cytoplasm,” p. 4,” “the cytoplasm, like the genes, is endowed with genetic continuity. The genes are therefore no longer to be regarded as the sole cell-constituent endowed with this property,” p. 6,” “considering that embryonic development results in a restriction (and some widening, too) in different cell lineages of the manifold potentialities originally carried by the egg, we may picture the process of differentiation as consisting, for example, in the segregation or sorting out, of an initially mixed population of cytoplasmic particles. Or we may suppose that the egg, to begin with, contains a mixed population of inactive particles, and that development consists in the activation by nuclear genes of different sorts of lineages,” p. 100.” “The expression of those genes necessary...to give rise to diverse cell types is wholly dependent on exposure of cell nuclei to a small portion of egg cytoplasm. The general state of the cell and the activity of the cell’s cytoplasm provide important signals for the developmental programs,” “the segregation of cytoplasm during cleavage establishes extra-nuclear environments that are determinants to the developing organism” (A. I. Caplan and C. P. Ordahi, *Irreversible Gene Repression Model for Control of Development*, 1978, *Science*, 120:120-130).”

“It is possible therefore that the poison may remain quiescent and effectively neutralized in the multiplying cells of the fertilized ovum until the cleavage has proceeded to the point of either eliminating a certain quantity of cytoplasm by reduction in cell size, or modifying certain cytoplasmic factors that had hitherto served as neutralizers. Thereafter, the progressive change in the composition of the cytoplasm subjects the cell increasingly to the original protoplasmic poison which renders all body cells mortal as a consequence.”

Quoting B. Baccetti and B. A. Afzelius, *The Biology of the Sperm Cell, Monographs in Developmental Biology #10*, 1976, *Karger*, Basel: “the mitochondria in the sperm cytoplasm appear to have proteinaceous crystal inclusions that may account for as much as 50% or more of the sperm volume in

some species,” “the spermatozoa that are not taken up by the fertilized ovum perish by the hundred million in the vicinity of it and their cumulative proteinaceous crystal may, when aggregate, form a substantial reservoir of nutrient,” “the quantity of sperm cytoplasm available to the growing ovum may be quite significant in its influence on the cytoplasm of the ovum, by absorption from its immediate environment,” “many human spermatozoa have bizarre shapes and these are probably the results of faults in the spermatogenesis. For each particular man, a sperm sample will show many differently shaped and abnormal spermatozoa, the percentage of which is characteristic of that individual, and apparently constant throughout the years. Diseases, such as the common cold, can cause a temporary increase in the number of abnormal sperm cells. This demonstrates the fact that the sperms are susceptible to damage from their environment. The authors believe that in spite of the high incidence of defective or abnormal sperm, they actually have little consequence for fertilization itself, unless the proportion of normal sperm is exceptionally low, for the defective sperm do not reach the ovum, or they fail to penetrate it,” “the many defective spermatozoa are somehow prevented from attaining the fertilizing site,” pp. 19,158,160, “there is normally only one survivor (the sperm that fertilizes the ovum), out of several million,” “there is some evidence now that the sperm which do not actually fertilize the ovum, nevertheless contribute by their disintegration to the total environment in which the fertilized ovum will survive, and develop in its earliest stages by forming some essential part of its nourishment,” p. 78. “There, therefore, seem to be now in operation all the mechanisms we require, theoretically, to account for the situation that exists in humans, for whom physical death comes as an unnatural termination to life,” “if animals die and the process of fertilization is very similar, must we not then suppose that the same poison in their case is having the same effect via a similar route? Then do animals die for the same reason that man does...because they, too, have somehow been poisoned?” “Adam and Eve were not subject to death at first,” “for humans, we might expect to find then, and I believe we should seriously look for, the mechanism whereby mortality as an acquired character has been transmitted. There is no particular reason to assume that such a mechanism exists among other living things; indeed, we know that for millions of living things, such a mechanism does not exist, for they are truly potentially immortal” (A. C. Custance, *The Seed of the Woman*, 1980, *Doorway Publications*, Ontario, pp. 210-232, 254-267 or *online* at [custance.org](http://custance.org)).

**4-c.** “The word “Adam” denotes his origin as being made from the dust of *adamah*, ground. Whenever the word “man” occurs with the definite article (The man, *ha adam*) it should be translated as the proper noun “Adam”. It is also used of Adam’s descendants. GOD HIMSELF formed Adam’s body of the dust of the ground and breathed into his nostrils (made in him) the breath of life and Adam became a living soul (Gen. 2:7). “God is Spirit”, therefore His image would be Spirit (Gen. 1:26,27). Adam was the prince of this world (Ps. 8:4-6)”.

“The title “son of man” relates to dominion on the earth. When used of Christ with the definite article “The” it denotes the second Man or the last Adam, taking the place the first man had forfeited. Therefore Christ succeeded to the universal dominion over the earth, which had been originally committed to the first Adam. This first Adam was a threefold being of body, soul and spirit, perfect in every aspect, physically, mentally and spiritually. In Luke 3:38 he is referred to as “the son of God,” for God’s Spirit was upon him. Adam could commune with God without fear or condemnation for there was no sin or death on the earth until Adam was tempted, disobeyed God and fell from his glorious position as lord of the earth... “In Adam all die” (1 Cor. 15:22)”.

“The conception of Jesus Christ required the direct intervention of God (Luke 1:30-35, 38). The angel Gabriel was sent to a virgin named Mary... “And Mary said, Behold the handmaid of the Lord’ be it unto me according to thy word” (Lk. 1:38). It was done “And the Word was made flesh” (John 1:14a). Mary conceived in her womb (Lk. 1:31). This was miraculous, as conception does not take place in the



womb ordinarily. This is further proof that no earthly being had part in this matter. God had to start the last Adam off on the same footing as the first Adam; He had to have perfect body, soul and spirit, and thus be perfect physically, mentally and spiritually. If Joseph had been His father, Jesus Christ could not have been the Savior of the world for He would have been conceived in sin. Sin so poisoned the bloodstream and polluted the mind that the very nature of mankind was warped... no two human parents were capable of producing another Adam. It took a direct act of creation on the part of God to bring about such a miracle! ...”

“God had formed, made and created the first Adam and to bring forth another by seemingly natural means would pose no great problem... God is all wise and has foreknowledge beyond man’s comprehension. In the beginning when God first made man and woman He gave them the ability to reproduce and He set certain laws in operation pertaining to reproduction. God knew He would be able to rely upon these laws at the appointed time for the Savior’s conception and birth.”

“God created perfect seed for the conception that took place in Mary’s womb, thus producing a perfect man of flesh and blood untainted by sin.”

“The law regarding the life of the flesh being on the blood (lev. 17:11) worked out perfectly in this case because this life-giving element is contributed by the father upon conception. The life-giving seed was perfect and sinless in this miraculous conception, therefore Jesus had pure, innocent life in His blood. At the time of conception 23 pairs of chromosomes which carry thousands of genes are united, whereby the potentialities for growth and development are transmitted to the new organism. The genes carry physical and hereditary characteristics of the parents. They are of two types, either dominant or recessive. The genes from the father and the mother unite and the dominant genes prevail over those that are recessive. Each body cell contains 46 chromosomes. They occur in pairs. One member of each pair comes from the mother, and the other from the father. Within that perfect seed that God created for the conception of Jesus Christ were 23 perfect chromosomes, which carried perfect genes (therefore dominant). Since all human beings had been rendered less than perfect by sin, sickness and disease, no genes from Mary, which united with the perfect ones created by God, could be dominant over those created by God (Heb. 2:14 (see below))”.

“Imperfection cannot prevail over perfection. The recessive genes would be present in the fetus but they would be latent (existing but unrevealed, lying hidden and undeveloped. Heb. 2:14 bears witness to this: “children partake (*koinoneo*, share fully), Jesus took part (*metecho*, share in part only) of flesh and blood”. That part being flesh (genetically speaking) [Rom. 1:3, Jn. 7:42, 2 Tim. 2:8].”

“We see here the infinite wisdom and power of God in this creative act. Had Mary’s genes been dominant and carried a mutation (a sudden variation in some inheritable characteristic) God’s prophecies concerning Christ would have been stymied, and the Lamb of God would not have been without spot or blemish. God, with His full knowledge, weighted the issues and arranged the laws regarding conception, the relation of genes and chromosomes, with the Christ in mind.”

“The law of dominance is defined as follows: “That in every individual there is a pair of determining factors (genes) for each unit character, one from each parent; if these factors are different, one character (the dominant) appears in the organism, the other (the recessive) being latent; the recessive character can appear in the organism only when the dominant is absent.”

“Therefore, we see Jesus Christ did not take the nature of angels but He took the seed of Abraham (Heb. 2:16). The genealogy in Matthew chapter one further proves Mary’s lineage through David and

Abraham; thus Jesus was of the seed of David and Abraham. This was His genotype (the fundamental constitution of an organism in terms of its hereditary factors).”

“God anointed Jesus Christ with His spirit and He ministered on the earth as “The son of man,” the One who has universal dominion on the earth, God set the first Adam on a perfect earth but he sinned and failed God. God set the last Adam (Jesus Christ) in a world overrun with sin, fear, sickness, disease and death, and He began to set things in order by healing, teaching and delivering those oppressed by the devil. He exercised His dominion when he rebuked the winds and calmed the waves. He succeeded in everything the Father gave Him to do.”

“There is no other perfect man between the original Adam and the Christ, for Jesus Christ is the second man (1 Cor. 15:47). There is none after Christ for He is “the last Adam” (1 Cor. 15:45; Romans 5:12, 14, 17-19), “Therefore as by the offence of one, *judgment came* upon all men to condemnation; even so by the righteousness of one, *the free gift came* upon all men unto justification of life. For as by one man's disobedience MANY were made sinners, so by the obedience of one shall MANY be made righteous” (Rom. 5:18-19”).

“[When we were born,] we were identified with Adam, we sinned with Adam, and we died in sin with Adam. But now [when we are born again], we who believe in Jesus Christ identify with Him. We died with Jesus and were raised unto life with Him (Ephesians 2:4-7).”

“Now, the same dominion and power that was once the first Adam's has been reclaimed in Christ, the last Adam. Believers in Christ today also have this dominion as joint-heirs with Christ (Rom. 8:17) for it is written, “Greater is he that is in you, than he that is in the world” (1 Jn. 4:4”).

“The first Adam's reign was short in duration but the last Adam's reign shall be forever, for of His kingdom there shall be no end. God has “set *him* [Jesus Christ] at his own right hand in the heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fullness of him that filleth all in all” (Eph. 1:20b-22).” God has declared “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 2:10-11).”

[Talley, Patricia T., Jesus Christ, The Last Adam (1 Cor. 15:45, 49), Another Study in Biblical Accuracy, *American Christian Press*, 9 p.]

“From a physical, genetic point of view, Jesus Christ's Father was God and his mother was Mary. Joseph, Mary's husband, became Jesus Christ's human father, but not by his genetic contribution. Joseph, by God's direction accepted the responsibility of rearing Jesus as a son in his household. The Bible teaches divine, supernatural conception. God was literally Jesus Christ's Father. In any conception there are two necessary elements: the egg and the sperm: The egg is supplied by the mother, the sperm is supplied by the father, who in this case was God. By divine creation, God put seed within Mary. That is how Mary, who had never had sexual relations, had Jesus Christ conceived within her. This is the miracle of Jesus Christ's conception. The Bible teaches that all men since Adam are born “dead in sins” (Eph. 2:5), “shapen in iniquity, in sin conceived” (Ps. 51:5), “by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12). Not only is man born spiritually separated from God, he is born physically with sin, corruption, and impurities in his blood and in his soul life. This soul life which is the natural life of man, and attested to

by a person's breathing, is found in the blood, "for the life of the flesh *is* in the blood" (Lev. 17:11). While the mother and father both make genetic contributions to the flesh and blood of a child, soul life in the blood is contributed by the sperm, the seed. It comes from the male side. In the conception of Jesus Christ, this truth is pointedly stated in Hebrews 2:14: children "partakers [*koinoneo*, "to share fully"]," Jesus Christ "took part [*metecho*, "to take a part or portion only, not all"]." The word "blood" is used to represent the soul life in the blood by the figure of speech *metonymy* of the adjunct, while "flesh" here is used for the physical part of man. In partaking of the flesh and blood, all people have inherited their bodies and their soul life from Adam and his descendants. This soul life in the blood is corrupt with a sinful nature inherent within it. Physically, according to the flesh, part of Jesus' genetic makeup came from Mary. However, the soul life in his blood (the life of the flesh in his blood) was not inherited from Mary, Adam, or any other human being. The life within the flesh of man, within his blood, is corrupt. But Jesus Christ's came from God. That is why Jesus Christ's soul life was conceived without sin or corruption. Sin is transmitted through this soul life, the blood, and not through the flesh. With masterful foresight God prepared for the sinless birth of His Son, Jesus Christ, from the very beginning. In order to produce a sinless man descended from Adam, God provided a way whereby Jesus would have a human body derived from Adam's line, yet uncontaminated by Adam's sinful soul life. To accomplish this, God created the sperm containing a perfect soul life, which impregnated the egg in Mary's fallopian tube. This sperm, being perfect, carried only dominant characteristics and did what any sperm would do to an egg. Therefore, the dominant characteristics of the genes determining the makeup of Jesus Christ came from his Father, God. The miracle was the divine conception of Jesus, but like any infant he developed within Mary's womb and was born according to natural processes. But, the miracle of his divine conception enabled man's redeemer to come into the world as a sinless, perfect human being, yet having the freedom of will to sin or not to sin. Understanding all of this, many scriptures concerning Jesus' descent from the lineage of David become much more meaningful: "of the fruit of his [David's] loins, according to the flesh, he would raise up Christ" (Acts 2:30), "Jesus Christ our Lord, was made of the seed of David according to the flesh" (Rom. 1:3). These verses do not say that Jesus Christ was of the seed of David "according to flesh" "*and blood.*" That would be totally inaccurate. Physically, according to the flesh, Jesus Christ can properly be said to be of the seed of David. That is the great accuracy of these key verses of scripture." (Wierwille, V. P., "*Jesus Christ our Promised Seed*," Chapter 10, pp. 114-118, 1982, *American Christian Press*, Ohio.)

"All men since Adam are born "dead in trespasses and sin" (Eph. 2:1), with the exception of Jesus, who was a sinless man and maintained himself sinless as he grew older. Satan could have kept man in an unredeemable state of sin forever if man had eaten of the tree of life after once sinning. If Adam and Eve had been allowed to stay in Paradise after the fall, Satan would have eternally defeated God. In Heb. 2:14 we see that Jesus took some part, but not all; he did not share fully (*koinoneo*) our fallen nature; though he shares fully the human nature, as Adam had it before his fall. Flesh is used as a figure of speech for physical body, while blood represents life. Sin is transmitted through the soul life and not through the physical flesh, which is simply the vehicle that manifests sin. Nutritive elements and even antibodies pass freely from mother to fetus through the placenta, along with the waste products of the child's metabolism which pass back to the mother. Normally, however, there is no actual interchange of blood. All the blood in a male child is produced within the fetus itself (inherited by his father). Sin made man's soul life corruptible, but the soul life of Jesus was from God. How wonderfully God prepared for the birth of His Son, Jesus Christ, from the beginning!. When He formed and made woman, He made her so that no blood should pass directly from her to her offspring. Adam is the head of all the races of men on earth, and Jesus had to be of the line of Adam in order to fulfill the law. God, to produce a sinless man, and yet one who was of the line of Adam, had to provide a way whereby Jesus would have a human body derived from Adam and yet not have soul life from Adam's sinful blood. In Jesus' arteries and veins there was sinless soul life. When Judas betrayed Jesus, he confessed: "I have

betrayed the innocent blood” (Mt. 27:4.) If Jesus Christ had had the same source of soul life as all other men, he could not have legally redeemed man for he would not have been a perfect sacrifice. Similarly, if Jesus Christ had been God, he would not have legally redeemed man, for man could not have willfully chosen to do so. Had God not cared to act within legal boundaries, He could have rectified the situation immediately after Adam and Eve’s fall. But, had God done this, He would not have been all good and all perfect. Jesus Christ brought righteousness because he willingly gave himself as a perfect, sinless sacrifice – a perfect redeemer. Christ, our Passover was sacrificed for us (1 Cor. 5:7). Jesus Christ was without blemish and without spot. Furthermore, the male Passover lamb was to be taken out from among the sheep. This is why Jesus Christ had to be man. He had to be one of the flock. Christ met every requirement of the law (“Christ is the end of the law for righteousness to every one that believeth,” Rom. 10:4.) Christ, the blemishless lamb, offered himself to God (Heb. 9:14)” (Wierwille, V. P., “*Jesus Christ is not God*,” Chapter 3: “*The Man – Man’s Redeemer*” pp. 70-81, 1981, *American Christian Press*, Ohio.)

“If Jesus had been conceived by sexual relationship between Mary and Joseph, He would have been as sinful as any other child that is born of man’s seed, and would have shared fully in Adam’s flesh and blood,” “the original sin of Adam and Eve affected the whole blood stream. Since we are partakers of the flesh and blood of Adam and Eve, our lives are contaminated to the extent that there is no hope without a Savior who had sinless soul-life; Jesus Christ purchased us with his own blood, who in himself was deathless until he took the sin of others upon himself and died their death. All of this because he was conceived by the Holy Spirit and born of Mary,” “Mary’s “knowing not a man” (Lk. 1:34) means that Joseph and Mary had not yet had sexual intercourse with a resulting pregnancy. The time of the coming together was determined by the priest and elders of the city, taking into consideration the birth-dates of the bride and groom,” “in the latter part of Mt. 1:20, the angel said to Joseph, “fear not to take unto thee Mary thy wife.” To “take unto thee” means to draw close or to be intimate in sexual relations, literally “to take her as a wife,” nor just to take her and watch over her until the baby is born. Mary is already the wife of Joseph. He “took unto him” (Mt. 1:24) simply means he had intercourse with Mary. From this point on, Joseph and Mary lived in a normal marital relationship. Mary was a virgin when she became pregnant (Mt. 1:23), even though Joseph took unto him his wife, “he knew her not,” and this last expression specifically has to do, not with sexual intercourse alone, but with sexual intercourse producing pregnancy. Even though Joseph had sexual relations with Mary while she was pregnant with Jesus, Mary never conceived by Joseph until after Jesus Christ was born (it is possible for a woman to be pregnant again during the early days of the first pregnancy. This verse contradicts that possibility in this particular situation. After Jesus was born, Mary and Joseph had more children, as Mt. 13:55-56 details: “[Jesus] brethren James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?”) Thus the conception of Jesus Christ is by supernatural laws and the birth by natural law with one complementing the other and neither contrary one to the other” (scriptures to study the last issue: Gen. 4:1,17,25, 19:5,8,14, 24:16, 38:18,26, 39:14; Num. 31:17,18; Jdg. 21:12; 1 Sam. 1:19,20; for the full study see: Gen. 9:4; Lev. 17:11,14; Acts 17:24-26, 20:28; Heb. 9:22; Rom. 3:25, 5:9; 1 Pet. 1:19; 1 Jn. 1:7; Rev. 1:5, 5:9, 7:14, 12:11) (Wierwille, V. P., “*The Word’s Way*,” Chapter 10: “*The Conception of Jesus Christ*” pp. 157-174, 1971, *American Christian Press*, Ohio.)

**5-c.** Job “was perfect and upright, and one that feared God, and eschewed evil” (Job 1:1). Two facts present themselves at once, as we read these words: (1) In the estimate of God, the condition of “perfect” takes precedence of all else; (2) That the word “perfect” represents something other than uprightness, fearing God, and eschewing evil. The Hebrew word is *tam*, that occurs just seven times in Job, the “perfect” number. The word occurs in other forms: *tom* (Job 4:6; 21:23), or *tummah* (Job 2:3,9; 27:5; 31:6), where it is translated “integrity;” *tamim* (Job 12:4; 36:4; 37:16) and *tamam* (Job 22:3). The basic meaning of *tam* is “completeness,” *tamim* is constantly employed of the Levitical sacrifices that

were “without blemish”. The LXX here translates the word by the Greek *teleios*. *Tamim*, the word used in Genesis 6:9 is variously translated “complete,” “upright,” and the like, which accounts for 37 occurrences, it is translated “without blemish” 44 times and “without spot” six times, or 50 times in all, to which, if we add such synonyms as “sound,” “perfect,” “complete,” “undefiled,” and “whole,” we leave only 15 occurrences out of 87, for other renderings. When we compare, for example, Numbers 29:26: “fourteen lambs of the first year *without spot*,” with Numbers 29:32: “fourteen lambs of the first year *without blemish*,” we perceive that no essential difference is intended by the alternative renderings. Noah was “without spot or blemish” in his generations. The margin of Job 1:8 shows us that Satan had “set his heart” on Job, and for His own wise purposes, not fully revealed, our Lord gives Satan permission to attack this servant of the Lord. After the unparalleled attacks upon his family and possessions, Satan is again given further permission to attack Job himself, with the limitation “but save his life.” We understand the intention of Satan’s words “skin for skin, yea, all that a man hath, will he give for his life” (Job 2:4), but to explain the figure is exceedingly difficult. Barnes occupies one and a half pages in his commentary reviewing the various explanations offered by commentators with little result.

Job’s patience was under the severest test. After the first attack of Satan it is written “In all this Job sinned not, nor charged God foolishly.” After the second attack, it is written “What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin *with his lips*,” but after the intervention of Eliphaz the Temanite, Job’s patience collapsed and he cursed the day of his birth. Had Job known the facts revealed to us in Job 1 and 2 he would, we are sure, have acted and spoken very differently. In the opening chapters of Job is made known that which was hidden from Job and his friends - the enmity that must exist between the two seeds (Chapter 7) and which underlies the problem of the ages. Satan afflicted Job because Job was a “perfect” man, “unblemished,” “without spot,” in other words *one of the seed of the woman*, and so, in extreme contrast with *the seed of the serpent*. Those “boils” with which Job was afflicted are associated with leprosy (Lev. 13:20), and that was one of the plagues of Egypt (Exod. 9:9-11,) called “the botch of Egypt” (Deut. 28:27.) There is a blessed hope for Job in Elihu’s statement, that upon the provision of a ransom, “his flesh shall be fresher than a child’s: he shall return to the days of his youth” (Job 33:24,25) The subject of the two seeds of Genesis 12 and 20 (a subject in the background of Genesis 3, 4, and 6), which underlies the parable of the wheat and the tares, and provides a key to unlock such passages as “ye are of your father the Devil,” and “Cain was of that wicked one,” will find illumination in a careful study of the book of Job, which in its turn will be better understood in the light of this conflict of the ages. The overruling grace of God, bending all these things to the accomplishing of His “end,” shines as a light in a dark place.

Gesenius gives the meaning of the word that supplies the name “Job,” as “to be an adversary to any one, to persecute as an enemy, to hate,” and twice Job himself uses this word, when he complains that God Himself held him, or counted him “an enemy” (Job 13:24; 33:10), while the very presence of the great Adversary in the introduction of the book intensifies the meaning of Job’s name. Is it anything to be wondered at (except in the worshipping recognition of an all embracing providence) that Moses uses the same word in Genesis 3:15 when he speaks of the “enmity” between the seed of the woman and the seed of the serpent? Can we not see that in the experience of Job, we have an early record of the out-working of that enmity? A problem, which Moses himself must have pondered, and for which the revelation of Genesis 3, coupled with the actual conflict of Job, provides an answer. Job, one of the seed of the woman, was indeed “bruised in the heel” in this terrible conflict. The record of the creation, of Adam, of the Serpent, of the coming in of sin and death, as more fully revealed in Genesis 1 to 3 is chronologically, according to its time of writing (as the book of Job was the first book of the Bible to be completed), anticipated in the book of Job, and it is impossible to overestimate its value to Moses in those formative years in the house of Jethro in Midian.

The book of Job stands at the forefront of Revealed truth in the form of a *kephalis* or summary, and indicates to the reader that in the enmity exhibited by Satan to one of the “perfect” or true seed is set forth in dramatic summary the conflict and purpose of the ages. Let us rejoice that we not only hear of the patience of Job, but also that we have “seen the end of the Lord” wherein we find the solution, not only of Job’s problems, but also of the age-long problem concerning all who pass through the wilderness of this world, and the way which leads to the goal of the ages, when all tears shall be wiped away, Satan and his seed destroyed, and God All in all. Across the whole Bible, as a background to the purpose of the ages, can be written the words of the parable “An enemy hath done this;” and not until this enemy is destroyed can the goal of the ages be attained. Job and his friends make further reference to the facts recorded in Genesis 3 many times bewailing the state of man who is “born of a woman.” They cannot see how such can be “clean” (15:14; 25:4), and say that, “Man that is born of a woman is of few days, and full of trouble” (14:1). In this, there is no uncharitable or un-chivalrous reference to any particular “woman;” it is stating a universal truth, a truth which must be acknowledged, even though the mother that bore him be most beloved. Job goes back not only to Adam and his transgression; not only to the guilty covering of the fallen pair with leaves; not only to the curse that produced thorns and thistles; but to the consequences of the fall as pertaining to Eve particularly: “I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children” (Gen. 3:16).

These subjects of revelation found in Genesis 3, together with the enmity of the Serpent and his seed, underlie most of the trouble and sore distress that runs through the book of Job. Moses came from a land where the dead were mummified in the belief that the soul of the departed revisited the body at times, and where the *Pert em hru* (the book of the dead) was common property. When Moses read the book of Job, he would not find a single word to justify belief in “the natural immortality of the soul,” or that “a man once dead, would ever revisit the scenes of his earthly life;” he would find exactly opposite doctrines; he would realize very vividly the mortality of man and the absolute necessity for resurrection, if ever man was “**to live again**” (Job. 14:14)” (Welch, C.H., “*The Book of Job and the Enigma of the Ages*”, 1952, *The Berean Publishing Trust*, London.)

**6-c.** Satan = is the Greek form of the Heb. Satan, “adversary”. In the New Testament: Mt. 4:10, 12:26 (twice), 16:23; Mk. 1:13, 3:23 (twice), 26, 4:15, 8:33; Lk. 4:8, 10:18, 11:18, 13:16, 22:3,31; Jn. 13:27; Acts 5:3, 26:18; Rom. 16:20; 1 Cor. 5:5, 7:5; 2 Cor. 2:11, 11:14, 12:7; 1 Thess. 2:18; 2 Thess. 2:9; 1 Tim. 1:20, 5:15; Rev. 2:9,13 (twice), 24, 3:9, 12:9, 20:2,7. The definitive scriptures that fully identify Satan with the Devil, with the Old Serpent and with the Great Dragon are: “and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Rev 12:9), “and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years” (Rev 20:2). Scriptures that use the word “Devil” in the New Testament are, “diabolos” Mt. 4:1,5,8,11, 13:39, 25:41; Lk. 4:2,3,5,6,13, 8:12; Jn. 6:70, 8:44, 13:2; Acts 10:38, 13:10; Eph. 4:27, 6:11; 1 Tim. 3:6,7,11; 2 Tim. 2:26, 3:3; Tit. 2:3; Heb. 2:14; James 4:7; 1 Pe. 5:8; 1 Jn. 3:8 (thrice), 10; Jude 9; Rev. 2:10, 12:9,12, 20:2,10. Notorious here are the scriptures using the same word “diabolos” applied to men of the last days that will be “false accusers” (2 Tim. 3:3), and warning women not to be “slanderers” (1 Tim. 3:11, as the wife of Potiphar which accused Joseph falsely), and aged women not to be “false accusers” (Tit. 2:3), giving in such way the main characteristic of our adversary. Serpent in Gk. “ophis” as applied to Satan in NT: 2 Cor. 11:3, Rev. 12:9, 14,15, 20:2, and in the OT, Heb. “nachash” Gen. 3:1,2,4,13,14; Isa. 27:1 (twice); and again its attributes as applied to men: Ps. 58:4 and Ps. 140:3. as Dragon appears in Rev. 12:3 (great red),4,7 (twice),9 (great),13,16,17, 13:2,4,11, 16:13, 20:2. In the OT Ps. 91:13 echoes Rom. 16:20; Isa. 27:1, 51:9.

**7-c.** “In Samuel and Kings we have the events viewed from the human standpoint, as they would be seen by the natural eye; in Chronicles we have the same events viewed from the Divine standpoint, and as seen and understood by the spiritual mind (Cp. Saul's death, 1Sam. 31:6, and 1Chron. 10:13, 14). We have three *chapters* (or 88 verses) given to the *secular* events of Hezekiah's reign (2Kings 8, 19, and 20), and only three *verses* (2Kings 18:4-6) given to his great *religious* reformation. In Chronicles this is exactly reversed: *Three* chapters (or 84 verses) are devoted to his reformation (2Chron. 29-31), while *one* chapter (or 32 verses) suffices for the secular events of his reign. In the same way Jehoshaphat's three alliances with Ahab can be spiritually and morally understood only from 2Chron. 17, of which there is not a word in Kings. This principle determines also the *order* in which the events are treated. In the books of Kings the events are recorded in *chronological* order; while in Chronicles this order is sometimes ignored, in order to bring the *moral* causes or consequences of the two events together, for the purposes of comparison or contrast. (Cp. the list of David's mighty men; David's numbering the People, and the account of the plague). The object of these two great principles is further seen in the fact that in the design of the former is to give the whole history of *Israel's* kingdom complete; while the design of the latter is to give only that which pertains to the house of David and the tribe of *Judah*, as being founded on Jehovah's covenant in 2Sam. 7 and 1Chron. 17. The book of Chronicles is entirely independent of the books of Samuel and Kings; and the differences between them are independent and designed. The critics *create* their own difficulties by first *assuming* that the books *ought to be alike*; and then, because they are not what they are assumed to be, treating the variations as “discrepancies,” or “corruptions of the text,” instead of as being full of Divine instruction “written for our learning.” *The Companion Bible*, Appendix 56 (full reference in **1-a**).

“[Babel’s Tower (Ziggurat)] was crowned by a temple  
where the god was thought to descent  
for intercourse with mankind”

**D. J. Wiseman, University of London.  
The New Bible Dictionary, 1962.**

## Chapter 4

### The Canaanite tribes.

To start our study on the Canaanite tribes, first we need to acknowledge that after the flood, the only survivors were Noah, his three sons and their respective wives, four males, four females, a total of eight. From here, humanity got diversified and spread through the world, as it is written: “These *are* the three sons of Noah: and of them was the whole earth overspread” (Gen 9:19).

The “table of nations” is the record in Genesis 10 that provides the names of the descendants of the three sons of Noah ( **1-d** ).

The first event related with the entrance of evil after the flood is when Noah got drunk and his son Ham abused the situation. When Noah recovered and became conscious, he cursed the product of the evil deed that his son Ham had done, cursing Canaan. This was the beginning of genetic degeneracy because of consanguinity. The Hebrew idiom suggests that Ham had a son with his own mother (Noah’s wife), while Noah was drunk:

“And he [Noah] drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness (Heb. *ervah*) of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness (Heb. *ervah*) of their father; and their faces *were* backward, and they saw not their father's nakedness (Heb. *ervah*). And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant” (Gen 9:21-27)

The peculiar insertion of the statement “Ham, the father of Canaan” directly refers to Canaan as the product of the moment when Ham “saw the nakedness of his father”. Other scriptures that shed light, regarding this statement consist of the use of the same Hebrew idiom in the period of the law:

“The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness” (Lev 18:7-8).

“And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them” (Lev 20:11).

The notes provide verses related to the word “nakedness” for a personal study ( **2-d** ).

The next occurrence in which we see a descendant of Ham stirring up trouble is in the City of Shinar (also called Babel), by an individual named Nimrod ( **3-d** ). Babel comes from the Semitic Babylonian



“*Bab-ili*” = “the gate of the god” ( **4-d** ). The Bible even stops the genealogical description of Ham to explain specific details about Nimrod in five verses:

“And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same *is* a great city” (Gen 10:8-12).

We found Nimrod also in 1 Chr. 1:10: “And Cush begat Nimrod: he began to be mighty upon the earth”.

The name Nimrod comes from the Hebrew root word “*Marad*”, “to rebel”, and the word “mighty one” (*gibbor*) is the same as the word that we find in Genesis 6:4 “heros” (*gibborim*). In the LXX *gibbor* is translated as *gigas*, “giant”. “Hunter” is the Hebrew word “*tsayid*”, the same word used to describe Esau (which is Edom) as a “cunning hunter.” In plural, “hunters” is used in Jer. 16:16, where it says that “after will I send for many hunters (*tsayyad*), and they shall hunt (*tsud*) them from every mountain, and from every hill, and out of the holes of the rocks.” There is a recurrent and negative use of the word *tsud* of evil people trying to kill, as in hunting, people that believe in God. The same root word is used when Saul was hunting after David to kill him (1 Sam. 24:11, “*tsadah*,” “*huntest*”; for this same word, see also Lam. 4:18, Prov. 6:26, Mic. 7:2).

The aim of God’s enemy (Satan) was the occupation of Canaan with his own before Abraham’s arrival there in order to obstruct the coming seed, as mentioned in Genesis 12:6, “the Canaanite was then (*i. e.*, already) in the land.” The Canaanites were also associated with the word “abomination” ( **5-d** ).

As we have seen before, in chapter 1, the *Nephilim* were against the Israelites. The Israelites were the only nation over the earth preserving the promise of the coming Messiah and preserving the integrity of the Word of God. In Gen. 15:18-21 the *Nephilim* are enumerated and named among the Canaanite tribes: “Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Girgashites, and the Jebusites” (Gen. 15:19-21; compare Ex. 3:8,17; 23:23. Deut. 7; 20:17. Josh. 12:8).

These *Nephilim* were to be cut off, driven out, and utterly destroyed, together with the Canaanite tribes supporting them (Deut. 20:17, Josh. 3:10). But Israel failed by disobeying the Lord’s instructions. In Josh. 13:13 the Geshurites and Maachathites were still among the Israelites, in Josh. 15:63 the Jebusites continued in Jerusalem, together with the children of Judah, in Judges 1:19-21 strong Canaanites dwelled in the valley having chariots of iron, and more Jebusites in Jerusalem were living with the children of Benjamin. Judg. 24-36 states that in the 2<sup>nd</sup> City of Luz, the land of the Hittites was still inhabited by Canaanites (maybe located in N. Syria, according to T. C. Mitchell); neither Beth-shean was driven out by Manasseh, Taanach, Dor, Ibleam, Megiddo and her towns, and Gezer continued among the Ephraimites, and the cities of Kitron and Nahalol inhabited by Canaanites were left in Zebulun. Asher dwelt among the next Canaanite cities, which are: Accho, Sidon, Ahlab, Achzib, Helbah, Aphik, Rehob. Naphtali dwelt among the Canaanite cities of Beth-shemesh and Beth-anath. The Amorites forced the children of Dan into the mountains, while the Amorites, dwelled in Mount Heres, in Aijalon, and in Shaalbim, and from “Akrabbim”, from the rock (*Sela*), and upward. In Judg. 2:1-5 we see that because of the disobedience and unbelief of Israel in performing the task of eliminating the Canaanite nations, the revelation changed. In Judg. 3:1-7, there were left: five lords of the Philistines, all the Canaanites, the Sidonians, the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath; and the children of Israel dwelt among the Canaanites,

Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites, and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods, and the children of Israel did evil in the sight of the LORD.”

In the books of Ezra and Nehemiah (about a thousand years after the previous records), we can still see the problem of Israelites intermingling with Canaanites. Both books conclude explaining such problems still present at two different times, even among their princes and Levites ( **6-d** ). In the interim we read of Saul disobeying God, not killing Agag the king of Amalek, and Samuel himself performing the task (1Sam 15:32-33). Even in the last book of the Old Testament, Malachi ( **7-d** ). The prophecy of Daniel indicates that near the end of times, there will be an intermingling even worse than that previously described ( **8-d** ).

We need to remember what God did for the Israelites to make them free from Egypt,

“Marvels, such as have not been done in all the earth, nor in any nation” (Ex 34:10),

Some of these “marvels”, had they obeyed are related in Ex 34:11, 24,

“I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite”.

God promised them that if they believed and acted accordingly, he would do his part by driving out the Canaanite nations. God warned them not to go whoring after other gods,

“Take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods” (Ex 34:16).

To know what the remaining Canaanite nations were doing we go to some revealing scriptures found in Leviticus chapters 18 to 20. These chapters describe the abominations and their sentences, for instance,

“None of you shall approach to any that is near of kin to him, to uncover *their* nakedness” (Lev 18:6).

It goes on to explain with detail each of the forbidden sexual consanguineous unions, including sex among brothers and sisters, fathers and daughters, etc., even polygamous near of kin sexual relations,

“And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you” (Lev 20:14).

The order extends to,

“Thou shalt not lie carnally with thy neighbour's wife” (Lev 18:20, Lev 20:10).

As we have seen, even before the law to Moses, an ancient king (Abimelech, king of Gerar in Gen. 20:9) already knew that having sex with the wife of another man was “a great sin”. The Canaanite tribes promoted those practices even with full knowledge of their own iniquity.

Then comes the forbidding of human sacrifices to heathen idols and gods (devils or “fallen angels”),

“Thou shalt not let any of thy seed pass through *the fire* to Molech” (Lev 18:21).

“Whosoever... that giveth *any* of his seed unto Molech; he shall surely be put to death... and all that go... to commit whoredom with Molech” (Lev 20:2-5).

We see that many years later the Inca empire (~1,500 A.D.), for example, were still performing those Canaanite rituals ( **9-d** ). The same can be said of civilized Mesoamerican empires that were expert in mathematics, astronomy, engineering, medicine, etc. as were the Mayas, Olmecs, Aztecs, and the nations around them ( **10-d** ).

Then comes the condemnatory sentence against homosexuality and lesbianism,

“Thou shalt not lie with mankind, as with womankind: it *is* abomination... they shall surely be put to death” (Lev 18:22, Lev 20:13).

Even against having intercourse with animals,

“Neither shalt thou [male] lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto” (Lev 18:23).

“And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast” (Lev 20:15).

“And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them” (Lev 20:16).

“Ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean” (Lev 20:25).

The statements against homosexuality, lesbianism and sexual intercourse with animals are very clear and may be an explanation as to why people practicing such activities blatantly reject the Bible,

“Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you. And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you. For all these abominations have the men of the land done, which *were* before you, and the land is defiled. That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you... And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them... because of these abominations the LORD thy God doth drive them out from before thee” (Lev 18:24-28, Lev 20:23, Deut 18:12).

“After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances” (Lev 18:3).

It is vitally important to understand what those corrupt nations were doing which put them on such an extreme opposition with God ( **11-d** ),

“Turn ye not unto idols, nor make to yourselves molten gods” (Lev 19:4).

“Thou shalt not let thy cattle gender with a diverse kind” (Lev 19:19).

We can see that is not only spiritual whoredom but also physical abominations are covered in those verses. This condemns the practice of crossing breeds, such as a female horse and a male donkey to obtain mules, which are sterile and stronger for agricultural labor. The hinny is the sterile hybrid offspring of the female donkey and the male horse, and on crossing a tiger and a lion a tiglon is produced. “And God made the beast of the earth after his kind” (Gen 1:25), “Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female” (Gen 7:2), “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” (Gen 6:7), “all flesh had corrupted his way upon the earth” (Gen 6:12). "All flesh" can only be referring to genetic corruption because animals cannot sin.

These Biblical commandments give us a warning to prevent “hereditary diseases”, caused by sexual relations with close relatives (*consanguinity*), manifesting recessive genes and also sexually transmitted diseases caused by sexual relations with animals and by any kind of promiscuity. These abomination and depravity practices were established and promoted worldwide by the Canaanite “civilized” nations as part of their religious rituals. These practices and its accompanying diseases have been found on studying fossil human remains located in South America ( **12-d** ).

“Neither shall ye use enchantment, nor observe times” (Lev 19:26).

“Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness” (Lev 19:29),

“And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people” (Lev 20:6, see also Lev 19:31 “Regard not them,” “neither seek,” and Lev 20:27 “shall surely be put to death,” Deut 18:10-11-12)

Other of their practices are also clearly described in the Bible ( **13-d** ).

However, there were few among the nations who believed in God, and on whom God had mercy ( **14-d** ). Moses allowed young Canaanite virgin women (that had not yet “known man”) to bare children to the Israelites ( **15-d** ). Rahab (Rachab) and Ruth were female strangers that believed and became part of the line of Jesus Christ ( **16-d** ). God also showed his mercy on those Egyptians and Edomites willing to obey God’s Word in the Old Testament ( **17-d** ).

Other places and tribe names related to the Canaanite tribes can be found in **18-d**.

## Notes and References for Chapter 4

**1-d.** The “table of nations” as provided in *The New Bible Dictionary*:

<b>Japheth</b>	<b>Ham</b>	<b>Shem</b>
Gomer	Cush	Elam
Ashkenaz	Seba	Asshur
Riphath	Havilah	Arpachshad
Togarmah	Sabtah	Shelah
Magog	Raamah	Eber
Madai	Sheba	Peleg
Javan	Dedan	Joktan
Elishah	Sabteca	Almodad
Tarshish	Nimrod	Sheleph
Kittim	Mizraim	Hazarmaveth
Dodanim	Ludim	Jerah
Tubal	Anamim	Hadoram
Meshech	Lehabim	Uzal
Tiras	Naphthuhim	Diklah
	Pathrusim	Obal
	Casluhim	Abimael
	Philistines	Sheba
	Caphtorim	Ophir
	Put (Phut)	Havilah
	Canaan	Jobab
	Zidon	Lud
	Heth	Aram
	Jebusite	Uz
	Amorite	Hul
	Girgashite	Gether
	Hivite	Mash
	Archite	
	Sinite	
	Arvadite	
	Zemorite	
	Hamathite	

Japheth:

The following identifications receive general, though not universal, agreement: Gomer = Cimerians; Ashkenaz = Scythians; Madai = Medes; Meshek = Muski, peoples who entered the ancient Near East from the northern steppe. Javan = Ionians, and his descendants, including Elishah = Alasia (in Cyprus) and Dodanim [probably a corruption for Rodanim; cf. 1 Chr. 1:7, RV] = Rhodes, were probably a western group of the northern peoples who passed through Ionia to the islands and coastlands (*iyye*, v. 5) of the Aegean and Mediterranean. In the second millennium Japheth descendants were found in the regions to the north and north-west of the Near East.

Shem:

Few identifications are generally accepted: Elam = Elam (the south-eastern part of the Mesopotamian plain); Asshur = Assur (or Assyria); Hazarmaveth = Hadramaut (in S. Arabia); Sheba = Saba; Lud = Lydia (?); Aram = Aramaeans. The general area settled by the group stretched from Syria in the north, through Mesopotamia to Arabia.

Ham:

The following identifications are accepted in general: Cush = Ethiopia; Sheba = Saba (in S. Arabia); dedan = Dedan (in N. Arabia); Mizraim = Egypt; Ludim = Lydia (?); Philistines = Philistines; Caphthorim = Cretans; Put = Libya; Canaan = Canaan; Zidon = Sidon; Heth = Hittites; Amorite = Amorites; Hivites = Hurrians; Hamathites = Hamathites. Under Nimrod an additional note is provided to the effect that the beginning of his kingdom was in Shinar = Babylonia, where he ruled in Babel = Babylon, Erech = Uruk, Accad = Agade, and Calneh (possibly to be vocalized kullana, 'all of them'), the first three being important cities in S. Mesopotamia, though the site of Agade is as yet unknown. From there he went to Asshur = Assyria, and built Nineveh, Rehoboth-Ir, Calah = Kalhu, and Resen. Nineveh and Kalhu were Assyrian royal cities, the other two names are unknown. IN general, the peoples to the south of the Near East are indicated in this list.

Custance wrote: "The genealogies of the Bible are worthy of careful study and will be found to provide unexpected "clues to Holy Writ." The tenth chapter of Genesis, the oldest Table of Nations in existence, is a statement about the origins of the *present* world population, and how the descendants of these three brothers (Shem, Ham and Japheth) spread out over the earth. God had a specific purpose for the inclusion of such a Table of Nations at this point in the writing of Holy Scripture. Evidence from linguistics, etymology and geography confirms its validity... derived from Noah's sons; the three basic racial stocks are Semitic, Hamitic, and Japhetic, which have, in spite of racial mixing, maintained certain integrity throughout history, even to the present time... a kind of division of responsibilities to care for the specific needs of man at three fundamental levels - the spiritual (Shem), the physical (Ham), and the intellectual (Japheth) - was divinely appointed to each of these three branches of Noah's family. Rightly understood, this thesis is a key that proves to be an exciting tool of research into the spiritual, the technological, and the intellectual history of mankind since the Flood... From an extensive study of the identification of all the names listed in Genesis 10, The Table of Nations, it may be said that the Semites would include such people as the Jews, the Arabs, certain people in Asia Minor, and the ancient Babylonians and Assyrians. The Japhethites would include the Indo-Europeans who, although now strictly denominated by their languages, seem for the most part to have preserved a certain racial character in spite of considerable mixture with the Semites and Hamites. The Hamites, according to my thesis, include virtually all the people who in ancient times were the originators and creators of civilization in both the Old and the New Worlds. It is this fact, for which we now have massive evidence, that comes as such a surprise to most Indo-European readers, and which, in the words of one high Canadian government authority, came almost as a "revelation."

Out of Ham have been derived all the so-called coloured races - the "yellow," "red," "brown," and "black" - the Mongoloid and the Negroid. Their contribution to human civilization, in so far as it has to do with technology, has been absolutely unsurpassed. The contribution of Japheth has, by contrast, been essentially in the realm of thought. The contribution of Shem, in terms of both true and false religious conceptions, has been in the realm of the spirit... Where Japheth has applied his philosophical genius to the technological genius of Ham, science has emerged... Let us turn, then, to Scripture itself in order to examine to what extent the continuance of the threefold division of mankind, which originated with Shem, Ham and Japheth, was subsequently preserved through the historical period covered by the

biblical record... I believe Scripture as a touchstone of Truth... If the children of Japheth are, as we shall propose, the people of Europe (and part of Northern India, etc.) as Genesis 10 implies, then slight evidence in confirmation will tend to clinch the matter for those who already believe it, whereas no amount of evidence will clinch the matter for those who simply don't... in this Table of Nations, the so-called coloured peoples are not distinguished from one another (for instance, the blacks from the yellows) but are classes, if my understanding of the text is correct, within a single family group... the name Ham, meaning dark, may have reference to skin colour - as the word Japheth may have reference to fair-skinned people... Canaanites and Sumerians (both descendants of Ham) refer to themselves as "blackheaded" people (The Canaanites: in the Prism of Sennacherib. The Sumerians, according to Samuel Kramer (*From the Tablets of Sumer*, Indian Hills, CO., Falcon's Wing Press, 1956, 60) and in Hammurabi's Code (*Deimel transcript*, R. 24, line 11), also refers to them as "Blackheaded ones")", "The so-called Table of Nations remains, according to all results of monumental explorations, an ethnographic original document of the first rank which nothing can replace" (Kautzsch, E.F. (Professor of Halle): quoted by James Orr, "The Early Narratives of Genesis," in *The Fundamentals*, Vol. 1, Los Angeles, CA, Biola Press, 1917, 234), "No nation of antiquity has anything to offer that presents an actual parallel to this Table of Nations" (Leupold, H.C., *Exposition on Genesis*, Columbus, OH, Wartburg Press, 1942, 258); excerpts and references: Custance A. C., Noah's three sons, Human History in Three Dimensions, *Online Edition*.

**2-d.** Verses including the word "Nakedness" (Heb. *ervah*): Gen. 9:22,23 (twice), 42:9,12; Ex. 20:26; Lev. 18:6,7 (twice),8 (twice),9 (twice),10 (thrice),11-12,16-19, 20:11,17 (twice),18-21; 1 Sam. 20:30; Is. 47:3; Lam. 1:8; Eze. 16:8,36,37 (twice), 22:10, 23:10,18,29; Hos. 2:9.

**3-d.** Nimrod, a great rebel and king, and *hidden* anti-God, the founder of Babylon (Gen. 10:8,9). His counterpart in the book of Revelation is in "The Beast," the great rebel, a king, and *manifested* anti-God, the reviver of Babylon (Rev. Chapters 13-18). In: *The Companion Bible*, Appendix 2 (full reference in **1-a**).

Josephus (*Ant. Jud.* i. c. 4. 2) says: "Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God, than by making them rely upon his own power." The Targum of Jonathan says: "From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord." The Jerusalem Targum says: "He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, 'Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!' Therefore is it said: 'As Nimrod [is] the strong one, strong in hunting, and in wickedness before the Lord.' " The Chaldee paraphrase of 1 Chronicles 1:10 says: "Cush begat Nimrod, who began to prevail in wickedness, for he shed innocent blood, and rebelled against Jehovah." Nimrod was the founder of Babylon, which partook of his character as being the great antagonist of God's Truth and God's People. We cannot fail to see, in Nimrod, Satan's first attempt to raise up a human universal ruler of men. There have been many subsequent attempts, such as Nebuchadnezzar, Alexander, Napoleon, and others. He will finally succeed in the person of the Antichrist. In: *The Companion Bible*, Appendix 28 (full reference in **1-a**).

His name is perpetuated in several place-names, including Birs Nimrud, south-west of Babylon, and Nimrud in Assyria (And Nemrud Dagh in Turkey). The land adjacent to Assyria was later referred to as the 'land of Nimrod' (MI. 5:6). This, with the legends concerning him preserved in Sumerian, Assyr., and later literature, implies a wider basis in the tradition that is provided in Genesis. Sargon of Agade, c. 2300 B.C., was a great warrior and huntsman and ruler of Assyria, that probably destroyed Babel.

Nimrod was the son of Cush, and was an early warrior who lived in Babylonia, where his kingdom included Babylon (Babel), Erech, and Akkad. He founded Nineveh and Calah in Assyria. Was famous as a hunter. Others see in Nimrod exploits attributed to such early deities as Ninurta (Nimurda), the Bab. And Assyr. God of war, and the hunter, or Amar-utu, the Sumerian name of the god Marduk (Merodach), 'king of gods', who early in the second millennium B.C. was worshipped as the supreme deity of the Babylonians. Earlier, as a Sumerian god Amar-utu he was named with such deities as Anu and Bel, whose attributes he was later to take over. D. J. Wiseman, University of London. In: *The New Bible Dictionary*, pp. 116, 809-810,888 (full reference in [4-a](#)).

**4-d.** "Babel", "*gate of god*" (name given by its builders), "balal", "mixing, or better, confusion" (name given by God). One of the chief cities founded by Nimrod in the land of Shinar (Sumer), ancient Babylonia. It is named with Erech, Accad (Akkad, Akkadu, Agade) and Calneh (Gn. 10:10) and according to Babylonian tradition was founded by the god Marduk (Nimrod), and destroyed by Sargon c. 2350 B.C. A text of Sharkalisharri, king of Agade c. 2250 BC, mentioning his restoration of the temple-tower (*ziggurat*) at Babylon, implies the existence of an earlier sacred city on the site. The use of burnt clay for bricks and of bitumen (AV 'slime') for mortar (Gen. 11:3) is attested from early times. The later was probably floated down the Euphrates from Hit.

The tower (*migdol*) intended to be a very high landmark associated with the city and its worshippers. It is generally assumed that, like the city, the tower was left incomplete (v. 8), and that it was a staged temple tower or multi-storeyed *ziggurat* first developed in Babylonia in the early third millennium B.C. from the low temenos or platform supporting a shrine set up near the main city temples (as at Erech and Uqair). After Sharkalisharri, the earliest reference to the *ziggurat* at Babylon is to its restoration by Esarhaddon in 681-665 BC. This was named in Sumerian "*Etemenanki*" – "the building of the foundation–platform of heaven and earth" and associated with the temple of "*Marduk Esagila*," "the building whose top is (in) heaven". It is very probable that such a sacred edifice followed an earlier plan. The tower was severely damaged in the war of 652-648 BC but restored again by Nebuchadrezzar II (605-562 BC). It was this building, part of which was recovered by Koldewey in 1899, which was described by Herodotus on his visit c. 460 BC and is discussed in a cuneiform tablet dated 229 BC (Louvre, AO 6555). These enables an approximate picture of the later tower to be given. The base stage measured 295 x 295 feet and was 108 feet high. Above this were built five platforms, each 20-60 feet high but of diminishing area.

The whole was crowned by a temple, where the god was thought to descent for intercourse with mankind. Access was by ramps or stairways. For similar *ziggurats*, see Assyria, Babylon, Ur, Calah (Nimrud), Erech, Nineveh. The *ziggurat* at Babylon was demolished by Xerxes in 472 B.C., and though Alexander cleared the rubble prior to its restoration, this was thwarted by his death. The bricks were subsequently removed by the local inhabitants, and today the site of "*Etemenanki*" is a pit (*Es-Sahn*) as deep as the original construction was high (Note of the author: The Mexican pyramids, specially in Teotihuacan and in the Mayan region are also pyramids following the same concept of the *ziggurats*, and this is a striking evidence of the spreading of people after Babel). According to Gn. 11:9, the intervention of God at the building of Babel led to the confusion of tongues and the subsequent dispersion of mankind, possibly in the days of Peleg (Gn. 10:25). Babel, as Babylon throughout its history, became a symbol of the pride of man and his inevitable fall". The Gn. 11 account bears all the marks of a reliable historical account. The platforms were of different colors (black, red, blue), the temple at the top being covered with silver. The terraces were planted with trees, and this arrangement on the *ziggurat* at Babylon may have given rise to the idea of the "hanging gardens" there" (A. Parrot, *The Tower of Babel*, 1955) D. J. Wiseman, University of London. In: *The New Bible Dictionary*, pp. 116,117 (full reference in [4-a](#)).



An additional point that corroborates the findings of D. J. Wiseman is that he also discovered a startling passage in 1955, while translating Babylonian cuneiform texts: “In the seventh year [of Nebuchadnezzar’s reign –c. 599 B.C.] the king prepared his army and advanced on Syria and Palestine, laying siege to the city of Judah. On March 16 he conquered it, took King Jehoiachin prisoner and replaced him with a king of his own choosing [Zedekiah]. He demanded great tribute and sent it to Babylon,” this finding is in agreement with the Bible (2 Kgs. 24:11-17), one inscription found on one of the 300 tablets recording the accounts of the royal stores reads: “10 measures of oil for Jehoiachin king of Judah, 2 ½ for the king’s son, 4 for his eight men,” this inscription is also in agreement with Jer. 52:34, In: In: Riedel, E; Tracy, T, and Moskowitz, B.D., “*The Book of the Bible*” 1981, *Bantam Books*, pp. 62-63 (*Nebuchadnezzar’s Annals*), NY.

**5-d.** Abomination = “*toebah*”, denotes mainly practices derived from idolatry, as when Ahaz ‘made his son to pass through the fire, according to the abominations of the heathen’ (2 Ki. 16:3), and all magic and divination (Deut. 18:9-14), and of idols as Milcom (2 Ki.23:13). So is sexual sin (Lv. 18:22), and even sacrifice offered in the wrong spirit (Pr. 15:8; Is. 1:13). The word attains a strongly ethical connotation when such things as ‘lying lips’ and ‘divers weights’ (Pr. 12:22, 20:23, cf. also 6:16*ff.*, etc.), that word is used, even for Israelites which “offended the Egyptian susceptibilities”: ‘every shepherd’ (Gn. 46:34), ‘eating with Hebrews’ (Gn. 43:32). Other scriptures: Gn. 43:32, 46:34; Ex. 8:26 (twice), Lev. 18:22,26-27,29, 20:13; Deut. 7:25-26, 12:31, 13:14, 17:1,4, 18:9,12 (twice), 20:18, 22:5, 23:18, 24:4, 25:16, 27:15, 32:16; 1 Ki. 14:24; 2 Ki. 16:3, 21:2,11, 23:13; 2 Chr. 28:3, 33:2, 34:33, 36:8,14; Ezra 9:1,11,14; Ps. 88:8; Prov. 3:32, 6:16, 8:7, 11:1,20, 12:22, 13:19, 15:8-9,26, 16:5,12, 17:15, 20:10,23, 21:27, 24:9, 26:25, 28:9, 29:27 (twice); Is. 1:13, 41:24, 44:19; Jer. 2:7, 6:15, 7:10, 8:12, 32:35, 44:22; Eze. 5:9,11, 6:9,11, 7:3-4,8-9,20, 8:6 (twice),9,13,15,17, 9:4, 11:18,21, 12:16, 14:6, 16:2,22,36,43,47,50-51,58, 18:12-13,24, 20:4, 22:2,11, 23:36, 33:26,29, 36:31, 43:8, 44:6-7,13; Malaq. 2:11. Young’s, p. 6-7 (full ref. in **1-a**).

Other words translated as “abomination”, with a meaning as “detestable thing”, are “*shiqquts*” (*siqqus*) refers to idols (again of Milcom, 1 Ki. 11:5), and to customs derived from idolatry (Jer. 16:18). Other scriptures: Deut. 29:17; 1 Ki. 11:5,7 (twice); 2 Ki. 23:13,24; Is. 66:3; Jer. 4:1, 7:30, 13:27, 32:34; Eze. 5:11, 20:7-8,30; Dan. 9:27, 11:31, 12:11; Yos. 9:10, Zech. 9:7. Shiqquts is translated in the New Testament as “*bdelugma*” (Matt. 24:15, Mk. 13:14, Lk. 16:15, Rev. 17:4-5, 21:27). The related word “*sheqets*” (*seges*) is used in the same way, with an extension of meaning in the application to food prohibited for Israelites as being “unclean” (Lev. 11:10*f.*). Lev. 11:10-13,20,23,41-42. There are other words and inflections of these words. Technical data, from: L. L. Morris, Ridley College, Melbourne. In: *The New Bible Dictionary*, pp. 4-5 (full reference in **4-a**).

**6-d.** Ezra 9:1-4: Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that **the holy seed have mingled themselves with the people of those lands**: yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

Ezra 9:10-12: And now, O our God, what shall we say after this? for we have forsaken thy commandments, Which thou hast commanded by thy servants the prophets, saying, **The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.** Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

Ezra 10:2-3: And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. **Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my Lord,** and of those that tremble at the commandment of our God; and let it be done according to the law.

Ezra 10:11-12: Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and **separate yourselves from the people of the land, and from the strange wives.** Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

Neh 4:7-8: But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth, And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.

Neh 9:2: **And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.**

Neh 13:3: Now it came to pass, when they had heard the law, that they separated from Israel **all the mixed multitude.**

Neh 13:23-28: **In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab:** And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, **Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things?** yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless **even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?** And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.

Neh 13:30: **Thus cleansed I them from all strangers,** and appointed the wards of the priests and the Levites, every one in his business.

**7-d.** Mal 2:11: Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for **Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.**

Mal 2:12: **The LORD will cut off the man that doeth this, the master and the scholar,** out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

Mal 2:13: And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

Mal 2:14: Yet ye say, Wherefore? Because **the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously**: yet *is* she thy companion, and the wife of thy covenant.

Mal 2:15: And did not he make one? Yet had he the residue of the spirit. And wherefore one? **That he might seek a godly seed**. Therefore take heed to your spirit, and **let none deal treacherously against the wife of his youth**.

[Also in Malachi is written of the sacrificial purity (the genetic perfection of the lamb): “And if **ye offer the blind for sacrifice**, *is it* not evil? and if **ye offer the lame and sick**, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts... and **ye brought that which was torn, and the lame, and the sick; thus ye brought an offering**: should I accept this of your hand? saith the LORD. But **cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing**: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen... Behold, **I will corrupt your seed**, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it... ye are departed out of the way; ye have caused many to stumble at the law; **ye have corrupted the covenant of Levi**, saith the LORD of hosts” (Mal 1:8,13b-14, 2:3,8)]

**8-d.** Dan 2:41-44: 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** (“they will mix with one another in marriage”, RSV; “the people will be a mixture”, NIV): **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.

Dan 7:7: After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and **it was diverse from all the beasts that were before it**; and it had ten horns.

Dan 7:19: Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

Dan 7:20: And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, **whose look was more stout than his fellows**.

Dan 7:21: I beheld, and the same horn made war with the saints, and prevailed against them;

Dan 7:22: Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Dan 7:23: 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**.

Dan 7:24: 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.

Dan 7:25: And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Dan 7:26: But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

**9-d.** “Unruffled after 500 years on Ampato (in the Peruvian Andes)... lightning had clearly hit the third grave found on this peak. The bolt consumed a child’s flesh, leaving bones and scraps of charred clothing... Jagged scars mark spots where heat fused the surrounding earth to the ceramic.... “*the weirdest things can happen with lightning*” (says Johan Reinhard, the discoverer)... buried apart, a silver (small statue of a llama (height:1.5 Inches) likely stood for the herds that petitioners hoped would multiply... The fairest children were costumed, feted, and perhaps buried alive with ceremonial objects in “*sacred locations*”. The Inca saw mountains as especially important sites” (*National Geographic* 1996, Vol. 189, pp. 76-77, see also *National Geographic*, 1999, Vol. 196, p. 48). In *National Geographic*, 1997, Vol. 191(1), p. 40 it says: “*neither bones nor teeth show signs of disease or malnutrition. The Inca chose a perfectly healthy girl (or a boy, p. 42) – about 14 years old and four feet ten inches tall – as a gift to their gods*”.

**10-d.** On Regard of the similitude of the Mesoamerican pyramids with the ziggurats this is a remarkable quotation: “An ancient ziggurat [was] a step pyramid somewhat like those of the Egyptians or even those of the Aztecs and Maya. It was built or burnt and sun-baked brick and mortared with sticky asphaltic bitumen, for which it had acquired the Arab name *Tell al Muqayyar*, “mound of pitch” (see the tower of Babel, Gen. 11:2-3). In the years after J. E. Taylor expedition (1850’s), the ziggurat continued to be dismantled by the Arabs, who took its bricks to buildings of their own. [Both, Taylor and the Arabs] did more harm to the ruin than thousands of years of weathering. Examination of the ancient Babylonian step pyramid, the Entemanamki ziggurat, confirms that the “tower” was built “with brick for stone” and “slime [asphalt] for mortar,” as the Bible reports. Eventually the cuneiform cylinders that Taylor brought out were translated. They revealed that the structure was originally built by a king Ur-Nammu and restored by Nabonidus, a Babylonian king. In 1923, C. L. Woolley and a team of English and American archaeologists set out with the hope that this mound was on the site of Ur, the Ur of the Chaldees from which Abraham, the first Hebrew, is said to have come (Gen. 11:31). In the area around the ziggurat, Woolley found a city with such amenities as two-story houses, factories which produced twelve different styles of clothing, and legal courts which detailed records of fines paid and sentences meted out. If Abraham came from this city, he was probably no wandering shepherd; more likely he was urbane and sophisticated.” In: Riedel, E; Tracy, T, and Moskowitz, B.D., “*The Book of the Bible*” 1981, *Bantam Books*, pp. 24,25 (*A Sumerian Pyramid*), 59 (*Proof of the Past*), NY. [There where similar pyramids in China.]

In the case of the ancient pre-Incan city of Tiwanaku/Tiahuanacu near the shores of Lake Titicaca in Bolivia, the Jesuit chronicler Agnelio Oliva recorded the words of an old Inca quipu reader who told him that “the real Tiwanaku/Tiahuanaco was a subterranean city, far exceeding the one “above ground” in vastness.” Incas practiced the trephination of craniums and the deliberate enlargement of them. Custace, on discussing North American Indian tribes of a lower culture than that displayed by the Mayan or Incan empires, observes that those Indians of the North, “seem already to have begun to degenerate in pre-Columbian times. Among the numerous monuments of these less well-known aboriginal societies are the huge earth works of the Mound-Builders, one of which is actually the largest pyramid in the world (Known now as Monk’s or Cahokia Mound near St. Louis, Missouri) One enclosure has been found occupying an area of 4 square miles. Tylor mentions their cultivated fields, their pottery and their stone implements, and by comparison he says, “If any of the wild roving hunting tribes now found living near

these huge earth works of the Mound Builders are the descendants of this somewhat advanced race, then a very considerable degradation has taken place" (Tylor, E. B., *Primitive Culture*, Vol. I, p. 56),” quoted by: “Custance, A. C., Genesis and Early Man: Part II, Chapter 3, *Cultural Degeneration*” (*Online Edition*). [Similar Huge Mounds (*plateaus*) can also be seen on the I-10 highway “Houston to El Paso” and huge anthropomorphic “dolmen and menhir” – like sets of stones can also be found following back the same highway, inside Arizona].

**11-d.** “Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but **for the wickedness of these nations the LORD doth drive them out from before thee.** Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but **for the wickedness of these nations the LORD thy God doth drive them out from before thee,** and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob” (Deut 9:4-5),

“For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him; **Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.** Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be” (Deut 11:22-24),

“**When the LORD thy God shall cut off the nations from before thee,** whither thou goest to possess them, and thou succeedest them, and dwellest in their land; **Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods,** saying, How did these nations serve their gods? even so will I do likewise. **Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.** What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it” (Deut 12:29-32),

“**When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations**” (Deut 18:9).

**12-d.** “The 9,000-year-old skull revealed auditory exostosis... Mummies found at Chinchorro site in Chile (and in: Antofagasta, Cobija, Tocopilla, Patillos, Inquique, Pisagua, Arica, Ilo, etc.) show evidence of bone infection, degenerated vertebrae, and possibly syphilis”, as Iván Muñoz and Juan Chacama, from the “*University of Tarapaca*” in Chile, explain to *National Geographic*, 1995, Vol. 187, p. 73. This dissipates the idea that the American populations before the arrival of the Europeans (the prehispanic or precolombine cultures) were extremely healthy and exempt of venereal diseases.

**13-d.** Deut 17:3: And hath gone and **served other gods, and worshipped them,** either the sun, or moon, or any of the host of heaven, which I have not commanded;

Deut 18:9-12: When thou art come into the land which the LORD thy God giveth thee, **thou shalt not learn to do after the abominations of those nations.** There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For **all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.**

Deut 20:17-18: But **thou shalt utterly destroy them**; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: **That they teach you not to do after all their abominations, which they have done unto their gods**; so should ye sin against the LORD your God.

Josh 24:11-12: And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and **I delivered them into your hand**. And I sent the hornet before you, which **drave them out from before you**, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

**14-d.** 2Sam 15:18: And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

2Sam 15:19: Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

2Sam 15:20: Whereas thou camest *but* yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

2Sam 15:21: And Ittai answered the king, and said, **As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.**

2Sam 15:22: And David said to Ittai, **Go and pass over**. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

2Sam 15:23: And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

**15-d.** Num 31:7-9: And they warred against the Midianites, as the LORD commanded Moses; and **they slew all the males**. And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

Num 31:15-18: And Moses said unto them, **Have ye saved all the women alive?** Behold, **these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor**, and there was a plague among the congregation of the LORD. **Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves.**

Those events are going to have a counterpart in the times of Revelation,

Rev 2:14: But I have a few things against thee, because **thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.**

**16-d.** Mt 1:5: And Salmon begat Booz **of Rachab**; and Booz begat Obed **of Ruth**; and Obed begat Jesse.

**17-d.** Deut 23:7-8: **Thou shalt not abhor an Edomite**; for he is thy brother: thou shalt not abhor an **Egyptian**; because thou wast a stranger in his land. **The children that are begotten of them shall enter into the congregation of the LORD in their third generation.**

**18-d. Hittites**, “A great nation which gave its name to the whole region of Syria (Jos. 1:4)...an ethnic group living in Canaan from patriarchal times until after Israelite settlement (Gn. 15:20; Deut. 7:1; Jdg. 3:5), called “the children of Heth” (Gn. 23:3, etc.) after their eponymous ancestor Heth, a son of Canaan (Gn. 10:15)... in patriarchal times appear as inhabiting the central ridge of Judah, especially the Hebron district... Esau grieved his parents by marrying two “daughters of Heth... daughters of the land” (Gn. 27:46) – apparently in the Beersheba region... “Jerusalem, according to Ezk 16:3, 45, had a mixed Hittite and Amorite foundation.” The last reference to the Hittites of Canaan is in Solomon’s reign (2 Ch 8:7); thereafter they were merged in the general population of the land” (F. F. B).

**Girgashites**, “A tribe listed among the descendants of Canaan in Gn. 10:16; 1Ch. 1:14, and part of the very mixed population of Canaan... In due course they were overcome by Israel (Deut. 7:1; Jos 3:10, 24:11)” (K. A. Kitchen, Lecturer in Egyptian and Coptic, University of Liverpool).

**Jericho**, “the “city of palm trees”, but “Yarih” means “Moon”, maybe being the “Moon” the god of that city (similar to Ashtaroth, a name for an idol and for a city)... From c. 3,200 BC was again inhabited as a walled and towered town, contemporary with Egypt’s Pyramid age and the Sumerian civilization in Mesopotamia, but in c. 2,300 was invaded by uncultured newcomers that coalesced with Canaanites... after c. 1,600 was destroyed, probably by Egypt and resettled, until Joshua did take the city, protecting only the faithful Rahab and her family... was in the plains of Jericho that the Babylonians captured Zedekiah, last king of Judah... the environs of New Testament Jericho witnessed Christ’s healings of blind men, including Bartimaeus. Zacchaeus was living there.” Bibliography: Miss K. M. Kenyon reviewed Gargstang’s results in PEQ, LXXXIII, 1951, pp. 101-138. And her excavations from 1952 to 1958 are in PEQ, LXXXIX, 1952, to XCII, 1960, Digging up Jericho, 1957 (fully illustrated), Jericho I, 1960 (on tombs), etc... For an instructive (and humorous) general account of these excavation, see W = M. Wheeler, The Walls of Jericho, 1956 (paper-back, 1960). K. A. K.;

**Perizzites**, mentioned among the occupants of Canaan, with the jebusites, etc. in the hills (hill-dwellers), with the Canaanites near Bethel, near Shechem, and in the Judaeen hills, and with the Rephaim. J. P. U. Lilley (Magdalen College, Oxford);

**Jebusite**, “Ethnic name of a Canaanite people dwelling in the hills round about Jerusalem. Descended from the third son of Canaan, they are listed as distinct, but minority, group of people living alongside such peoples as Amorites and Heth. Jebus was a name given to Jerusalem... Adoni-zedek raised his local Amorite allies to protect the city from the Israelites entering the area... its original inhabitants regained control at least until the attack by David (2 Sa. 5:6). The Jebusites were allowed to remain on the temple hill until their ground was brought over or the Jebusite minority absorbed by the Judqaeans who built a new quarter on Zion (Jdg. 1:21; 19:11)” (D. J. W).

**Kenites**, “A Midianite tribe (Num. 10:29, Jdg. 1:16, 4:11). The name means “smith” and the presence of cooper south-east of the gulf of Aqabah, the Kenite-Midianite region, confirms this interpretation... They first appear as inhabitants of... Canaan (Gn. 15:19)” (J. A. M.).

**Kenath**, “A city in N. Transjordan taken from the Canaanites by Nobah, who gave his name (Nu. 32:42), and reconquered by Geshur and Aram (1 Ch. 2:23)...” (J. D. D.).

**Kenizzites**, “A leading Edomite family, tracing descent from Elipaz Esau’s eldest son (Gn. 36:11, 15, 42; 1 Ch. 1:36, 53). Part of them joined the Judahites... they are mentioned, gn. 15:19, with nine other nations as occupying the land promised to Abraham...” (J. P. U. L.),

**Kadmonites**, “The “Easterns”. The word occurs but once as a name however (Gn. 15:19, with the article)...” (T. C. M.).

**Haman**, “The villain in the book of Esther, who plots to massacre the Jews when his vanity is hurt by Mordecai’s refusal to bow to him. He is eventually hanged in the gallows that he has prepared for Mordecai. He is called an Agagite. His name may be derived from the Elamite god, Hum(b)an (Humman)”.

**Agagite**, “An adjective applied to Haman in Est. 3:1, 10; 8:3, 5; 9:24. Josephus (Ant. 11:6:5) makes him an Amalekite, presumably descended from Agag, whom Saul spared (1 Sa. 15). Mordecai, who brought about haman’s fall, was, like Saul, descended from Kish (Est. 2:5; 1 Sa. 9:1)...” (J. S. W.).

**Geshurites**, “In the list of David’s sons in 2 Sa. 3:3 the third is Absalom the son of Maacah the daughter of Talmai king of Geshur, a city in Syria (2 Sa. 15:8; 1 Ch. 3:2), to the north-east of Bashan (Jos 12:5; 13:2, 11, 13). It was the city to which Absalom fled after the murder of his brother Amnon (2 Sa. 13:37) and to which David sent Joab to bring him back (14:23). The young man returned to Jerusalem, but only to plot rebellion against his father (2 Sa. 14:32, 15:8)” (G. T. Manley).

**Maachathites**, “From a small state to the south-east of Mt. Hermon, on the edge of the territory of the half tribe of Manasseh (Deut. 3:14, Jos. 13:8,13) and possibly extending across the Jordan to Abel-beth-Maacah. At the time of David, its Aramaean king provided one thousand soldiers for the Ammonite and Aramaean attempt to crush Israel. Following the defeat at Helam, Maacah was later absorbed into the kingdom of Damascus, which had been reestablished during Solomon’s reign (1 Ki. 11:23-25)” (Bibliography: B. Mazar, “Geshur and Maacah”, JBL, LXXX, 1961, pp. 16ff), Mrs. M. Beeching (Née Gray, Cheshire County Training College, Alsager.) and A. R. M.

**Gezer**, “A Canaanite royal city and stronghold, conquered by Egyptians, with some independence under his king Horam, at the time Israel entered Canaan. In a confederacy with Lachish against Israel, Horam was killed (Jos. 10:33), but the Israelites failed to occupy Gezer. It was nevertheless included in the territory of Ephraim, to whom it paid tribute, and was assigned by them to the Levites... the Egyptians recaptured Gezer... and it did not become an Israelite possession until the time of Solomon, when it was given by the pharaoh of Egypt as a gift to his daughter, Solomon’s wife (1 Ki. 9:16). It was rebuilt by Solomon... (Bibliography: R. A. S. Macalister, The Excavations of Gezer, 1912), M. A. M.

**Beth-shean**, “A city situated at the important junction of the Valley of Jezreel with the Jordan valley... was an Egyptian fortified outpost... an extensive temple dedicated to “Mekal, the Baal (the Lord) of Beth-shean” was uncovered, in which were found the remains of a sacrificed three-year-old bull... Two of his royal stelae have been found there, one of them recording that he had a clash near by with the “pr.w” (see hebrews)...in a temple was found a stela depicting a goddess with a two-horned head-dress (see Ashteroth-karnaim)... and the discovery in the city cemetery of anthropoid clay coffins characteristic of the Philistines. Was upon its walls that Saul’s body and those of his sons were hung, and from which the men of Jabesh-gilead recovered them (1 Sa. 31:10, 12)... and the temples of “Dagon” (the god Reshpeh) and Ashteroth (the goddess Antit) in which Saul’s head and armour were displayed by the Philistines (1 Ch. 10:10, 1 Sa. 31:10)... belonged to Solomon’s fifth administrative



district (1 Ki. 4:12)... The city was refounded as the Hellenistic center of Scythopolis, and this later became a part of the Decapolis” (T. C. M.).

**Taanach**, “Modern Tell Ta’annak on the southern edge of the valley of Jezreel, guarding a pass across Mt. Carmel following the Wadi Abdullah. The Israelites defeated the king of this city, but the tribe to which it was allotted, Manasseh, was unable to take possession of it (Jos. 12:21, 17:11, Jdg, 1:27). It was one of the levitical cities (Jos. 21:25) and was also occupied by Issachar (1 Ch. 7:29). Taanach and Megiddo are closely associated in Solomon’s administrative division of Israel (1 Ki. 4.12)...” (A. R. M.).

**Dor**, “A City whose king joined with Jabin, king of Hazor, in his fight against Israel and shared in his defeat (Jos 11:1, 2; 12:23). Though on the borders of Asher, it was given to Manasseh, who failed to drive out the Canaanite inhabitants. It is associated with, but distinguished from En-dor (Jos. 17:11)... In Graeco-Roman times it was called Dora...” (G. T. M.).

**Ibleam**, “A Canaanite town in the northern borderland of Manasseh, whose territory extended to Issachar... It is probably the Bileam of 1 Ch. 6:70, a Levitical city...” (K. A. K.).

**Megiddo**, “Manasseh did not destroy the Canaanites in the city... Solomon included it in his fifth administrative district under Baana (son of Ahilud) and was selected, with Hazor and Gezer, to be one of his main fortified cities outside Jerusalem, in which he had accommodation for chariots and horses... there Ahaziah of Judah died after being wounded in his flight from Jehu... and there Josiah died when he tried to prevent Necho of Egypt from going to the aid of Assyria. Armageddon is from har-meggidon, the “Hill of Meggido”... The excavations at Megiddo have shown what a formidable civilization the Israelites under Joshua had to encounter when they invaded the land.” (T. C. M.).

**Accho (Ptolemais)**, “The seaport of Accho (on the north point of the Bay of Acre, named from Accho) was renamed Ptolemais by Egypt, about 8 miles north of Carmel headland which faces it across the bay... In the New Testament Paul spent a day with the Christians of the place. After the Roman period it assumed its original name Akka and has maintained it to the present day. Jean d’Acre born there. Today it is overshadowed by the prominence of the city of Haifa, which lies directly across the bay” (W. W. Wessel, North American Baptist Seminary, Sioux Falls, South Dakota).

**Sidon**, “The ancient Phoenician walled city and port in the Lebanon (modern Saida). Maybe the first Phoenician city to be founded and became a principal Canaanite stronghold...(Gn. 10:19; 1 Ch. 1:13). For some centuries the harbour was subordinate to the Egyptian XVIIIth – XIXth Dynasties... It is possible that the attempt to include Dor in Sidonian territory led to the war with the Philistines, who c. 1150 B. C. plundered Sidon, whose inhabitants fled to Tyre. The city was, however, strong enough to oppose Israel (Jdg. 10:12), and during a period of active colonization apparently made an unsuccessful attempt to settle at Laish in the Upper Jordan (Jdg. 18:7, 27)... when Sennacherib marched, in an attack foretold by Isaiah (23:2-12), Luli fled and died in exile and was replaced by Ethba ‘al (Tuba ‘lu) when Great and Little Sidon had been captured... Sidon recovered its independence with the decline of the Assyrians, only to be besieged again and captured by Nebuchadrezzar c. 587 B. C. as foretold by Jeremiah (25:22, 27:3, 47:4)...” (D. J. W.).

**Rehob**, “The most northern city observed by Joshua’s spies in Canaan (Nu. 13:21)... the name is written “Beth-rehob” in 2 Sa.10:6 and in Jdg. 18:28, which latter passage suggests that it was situated near the source of the Jordan, though the precise location is unknown... Fell the lot of Asher and was declared levitical city, though it was among the cities not taken at the time of the conquest” (T. C. M.).

**Beth-shemesh**, “Probably “Ir-shemesh”, “city of the sun” (Jos 19:41) is this city. Probably the modern “Tell er-Rumeileh”... flourished as a strongly fortified Canaanite city... reaching its zenith in the time of... pharaohs of Dynasty XIX... Philistines... became the chief rivals of the newly-arrived Israelites... was finally destroyed by Nebuchadrezzar in the 6th. Century B. C.” (T. C. M.).

**Sela** (renamed “**Joktheel**” by Amaziah, king of Judah), Etymologically “sela” means “rock” or “cliff”, but there was maybe the massive rocky plateau “Umm el-Biyara”, which towers 1,000 feet above the level of Petra (the Greek translation of Sela), and 3,700 feet above sea level... the “rose-red city half as old as time” (J. A. T.). All taken from: *The New Bible Dictionary*.

Other words related with Canaanites: Bashan, Ahlab, Achzib, Helbah, Aphik (Aphék, Aphekah), Beth-anath (Beth-anoth), Mount Heres, Aijalon, Shaalbim, Akrabbim, Nahalol (Nahaliel), Kitron, Eglon...

*“Dead—they live not,  
Rephaim, they rise not,  
Therefore Thou hast inspected and dost destroy them,  
Yea, thou destroyest all their memory.”*

**Isaiah 26:14, B.C. 712.**  
*Young’s Literal Translation, 1862.*

## Chapter 5

### They Shall not Rise

Isaiah 26:14 speaks of some who, though dead, shall not live:

“They are dead, they shall NOT LIVE; they are deceased (the Rephaim, elsewhere called "giants"), THEY SHALL NOT RISE”

In contrast we read in verse Is. 26:19,

“THY DEAD -- shall live, together with my dead body shall they arise”

All the real humans, even the most bad ones will raise temporarily (to be told of their eternal loss), but these *Rephaim* not even that. No matter all the attempts of God’s enemy, the human beings were able to remain genetically pure and preserving the promise of the redeemer within the line of Noah.

We are going to study this important piece of information contained in the full chapter 26 of Isaiah.

Isaiah Chapter 26 is a prophetic song of Judah whereas Isaiah Chapter 27 is a prophetic song of Israel, being Chapter 25 a song for both.

Bullinger explained in his journal “*Things to Come*” (Mar. 1904, 10(9):104-5): “To see the beauty of the passage, it is necessary to see the structure of the *song* which occupies the whole chapter. It has two subjects: *the righteous* and *the wicked*, which alternate throughout all the chapter, and from five pairs (or ten numbers in all):

A1/1-4. The Righteous. Their Salvation.

B1/5,6. The wicked. Brought down.

A2/7-9. The Righteous. Their way.

B2/10,11. The wicked. Devoured.

A3/12, 13. The Righteous. Their God.

B3/14. The wicked. Rephaim. No Resurrection.

A4/15-19a. The Righteous. Nation increased, and Raised from the dead.

B4/19b. The wicked. Rephaim. No Resurrection.

A5/20. The Righteous. Preserved.

B5/21. The wicked. Destroyed.

The full chapter ordered according to its structure can be seen in the note **1-e**.

“The word translated “*dead*” in verse 14, and in the last clause of v. 19 (19b) is *Rephaim*, and refers, not to men, but to the *Nephilim* of Gen 6.4. The *Nephilim* were *the fallen ones*; the awful progeny of the fallen angels, and are so called from the Hebrew *Naphal (to fall)*,” that were destroyed by the Flood. “But there was a second irruption “after that” (Gen. 6.4).” This second progeny had to be destroyed like the former *Nephilim*, but this time by Israel.

“The *Nephilim* here are called *Rephaim* after a notable individual named *Rapha* (2 Sam. 21.16,18,20,22; 1 Chron. 20.4,6,8).” They dwelled together with the Canaanites (Gen. 15.20, Josh. 17:15).

“It is clear from these two verses of Is. 26 that they will have no resurrection. Verses 13-14 declare that dead “Lords” or “Masters” shall not live again, as they were *Rephaim*, they shall not rise.” It will be otherwise with the Righteous, the righteous nation as verse 19 says “Thy dead shall live. Thy dead bodies shall arise. Awake and sing, ye that dwell in the dust: For thy dew is as the dew of herbs.”

“It is otherwise, however, with the *Rephaim* for the next line says: “But the earth shall cast forth (*Naphal*) the *Rephaim*.” The words “cast forth” have nothing to do with resurrection. The Hebrew is *Naphal, to fall* as in verse 18: “neither have the inhabitants of the world fallen (*Naphal*),” as the thwarted purpose of the *Nephilim* and its *Rephaim* was to corrupt genetically all the humanity to prevent the coming of the promised Messiah (see *the Canaanites*). The meaning of the word is the very opposite. It means to *cast down*, not to cast up. Hence, the *Nephilim* are *the fallen ones*. The word occurs only in Gen. 6.4, and Nm. 13.33 (twice). The *Rephaim* are the same evil progeny. The Hebrew word *Rapha* (often translated plural) occurs in Gen. 14.5, 15.20; Deut. 2.11,20, 3:11,13. Josh. 12.4, 13.12, 15.8, 17.15, 18.16; 2 Sam. 5.18,22, 23.13; 1 Chron. 11.15, 14.9, 20.4,6,8. Is. 17.5. The plural, occurs in Job 26.5; Ps. 88.10; Prov. 2.18, 9.16, 21.16; Is. 14.9, 26:14,19.

“*They are dead, they shall not live; they are deceased (Rephaim), they shall not rise*” (Is. 26:14a).

*Rephaim* is a proper name and should not be translated. However, other words than “deceased”, some versions translate the word *Rephaim* as “the shades” (Revised Standard Version, Jewish Publication Society, Emphasized Rotherham, Jerusalem Bible, French 1910 Louis Segond) “the giants” (Douay-Rheims, Vulgate) or as “the spirits” (Bible in Basic English, Spanish LBLA), “the spirits of the dead” (NET Bible, God’s Word), “departed spirits” (New International Version, New American Standard Bible, Green’s Literal Translation), “ghosts”(Good News Bible, The Message), “the mighty” (Lamsa 1933 translation from the Peshitta), “the dead” (Geneva Bible), the New Living Translation even omits any translation for the word *Rephaim*, but rather it translates the context as “*Never again will they return!*”. The LXX gives an erroneous translation here, as it translates *Rephaim* as “physicians”, changing completely the Hebrew sense of all surrounding words.

Even within the less specific translations that we have seen, we need to ask to ourselves: which are the “*deceased*” beings that are not going to rise? Because every real human, it is 100 % of the human beings that have ever existed until then, are going to rise. The wicked humans are rising to know their fate, and then to experience the second death. The godly humans are going to continue living forever, but the animals and this specific kind of beings called the *Rephaim* are never going to rise again. The only version that have left the word *Rephaim* transliterated, is the Young’s Literal Translation, and it appears in the heading of this Chapter 5.

The verse adds,

“Therefore hast thou visited and destroyed them, and made all their memory to perish” (Is. 26:14b).

Adam’s Clarke Commentary on the Bible concludes, “The whole world was condemned to death, and about to be led out to execution, when the gracious Lord interposed. This song refers to the time of salvation. *“The earth also shall disclose her blood”*, crimes of cruelty and oppression, which have passed away from the eyes of men, God will bring into judgment, and exact punishment for them. O what a reckoning will the kingdoms of the earth have with God, for the torrents of blood which they have shed for the gratification of the lust of power and ambition!”.

The angels themselves were “reserved unto the judgment of the great day:” but, their progeny had to be destroyed utterly, if only in “mercy” to the human race (see Ps. 136:17-22, Num. 21.). For them, there can be neither resurrection nor judgment.

Additional evidence is poured out from the previous chapter, Isaiah 25,

“For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee... the blast of the terrible ones *is* as a storm *against* the wall... Thou shalt bring down the noise of strangers... the branch of the terrible ones shall be brought low... And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations... Moab shall be trodden down under him, even as straw is trodden down for the dunghill... he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust” (Isa. 25:2-3, 4b, 5, 7, 10b, 11b, 12).

The prophecy of the future victory of the believers over death is stated in Isaiah 25:8,

“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces”.

And from the global context encompassing the whole human race in the previous chapter, Isaiah 24,

“Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled... the haughty people of the earth do languish. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left... The city of confusion is broken down... Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth. And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly... it shall fall, and not rise again. And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth. And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed...” (Isa. 24:1, 3, 4b, 6, 10a, 17, 18, 19, 20b, 21, 22, 23a).

We have the written record of many groups and individuals, as we have seen in Chapters 1 and 2 that pertained to the *Nephilim*, including the *Anakim* and these *Rephaim*, so is not a memory of their existence the one that has “perished” but is their own “memory”, their own “thoughts”, their own “mind”, their own “brain.” The version of the Bible in Basic English was better able to express this truth when it translated “the memory of them is dead”, also the version called “The Message,” when it says “Because you've said, "Enough--that's all for you," and wiped them off the books.” Is a similar situation that the one described when God is clearly telling us that when a man dies his memory is put to rest, the human thoughts are no more while that person is dead, until the moment of his being risen again by God. But there is a difference between a memory that is destroyed compared with a memory that is “on hold.” See by yourself the verses dealing with the human death,

“Return, O LORD, deliver my soul: oh save me for thy mercies' sake. For in death *there is* no remembrance of thee: in the grave who shall give thee thanks?” (Ps. 6:4-5).

These verses are clearly stating that a dead person cannot “remember God,” a dead person cannot “give Him thanks.” A dead person is not in heaven or in paradise or in the purgatory or in hell, a dead person is dead, unconscious, “on pause”, until God’s appointed time to resurrect humanity. The dead believers of the past are “at rest,” are “sleeping” as for them there will be a resurrection to live forever again,

“But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days” (Dan 12:13).

Also,

“While I live will I praise the LORD: I will sing praises unto my God while I have any being. Put not your trust in princes, *nor* in the son of man, in whom *there is* no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish” (Pss 146:2-4).

Humans, not matter how powerful and important they were, when any human die “in that very day his thoughts perish,” and for that reason is emphasized that “While I live will I praise the LORD: I will sing praises unto my God while I have any being.”

“For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun... Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (Eccl 9:4-6, 10).

More details regarding human death can be seen in [2-e](#).

Other scripture that confirms that the *Rephaim* shall not rise is the one in which a rhetorical question is asked for our deep consideration,

“Wilt thou shew wonders to the dead? shall the dead (*Rephaim*) arise *and* praise thee? Selah” (Pss 88:10).

“John 5:28-29, Acts 24:15, and 1 Cor. 15:22 say that EVERY HUMAN will partake in the resurrection; thus, Isaiah 26:14 & Psalm 88:10 clearly indicate that the *Nephilim* hybrids are NOT human” (Patrick

Casanova, *Paraclete Forum Online* posting on November 22, 2001, *Re: The sons of God and the daughters of men*).

Concluding, we have seen that both the *Rephaim* and the humans, when they both die their thoughts are put to rest. The difference is that humans will rise at the end of the days, the *Rephaim* on the opposite, shall never rise again.

## Notes and References for Chapter 5

### 1-e. Structure of Isaiah 26:

#### A1/1-4. *The Righteous. Their Salvation.*

1. In that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint *for* walls and bulwarks. [KJV]
2. Open ye the gates, that the righteous nation which keepeth the truth may enter in. [KJV]
3. Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*: because he trusteth in thee. [KJV]
4. Trust ye in Jehovah for ever, For in Jah Jehovah *is* a rock of ages [*is* everlasting strength, KJV], {YLT}

#### B1/5,6. *The wicked. Brought down.*

5. For He bowed down the dwellers on high, A city set on high [the lofty city, KJV] He maketh low, He maketh it low unto the earth, He causeth it to come unto the dust, {YLT}
6. The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy {— steps of the weak, YLT}. [KJV]

#### A2/7-9. *The Righteous. Their way.*

7. The path [way, KJV] for the righteous [just, KJV] *is* uprightness, O upright One [most upright, KJV], The path of the righteous Thou dost ponder [weigh, KJV]. {YLT}
8. Also, in the path of Thy judgments, O Jehovah, we have waited for Thee, To Thy name and to Thy remembrance *is* the desire of the soul. {YLT}.
9. With my soul I desired Thee in the night, Also, with my spirit within me I seek Thee earnestly, For when Thy judgments *are* on [in, KJV] the earth, The inhabitants of the world have learned [will learn, KJV] righteousness. {YLT}

#### B2/10,11. *The wicked. Devoured.*

10. Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness {straightforwardness, YLT} will he deal unjustly {perversely, YLT}, and will not behold the majesty of the LORD {the excellency of Jehovah, YLT}. [KJV]
11. O Jehovah, high is Thy hand [thy hand is lifted up, KJV] — they see not, They see the zeal of the people, and

are ashamed, Also, the fire — Thine adversaries, consumeth them [the fire of thine enemies shall devour them, KJV]. {YLT}

A3/12, 13. **The Righteous. Their God.**

12. O Jehovah, Thou appointest [ordain, KJV] peace to [for, KJV] us, For, all our works also Thou hast wrought for [in, KJV] us. {YLT}

13b. 13. O Jehovah our God, even if lords ruled us [have had dominion over us, KJV] besides Thee, Only, by Thee we make mention of Thy name. {Interlineal Hebrew-English PC Study Bible, YLT}

B3/14. **The wicked. Rephaim. No Resurrection.**

14. Dead — they live not [they shall not live, KJV], Rephaim [gigantes, Vulgate; deceased, KJV], they rise not [they shall not rise, KJV; non resurgant, Vulgate], Therefore Thou hast inspected [visited, KJV] and dost destroy them, Yea, thou destroyest all their memory (made all their memory to perish, KJV; the memory of them is dead, BBE). {YLT}

A4/15-19a. **The Righteous. Nation increased, and Raised from the dead.**

15. Thou hast added to [increased, KJV] the nation, O Jehovah, Thou hast added to the nation, Thou hast been honoured [thou art glorified, KJV], Thou hast put far off all the ends of earth. {YLT}

16. O Jehovah, in distress [in trouble, KJV] they missed [visited, KJV] Thee, They have poured out a whisper, Thy chastisement [chastening, KJV] is on them. {YLT}

17. When a pregnant woman cometh near to the birth [Like as a woman with child, *that* draweth near the time of her delivery, KJV], She is pained [is in pain, KJV] — she crieth in her pangs, So we have been from Thy face [in thy sight, KJV], O Jehovah. {YLT}

18. We have conceived [We have been with child, KJV], we have been pained [in pain, KJV]. We have brought forth as it were wind, Salvation we do not work in the earth [we have not wrought any deliverance in the earth, KJV], Nor do the inhabitants of the world fall [neither have the inhabitants of the world fallen, KJV]. {YLT}

19a. 'Thy dead live [shall live, KJV] — My dead body they rise [*together with* my dead body shall they arise, KJV]. Awake and sing, ye dwellers in the dust [ye that dwell in dust, KJV], For the dew of herbs ["The dew of the dawn", *Lucis*, according to the Vulgate; so also the *Syriac* and *Chaldee*, Clarke] is thy dew, {YLT}

B4/19b. **The wicked. Rephaim. No Resurrection.**

Isa.26.19b. And the land of Rephaim thou causest to fall [cast out, KJV; cast forth, ASV; thru out, 1909-RV, A] (the land of the ungodly shall perish, AB-LXXe; the land of the giants thou shalt pull down into ruin, DR; and on the land of the shades thou wilt let it fall; RSV; et terram gigantum detrahes in ruinam, V; and the land of the giants thou shalt overthrow, GL). {YLT}



A5/20. *The Righteous. Preserved.*

20. Come, My people, enter into thy inner chambers, And shut thy doors behind thee, Hide thyself shortly a moment [as it were for a little moment, KJV] till the indignation pass over [until the indignation be overpast, KJV]. {YLT}

B5/21. *The wicked. Destroyed.*

21. For, lo, Jehovah is coming out of His place, To charge [to punish, KJV] the iniquity of the inhabitant of the earth upon him, And revealed hath the earth her blood [the earth also shall disclose her blood, KJV], Nor doth she cover any more her slain!

Abbreviations: KJV, King James Version; YLT, Young's Literal Translation; BBE, Bible in Basic English; ASV, American Standard Version; 1909-RV, 1909 Reina Valera in Spanish; A, Almeida in Portuguese; AB-LXXe, Apostles Bible – Brenton's English Version of the LXX; DR, Douay-Rheims; RSV, Revised Standard Version; V, Vulgate; GL, 1933 G. Lamsa translation from the peshitta.

**2-e.** 1 Corinthians 15:26 pointedly states: "The last enemy *that* shall be destroyed *is* death." Death is a human enemy, the last to be destroyed. Release from this continuing state of death hinges upon the return of Christ.

"But now is Christ risen from the dead, *and* become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (1Cor 15:20-24)

and

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1Thes 4:16-18).

There is no consciousness in death, there is no awareness of time for the dead person. Thus the moment of a man's death becomes, *in a sense of time for him*, the moment of the return of Christ. But *within the dimension of time*, the moment of a man's death is neither his gathering together unto Christ nor his resurrection. Death would end life forever for all humanity were it not for Christ's resurrection and thus His return to gather and resurrect mankind. It is then – with the return of Christ – that we have victory over death. Then we have immortality and incorruption. Until that time, the dead remain in gravedom in corruption and unconsciousness. From: Wierwille, V. P., *Are the Dead Alive Now?*, 1971, *American Christian Press*, pp. 21-27.

*“The surprising fact is not the occurrence of paleolithic types [Neandertal man coexisting with Melanesian-Ainu, Mongolian and Eskimo females] of modern man which resemble racial types of today, but their assemblage in one place [Choukoutien, China] and even in a single family considering that these types are found today settled in far remote regions”*

*“The skulls [in Obercassel, the Rhine Valley] are so different in appearance that one would not hesitate to assign them to two races if they came from separate localities”*

**Franz Weidenreich,  
"Homo Sapiens at Choukoutien",  
News and Notes, 1939, *Antiquity*, p.87.**

## **Chapter 6**

### **Neandertals were living side by side with humans.**

A Neanderthal (Neandertal) partial skeleton was the first fossil hominid to be publicized. In 1856, limestone miers quarrying into a cave found parts of an unusual human skeleton in the Neander Valley (valley = “tal” or “thal” in 19<sup>th</sup>-century German). A nearly complete Neandertal skeleton was found in 1908 in the southwestern France (La Chapelle-aux-Saints), and Marcellin Boule was the first in representing those bones, that pertained to an old male arthritic Neandertal, as pertaining to a hairy, slouching, bent-kneed, hulking, and dim-witted brute, who shuffled with the bent-knee of an ape. Now we know that Neandertals walked with a normal upright gait. Another crippled skeleton was found in a cave at Shanidar in Iraq, his tooth wear shows that he used to chew hides, probably to soften them before making them into clothes. No body ornaments but red ocher has been found at some Neandertal sites. In succeeding years many Neandertal specimens have been found, not only in the German Neander Valley or in Iraq, but also in France, Spain, Italy, Israel etc.

Neandertals were decidedly more robust than humans, with very large muscle attachments on their bones (body bones heavy and thick and long bones of some specimens somewhat curved), indicating that he was powerfully muscled and probably twice as strong as an average modern human. Thick, heavy bones with markings of powerful muscles reveal a people capable of enormous exertion and endurance, for physically demanding lives as mighty and cunning hunters. Meat formed the main part of their diet. Neandertals hunted mammoth by stampeding them over cliffs or into bogs where they could be killed more easily. Many mammoths have been found perfectly preserved in permafrost in Siberia. However, Neandertals preferred smaller preys ( **1-f** ).

Receding cheekbones, weak chins (heavy facial architecture, mid-face and upper jaw projecting forward, protruding jaws or prognathism while lower jaw large lacking a definite chin), heavy eyebrow ridges (a slight projection at the rear of the skull, occipital bun), lack of the last set of molars and a deep depression at the root of the large prominent and broad noses ( **2-f** ), a distinctive inner ear shape ( **3-f** ), and frontal sinuses expanded were characteristic of Neandertals. The size of the skull eye sockets would have carried large eyeballs. Some Neandertal fossils have hip sockets more splayed than modern humans. Noticeably low, narrow, sloping forehead with large heads and faces retained heavy browridges that tended to curve over the eye sockets. Their cranial wall was thick compared to modern humans. Their average brain was even larger (20 %; almost 200 cm<sup>3</sup>) than our own and just as well developed. It

was precisely this brain that enabled the Neandertals to adapt to extreme climates. Neandertals spread all across Europe, the Middle East, and Western and Central Asia. They were contemporaries of other forms of archaic (like the most longevous, before the flood, but also after that) *Homo sapiens* found as far away as China and South Africa. The eastern Neandertal types, such as those from the caves of Tabun and Amud in Israel, look somewhat different from the European Neandertals ( **4-f** ). Thought physically adapted to cold, Neandertal populations moved into milder environments. Body proportions, with rather short lower limbs, were like those of today's Lapps, Eskimos, and other cold-adapted people. Europe's Neandertals were the first ones to move into truly cold climates, enduring miserable winters and short summers as they pushed north into tundra country.

Neandertal man had a larger and less mobile tongue than a modern human and his larynx (voice box) was positioned higher in the throat, far closer to the base of the skull than a modern human's. Thus he was probably unable to make the same range of sounds as a modern human, and would have had to speak more slowly. Modern Humans (Cro-Magnon) could communicate better than Neandertals, with skills and knowledge being passed on more effectively through the generations and with a more effective co-operation, culturally better. They had prominent brow ridges (as *Homo erectus*), his face was large, with a broad, long nose, receding chin and protruding jaws, with plenty of room for his large teeth.

Neandertal remains are found chiefly in caves and rock-shelters where they took refuge. The large quantities of stone tools and weapons are known as of a Mousterian style (from Le Moustier, France, a major Neandertal site). In the Israeli caves of Qafzeh and Skhul were found remains of modern humans using Mousterian tools. In the southwestern France in 1979, Bernard Vandermeersch found Neandertal bones with stone tools not Mousterian but pertaining to modern humans. These evidences show specific sites of contact between humans and Neandertals. Neandertal tools are fine and carefully shaped, much more skilled than the archaic *Homo sapiens*. The last groups of Neandertals held out in Spain.

Neandertals used to bury their dead one reason why we have more skeletal remains of them than for any other earlier hominid. The Neandertal at the cave at Shanidar was laid to rest on a bed of spring flowers, some with medical properties (Solecki, R.S., Shanidar: the First Flower People, 1971, Alfred A. Knopf, New York). Not so different than the placing of treasures in ancient Egyptian tombs, goat horns circling a Neandertal boy skull at Teshnik-Tash, in Uzbekistan; huge cave-bear skulls with a burial at Regourdou, France; a circle of stones around a skull at Monte Cicero, Italy, etc. In a cave in Iraq, archaeologists uncovered skeletons of a Neandertal male, two female and an infant buried together in soil containing pollen of flowers (Neandertal possibly possessed medical skills, practicing apothecary and aromatherapy, some skeletons display old, healed injuries, suggesting their wounds or injuries were treated). Analysis of the sediment pollen concentrated in batches, implied that flowers had been placed on the grave, which also testify of a warm climate at that time.

In a cave in Slovenia Yugoslavia, at the former Neandertal hunting camp of Divje Babe I, was found a flute which appears to have been made by Neandertals, broken at both ends, the 12 cm long instrument is made out of the leg bone of a young bear still retaining its four finger holes. The straight alignment of the holes suggests that they were made by Neandertals using a carnivore tooth to pierce the bone, not by gnawing animals (Wong, K., Neanderthal notes, 1997, *Scientific American* 227(3):17-18, Science News, November 23, 1996, p. 328, Wilford, 1996). Another form of art discovered, made by a Neandertal was a pendant from Arcy-sur-Cure, France. This decoration was made out of bone and has clear markings on it. It was discovered with the Saint Cesaire Neandertal. It seems to be an amulet of some sort that could have possibly been worn around a Neandertal's neck. This same pendant was found with pierced animal teeth, in what appeared to be a hut. Some archaeologists suspect that this pendant is evidence of

interaction between Neandertals and Cro-Magnons. Another intriguing evidence of Neandertal art comes from Tata, Hungary. In 1964 a carved and perfectly oval shaped section of a mammoth's molar was discovered. It was big enough to fit in the hand and at one point had been ochered red, possibly more than once (Marshack 1976, p. 278). This unique piece of art also contained evidence of extreme handling, which caused it to appear highly polished and rounded. At the site of La Quina in France, pendants made from a reindeer phalange and the canine of a fox were discovered. At the site of La Ferrassie, a bone that was finely etched with long parallel lines was found near a Neandertal burial. It has been speculated that perhaps it was placed there intentionally. At another site, Bacho Kiro, in Bulgaria a fragment of a bone was discovered with an unusual zigzag motif. When it was analyzed under a microscope, it revealed that its maker, upon coming to the end of an engraved line, "did not lift his tool to make a joining line in the other direction, but left it on the bone and turned or twisted it, leaving the print of the turning in the corner of each of the angles". This indicates that these marks were intentional (Marshack 1976, p. 277).

Wim van Binsbergen have presented *Online* in his "Board-games and divination in global cultural history a theoretical, comparative and historical perspective on mankala (mancala, widely practiced in Africa and southern Asia and in areas (as parts of Oceania or of the New World) influenced by African or Asiatic cultures – called also wari (in western Africa) or chuba (in America, word of origin unknown, a board with 4 rows of 11 holes each) originally had a divination purpose, later it became a game (with many variations) played by two competitors with pieces distributed (as beans or pebbles) into rows of holes or pockets (as in a board) under various rules that permit accumulation of pieces by capture) and geomancy ("divination by means of configurations of earth or by means of figures derived from even or odd numbers of dots jotted hastily at random") in Africa and Asia – Part II" the Neandertals as the promoters and early users of instruments for divination, mankala and geomancy, it is, as a way to mess up with spiritism forbidden by the Bible, such as the "Neandertal (Moustérien) funerary stone with cupmarks" in "The archaeology of cupmarks". Binsbergen comments "It is important to realise that the context of mankala-like artefacts characterised by two to four rows of cup holes, is formed not so much by the set of all certified mankala boards (which could only lead to tautology), but by the set of all artefacts with cupmarks. The latter set is much larger, much more varied, has a much wider distribution in space and time, and is likely to include artefact which, while not yet mankala boards themselves, constituted the non-ludic prototypes for such boards. Among Upper Palaeolithic and later rock art, cupmarks occur perhaps as frequently as grid marks. The oldest evidence meanwhile is from a Neanderthal (Moustérien) grave at La Ferrassie (Dordogne, France)... where in a stone covering a body, and remarkably facing down to the earth and the dead, a number of cupmarks was discovered (Capitan, L., & Peyrony, D., 1921, 'Découverte d'un sixième squelette moustérien à la Ferrassie, Dordogne', *Revue Anthropologique*, 31: 382f; Levy, G.R., 1948, *The gate of horn: A study of the religious conceptions of the stone age, and their influence upon European thought*, London: Faber & Faber [6, 65-66ff, and p. 41; cf. 125, 146]). Levy adduces several more examples, tracing the pattern through to more recent times (cf. Noy, T., 1979, 'Stone cup-holes and quaerns from Gilgal I: A pre-pottery Neolithic A site in Israel', *Paléorient*, 5: 233-238; Morris, R.W.B., & M. Milburn, 1977, 'Some cup-and-ring marks of Western Aïr', *Amogaren*, 7: 143-145). She writes: "Their meaning to Neanderthal man cannot be conjectured, but throughout their prolonged history they are connected with funeral rites". Binsbergen concluding comment on her statement is that: "considering the imaginative thrust of Levy's pioneering book, it is hard to believe that she does not like that kind of questions, and her statement looks like a pious remark inserted in order to propitiate a more positivist editor". "A ritual use is often attributed to them, in the way of offerings, libation or anointment. They may occur singly or in groups, sometimes in aligned groups reminiscent of certified mankala boards. Cupmarks are a regular feature in Neolithic and bronze age ritual contexts, where they often appear on altars or 'libation stones'. A typical arrangement is that of a number (often seven) of smaller holes arranged around one large central hole; it is found in

many parts the Eastern Mediterranean and West Asia over a period of several millennia right into historic Ancient Greece, where it is called kérnos (Gross, W.H., 1979, 'Kernos', in: Ziegler, K., & Sontheimer, W., eds., *Der Kleine Pauly: Lexikon der Antike in fünf Bänden*, München: *Deutsche Taschenbuch Verlag*, vol. III, p. 202, there Gross wrote: “*dat gaat wel erg snel; de kernos heeft wel formeel dezelfde structuur maar dat zijn geen cupholes in rock, maar is aardewerk!!*”).” More recently Binsbergen with Jean-Pierre Lacroix (1999) has pursued his observations with “an archaeoastronomical analysis of cupmarks as star maps and as a possible origin of mankala boardgames -- stating the case for the view that Neandertals made stellar maps (Cupmark patterns, palaeolithic star-maps, and mankala board-games: An archaeoastronomical analysis of the La Ferrassie Neandertal world-view, and its aftermath in historical times)”

Neandertals often lived in caves. Out of the plain they built huts like one which has been excavated at Molodova in the Ukraine which had foundations built of mammoth bones.

Only 10 percent of Neandertals appear to have lived beyond the age of 35 years old, however they grew up quickly and aged fast compared to modern humans.

Mitochondrial Neandertal DNA has been recovered from their bones and analyzed and the conclusion that has been set thus far is that that DNA does not match humans ( **5-f** ). Mitochondrial DNA is a maternal inherited DNA only transmitted from female to female. One author suggested that we need to obtain “a frozen Neanderthal corpse; perhaps one disgorged by a melting glacier” ( **6-f** ).

Scientists now define Neandertals as a side branch of the main human line that led to an evolutionary dead end. It is considered as extinct on the arrival of anatomically modern humans, as Neandertals lived side by side with humans, without an evident admixture. Nuclear DNA of Neandertals has also been preliminarily analyzed, but this flatly contradicts evolutionary theories, as the Neandertals were “best fit” for survival that humans. Numbers 13:27-33 clearly demonstrates Nephilim and Nephlim beings whose physical capabilities exceeded that of normal human beings ( **7-f** ). One investigation showed that “Neandertal skeletal geometry has advantages for moment production compared to small or average size recent human populations and an enhancement of flexion moment capability” (Miller, J.A. and Gross, M.M., 1998, U. of Michigan, Presented at NACOB 98: *North American Congress on Biomechanics*). One student even asks: Neandertal DNA Studies: Was he of the “Family” or was he an “Uninvited Guest”?

Neandertals extended from Wales in the northwest and Spain in the southwest right across central and southern Europe, through the Near East and Iran to the foothills of the Hindu Kush mountains in central Asia. Early Neandertals favored sheltered valleys in rolling hill country, such as the Dordogne region of France, southern Germany, and central Europe and were able to spread into the windswept Russian and central Asian steppes. In Western Asia mixing was prevalent at the time of the Neandertals and humans as a migration route. It has yielded some of the earliest remains of anatomically modern humans – almost as early than most of the ones found in sub-Saharan Africa ( **8-f** ).

Relationship between Neandertals and early modern humans in Western Asia can be observed in the skull from the Zuttiyeh site in Israel, associated with an industry of the Levant region, eastern Mediterranean (Acheulo-Yabrudian). Zuttiyeh has been seen as an early member of a single, diverse population that included both the alleged "moderns" and the so-called "Neandertals" of the region. Neandertals from the north may simply have moved into the Levant at this early time and coexisted there with a separate modern human population. There is a cumulative evidence of groups of Neandertals living side by side with humans, and increases with new discoveries ( **9-f** ).

There are two different varieties of Neandertals: 'classical' and 'progressive' (or 'advanced'). The morphology that we have described thus far is primarily that of 'classic' Neandertals. 'Progressive' neandertals, on the other hand, do not have as many strong features as the 'classic's' we have been talking about. They had less pronounced brow ridges, less mid facial projection, and they were more tall and gracile than the 'classic's. Their bone structure was also not as robust as their counterparts. In fact, some believe that 'progressive' could possibly represent hybrids (most possibly sterile, as the Mules or Tiglons) of neandertals and *Homo sapiens* ( **10-f** ).

Other hominid fossils have been found ( **11-f** ), some of them having only one specimen. At least some of these findings can be explained as “human degeneration” ( **12-f** ).

It has been suggested by scientists that Neandertals were extinguished through extensive warfare with anatomically modern humans, leading to a kind of genocide of Neandertals.

Even T. C. Mitchell, from “The British Museum” have stated, “no archaeological remains have been recovered which throw any light on this question, unless the presence of Neanderthal skeletons in the caves of Mount Carmel are considered to do so” (“Giant”, in: *The New Bible Dictionary*, 1962, p. 466).

### **Notes and References for Chapter 6:**

**1-f.** “The 17-th century Theologian , Joachem Neander strolled the valley through of the Dussel River so often that the valley was named after him. "Tal" in German means " valley". The "old German" is "thal" and when pronounced the "h" is --- that's right, silent. Neanderthal first official name was *Homo antiquus*” (other proposal has been to call him *Homo philistinensis*)... In the year 1856 the great British anatomist, Richard Owen addressed the Royal Institution of Great Britain... about the comparative differences between humans and apes. One of the key anatomical differences was the ape's very prominent eyebrow ridge... in the very next year near the Dussel River in, Germany, a skullcap and some limb bones were discovered. The skullcap appeared to be human except for the especially heavy eyebrow ridges... Professor Hermann Schaafhausen, from the University of Bonn studied the bones and proposed they represented an ancient race of humans probably even primitive and barbaric... In 1872 the greatest pathologist of that time, Richard Virchow, examined the bones and proposed that they were from a diseased human. His diagnosis was that the odd curvature of the femur bone was due to rickets or arthritis. However, as more "Neandertal type" fossils were discovered over the next few decades the leg bones seemed to be straighter but they exhibited the heavy eyebrow ridge, low forehead, and massive jaw. People from that time on looked at Neandertals as not exactly ape and not quite human” [Will The Real Neandertal Please Stand Up, By Robert Harsh (*Online* edition)]

“Neandertals were about 30% larger than an average modern man and of great muscular strength. They had low foreheads, protruding brows, and large noses with broad nostrils and were meat eaters” (Lindahl, T., *Facts and Artifacts of Ancient DNA*, 1997, *Cell*, Vol. 90, 1–3). The evolutionist Thomas Huxley declared that the Neandertal, "it can in no sense be regarded as the intermediate between Man and the Apes" (*Man's Place in Nature*, p. 156).

Growing evidence indicates that Neandertals were cannibals (Defleur, A., T. White, *et al.* "Neanderthal cannibalism at Moula-Guercy, Ardeche, France," 1999, *Science* 286(5437):128-31; Richards, M. P., P. B. Pettitt, *et al.* “Neanderthal diet at Vindija and Neanderthal predation: the evidence from stable isotopes,” 2000, *Proc. Natl. Acad. Sci. U.S.A.*, 97(13):7663-6; White T. D., *Once Were Cannibals*, 2001, *Scientific American*, pp. 58-65).

“Neandertals display: a poorly developed chin, a more elongated foramen magnum, the presence of a medial pterygoid tubercle, a highly developed twin brow ridge, large round eye sockets, a brain that is flatter and smaller in front and more bulged in the back and sides, an extremely large nose, "cavernous" sinuses, larger front teeth, a flatter skull base and higher larynx, thicker bones, more compact bodies, barrel chests and shorter limbs” (Christopher Stringer and Robin McKie, *African Exodus. The Origins of Modern Humanity*, 1996, NY: *Henry Holt and Company*, pp. 85-114). “These differences were not regarded as meaningful by many paleoanthropologists who viewed them as the result of environmental influences. That changed with the discovery of a Neandertal infant skeleton by Yoel Rak in 1992. This skeleton possessed many of the same anatomical distinctions leading Rak and other paleoanthropologists to conclude that Neandertals were inherently distinct from modern humans” (Stringer and McKie, 1996, pp. 85-89).

Trinkaus, E, *et al*, Human Remains from the Moravian Gravettian: Morphology and Taphonomy of Isolated Elements from the Dolní Vestonice II Site. *Journal of Archaeological Science* (in press), states that taphonomically, the pattern of fracturing of the fossil bones studied, which morphologically and morphometrically are similar to other European early Upper Paleolithic human remains, supraorbitally, there is a prominent glabellar region with a distinct supraglabellar depression, the superciliary arch is strongly projecting and bordered by a clear supratrochlear sulcus, and the lateral orbital margin is prominent and only slightly flattened, “suggests that the human bodies from which they were derived were processed extensively by agents, most likely but not necessarily exclusively large carnivores, who split and destroyed the bones”.

Neandertals were cruel warriors and fighters, suffering and inflicting battle wounds, mutilations, torture and maiming. In France archaeologists uncovered 2 fragments of leg bones and 3 arm bones, being fractured while fresh. Another Neandertal site containing human bone fragments shows signs of cuts, burns, and chopping, which is significant since no animal makes deliberate use of fire in food preparation. These burnt and intentionally broken human bones have been interpreted as evidence of cannibalism, Neandertals eating humans. The clear difference of the eyebrow region between Neandertals and humans was carefully described since 1908 (Cunningham, D.J. The evolution of the eyebrow region of the forehead, with special reference to the excessive supraorbital development in the Neanderthal race, 1908, *Transactions of the Royal Society of Edinburgh*, 46, 243-310).

The characteristics of Nephilim fit the scientists descriptions of the Neanderthal "*a physically very strong, tough impressive race with larger joints, thicker bones, well muscled chests, long bodies, and shorter legs weighing approximately twenty pounds more than a modern human of equivalent height, regular Mr Universes...* The scientists do not know what caused the extinction of the Neanderthal race but the ancient records do tell us what happened to cause the extinction of the Nephilim race, a massive deluvion flood, exterminating the entire race. The manuscripts shed further light on how this deluge occurred and how it would have affected the C14 build up in the atmosphere fitting the scientific facts found to date on the situation... the deluvian mechanism... provided the energy to create the tremendous forces needed to tear apart and crack up the earth's crust... forcing plate edges against one another with such force as to drive up and form the world's great mountain ranges that then come into existence...

Hapgood and Campbell in 1958, in their publication "*Earth's Shifting Crust*"... Professor Melvin Cook... build up of ice at the poles... cracked the crust, the fracture lines determined by the pressures being exerted from the opposing polar forces... the earth not so long ago contained much less water on its surface and had far more dry land: 1. Vast masses of terrestrial animal remains have been found thousands of meters deep in the oceans... 2. Marine animal remains including whale skeletons bear evidence of sudden extinction having been found hundreds of meters above sea level, evidence of some

phenomena causing the water to suddenly and dramatically raise above the original sea level... 3. Thousands of flat top islands over 1,000 meters high have been charted at the bottom of the Pacific Ocean. They are encrusted with coral revealing that they at one time must have been at or near the surface. 4. The island of Great Britain was once linked to Europe by a connecting plateau now 20 meters below sea level, it was once all dry land, remains of forests, animal and human bones have all been found on this plateau, evidence of a previously lower sea level. 5. The oceans and seas at present cover some 70% of the earth's surface. It has been calculated that if 20% of the earth's water was evaporated off, some 50% more dry land would appear, with the re-emergence above sea level of much of the land that at one time was originally above the water" (John Denton, Neanderthal = Nephilim?, Nov. 2001, Research Paper 38, *Online Edition*).

**2-f.** "Neanderthals differ from modern humans in their skeletal anatomy in more ways than have been recognized up to now. Specializations of the Neanderthal internal nasal region make them unique not only among hominids but possibly among terrestrial mammals in general as well. These features lend additional weight to the suggestion that Neanderthals are specifically distinct from *Homo sapiens*" (Schwartz, J. H. and I. Tattersall, Significance of some previously unrecognized apomorphies in the nasal region of *Homo neanderthalensis*, 1996, *Proc. Natl. Acad. Sci. U.S.A.*, 93(20): 10852-4).

Aspects of the external contour of the skull base are intimately related to the topographic arrangement of aerodigestive tract structures (larynx, tongue, and pharynx) and can, in turn, serve as a guide to help reconstruct the anatomy of the region, as in Neanderthal skulls from Western Europe, that show:

(1) an "internal nasal margin," at the entrance of the cavity, a medially projecting rim of bone just within the anterior edge of the anterior nasal (piriform) aperture (this medial projection is reminiscent of *Waldeyer's Ring*, the mucosa-associated lymphoid tissues (lingual, palatine, nasopharyngeal tonsils) that surround internal respiratory and digestive portals, this margin expanded the internal surface area, allowing for an increase in ciliated mucosal covering);

(2) a pronounced medial swelling of the lateral nasal wall (they played at least some part in an air-exchange process, perhaps in warming and humidifying cold and dry air); and

(3) a lack of an ossified roof over the lacrimal groove (as to permit more expandability for components of the nasolacrimal duct system (which, in humans, contains a venous plexus forming erectile tissues and can, when engorged, obstruct the duct), and a more direct communication of nasolacrimal duct contents with the environment of the nasal cavity proper). Neanderthals (such as the "Classic" western European specimens) would have exhibited a larynx slightly higher in the neck than that of modern humans, having a more limited oropharyngeal segment with a greater portion of the tongue occupying the oral cavity. When one factors in their large external nose and sizable paranasal sinuses, the overall Neanderthal anatomy suggests a group that relied more heavily upon the nasal rather than the oral route for respiration than do living humans. These specializations were very possibly due to respiratory-related adaptations to their environment (Laitman, J. T., et al, "What the nose knows: new understandings of Neanderthal upper respiratory tract specializations", 1996, *Proc. Natl. Acad. Sci. U.S.A.*, 93(20): 10543-5). Of this finding Hugh Ross comments (see below): "Their examination of more than a dozen Neanderthal skulls revealed nasal bones and sinus cavities many times larger than modern humans' and no tear ducts. Anatomical differences this great... eliminate Neanderthal from the line of human ancestry", "the presence of an internal nasal margin, a medial swelling of the lateral nasal wall, and a lack of an ossified roof over the lacrimal groove. None of these features are found in *Homo Sapiens*, and the last feature is not found in any other terrestrial mammal! Neanderthals had a huge nasal cavity coupled with a brain size larger than our own. However, with their carnivorous lifestyle, it seems



likely that much of their brain might have been devoted to the sense of smell, being the "dog" among the hominids" (Hugh Ross, "No Tears for Neanderthals," 1996, *Facts and Faith*, v. 10, n. 4, p. 11; Hugh Ross, *The Genesis Question*, 1998, Colorado Springs, CO:NavPress, pp. 112-113).

Computer reconstructions compared entire skulls of Neandertals with early modern humans (Skhul and Qafzeh), revealing that their features had already diverged by about age 2½, suggesting that the initial stages of this divergence began even earlier, perhaps in the womb, strongly suggesting that their differences were primarily determined by genes, not by differences in lifestyle. This strengthens the view that Neandertals and early modern humans were separate coexisting species (Ponce de León M. S. and Zollikofer C. P. E. Neanderthal cranial ontogeny and its implications for late hominid diversity, 2001, *Nature*, 412: 534-538).

"Studies have shown key differences in Neanderthal's brain case" (H. Seidler, *et al*, "A Comparative Study of Stereolithographically Modeled Skulls of Petralona and Broken Hill: Implications for Future Studies of Middle Pleistocene Hominid Evolution," 1997, *Journal of Human Evolution*, 33, pp. 691-703; Daniel E. Lieberman, "Sphenoid Shortening and the Evolution of Modern Human Cranial Shape," 1998, *Nature*, 393, pp. 158-162)

**3-f.** Computerized tomography scans of nine Neanderthal temporal bones, which surround the inner ear, revealed small semicircular canals and a distinctive inner ear shape compared to modern humans. "The differences are comparable to those separating ape species,"... One bone came from a 13- by 16-foot structure made of stalactite and stalagmite fragments built by Neandertals of an unknown purpose. These findings lead Hublin and Fred Spoor of University College London to conclude that Neandertals and early modern humans did not interbreed, whatever social contact may have occurred (Berkowitz, M, 1996, *Archaeology Newsbriefs, Neanderthal News*. Vol. 49 # 5).

**4-f.** Weaver, Kenneth F., Stones, Bones, and Early Man. 1985, *National Geographic*, 168(5):614-617.

**5-f.** "Neandertals seem to have been more similar to modern humans than to apes in having a low species-wide mtDNA diversity. In the case of humans, the low genetic diversity seen in both mtDNA and nuclear DNA sequences is likely to be the result of a rapid population expansion from a population of small size, often assumed to have been made possible by use of a complex language" (Krings, A view of Neanderthal genetic diversity, 2000, *Nature Genetics* vol. 26, 144-146).

"The relationship between Neanderthals and humans remains enigmatic... Details of the Mezmaiskaya Cave (in the northern Caucasus) sequence (of DNA from the mitochondria) also support the suggestion that there was no contribution of Neandertals to the pool of mitochondrial genes in modern human populations" (Höss, M., Ancient DNA Neanderthal population genetics 2000, *Nature*, 404:453-454).

The mtDNA of Neandertals shows to be different when compared with humans, having frequent insertions and deletions of nucleotides.

Neanderthal mitochondrial hypervariable region I sequences:

AF011222, Krings, M., *et al*, Neanderthal DNA sequences and the origin of modern humans, 1997, *Cell* 90(1):19-30;

AF282971, Krings, M., *et al*, A view of neanderthal genetic diversity, *Nat. Genet.*, 2000, 26(2):144-146;

AF254446 (D-loop), Ovchinnikov, I.V., *et al*, Molecular analysis of Neanderthal DNA from the northern Caucasus, 2000, *Nature* 404(6777):490-493;

Neandertal mitochondrial hypervariable region II sequences:

AF142095, Krings, M., *et al*, DNA sequence of the mitochondrial hypervariable region II from the neandertal type specimen, 1999, *Proc. Natl. Acad. Sci. U.S.A.* 96 (10):5581-5585;

AF282972, Krings, M., *et al*, A view of neandertal genetic diversity, 2000, *Nat. Genet.* 26 (2), 144-146;

And a recent one:

AY149291, Schmitz, R.W., *et al*, The Neandertal type site revisited: interdisciplinary investigations of skeletal remains from the Neander Valley, Germany, 2002, *Proc. Natl. Acad. Sci. U.S.A.*, 99 (20):13342-7.

**6-f.** Haywood, J. The Illustrated History of Early Man, 1995, *PRC Publishing Ltd.* Pp: 34-41.

**7-f.** The complete sequence of the human mitochondrial DNA (mtDNA, composed by 16,569-base pairs) shows extreme economy in that “the genes have none or only a few noncoding bases between them, and in many cases the termination codons are not coded in the DNA, but are produced post-transcriptionally by polyadenylation of the mRNAs” (Anderson S., *et al*, Sequence and organization of the human mitochondrial genome, 1981, *Nature*, 290(5806):457-65).

The small amount of sequence divergence observed in mtDNA from different contemporary human populations, especially in Europe indicates a relatively recent origin of *Homo sapiens* without admixture of ancient Neandertal sequences (Torroni, A., *et al.*, 1994. *Am. J. Hum. Genet.* 55, 760–776).

One of the most significant findings to come out of human mtDNA studies is that non-Africans show genetic signs of a severe reduction in population size, a "bottleneck," some time in the past, followed by a population expansion (Ingman M., *et al*, Mitochondrial genome variation and the origin of modern humans, 2000, *Nature*, 408: 708-713; Hawks, J., *et al*, Population bottlenecks and Pleistocene human evolution, 2000, *Molecular Biology and Evolution*, 17: 2-22), “our ancestors underwent a population bottleneck that wiped out a great deal of the original genetic variation. ‘Living humans are strangely homogeneous genetically, presumably because ... their ancestors underwent a population bottleneck that wiped out many variations’ (Kahn, P. and Gibbons, A., 1997. DNA From an extinct human. *Science*, 277:176-178)”, “Iceland illustrates an isolated population whose genetic homogeneity increased when it experienced two bottlenecks, one cause by bubonic plague and the other by famine” (Marshall, E., 1997. Tapping Iceland's DNA. *Science*, 278(5338):566), “an interesting feature of the hominid fossil record is the apparent disappearance of *Homo sapiens*... From an evolutionary perspective it has been proposed that *Homo sapiens* populations plummeted to near extinction and then for some unknown reason bounced back in full force... This population bottleneck is viewed by evolutionary biologists as being responsible for the high degree of genetic uniformity among modern humans” (Hugh Ross commenting on: Christopher Stringer and Robin McKie, African Exodus. The Origins of Modern Humanity, 1996, NY: *Henry Holt and Company*, pp. 155-159), “if the new rates hold up, the results for evolutionary time estimates, such as for ‘mitochondrial Eve’, could be startling. ‘Using the new clock, she would be a mere 6000 years old’ (Gibbons, A., 1998. Calibrating the mitochondrial clock. *Science*, 279, p. 28)”.

Evidence from both mtDNA and nuclear DNA suggests that Africans also expanded in population in the past at the same general time as non-Africans (Zhivotovsky L. A., *et al*, Human population expansion and microsatellite variation, 2000, *Molecular Biology and Evolution*, 17: 757-767).

The Y chromosome, inherited from fathers to sons has a much lower mutation rate than that of mtDNA, inherited from the mother, however Y-chromosome studies generally support the results of recent mtDNA analyses. One study of Y-chromosome variation in a worldwide sample of over 1,000 men determined that Africans and non-Africans shared a common ancestor (Underhill P.A., *et al*, Y chromosome sequence variation and the history of human populations, 2000, *Nature Genetics*, 26: 358-361). Hugh Ross comments on the y-chromosome: "We have much more to learn from mitochondrial and Y-chromosome DNA research (I. Simon Whitfield, John E. Sulston, and Peter N. Goodfellow, "Sequence Variation of the Human Y-Chromosome," *Nature*, 378 (1995), pp. 379-380). The field is advancing rapidly. I believe it will yield an ever-increasing body of evidence for the special creation of humankind. Already it indicates a relatively recent origin for humans."

Sequences from a non-coding region of chromosome 22 and a mostly non-coding region of chromosome 1 indicate that non-Africans shared a common ancestor, threatening the Out-of-Africa view (Yu, N., Z. *et al*, Global patterns of human DNA sequence variation in a 10-kb region on chromosome 1, 2001, *Molecular Biology and Evolution*, 18: 214-222; Zhao, Z., *et al*, Worldwide DNA sequence variation in a 10-kilobase noncoding region on human chromosome 22, 2000, *Proc. Natl. Acad. Sci. U.S.A.*, 97: 11354-11358).

"Mitochondrial DNAs from 147 people, drawn from five geographic populations have been analysed by restriction mapping. All these mitochondrial DNAs stem from one woman" (Cann RL, Stoneking M, Wilson AC., Mitochondrial DNA and human evolution, 1987, *Nature*, 325(6099):31-6; Comment in: *Nature*, 1992, 356(6368):389-90).

"Nucleotide variation was examined in an 8 kb intronic DNA bordering exon 44 of the human dystrophin gene on Xp21. Thirty-six polymorphisms (substitutions, small insertions/deletions and one (T)n microsatellite) were found using SSCP/heteroduplex analysis of DNA samples from mixed Europeans, Papua New Guineans as well as from six African, three Asian and two Amerindian populations. The data suggest a recent common origin of the African and non-African populations, where a greater geographical isolation of the latter resulted in a smaller number of newly acquired polymorphisms" (Zietkiewicz E, *et al*, Nuclear DNA diversity in worldwide distributed human populations, 1997, *Gene*, 205(1-2):161-71).

And finally, a study dealing with extracts of nuclear DNA, researchers hybridized DNA from two European Neanderthals with DNA from the humerus of an anatomically modern human from the Stetten (Vogelherd) cave site (DNA also hybridized with additional control samples). The two Neanderthal samples always yielded hybridization signals similar to each other differing from the signal of the Stetten early modern human by at least a factor of two. These results led the researchers to conclude that Neanderthals and early modern Europeans belonged to separate species (Scholz M. L., *et al*, Genomic differentiation of Neanderthals and anatomically modern man allows a fossil-DNA-based classification of morphologically indistinguishable hominid bones, 2000, *American Journal of Human Genetics* 66: 1927-1932). This Neandertal nuclear DNA plus all the mtDNA of Neandertal sequences (**5-f**) differs markedly from our own, and show that Neandertals were less like us genetically compared with early modern humans of similar, or even greater antiquity than the Neandertal bones analyzed, as modern type humans were around on those regions explored, for a long time 'before' the Neandertals appeared.

**8-f.** The older human bones (three skulls of *H.s. idaltu*, being idaltu an Afar word for “elder”), thus far, have been found near Herto, about 140 miles northeast of Ethiopia’s capital, Addis Ababa, unearthed and reconstructed by researchers from the University of California at Berkeley. The skulls are clearly human with slight differences. The male skull is long and rugged, with heavily worn upper teeth. The skull itself is slightly larger than the largest modern human skulls, and the cranial capacity slightly larger. An anthropological reconstruction of the face looks very much like a modern human. The skulls do not have prominent brow ridges. Tim White was also the lead author of these findings, published in two separated papers in *Nature* (*AP*, June 12, 2003, describing the papers: White TD, *et al*, Pleistocene *Homo sapiens* from Middle Awash, Ethiopia, 2003, *Nature*, 423(6941):742-747; Clark J. D., White T. D., *et al*, Stratigraphic, chronological and behavioural contexts of Pleistocene *Homo sapiens* from Middle Awash, Ethiopia, 2003, *Nature*, 423(6941):747-752).

**9-f.** “We have instances in which Neanderthal types are found intermixed with, and quite clearly contemporaneous with, men of completely modern type. This is true of the discoveries on Mount Carmel in Palestine, which revealed a mixed population that made any clear distinction between the two types impossible in this instance” (Howells, William, *Mankind So Far*, 1945, *Doubleday Doran*, NY. Howells refers to the findings in the following terms: "It is an extraordinary variation. There seems to have been a single tribe ranging in type from almost Neanderthal to almost sapiens")".

Alfred Romer observed, in commenting on the collection of fossil findings from Palestine (Mugharet-et-Tabun, and Magharet-es-Skuhl): "while certain of the skulls are clearly Neanderthal, others show to a variable degree numerous neanthropic (i.e., 'modern man') features" (Romer, Alfred, *Man and the Vertebrates*, 1948, University of Chicago Press, pp.219, 221). Subsequently, Romer identified such neanthropic skulls as being of the general Cro-Magnon type in Europe and proposed that the Mount Carmel skulls "may be considered as due to interbreeding of the "dominant race" (the Cro-Magnon Man) with its "lowly predecessors" (Neanderthals), according to him. “As an extraordinary example of the tremendous variability, which an early, small isolated population at the periphery can show, one cannot do better than refer to the finds at Choukoutien in China, from the same locality in which the famous Peking Man was found. The fossil remains came from what is known as the Upper Cave, and consist of a group of seven people who appear to be members of one family: an old man judged to be over 60, a younger man, two relatively young women, an adolescent, a child of five, and a newborn baby. With them were found implements, ornaments, and thousands of fragments of animals.

A study of these remains has produced some remarkably interesting facts, the most important of which in the present context is that, judged by cranial form, we have in this one family a representative Neanderthal Man, a "Melanesian" woman who reminds us of the Ainu, a Mongolian type, and another who is rather similar to the modern Eskimo woman. In commenting on these finds, Weidenreich expressed his amazement at the range of variation: "The surprising fact is not the occurrence of paleolithic types of modern man which resemble racial types of today, but their assemblage in one place and even in a single family, considering that these types are found today settled in far remote regions" He then proceeded to point out that the upper Paleolithic melting pot of Choukoutien "does not stand alone." In Obercassel in the Rhine Valley were found two skeletons, an old male and a younger female, in a tomb of about the same period as the burial in Choukoutien, of them Weidenreich had said: "The skulls are so different in appearance that one would not hesitate to assign them to two races if they came from separate localities", so confused is the picture that he observed (Weidenreich, Franz, "Homo Sapiens at Choukoutien", *News and Notes*, 1939, *Antiquity*, p.87)," excerpts and quotations found in the book: Custance, A. C., *Genesis and Early Man*, *Online edition*.

“Although modern humans were clearly established in Eurasia, Neanderthals also continued to live in the region during, and even after, that time” (Brown, S. J., 2003, *Neanderthals and Modern Humans -- A Regional Guide, Online*).

“Within the context of the Biblical record of human history, this individual [the first Neandertal specimen for the mtDNA extracted by Krings *et al*, *Cell*, 1997] is likely to post-date the dispersion from Babel (Genesis 11:8,9). This being the case, we can conclude that he, like all human kind, was a direct descendant of one of the sons of Noah (Genesis 9:19, 10:32). At least 345 Neandertal fossil individuals have been discovered so far at 83 sites in Europe, the Near East, and western Asia. Of these 345 Neandertal individuals, 183 of them (53 per cent) represent burials— all of them burials in caves or rock shelters. Further, it is obvious that caves were used as family burial grounds or cemeteries, as the following sites show:

Krapina Rock Shelter, Croatia— 75 (minimum) Neandertals buried.

Arcy-sur-Cure caves, France— 26 Neandertals buried.

Kebara Cave, Mount Carmel, Israel— 21 Neandertals buried.

Tabun Cave, Mount Carmel, Israel— 12 Neandertals buried.

La Fressia Rock Shelter, France— 8 Neandertals buried.

Shanidar Cave, Iraq— 7 Neandertals buried.

Maude Cave, Galilee, Israel— 7 Neandertals buried.

Gutter Cave, Monte Circa, Italy— 4 Neandertals buried.

Tsar 'Ail Rock Shelter, Lebanon— 3 Neandertals buried.”

[Marvin Lubenow, Recovery of Neandertal mtDNA: An Evaluation, 1998, *Creation Ex Nihilo Technical Journal*, 12(1):87–98]

“Skull Cave, Mount Carmel, Israel, is considered to be a burial site of anatomically modern *Homo sapiens* individuals. Yet, Skhul IV and Skhul IX fossil skulls are closer to the Neandertal configuration than they are to modern humans. Jebel-Qafzeh, Galilee, Israel, is also considered to be an anatomically modern burial site. However, Qafzeh skull 6 is clearly Neandertal in its morphology (Corruccini, RS, Metrical reconsideration of the Skhul IV and IX and Border Cave 1 crania in the context of modern human origins, 1992, *American Journal of Physical Anthropology*, 87(4):433-445)”.

“Tabun Cave, Mount Carmel, Israel, is one of the classic Neandertal burial sites. But the Tabun C2 mandible is more closely aligned with modern mandibles found elsewhere (Quam, R.M. and Smith, F.H., Reconsideration of the Tabun C2 'Neandertal', 1996, *American Journal of Physical Anthropology*, Supplement 22, p. 192)”

“The Krapina Rock Shelter, Croatia, is one of the most studied Neandertal burial sites. At least 75 individuals were buried there. However, the remains are fragmentary making diagnosis difficult. The addition of several newly identified fragments to the Krapina A skull (also known as Krapina 1) reveals it to be much more modern than was previously thought, indicating that it is closer in shape to modern humans than it is to the Neandertals (Minugh-Purvis, N. and Radovic, J., Krapina A: Neandertal or Not?, 1991, *American Journal of Physical Anthropology*, Supplement 12, p. 132)”

“Exhaustive list of references of Neandertals coexisting with humans:

- T. Akazawa, K. Aoki, and O. Bar-Yosef (Eds), *Neandertals and modern humans in Western Asia*, 1998, *Plenum Press*. Pp. 29-37, 39-56, 263-275, 311-322, NY.

- Kozlowski J. K. Cultural context of the last Neanderthals and early modern humans in central-eastern Europe, 1996, in: O. Bar-Yosef, L.L. Cavalli-Sforza, R.J. March, and M. Piperno (Eds), *The Lower and*

- Middle Palaeolithic (Colloquia of the XIII International Congress of Prehistoric and Protohistoric Sciences, no. 5)*. Forlì, Italy: ABACO Edizioni. Pp. 205-218.
- Allsworth-Jones P. Dating the transition between Middle and Upper Palaeolithic in Eastern Europe, 2000, in: J. Orschiedt and G.-C. Weniger (Eds), *Neanderthals and modern humans -- discussing the transition*. Mettmann, Germany: Neanderthal Museum. Pp. 20-29, 159-168, 190-226.
  - Golovanova L.V., *et al*, Mezmaiskaya Cave: A Neanderthal occupation in the Northern Caucasus, 1999, *Current Anthropology*, 40: 77-86.
  - Zeitoun V. The taxonomical position of the skull of Zuttiyeh, 2001, *Comptes Rendus de l'Académie des Sciences, série IIa: Sciences de la Terre et des Planètes*, 332: 521-525.
  - Mercier, *et al*, TL dates of burnt flints from Jelinek's excavations at Tabun and their implications, 1995, *Journal of Archaeological Science* 22: 495-509.
  - Vandermeersch, B. The evolution of modern humans: Recent evidence from Southwest Asia, 1989, in P. Mellars and C. Stringer (Eds), *The human revolution: Behavioural and biological perspectives on the origins of modern humans*. Princeton: Princeton University Press. Pp. 155-164.
  - Jean-Jacques Hublin, *et al*. A Late Neanderthal Associated with Upper Palaeolithic Artifacts, 1996, *Nature*, 381:224-226.
  - Zilhao J. and d'Errico F. The chronology and taphonomy of the earliest Aurignacian and its implications for the understanding of Neanderthal extinction, 1999, *Journal of World Prehistory*, 13: 1-68.
  - d'Errico F., *et al*, Neanderthal acculturation in Western Europe? A critical review of the evidence and its interpretation, 1998, *Current Anthropology*. 39 (Suppl.):S1-S44.
  - Jacob, R.M. and Pettitt P. B. An Aurignacian point from Uphill Quarry (Somerset) and the earliest settlement of Britain by *Homo sapiens sapiens*, 2000, *Antiquity* 74: 513-518.
  - Straus L. G., The Upper Palaeolithic settlement of Iberia: First-generation maps, 2000, *Antiquity* 74: 553-566.
  - Bocquet-Appel, J-P. and Dermas P. Y., Table of data relating to: Neanderthal contraction and modern human colonization of Europe, 2000, *Antiquity*, 74 (Online only).
  - Richter, J. Sesselfelsgrötte III, Der G-Schichten-Komplex der Sesselfelsgrötte. Zum Verständnis des Micoquien (Quartar-Bibliothek 7). Saarbrücken: Saarbrücker Druckerei und Verlag.
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  - Wolpoff M. H. *Paleoanthropology*, 2nd ed. 1999, Boston: McGraw-Hill, p. 623.
  - Shpakova E. G. and Derevianko A. P. The interpretation of odontological features of Pleistocene human remains from the Altai, 2000, *Archaeology, Ethnology & Anthropology of Eurasia*, 1: 125-138.
  - Valoch K. More on the question of Neanderthal acculturation in Central Europe, 2000, *Current Anthropology*, 41: 625-626.
  - Smith F. H., Upper Pleistocene hominid evolution in South-Central Europe: A review of the evidence and analysis of trends, 1982, *Current Anthropology*, 23: 667-703.
  - Mertens S. B., The Middle Paleolithic in Romania, 1996, *Current Anthropology*, 37: 515-521.
  - Kozłowski J. K. and Otte M., The formation of the Aurignacian in Europe, 2000, *Journal of Anthropological Research*, 56: 513-534.
- "Living with Neanderthals" by James Shreeve, *Discover Magazine* September 1995: "Thick boned, barrel-chested, a healthy Neanderthal male could lift an average NFL linebacker over his head and throw him through the goalposts. Combining enormous strength with manifest intelligence, the Neanderthals appear to have been outfitted to face any obstacle the environment could put in their path. Neanderthals and modern humans have been sharing Spanish soil... Neanderthals and moderns managed to coexist through long millennia....Of course, if the Neanderthals were a biologically separate species, something must have happened to cause their extinction. After all, we are still here, and they are not"

- National Geographic January 1996, where it is stated that the deposit of some of the Neanderthal fossils could have been the result of a "catastrophic flood". ["In Israel, on the southern edge of the Neanderthal range, a wooded rise of limestone issues abruptly out of the Mediterranean below Haifa, ascending in an undulation of Hills. This is the Mount Carmel of the Song of Solomon, where Elijah brought down the false priests of Baal, and Deborah laid rout to the Caananites, It is also the EXACT geographical area where the bible says was the home of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei", *Bible Trek Ministries, Scott Barkley, Online Edition*]. Hugh Ross expresses that "These creatures (Neandertal)... were very different from us. They did not have a conscience like we do. They did not worship God... God replaced them with Adam and Eve" (Pre-Adamite man-like creatures, Leaflet #8909)".

Ross also says or quotes the next: "we regard the hominids assigned to Australopithecus and Paranthropus, as being ape-like creatures, [also] early Homo such as *Homo erectus*, *Homo ergaster*, *Homo antecessor*, *Homo hedeilbergensis*, and *Homo neandertalensis* as being upright walking primates that possessed intelligence, will and emotion", "we find that there is ample evidence from the fossil and archeological evidence for the existence of bipedal primates species", "it is important to note that the dating of these samples has been problematic, [more recent] specimens [are] not covered by the <sup>14</sup>C and potassium-argon dating techniques, dates estimated for have been [also] estimated using the newly developed luminescence and electron spin resonance techniques [and] must be regarded as estimates, at best", "Neanderthal man was every bit as intelligent as we are today" (Ashley Montagu, *M. F.Man: His First Million Years*, 2nd edition. Signet Science Library, 1962. p. 58), "a recent high profile study has suggested that Neandertals and modern humans had comparable vocal abilities based on the size of the Neandertal's hypoglossal canal. The hypoglossal canal transmits the nerve that supplies the tongue muscles" (Richard F. McCay et al. "The Hypoglossal Canal and The Origin of Human Vocal Behavior," 1998, *Proceedings of The National Academy of Sciences USA*, 95, pp. 5417-5419; questioning this article: David DeGusta et al, "Hypoglossal Canal Size and Hominid Speech," 1999, *Proceedings of The National Academy of Sciences USA*, 96, pp. 1800-1804; Philip Lieberman, "Silver Tongue Neandertals?," 1999, *Science*, 283, p. 175), "having a skeletal arrangement identical to ours, brains as large as ours, and -- to the best of our knowledge the capability to perform any act normally within the ability of a modern human" (Trinkaus, Erik. and Pat Shipman. *The Neandertals*. Alfred A. Knopf. 1993. p. 412.). "Neandertal, the fossil find [that originally was] hailed as proof of human evolution from primates... point in the opposite direction. Analysis of Neandertal DNA leads researchers to conclude that *homo sapiens*, the human race, is neither descended from nor related to the Neandertal species (Kim A. McDonald, "Are Neandertals Losing Their Grip on the Human Family Tree?," 1998, *The Chronicle of Higher Education*, October 16, pp. A18-A19)."

"Whereas there are only two copies of DNA in the nucleus of each cell, there are 500 to 1,000 copies of mtDNA in each cell. Hence, the possibility was far greater that some of the ancient mtDNA might be preserved. Further, because it has no repair enzymes, mtDNA accumulates mutations at about ten times the rate of nuclear DNA, making it (evolutionists believe) a more fine-grained index of time", "When the Neandertal DNA fragment was compared with a DNA sequence of 986 nucleotide pairs from living humans of diverse ethnic backgrounds, the difference was enormous—an average of 26 nucleotide links in the DNA chain differed completely (the Neandertal sequence was compared to 994 contemporary human mitochondrial lineages)", "the average number of mtDNA sequence differences between modern humans and the Neandertal is about three times that among humans, but about half of that between modern humans and modern chimpanzees (Krings, M., Stone, A., Schmitz, R.W., Krainitzki, H., Stoneking, M. and Pääbo, S., 1997. Neandertal DNA sequences and the origin of modern humans. *Cell*, 90:19-30)", "in this region of the mtDNA, modern humans differ from one another in an average of eight base pairs, and those differences were completely independent of the 26 observed for the

Neandertal fossil”, “a 6.5% difference, which is almost as much as the average difference between human mtDNA and chimpanzee mtDNA, which is 8.9% (U. Arnason, *et al*, "Comparison Between the Complete Mitochondrial DNA Sequences of Homo and the Common Chimpanzee Based on Nonchimeric Sequences," 1996, *Journal of Molecular Evolution*, 42, pp. 145-52).”

“Corroborating evidence comes from analysis of mitochondrial DNA from an ancient humans. A British team analyzed a portion of mitochondrial DNA in an ancient human skeleton found near Cheddar, England. Only one nucleotide base pair differed from the DNA of modern Europeans (P. Kahn, and A. Gibbons. 1997. "DNA From an Extinct Human," *Science*, 277, pp. 176-178)”, “the lack of "evolution" for humans... stands in sharp contrast to the differences seen between modern humans and Neandertals”, “it is clear that not only the best, but the only legitimate candidate for modern human's ancestor (Neandertal) has been displaced from the human evolutionary pathway. With no clear immediate ancestor to modern humans, it is scientifically unsound to maintain human evolution as a fact, let alone a reasonably scenario for the origin of man. The absence of an ancestral species to modern man is consistent with the biblical scenario”, “the words of the Bible and the facts and record of nature are not at odds, but are in full agreement”, “the recognition that Neandertals are a separate lineage, unrelated to man, as with other recent discoveries, highlights the weak evidential foundation of the human evolutionary paradigm”, “the evolutionary paradigm cannot explain the sudden, recent appearance of modern man on earth with no evidence for an evolutionary ancestor.”

“Bermudez de Castro, *et al*, are suggesting that *Homo erectus* is no longer part of the evolutionary pathway leading to modern man and Neandertals, but rather is a side lineage without descendents”, “*Homo antecessor* [instead] hominid... has been proposed as an ancestor species for both Neandertals and modern humans [and]... designated as a new species and as a key transitional fossil based on very limited data, namely, the partial face of a juvenile, the likelihood of delayed dental maturation and the crudely estimated brain volume from a single cranial fragment”, “the designation as species is based on a single partial skull... based on a juvenile specimen”, “the possibility remains that this sample is a *Homo erectus* specimen” (J. M. Bermudez de Castro *et al.*, " A Hominid from the Lower Pleistocene of Atapuerca, Spain: Possible Ancestors to Neandertals and Modern Humans," 1997, *Science*, 276, pp. 1392-1395; Ann Gibbons, "A New Face for Human Ancestors," 1997, *Science*, 276, pp. 1331-1333).

[Upper excerpts taken from: A Scientific and Biblical Response to "Up from the Apes. Remarkable New Evidence Is Filling in the Story of How We Became Human" (Time, August 23, 1999), by Fazale (Fuz) Rana, Richard Deem, and Hugh Ross, *Online* edition, last updated 10/06/03].

Some Neanderthals like the one found in Altamura Italy have even been found encased in stalactites, as an evidence of them being carried away by the flood described in the Bible.

**10-f.** “Sites having ‘advanced’ Neandertals: Vindija Cave remains, Croatia— twelve individuals (Ahern, J.C. And Smith, F.H., The transitional nature of the late Neandertal mandibles from Vindija Cave, Croatia, 1993, *American Journal of Physical Anthropology*, Supplement 16, p. 47); Hahnofersand frontal bone, Germany— one individual (Tattersall, I., Delson, E. and Van Couvering, J., (eds), Encyclopedia of Human Evolution and Prehistory, 1988, *Garland Publishing*, New York, p. 241; Stringer, C. and Gamble, C., In Search of the Neanderthals, 1993, *Thames and Hudson, Inc.*, New York, pp. 179-180); Starosel’e remains, Ukraine, CIS— two individuals (Tattersall *et al*, 1988, p. 56); Stetten 3 humerus, cave deposits, Germany— one individual (Oakley, K.P., Campbell, B.G. And Molleson, T.I., (eds), Catalogue of Fossil Hominids, 1971, *Trustees of the British Museum- Natural History*, London, Part II, p. 209); Ehringsdorf (Weimar) remains, Germany— nine individuals (Wolpoff, M. and Caspari, R., Race and Human Evolution, 1997, *Simon and Schuster*, New York, pp. 177,182); ‘Archaic moderns’



(stated to have ‘Neandertal affinities’ or ‘Neandertal features’) are: Oberkassel remains, Germany— two individuals (Boule, M. and Vallois, H.V., Fossil Men, 1957, *The Dryden Press*, New York, p. 281); Mladec (Lautsch) cave remains, Czech Republic— minimum of 98 individuals (Smith, F.H., Falsetti, A.B. and Liston, M.A., Morphometric analysis of the Mladec postcranial remains, 1989, *American Journal of Physical Anthropology*, 78(2):305; Wolpoff, M.H. And Jelinek, J., New discoveries and reconstructions of Upper Pleistocene hominids from the Mladec cave, Moravia, CCSR, 1987, *American Journal of Physical Anthropology*, 72(2):270-271; Minugh, N.S., The Mladac 3 child: aspects of cranial ontogeny in early anatomically modern Europeans, 1983, *American Journal of Physical Anthropology*, 60(2):228); Velika Pecina Cave skull fragments, Croatia— one individual (Smith, F.S., 1976. A fossil hominid frontal from Velika Pecina (Croatia) and a consideration of Upper Pleistocene hominids from Yugoslavia. *American Journal of Physical Anthropology*, 44:130-131; Oakley *et al*, 1971, p. 342); Bacho Kiro Cave mandibles, Bulgaria— two individuals (Tattersall *et al*, 1988, pp. 56,87); Pontnewydd Cave remains, Wales— four individuals (Klein, R.G., The Human Career: Human Biological and Cultural Origins, 1989, *The University of Chicago Press*, Chicago, pp. 236-237) [Arthur C. Custance, Genesis and Early Man (*Online edition*); Marvin Lubenow, Recovery of Neandertal mtDNA: An Evaluation, 1998, *Creation Ex Nihilo Technical Journal*, 12(1):87–98] “Duarte *et al*, concluded that the skeleton possesses a mix of Neandertal and modern human anatomical characteristics, this interpretation supports the notion that Neandertals and Homo sapiens interbred... it has been concluded that there was significant interbreeding between the two populations, not just isolated interactions... the grave containing the specimen was a typical human grave” [Duarte C. *et al*, The early Upper Paleolithic Human Skeleton from the Abrigo do Lagar Velho (Portugal) and Modern Human Emergence in Iberia, 1999, *Proc. Natl. Acad. Sci. U.S.A.*, 96: 7604-9; Tattersall I., Schwartz, J. H, Hominids and hybrids: The Place of Neanderthals in Human Evolution (Commentary), 1999, *Proc. Natl. Acad. Sci. U.S.A.*, 96: 7117-9; B. Bower, "Fossil May Expose Humanity's Hybrid Roots," 1999, *Science News*, 155, p. 295].

**11-f.** Between 1890 and 1892, Eugene Dubois (member of the Dutch colonial army) found pieces of "Java Man" (later named *Homo erectus*) that everyone agreed was more apelike than the Neandertal. The importance of *H. erectus* was vastly increased from 1927 to 1937 as more than 40 similar fossils were found in limestone caves at Zhoukoudian, outside of Beijing. Also found were thousands of stone tools and evidence that *H. erectus* used fire. "Beijing Man" was somewhat like the Java erectus. *Homo erectus* and Neandertals were more manlike than apelike (Later termed *Australopithecus*). Then, in South Africa, in 1924, Raymond Dart discovered an apelike. It was followed by the discovery of similar apelike creatures in Africa, with a brain only slightly bigger than a chimpanzee's. The nose was flat. The jaw dominated the face and the mouth thrust forward. But the teeth were human like and it had a bit of a forehead. Most importantly, it walked upright. Its spinal cord entered the brain not at the back of the head, like a gorilla's, but at the bottom of the skull, suggesting bipedalism. Although that didn't make it human, it allowed it to fall into the broader category of "hominid."

**12-f.** There is a great variety of Apes, for example chimpanzees have genomes highly similar to that of humans. As we have seen, the Bible remarks that one of the practices of the nations surrounding the Israelites was having sex with animals (Chapter 4): “Neither shalt thou lie with any beast to defile thyself” (Lev. 18:23, 20:15-16,25). So, the Bible opens an explanation to human-ape interspecie hybrids, at least for some of the hominid fossils discovered and sculptures of ancient civilizations, like the Olmeca faces that are “ape-human” like (called “human-jaguar”). Here we can locate also the elusive, if real, appearances of “bigfoot” and all its “associates”, living in remote areas and in caves.

“Dr. John Richers, in his work on the *Creation, Paradise, and Deluge*, infers from the words in Gen. 6. 12, “All flesh had corrupted his way on the earth,” that the unnatural intercourse of different kinds of creatures, in the antediluvian period, was not confined to angels and human beings, but took place in the

brute creation also (forbidden, Lev. xix. 19) - a view which has the support of Jewish tradition, and which, he thinks, can be established on the ground of the revelations of Palaeontology. He refers especially to the evidence afforded by the remains in the Kirkdale Cave, described by Ruckland, in his *Reliquiae Diluvianae*, and to the light thrown on the subject by anatomical investigations” (S. besonders auch K. v. Raumer’s *Allgemeine Geogr. 2 Anfl.*, s. 395-431 und A. Tholuck’s *vermischte Schriften, Bd. I.*, s. 177-230; *Die Schöpfungs-Paradieses- und Südfluthgeschichte, u. s. w.*, p. 402, as quoted in German in: John Freming’s “*Fallen Angels and the Heroes of Mythology*”, Note K, 1879, *Hodges, Foster, and Figgis*, Dublin; scanned, edited and freely made available *Online* by Arthur McBryan).

Custance points out: “Before man's evolutionary origin was proposed, it was generally agreed that the Cradle of Mankind was in Asia Minor or at least in the Middle East area. Any evidence of primitive types elsewhere in the world, whether living or fossil, were considered proof that man had degenerated as he departed from the site of Paradise,” “the most degraded specimens, both of individuals or whole tribes, are representatives of this general movement who were driven into the least hospitable areas where they suffered physical degeneration as a consequence of the circumstances in which they were forced to live, and usually results in the establishment of a general pattern of cultural relationships” (Part I. Chapter 4. Where Did Man First Appear?), “individuals might become degenerate at any period in history and leave behind them a cemetery of the most deceptive fossil remains” (Part IV: Chapter 1 The Supposed Evolution of the Human Skull).

“If one believes that man was created, human degeneration is as likely as human improvement”, “perfectly valid alternatives are ignored”, “the evidence amply supported by comparatively recent historical events, is that primitivism and barbarism are not necessarily the earliest stages of man's condition that are more probably the result of degeneration. Indeed, the evidence indicates that the higher a civilization, the greater the degeneration is likely to be when it breaks down. It is no longer safe, then, to assume that primitive society provides us with a picture of the earliest condition of man, or to put it in a slightly different form, that our primitive contemporaries are our contemporary ancestors” (Preface); “assumptions of “the degeneration theory”, first, that the history of culture began with the appearance on earth of a semi-civilized race of men, and second, that from this stage culture has proceeded in two ways, backward to produce savages, and forward to produce civilized men,” “Niebuhr, in attacking the progressionists of the 18th century, had been one of the first to make the point “that no single example can be brought forward of an actually savage people having independently become civilized” (Tylor, Edward B., *Primitive Culture*, Vol. I, Murray, London, 2nd ed., Tylor, E. B., *Anthropology*, Hill and Co., N.Y., 1904, pp. 14, 15, a seminal work on it: Whately, Archbishop of Dublin, “On the Origin of Civilization,” *Exeter Hall Papers*, 1854, 55, Nisbet, London, p. 23. This whole essay is still well worth reading in spite of its date).

“The difference between savagedom and civilization is not organic (i.e., it is circumstantial)... the oldest human remains and the tools associated with them indicate a brain capacity which is not markedly, if at all, inferior to that of existing races” (Briffault, Robert, “The Evolution of the Human Species,” in *The Making of Man*, ed. by Calverton, Modern Library, N.Y., 1931, p. 763.), “Degeneration became a naughty word. But two devastating world wars forced us all to take a fresh look at the course of human history. Was it, after all, a record of progress from primitive to civilized, from simple to complex, from superstition to pure worship, from savage to refined? A few who suggested that perhaps we should reexamine primitive cultures with a view to understanding how they came to be what they are, found it unwise to propose forthrightly that they might be degenerate, because the climate of opinion was against any concept which reflected in any way the idea of a Fall of man,” “the Bible emphasis is on the natural tendency of man to degenerate” and “to the final and utter corruption of all things pertaining to the cultures of the world,” “there is no law of evolution which would guarantee that each succeeding

generation will inevitably improve upon the techniques of their forebears,” “is necessary to produce a balanced view of history” (Part II: Primitive Cultures, A Second Look at the Problem of their Historical Origin).

“Degeneration tends always to accompany migration, especially when it is under pressure from behind and even more particularly when the new environment is harsher than the old,” “How far can man degenerate? How much further could some of these tribes conceivably go? How long is the process likely to take? In some of the more recent historically attested cases it was a matter of one or two generations only. Is it likely that useful arts will be lost? It seems so: indeed, in a few instances almost the only thing left to distinguish man from the lower animals has been the retention of the powers of speech, since no tribe has ever been known to lack a full and sufficient means of verbal communication,” “It is difficult in the first place to understand why any people should choose to settle in some parts of the world where the environment is so hostile. The Eskimo in the Arctic, the Ona and Yaghans in Tierra del Fuego, the Semang of the Malay Peninsula, the Bushmen of the Kalahari Desert, or the Ituri Pygmies in the hot humid forests of the Congo--these would surely not choose such a habitat unless some circumstance had forced their ancestors into doing so, their descendants thereafter becoming accustomed to it accepting it as normal for themselves. In many of these cases the margin of survival is so small that once a safe pattern of living has been established such societies cannot permit the slightest deviation (Radcliffe-Brown, A. R., *Andaman Islanders*, Cambridge, 1922, illustrates this point in pp. 37 and 302)” (Part II. Chapter 3, Cultural Degeneration).

“Where complete isolation of adult individuals occurred, it is probable that extreme physical degeneration was experienced, accounting for some exceptionally primitive fossil remains (Pithecanthropus, Sinanthropus, etc.). In more recent times where complete isolation in childhood (feral) has occurred, all cultural elements are lost including language,” “there is neither automatic cultural evolution nor automatic cultural devolution. The deciding factor is whether vital contact has been retained with the main stream which is only so by reason of the fact that it represents a composite of [first and most important] spiritual, intellectual, and technological enlightenment...in the absence of any one of these essential components of truly human, as opposed to animal, society, man must inevitably suffer degeneration... this circumstance did not arise by chance evolution, but by the direct creative activity of God at the beginning. Civilization is a phenomenon which arose at the very beginning only because man was not evolved but was created by God with the necessary endowment, an endowment which even in his fallen state is still permitted to find expression according to the forbearance of God in very remarkable ways” “only so long as the light of true spiritual faith, the basis of which is the Word of God, forms an essential element of a culture can it lay any claims to being or becoming a part of the main stream; and only so can it hope, therefore, to preserve itself against or recover itself from, the invidious processes of degeneration. The main stream is only "main" so long as the Christian faith is contributing to its current in a vital way. This may not always engender its advance, indeed it probably never does specifically, but it does prevent its degeneration. In this sense, the church of God in so far as it supports this true faith, has the preservative qualities and function of "salt" (Matt. 5:13),” “man realizes his superiority only if he is willing to listen to a superior Teacher. By nature he no longer has any claim to this higher status, it being a potential rather than a real one. At the very beginning it was entirely real, but because of his fallen condition he has continually tended to lose it by degeneration. At the first the Creator gave him sufficient instruction to provide the initial impetus for him almost immediately to take steps towards achieving his appointed dominion over the earth. His brain could easily have been capable of receiving such instruction in spite of the simplicity which must have characterized his culture at first,” (Part II. Chapter 4. Some Considerations, Some Causes, and Some Conclusions), excerpts and quotations found in the book: Custance, A. C., *Genesis and Early Man*, *Online edition*.

“A genetic abnormality may predispose a man to antisocial behavior, including crimes of violence...” A normal male baby has an XY chromosome pattern, but occasionally one is found with an XYY pattern. According to an all-woman team of researchers in Scotland, this "may be a supermale, over aggressive and potentially criminal." It was further noted that "the XYY (males) averaged 6 ft 1 inch tall whereas the average for (others tested) was 5 ft 7 inches" (Found in *Time Magazine* by Stedman, R. C., and presented in his speech “*Signs Of Collapse*”, *Online Edition*).

*“He that soweth the good seed is the Son of man;  
 The field is the world;  
 the good seed are the children of the kingdom;  
 but the tares are the children of the wicked one;  
 The enemy that sowed them is the devil;  
 the harvest is the end of the world;  
 and the reapers are the angels.”*

**Matthew 13:37b-39. A. D. 30.  
 King James Version, 1611.**

## Chapter 7

### The two seeds.

The next table describes the two antagonistic spiritual powers, both having a biological and a spiritual counterpart ( **1-g** ).

<b>God’s Adversary (Serpent, Satan, Dragon, Devil)</b>	<b>God (Elohim, Jehovah, El-shadday, Father)</b>
The seed of the serpent (Nephilim, many, biological)	The seed of the woman (Jesus, only one, biological)
The sin that can not be forgiven (The blasphemy against the Holy Spirit, sons of the Devil, spiritual)	The incorruptible seed (The confession of Jesus as Lord, sons of God, spiritual)

We are going to study the topic on the two seeds beginning with the help of the dialogues of C. W. Welch (“*On The Reconciliation of All Things*, 1924”).

In Genesis 3:15 we must notice that there are two seeds mentioned: “The Seed of the woman and the seed of the serpent.” Both, the seed of the woman and the seed of the serpent are in the biological category. The seed of the woman was fulfilled when Jesus Christ was born and shows that is the direct descendant of David through Solomon. Her genealogy is described in Matthew, whereas the seed of the serpent, also in the biological category, has been attempting to corrupt human genetics since early times through the Nephilim.

The “Seed of the woman” refers to the product of the female ovum without male sperm intervention, but this can only be possible by God’s specific act of creation. Such an event occurred once, in the conception of Jesus Christ, our promised seed, the only human conceived in such way (“only begotten”, Gk. *monogenos*).

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ”(Gal 3:16).

“For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham” (Heb 2:16).

Jesus Christ, who is the seed of the woman made available for us to have incorruptible seed. This spiritual seed is the seed of God, and we receive it once we are born again, cannot be lost, and then became part of the Body of Christ,

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother” (1Jn 3:9-10).

The spiritual seed of God is permanent and the spirit within us is incorruptible. This spirit, that is now ours, is our gift, and cannot sin,

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and cannot sin, because is born of God” (1Jn 3:9).

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1Pet 1:23).

The first seed, the biological seed that we have is corruptible, as is the human nature itself. The spiritual seed within us is incorruptible ( 2-g ).

The counterpart of this spiritual seed of God is that “the blasphemy against the Holy Ghost shall not be forgiven unto men” ( 3-g )

In Genesis 4:1 Eve says “I have gotten a man from the Lord”. She evidently thought that this was God's promised seed that would crush the serpent (Satan). However, the New Testament reveals that Cain ( 4-g ), her first born, was “of that wicked one”, “of (*ek*) the devil” (1 John 3:12).

The Word of God clearly teaches that there are two seeds on the earth, one of God and one of the Deceiver. Remember the contrast between “thy seed (the seed of the serpent, to whom God is speaking)” and “her seed (the seed of the woman)” in Genesis 3:15, and the link of this contrast with the one present between “the tares” and “the wheat” in the parable and its interpretation given by Jesus Christ (Mt. 13:24-30; 36-42).

Our Saviour taught his disciples that there were two seeds on the earth, one of them being sown by “the enemy”, the devil. Jesus Christ’s explanation of his parable leaves us with no room to introduce evil doctrine into the story. The seed is definitely described as being either “the *children* of the kingdom” or “the *children* of the wicked one” .

Since the beginning of humanity “the children of the wicked one”, also called the tares in Mt 13:25, has existed side by side with the true seed. These “tares” will be bound in bundles and burned, so that the righteous will “shine forth in the kingdom of their Father” (Mt 13:43). The seed of the wicked one being “of the Devil” cannot be “of God”, and are not included in the “all things” that make up the new creation, as described in,

Col. 1:20

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.”

Special emphasis on “the name” recurs in Enos’ days and at the building of Babel:

“Began to call upon [their gods or upon themselves] by the name of Jehovah” (Gen. 4:26).

“Let us make us a name” (Gen. 11:4).

The great antichristian mystery (the *Mystery of Iniquity*) is here seen in the actions of the adversary, for his own awful ends, appropriating the blessed name, that name which in the future should be appointed by God Himself and only by Him to us: “Jesus Christ as our Lord”, not “lords” which got a name by themselves, as Is. 26:13 records.

The angel Gabriel answered to Mary:

“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35).

In Chapter 3 we saw that Noah alone carried the seed uncontaminated, and of him it is written:

“Noah was a just man and uncontaminated as to his pedigree” (Gen. 6:9, Welch’s translation).

This shows how far the evil one had succeeded in sowing the field with his tares, being the family of Noah the only one preserved from “genetic decay”, which was rampant on earth in those days, and also later on within the Canaanite tribes, and that was Satan’s plan to corrupt the true seed. There could be but one result: the destruction of all living except those saved in the Ark. The two mysteryes are clearly contrasted in 1 Timothy:

E/ 3:16. The Mystery of Godliness.

E/ 4:1-12. The Mystery of Iniquity.

Then C.H. Welch explains in “*The Wheat and the Tares*” the parable and its explanation, as we read both in Matthew 13:24-30, 36-43 (in: *Parable Miracle and Sign*, 1949) that in dealing with the evil Sower, the key words are “an enemy hath done this”. We have a wheat field before the mind, and we are definitely told, “the field is the world”. Further, the good sower in this instance is “the Son of man”. Let us look at the parable before we consider its interpretation. First consider its structure:

<b>a</b> A man sowed good seed.	<i>Good Seed.</i>
<b>b</b> Enemy sowed tares ( <i>zewan</i> ).	<i>Enemy.</i>
<b>c</b> The blade sprung up.	<i>Growth.</i>
<b>d</b> Then appeared the tares ( <i>zewan</i> ).	<i>Fruit.</i>
<b>a</b> Didst thou not sow good seed?	<i>Good Seed.</i>
<b>b</b> An enemy hath done this.	<i>Enemy.</i>
<b>c</b> Shall we gather the tares ( <i>zewan</i> )?	<i>Growth.</i>
<b>d</b> Let both grow till harvest.	<i>Fruit.</i>

The tares are the Arabian weeds called *zewan* (Gk. *zizanon*), which grows among the corn. The Persic translator renders it [Persic] “*telkh daneh*”, “*bitter grain*”. Even the native farmers cannot distinguish between the wheat and the tares with sufficient accuracy to enable them to weed out the latter. However in the very moment in which the wheat and the *zewan* begin to head out, even a child can distinguish between both of them. Bullinger explains: *zewan*’s ears are long and its grains are almost black, whereas wheat is golden. Tares show their true colour as they ripen. Each grain of *zewan* must be removed before grinding wheat, or the bread is bitter and poisonous” (*The Companion Bible*, p. 1338).

Adam Clarke says: “Christ seems to refer, first, to the origin of evil. God sowed good seed in his field; made man in his own image and likeness: but the enemy, the devil, (Mt 13:30,) corrupted this good seed, and caused it to degenerate. He seems to refer also to the state in which the world shall be found, when he comes to judge it. The righteous and the wicked shall be permitted to grow together, till God comes to make a full and final separation” (*Commentary on the Bible*).

The first thing which we must notice is that the parable of the Sower, describing one same seed in four different soils, is also present in Matthew 13:1-23, just before the one that we are now considering, but that occurs in the three, so called “Synoptic Gospels” (Mt., Mk., and Lk.), while this parable of “the Wheat and the Tares”, is found only in Matthew. This enables us to see that this particular parable has *exclusive* reference to the kingdom of the heavens, and must not be applied to diverse and outside subjects.

A literal rendering of this parable is given:

“Another parable placed He [Jesus Christ] before them, saying, “the kingdom of the heavens hath become like a man sowing good seed in his field; but while men [not the good Sower but the men in charge of take care of the field] were sleeping, his enemy came and sowed tares (*zewan*) through the midst of the wheat, and went away. But when the wheat sprang up and brought forth fruit, then appeared the tares (*zewan*) also. Then the servants of the householder came near and said to him, ‘Sir, was it not good seed thou didst sow in thy field, whence then hath it tares (*zewan*)?’ But he said unto them, ‘A man that is an enemy did this’. But the servants said unto him, ‘wilt thou therefore that we go and gather them together?’ But he said, ‘No: lest at any time while gathering the tares (*zewan*) ye uproot along with it the wheat. Let both grow together until the harvest, and in the harvest season I will say unto the harvesters, gather together first the tares (*zewan*), and bind it into bundles with a view to the burning it up; but the wheat bring together into my barn’ ” (translation of mine, Matthew 13:24-30).

The first consideration must be to settle, if possible, the true meaning of the servants, the wheat, and the tares. Christ’s explanation, in answering to the disciples’ question concerning the parable, was as follows (in Matthew 13:37-39):

<b>Parable</b>	<b>Interpretation</b>
‘He that sows the good seed .....	is the Son of man.
And the field .....	is the world.
And the good seed .....	are the sons of the kingdom.
And the tares ( <i>zewan</i> ).....	are the sons of the evil one.
And the enemy that sowed them...	is the devil.
And the harvest .....	is the consummation ( <i>sunteleia</i> ) of the age.
And the harvesters.....	are the Angels.

Christ’s explanation continues:

“Just as, therefore, the tares (*zewan*) are gathered together, and by fire are burned, so will it be in the consummation of the age; The Son of man shall send forth His angels, and they will gather together out of His kingdom all cause of offence (“*skandalon*”, that means more than a stumbling stone – literally, it is “the catch of a trap”), and those that are doers of lawlessness, and will cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Then the righteous will



shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear” (translation of mine of Matthew 13:40-43).

This is the inspired explanation of the parable. It does not deal with the gospel, but with the hearers of the gospel. In the other, the parable of the Sower, the seed typifies “the word of the kingdom”, while the ground represents the hearts of the different hearers. Here, in the parable of “the Wheat and the Tares” the case is different: the seed no longer represents the word, but the sons either of the kingdom, or of the wicked one. The ground no longer represents the hearts of the hearers, but the world. This is the unique interpretation given by the Word of God.

This parable tells us that the *prime* cause of the defection and apostasy of Israel is to be seen in the attitude and work of Satan. Throughout the course of the ages, Satan has sought to overthrow the purpose of God in Christ. The primeval promise of Genesis 3:14,15 introduces the reader to the conflict of the ages: “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”. The center of the purpose of the ages is Christ:

“To me [Paul], the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord “According to the eternal purpose which He [God] purposed in Christ Jesus our Lord” (Eph 3:8-11, New American Standard Bible, see 5-g).

The antagonism of Satan is directed against this purpose of God. Every step of Satan is on this opposition.

Welch further explains that Adam and Eve were placed in the garden. Dominion was given to them. Then they were tempted and fall, and if the penalty had fallen upon themselves, the coming of the seed must have been frustrated. Then Cain slays Abel, and God gives Seth “instead”, thereby showing that “Cain, who was of that wicked one, and slew his brother because Abel was righteous”, was the tool in the hand of Satan who sought to prevent the coming of the Seed. The irruption of the “sons of God”, and the corruption of the seed of man, ending in the flood (Gen. 6), was another attempt to prevent the coming of the Seed. As yet Satan did not know through which family of the descendants of Adam the promised Seed should come, he sought to pollute the whole race. Immediately after the flood, Noah utters a prophetic word, which pointed out Shem as the chosen one. Soon after Abraham is called, and the promise of the land and of the Seed is given to him, Satan now centers his attack upon Abraham and the land promised by God to Abraham. Taking advantage of the delay mentioned in Genesis 11:31, the evil one peopled the land of Canaan with the *Nephilim*, the Giants, the sons of Anak, the *Rephaim*. The reading of Genesis 11:31 with 12:5,6 is explicit:

“And they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto *Haran and dwelt there*”.

“And they went forth to go into the land of Canaan; and into the land of Canaan they came ...  
*And the Canaanite was then in the land*”.

The denial of Sarai both in Egypt and Gerar (Gen. 12:10-20, and 20:1-10) is connected with Sarai being taken into the harem of the monarch, and with divine interposition and warning. The repetition of these

things is not merely to show Abraham's frailty, but to show the twofold attempt of Satan to contaminate the line of the Seed. Then, Abraham's strict prohibition to his servant that he should not take for his son Isaac anyone of the daughters of the Canaanites is another evidence of the necessity for the lineage of Jesus Christ to be genetically uncontaminated.

The case of the giant Goliath is another full type, foreshadowing the Babylonian future empire, which forms the theme of Daniel's prophecies. If through the weakness of the flesh the Canaanites were not utterly destroyed, the Scripture was clear on that issue. The command had been:

*"But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth" (Deut. 20:16-18).*

When, in the future at length Israel enter into their inheritance, it is written:

*"In that day there shall be NO MORE the Canaanite in the house of the LORD of hosts" (Zech. 14:21).*

That "NO MORE" not will be until the collapse of the Gentile power, which in the future will be controlled and energized throughout by Satan, and more manifestly in its closing days; and the "God of Heaven" sets up a Kingdom which endures, the long foretold Kingdom of Heaven. Then, and not till then, "shall the earth be filled with the knowledge of the Lord as the waters cover the sea," "the law shall go forth from Zion", "the city of the great King," and the promise to Abraham that "in him should all nations of the earth be blessed", not until then, will be completely fulfilled.

While, by the interference of Satan, there has come also through Adam, through Adam's wife and daughters, the seed of the wicked one, so through Adam's lineage has to come the true seed of God, called the seed of the woman, who shall ultimately crush the serpent's head.

The massacre of the male children by Pharaoh is echoed by the same evil work of Herod as another attempt of Satan to destroy "the seed of the woman, the seed of the promise" (for other examples, refer to **6-g** and **7-g**).

The parable of the Tares gives us the method adopted by Satan when he found that in spite of all his efforts to destroy it, the long promised Seed had come, and that the Messiah had proclaimed the gospel of the kingdom, and that some, like us, had received the message.

If the Seed of the woman is Christ, the seed of the Serpent is Antichrist, both visible, both in the physical realm, even if energized by opposite words and spirits. If we extend the term "seed of the woman" to include all believers, so must we allow the term "seed of the serpent" to include all unbelievers. The parable before us exposes clearly the policy of the wicked one. Change of purpose the adversary does not know, but change of tactics he will ever allow, so that he may draw the nearer as possible to his end.

The irony is that among those who were professedly "the religious people" of that day, and in their own estimation "sons of the kingdom", within them were those who were really "sons of the wicked one"! Do you think that is totally different today?

Matthew 3 opens with the ministry of John the Baptist. The voice of the forerunner was heard:

“And Jerusalem, and all Judaea, and all the country round about the Jordan went forth unto him, and were being baptized in the river Jordan by him, openly confessing their sins” (Matt. 3:5,6 Welch’s translation).

John proclaimed that “the kingdom of the heavens is at hand”, and all who came to be baptized were professedly those who desired a place in that for long “*hoped-for*” kingdom. Here is where we catch a glimpse of the Devil’s seed, ready to be sown among the good wheat:

“But seeing many of the Pharisees and Sadducees coming to his baptism, he said unto them, Offspring of vipers, who has warned you to flee from the coming wrath?” (Mt. 3:7 Welch’s translation).

We must not be too hasty in concluding that these Pharisees and Sadducees all turned back; John immediately continued:

“Bring forth fruit worthy of repentance, and do not think to say within yourselves, ‘We have Abraham for our father’, for I say unto you that God is able of these stones to raise up children unto Abraham” (Mt. 3:8,9 Welch’s translation).

John the Baptist warns them that though they may look so much like the wheat, and that it would be almost impossible to distinguish them, then, when Christ came, the secrets of many hearts would be revealed; the *fruit* would manifest which was wheat, and which was one of the tares, which were the sons of the kingdom, and which were the sons of the wicked one,

“Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?” (Mt 7:16).

And after referring to the exceeding greatness of Christ, John uses a figure, which connects this passage very suggestively with the parable before us:

“...[Jesus] shall baptize you with holy spirit, and *with* fire Whose fan is in Jesus’ hand, and Jesus will thoroughly cleanse Jesus’ threshing-floor, and will gather together Jesus’ wheat into the granary, but the chaff will Jesus burn up with fire unquenchable” (Mt. 3:11-12, translation of mine).

Some may have heeded these unique words, but many, we know, refuse the witness, and then became enemies of the Lord and His work. The words of John to the Pharisees and Sadducees find an echo in the words of Christ in later passages. In the preceding chapter of this one of “kingdom parables”, and where the rejection of Christ reached a climax, we again find reference to these “tares”, the seed of the wicked one. The subject (Chap. 12:22-37) refers to Satan’s kingdom, and in verse 33 the Lord says:

“Either make the tree good, and its fruit good, or make the tree corrupt and its fruit corrupt. *For from the fruit the tree is known*” (Mt. 12:33 Welch’s translation).

This last sentence is entirely in harmony with our parable under consideration, then on Mt 12:34 we read:

“Offspring of vipers, how can ye speak good things, being wicked?” (Welch’s translation).

Again, in Matthew 23:33 the Lord says:

“Serpents, offspring of vipers, how should ye flee away from the judgment of Gehenna?”  
(Welch’s translation).

“Jesus NEVER once said a kind word to the Pharisees! When he wasn't calling them "hypocrites!" he was calling them "generation of vipers" ("sons of vipers")! "Ye are from beneath; I am from above; ye are of this world; I am not of this world.... I have many things to say and to judge of you" (Jn 8:23, 26a). Jesus was designating the Pharisees as solely of the earth” (Patrick Casanova).

In John 8:30-32 we have the two kinds of believers or disciples:

“As He was speaking these things, many believed on Him. Jesus said, therefore, unto the Jews who had believed on Him, If ye abide in My word, ye are *truly* My disciples; and ye shall know the truth, and the truth shall make you free” (Welch’s translation).

The Lord Jesus himself,

“needed not that any one should bear witness concerning man, for He knew what *was in man*”  
(John 2:25).

His words, addressed to those who had believed, exposed their inner selves,

“They answered Him, seed of Abraham are we ... our father is Abraham” (Jn 8:37, 39).

However, in the Lord’s reply we have the opposite, another synonym of “offspring of vipers” (Mt. 3:7),

“Ye are of your father the Devil, and the lusts of your father ye choose to be doing” (Jn 8:44).

How soon the Lord’s words divided the wheat from the tares!

“And [Paul] said [to Elymas the sorcerer, a false prophet, a Jew, whose name *was* Barjesus], O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?” (Acts 13:6, 8, 10).

It is the same in John 6:59-71:

“Many of His *disciples*, therefore, when they heard, said, ‘This is a hard saying, who can hear it?’ ... ‘There are some among you who do not believe’; for Jesus knew from the beginning who they were that did not believe, and who it was, who would deliver Him up ... Did not I make choice of you, the twelve, and yet from among you one is a devil” (Welch’s translation).

Jesus Christ is not the “kinsman-redeemer” to Cain, to the *Rephaim*, or to Judas Iscariot. They may be connected physically with Adam, just as many were connected physically with Abraham, but they form no part of the ones that are going to be reconciled.

Jehovah’s dead are in His keeping and they have been ransomed from the power of the grave, death hath no more dominion over them. But it is otherwise with the seed of the serpent.

The servants could not distinguish the true from the false, but the Lord knew what was within each of them before it developed its fruit!

Satan's attempts to destroy the kingdom of the Lord will fail, as will anything else that the creature will attempt against the Lord or His people, at the end. The harvest time, however, has not yet taken place; the harvest is reserved until the consummation of the age. Matthew 24:30,31 gives us the commencement of this great harvest:

“And they will see the Son of man coming upon the clouds of heaven, with great power and glory. **And He will send forth His angels** with a great trumpet, and they **shall gather together His chosen**” (Welch's translation).

Satan's seed, those who worship the beast and receive his mark, these we are distinctly told that have not their names written in the book of life. Here is the final division of the two seeds. The “tares” are burned in the fire; whereas the “wheat” is gathered into the barn,

“...Whosoever was not found written in the book of life was cast into the lake of fire” (Rev 20:15).

We can conclude that the two seeds (the seed of God and the seed of the Devil) have both a biological and a spiritual aspect, being the biological aspect emphasized by the expressions: “seed of the serpent” against “seed of the woman”, and the spiritual aspect emphasized by: “incorruptible seed” versus “unforgivable sin”.

To see more examples of human seed as used in the Bible go to [8-g](#).

### Notes and References for Chapter 7

[1-g](#). Living beings pertaining to the enemy of God (some humans included), being it physically (biologically) or spiritually (by committing the sin that can not be forgiven) as described in the Bible with many terms, some of them have been already seen in chapter one, and some are next (this issue requires a deeper study):

Giants (of evil) on the earth (Gen 6:4, Num 13:33, etc.),  
Renowned ones (Gen. 6:4),  
Evildoers (Ps. 37:1, Ps. 119:115),  
Workers of iniquity (Ps. 37:1),  
The proud *that are* cursed (Ps. 119:21),  
Oppressors (Ps. 119:121),  
Enemies (Ps. 119:139, 157),  
The wicked (Ps. 119:155),  
Persecutors (Ps. 119:157),  
Transgressors (Ps. 119:158),  
Haughty people of the earth (Isa 24:4),  
Tracherous dealers (Isa. 24:16),  
Kings of the earth (Isa. 24:21),  
They that duell on high (Isa. 26:5),  
The lofty city (Isa. 26:5),  
Lords beside God (Isa. 26:13),

Rephaim that shall not rise (Isa. 26:14),  
 Sons of Belial \* (Judg 19:22, 1 Sam 2:12, 25:17; 2 Sam. 23:6; 1 Kgs 21:10), used as synonym of:  
 Children of Belial (Dt. 13:13, Judg. 20:13, 1 Sam. 10:27; 1 Kgs 21:13), and of:  
 Man (or men) of Belial (1 Sam. 25:25, 30:22; 2 Sam. 16:7, 20:1; 1 Kgs 21:13; 2 Chr. 13:7),  
 Daughter of Belial, (1 Sam. 1:16),  
 Naughtly (*beliyaal*) person (Prov. 6:12),  
 Ungodly (Heb. *belyyaal*, 2 Sam. 22:5; Ps. 18:4; Prov. 16:27, 19:28);  
 Impious (Gk. *Asebes*, translated “ungodly”) (Jude 4, 15, in the words of Enoc),  
 Generation of vipers (Mt. 3:7, 12:34, 23:33),  
 Child of hell (Mt. 23:15),  
 Blind guides (Mt. 23:24),  
 From beneath (Jn. 8:23),  
 Of this world (Jn. 8:23),  
 Their father is the Devil (Jn. 8:44),  
 Child of the Devil (Acts 13:10),  
 Enemy of all righteousness (Acts 13:10),  
 Deceitful workers (2 Cor. 11:3),  
 False apostles (2 Cor. 11:3),  
 Transforming themselves into the apostles of Christ (2 Cor. 11:3),  
 Satan’s Ministers (2 Cor. 11:15),  
 Sons of the disobedience (Eph. 2:2, 5:6),  
 Rulers of the darkness of this world (Gk: *kosmokratoras* (those who have dominion on the world) *ton skotous toutou* (of this darkness), Eph. 6:12),  
 False prophets (2 Pet. 2:1),  
 False teachers (2 Pet. 2:1),  
 The wicked (2 Pet. 2:7),  
 The unjust (2 Pet. 2:9),  
 Natural brute beasts – made to be taken and destroyed (2 Pet. 2:12),  
 Cursed children (2 Peter 2:14),  
 Wells without water (2 Pet. 2:17),  
 The servants of corruption (2 Pet. 2:19),  
 Antichrists (1 Jn. 2:18),  
 Antichrist (1 Jn. 18, 2:22, 4:3, 2 Jn. 1:7),  
 Son of perdition (Jn 17:12, 2 Thes 2:3),  
 Man of sin (2 Thes 2:3),  
 The Little horn with a mouth speaking great things (blasphemies) (Dan. 7:8, 8:9),  
 The beast that was, and is not, and yet is (Rev 17:8, 11),  
 The eighth (head), [that] is of the seven, and goeth into perdition (Rev. 17:11),  
 Deceivers (2 Jn. 1:7),  
 Seducers (1 Jn. 2:26),  
 Of the Devil (1 Jn. 3:8),  
 Children of the Devil (1 Jn. 3:10),  
 Of that wicked one (Cain, 1 Jn. 3:12),  
 Men ordained to condemnation (Jude 4),  
 Filthy dreamers (Jude 8),  
 Clouds without water (Jude 12),  
 Trees whose fruit withereth (Jude 12),  
 Trees twice dead (the ones that lack of holy spirit from God, Jude 12, Rev. 20:14, 21:8, 2:11, 20:6),  
 Trees plucked up by the roots (Jude 12, as the destruction of the tall Amorites in Amos 2:9),

Raging waves of the sea, foaming out of their own shame (Jude 13),  
Those sensual men crept in unawares, who have not the spirit (Jude 4, 19),  
Murderers that hath not eternal life abiding in them (*i.e.*, “jihad suicide men”, 1 Jn. 3:15),  
Wandering stars (Jude 13),  
Those who believed not the truth (2 Thes. 2:12),  
Those who had pleasure in unrighteousness (2 Thes. 2:12),  
Merchants of the earth (Rev. 18:3, 11, 15),  
Great men of the earth (Rev. 18:23),  
Etc...

Example of the “children” of Belial:

“If thou shalt hear *say* **in one of thy cities**, which the LORD thy God hath given thee to dwell there, saying, *Certain* men, **the children of Belial**, are **gone out from among you, and have withdrawn the inhabitants of their city**, saying, **Let us go and serve other gods**, which ye have not known; Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* **such abomination** is wrought **among you; Thou shalt surely smite the inhabitants of that city** with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again. **And there shall cleave nought of the cursed thing to thine hand...**” (Deut 13:12-17a).

In this first occurrence, these children of Belial had crept in unawares and had infiltrated the adversary’s habits. They had “**withdrawn the inhabitants of their city**”, which indicates their lead. They achieved positions of influence in their communities with their “culture”, their least common denominator is to take the true God out of the lives of others: “**Let us go and serve other gods**”, and at the same time, they attempt to put the enemy of God as the viable “alternative” for worshipping, attempting to obstruct the purposes of the true God, bringing “idolatry” in all its variants and forms as their basic product. Not only the men of Belial, but also the contaminated inhabitants of the city were to be executed.

“...We (certain levite with his concubine and servants) will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah (which *belongeth* to Benjamin)... and when he went in, he sat him down in a street of the city: for *there was no man that took them into his house to lodging*. And, behold, there came an old man from his work out of the field at even... So he (the old man) brought him (the Levite) into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink. *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**... so the man (the Levite) took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go (then she died)... There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day...” (Judg 19:12, 15,16, 21, 22, 25, 30).

Here, sexual lasciviousness, starting with homosexuality, which did set the basis of the assault of the sons of Belial, “**that we may know him**”, they said. Here, God’s Word shows us the devilish catalysts behind organized homosexual assaults or movements, we can also see here their arrogant disregard for decency, courtesy, and love (first “**no man... took them into his house to lodging**”), they even refused

to heed the pleas of the old man, who had said “Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly” (Judg 19:23). Eventually, those homosexual men took the Levite’s concubine, abused, raped, and finally murdered her. This event took gigantic proportions bringing all the tribes on war against the tribe of Benjamin who refused to obey the Word of God and to deliver those sons of Belial to be killed (Dt. 13:6-17), as the rest of the tribes of Israel requested saying, “that we may put them to death, and put away evil from Israel”. They still present in the New Testament, where 2 Peter 2:12 defines “these, as natural brute beasts, made to be taken and destroyed”. Whenever such men were not “smoked out” and eliminated, Israel manifested gigantic problems at all levels of their culture. In this instance the people of Benjamin, one of the twelve tribes of Israel, chose to stand with wickedness, beside the sons of Belial (*Beliyaal*), which held positions of influence and power. Tens of thousands of Israelites died, obstructing the purposes of God. Those men of Belial “soweth discord among brethren” (as in Prov. 6:19).

“Now the sons of Eli *were* **sons of Belial**... [their] **sin**... was **very great before the LORD**: for men **abhorred the offering of the LORD**... they **lay with the women that assembled** at the door of the tabernacle of the congregation... **make the LORD'S people to transgress**... his [Eli’s] sons **made themselves vile**, and he [Eli, their father] **restrained them not**... **the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever**” (1 Sam. 2:12, 17, 22, 24, 3:13, 14).

Here the adversary had infiltrated the bloodline of the priesthood of Israel, cutting to the very heart of the religious establishment. The sons of Eli were also sons of Belial and they were “priests of the Lord” (1 Sam. 1:3) but “they knew not the Lord” (1 Sam. 2:12), by their free will they “made themselves vile” (1 Sam. 3:13), and their father Eli, “**restrained them not**”. It seems that the sons of Eli were not born like that, opposite to the Nephilim, Rephaim, Anakim, etc., which were born fallen since their very beginning. Here the sons of Eli, like the tribe of Benjamin in the previous example, and like many others, casted their lot with the Rephaim and remained “in the congregation of the Rephaim” (Prov 21:16). Eli failed to carry out God’s Word, thereby opening the door for the adversary to carry out this infiltration. Eli honored his sons, “above God” (1 Sam. 2:29), making “**the LORD'S people to transgress**”. Eli’s idolatry (of “worshiping”, thus, his own sons) led to disaster (they even lost the ark of the covenant at Philistine hands). That sons of Belial died in one same day, as it was prophesized before by Samuel (1 Sam. 4:11).

Other related scriptures:

“A naughty (*beliyaal*) person, a **wicked** man, walketh with a **froward** mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; Frowardness *is* **in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity** (ruin, crushing) **come suddenly; suddenly shall he be broken** (shattered) **without remedy** (without healing, without cure). These six *things* doth the LORD hate: yea, seven *are* an abomination unto him: **A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren**” (Prov 6:12-19).

This is the Bible’s testimony regarding the future that awaits those children of Belial. Their end differs greatly from that which awaits those who love the true God, and knowing this helps believers stand in the face of the adversary’s orchestrated attacks. Any son of Belial “**shall he be broken without remedy**”, because of committing the sin that can not be forgiven.



In 1 Samuel 10:27, at the inauguration of Saul as king over Israel, the men of Belial “despised him, and brought him no presents.” In 1 Sam. 11:12 the people rose up on Saul’s behalf and said, “Bring the men, that we may put them to death.” Saul refused to allow this. Saul left alive the men of Belial, he attempted to murder David, the man of God, and finally, Saul sought advice from a medium and then he committed suicide.

In 1 Sam. 25:17 and 25 Nabal, husband of Abigail was a man of Belial and he died *suddenly* after he heard that his wife had intercepted David, changing his plan to execute Nabal (v. 32-39).

In 2 Sam. 22:5, David laments that “the floods of ungodly men [those of Belial] made me afraid.” Yet, he says “in my distress I called upon the Lord, and cried to my God...” (v.7), “Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad” (2Sam 22:43), “*the sons of Belial shall be* all of them as thorns thrust away, because they cannot be taken with hands: But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they **shall be utterly burned with fire** in the *same* place” (2Sam 23:6-7).

“...a wicked counsellor ...shall they be cut dow...the wicked shall no more pass through thee; he is utterly cut off” (Nah 1:11, 12, 15).

Female women acting as “daughters of Belial” (1 Sam. 1:16) can be seen in 1 Kings 21:23, 25, 2 Kings 9:7-10, 22, 30-37, and its counterpart in Revelation 2:20-24, while the History of Haman can be seen in the book of Esther (3:5-6, 10, 7:10, 8:1, 9:10, 24). Belial is mentioned in opposite contrast with Jesus Christ in 2 Cor. 6:15.

“Ye are of *your father the devil*, and the lusts of your father ye will do. **He was a murderer from the beginning, and abode not in the truth**, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for **he is a liar, and the father of it**. And because I tell *you* the truth, ye believe me not” (Jn 8:44, 45).

And from the book of Matthew,

“But when he [John the Baptist] saw many of the Pharisees and Sadducees come to his baptism, he said unto them, **O generation of vipers**, who hath warned you to flee from the wrath to come? ... And now also the axe is laid unto the root of the trees: therefore **every tree which bringeth not forth good fruit is hewn down, and cast into the fire**... Whose [Christ’s] fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but **he** [Christ] **will burn up the chaff with unquenchable fire**” (Mt. 3:7, 10, 12).

“...All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but **whosoever speaketh against the Holy Ghost, it shall not be forgiven** him, neither in this world, neither in the *world* to come... A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For **by thy words thou shalt be justified, and by thy words thou shalt be condemned**” (Mt. 12:31,32, 35-37).

**“By thy words thou shalt be justified”** confessing with the mouth that Jesus is Lord; **“by thy words thou shalt be condemned”**, confessing with the mouth the opposite, acknowledging another lord. In John 8, Jesus tells them three times “ye shall die in your sins” (v. 21 and 24).

“Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, **ye make him twofold more the child of hell (Geenna) than yourselves... Ye serpents, ye generation of vipers, how can ye escape the damnation of hell (Geenna)?”** (Mt. 23:15 and 33).

Here again, as with the sons of Eli, we can see that those disciples of the Pharisees became (but not were born like that), **“twofold more the child of hell (Geenna)”**.

“There is no record of anyone being in the lake of fire now” [Wierwille, V. P., *Are the Dead Alive Now?*, 1982, *American Christian Press*, p. 97].

“...the prince of the power of the air, the spirit that now worketh in **the children (sons) of (the) disobedience**... Let no man deceive you with vain words: for because of these things cometh the wrath of God upon **the children of (the) disobedience. Be not ye therefore partakers with them”** (Eph 2:2, 5:6,7).

“Seeing *it is a righteous thing with God to recompense tribulation to them that trouble you;* And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: **Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe** (because our testimony among you was believed) in that day” (2Thes 1:6-10)

[Notes taken from “GMIR: A Biblical Research Study”, found in: *The Way Magazine*, Sept-Oct and Nov-Dec, 1984, pp. 17-20 (in both numbers)].

**2-g.** “The first time I was born, I was born of my earthly father and mother. But when I was born again I was born of my heavenly Father, of God, and His seed remains in me and in it I cannot sin. That is why His seed is eternal life. It is eternal because God is eternal, and it is life because God is life. My heavenly Father who created the heaven and the earth, can do better work than my earthly father and mother; not in the flesh but in the spirit. God’s Word says man is spiritually dead having only body and soul. Thus if man is to have spiritual life God must create. The word “create” is used because spiritual life has never before been in him. Romans tells how it is possible for a man who is dead in trespasses and sins and without God and without hope to be made alive. One must confess with his mouth Jesus as Lord and believe in the innermost part of his being that God raised him from the dead; then a man shall – absolutely, unquestionably – be saved. When? Not when he dies, but right when he confesses Jesus as Lord and believes that God raised Him from the dead (Rom. 10:9-10).” In: Wierwille, V. P., *Power for Abundant Living*, Chapter 19, *Born Again of Incorruptible Seed*, 1971, *American Christian Press*, pp. 292, 294, 297.

**3-g.** “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come” (Mt 12:31-32), “Verily I say

unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit” (Mk 3:28-30), “Ye judge after the flesh; I judge no man... Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also ... And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven” (Lk 12:10), “And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins... I speak that which I have seen with my Father: and ye do that which ye have seen with your father... Ye do the deeds of your father... If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me... Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it... He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God... Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by” (Jn 8:15,19, 23-24a, 38, 41a, 42b, 44, 47, 59).

**4-g.** The Posterity of Cain, Appendix 20 From *The Companion Bible*: It is important to note that the posterity of Cain comes in the First **Toledoth**, viz., that of "the generations of the heavens and the earth"; and not in "the book of the generations of Adam." The posterity of Seth commences with "the generations of Adam": showing that the two accounts are distinct, and deal with two different subjects. See the Structures on pages 3 and 5 of *The Companion Bible* (Genesis 2:4 – 4:26; 5:1 – 6:8):

***The generations of the heavens and the earth*** (Gen. 2:4 – 4:26):

**J**<sup>1</sup> | 2:4 – 25. Before the Fall.

**J**<sup>2</sup> | 3:1 – 34. The Fall.

**J**<sup>3</sup> | 4:1 – 26. After the Fall.

The expansion of **J**<sup>3</sup>. "After the Fall" (4:1 – 26), page 8 of *The Companion Bible*:

**J**<sup>3</sup> | **L** | 1 – 16. Adam's sons: Cain and Abel.

| **M** | 17 – 24. Cain's son: Enoch.

| **L** | 25. Adam's son: Seth.

| **M** | 26. Seth's son: Enos.

Note in Gen. 4:26: Enos, though the son of Seth, is included here because he went in "the way of Cain".

***The Book Of The Generations Of Adam***" (Gen. 5:1 – 6:8)

(*Extended Alternation*)

The first eight verses of Genesis 6 belong to the previous section, 'The book of the generations of Adam' as the following structure taken from *The Companion Bible* will show:

A 5:1,2. Unfallen Adam: 'of God' (Luke 3:38).

B 5:3-5. Fallen Adam, and his years. The total 930, and the first 130.

C 5:6-27. The progeny of Adam, and their deaths.

D 5:28-32. Noah, and his promise of 'comfort'.

A 6:1,2. The fallen angels: 'sons of God'.

B 6:3. Fallen Adam, and his years. The total 930 and the last 120 (930 – 810 = 120).

C 6:4-7. The progeny of the fallen angels, the *Nephilim* and their threatened destruction.

D 6:8. Noah and his possession of ‘grace’.

It will be seen that this book of the generations of Adam falls into two parts. Genesis 5:1-32 recording the genealogy of the natural descendants of Adam, while Genesis 6:1-8 introduces the abnormal and the unnatural. In Genesis 4:2: “And she again bare his brother Abel”. Literally, “She added to bear (Heb. *vattoseph laledeth*) his brother”. From the Biblical record we can see that Cain and Abel were *twins*. In most cases where a subject of this kind is introduced in the Holy Scriptures, and the successive births of children of the same parents are noted, the acts of conceiving and bringing forth are mentioned in reference to each child; here it is *not* said that she *conceived* and brought forth Abel, but simply “*she added to bring forth Abel his brother*”; Cain was the first-born, Abel, his twin brother, came next (Adam Clarke’s commentary on the Bible; Jamieson, Fausset, Brown Bible Commentary). Next, the verse says, “And Abel was a keeper of sheep”, even being born second to Cain is mentioned first, and after mentioning Abel the verse says, “but Cain was a tiller of the ground”, being this a work specifically mentioned under the curse in Gen 3:17: “cursed *is* the ground for thy sake”.

Cain’s line ended in proud boasting (Gen. 4:24). Seth had a son, Enos meaning “frail”, which became wicked by following Cain. This human frailty was an opportunity for the wicked one to pursue on his plan, “then began men to be called *In The Name Jehovah*” (Gen. 4:26, KJV - Welch), “...*then men began to profane the name of the Lord*” (Missler). Targum of Onkelos: “...desisted from praying in the name”; Targum of Jonathan: “surnamed their idols in the name...” Kimchi, Rashi, and other ancient Jewish commentators agree. Jerome indicated that this was the opinion of many Jews of his day. Maimonides, *Commentary on the Mishna* (a constituent part of the Talmud), A.D. 1168, ascribes the origin of idolatry to the days of Enosh. Men themselves began to be called upon the name Jehovah, as saying “we are gods”. Not that man began to worship God, for before Abel worshipped God indeed. Here, according to Bullinger, they “Began to call upon [their gods] by the name of Jehovah”, or “began profanely to call upon the name of the Lord”. Enos, thought the son of Seth, is included here because he went in “the way of Cain” (*The Companion Bible*, p. 10). That “men began to profane the name of the Lord in the times of Enosh” is verified in the Targum of Onkelos, of Jonathan, in Jerome, in Maimonides’ *Commentary on the Mishnah* (1168 A.D.), in the Kimchi, Rashi, etc. They boasted calling god anything else that is not God. “World Deifies “Self”, the tendency of mankind to elevate himself is constant. After the Devil had tried to ascend and be like God (Isa. 14:14), Adam and Eve tried it (Gen. 3:5-6) and were denied eternal life at that time. In Gen. 6:4-5, we see that mankind had deified itself in the same way that we have shown Semiramis deified herself and Nimrod...” If Satan could counterfeit or otherwise delude people from following the original revelation of God, he would destroy the hope of salvation in some humans! He would thus strike from the beginning at the very foundation of the purpose of God’s creation – “Sons of God” who are to rule with Christ! “No wonder Satan started to strike at the teachings of God from the very time of Adam and Eve!” (Dr. C. Paul Meredith, *Satan’s Great Deception, Online Edition*).

According to Welch, in Genesis 4:1, on reference to Cain, Eve had said “I have gotten a man from the Lord”, or more literally “I have gotten a man, the Lord” (*i.e.* Jehovah). Bullinger adds the note “a man, even Jehovah” (Heb. *’ish ’eth Jehovah*). In the R.V. “with the help of” is in italics. Cp. Lk. 2:11: “For unto you is born this day in the city of David a Saviour, which is Christ the Lord”, “Jehovah is indicated (as in A.V.) by small capital letters: “LORD”, and by “GOD” when it occurs in combination with Adonai, in which case is the “LORD GOD” = “Adonai Jehovah”. “Jah” is Jehovah in a special sense and relation it is Jehovah as having BECOME our Salvation (first occ. Ex. 15:2), occurring 49 times (7 x 7)” (*The Companion Bible*, p. 8 and Appendix 4). The *Net Bible* translates Eve’s expression as: “I have created a man just as the LORD did!” putting boast also on Eve’s mouth. All mankind are born of the flesh, and

are “sons of men,” cutting at the root the devil’s lies, “that all are the sons of God”, “the universal fatherhood of God,” “that death is not death, but only life in some other form”. This was the essence of his two false promises: “Ye shall be as gods” and “Ye shall not surely die.” (Gen. 3:4, 5). Today people believe that all are “sons of God”; but *they are not*. All believe that “there is no death”; that it is only life in another form; but *it is not* (Rom. 6:23: “the wages of sin is death...”, “by sin came death.” All, by nature, are in the power of him who had “the power of death, that is, the devil” (Heb. 2:14). “The whole world lieth in [the power of] the wicked one” (1 John 5:19). Death and the grave are the end of all the sons of men). Aratus does not speak of mankind as being the “sons of God.” Nor does Paul. Paul used a totally different expression when he stated, “...as certain (Aratus) also of your own poets have said, For we are also his offspring” (Acts 17:28), “*offspring*”, *genos* (Gr.) *kin*, or *kind*. Our word *genus* is the same word Anglicized. It means no more, here, than that man, as part of God’s creation, proceeds, as such, from Him. By the other hand, the word “Jesus” is synonymous to “Joshua”, and means “Jehovah is Salvation” (Ex. 17:9, 1 Chr. 24:11, Mt 1:16, 21). Those who, by the Divine act of the creation of a New nature, become “sons of God” *in Christ*; and in Him possess a “tree of life,” of which the Tree of Paradise was only a type; Christ Himself, is “the life,” “our life,” “He that hath the Son, HATH LIFE; And he that hath not the Son of God HATH NOT LIFE” (1 John 5:12). So now, only those are “sons of God” who are “born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD” (John 1:13). To these, and to these only “gave He authority to become the sons of God.” None others have this authority. They, and only they, who are “born of God” are “the sons of God”; and only they have “authority” to be so called. “Justified freely by His grace” (Rom. 3:24). This word “freely” is most wonderful. Behold it! Look at it as it is used in John 15:25, where the Lord Jesus unites both Testaments as declaring “they hated me *without a cause*.” It is the same word as it translated “freely” in Rom. 3:24, which we may therefore render “being justified *without a cause* by His grace.” Let us rise to the full height of the wondrous privilege which is “the gift and calling of God” – in making us “sons of God” – “the children of God, and if children, their heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together” (Bullinger, E. W., Editorial “The sons of God”, 1906. *Things To Come* 12(6):61-64, with an introductory note from 15(8):96).

Custance observes that, “Adam knew his wife only once in spite of the birth of two children who are not presented to us in the usual terms reserved for the birth of twins. Even in the natural order of things sons have been born some hours apart who are nevertheless not twins in the true sense, as in the Toronto Globe, Aug. 5, 1949, was reported such a case under the title, “Born 26 Hours Apart: But Two Sons, Not Twins”, the adverb “again” (“added”) is a verb in the original which means essentially “to do at the same time,” or “to repeat.” In the New Testament Cain is said to have been born of “that Wicked One” (1 John 3:12), a phrase which is exactly paralleled to that in Matthew 1:20 where Jesus is said to have been conceived of the Holy Spirit. The Greek *ek* is used in both cases, implying derivation in a special way, in the one case “out of” the Holy Spirit and in the other case “out of” the Evil One, in some supernatural way the Evil One tried to see to it that an Antichrist appeared before the appearance of Christ. Some believe that Cain was supernaturally born of Eve through the agency of Satan who thereby hoped to present the Antichrist supposing that Abel was actually the Promised Seed. In Genesis 4:26, “men began to call upon the name of the Lord”, “men began to call themselves by the name Jehovah,” notable individuals were tempted to make this claim for themselves openly for the first time. There is a further observation, we are never told of the death of Cain’s descendants. We may observe that the legendary giants of antiquity were believed to have had supernatural birth and to have enjoyed a kind of supernatural life, and because they lived for such lengths of time they became giants in size and vastly superior in knowledge. These men were not merely giants in size, they were men of renown. And certainly one gets this feeling of those who are listed as Cain’s descendants. While they did not die naturally, they were certainly capable of being slain, as Goliath was. And in Matthew 24:39, speaking of

the Flood destroying the old world, we are told not that they died in the Flood, but merely that they were "taken away." ”

Job 26:5 reads “Dead *things* are formed from under the waters, and the inhabitants thereof”, The *Vulgate* translates: "Behold the giants, and those who dwell with them, groan from under the waters", and The *Chaldee*: "Can the trembling giants be regenerated, when they and their hosts are under the water?", The *Syriac* and *Arabic*: "Behold, the giants are slain, and are drawn out of the water", The *Septuagint*: "Are not the giants formed from under the waters, and their neighbours?", Bullinger translates it as: “Where stay the [mighty] Rephaim [of old]? Beneath the sea, and things that are therein!”, and also as “[the place where] the Rephaim stay [which is] beneath the waters, and the things that are therein”. And explains: “this place thus answers to the other place, Sheol, the grave, in the next verse: [Open] before Him (God), Sheol naked lies (dwells), And deep Abaddon (destruction) hath no covering” (*The Companion Bible*, p. 697). Adam Clarke comments “There is probably here an allusion to the destruction of the earth by the general deluge”, John Wesley points: “Here Job shews that the power and providences of God reaches not only to the things we see, but also to the invisible parts of the world, not only to the heavens above and their inhabitants, and to men upon earth, of which Bildad discoursed (chap.25:2,3) but also to such persons or things as are under the earth, or under the waters; which are out of our sight and reach...”

“The abhorrence of twins in some cultures may reflect a knowledge of details regarding the birth of Cain and Abel. Almost universally twins have been considered an ill omen in many societies. Sometimes it is explained by a native spokesman that only animals have multiple births and that it is not proper for a human beings to behave like animals. The attitude of other native people is based on a much more profound distrust, namely, that one at least of the children is the offspring of an evil spirit (Lubbock, Sir John, *The Origin of Civilization*, Appleton, N.Y., 1882, pp. p. 34-35). Since such a child should be destroyed immediately, the problem is to know which one to destroy. And since this cannot be known with certainty, either both babies are killed at once, or the whole family may be ejected from the village. Livingstone notes that among South African tribes one of the twins is killed. (Livingstone, David, *Missionary Travels and Researches in South Africa*, Harper, N.Y., 1858, p. 577) Among the Arunta of Australia, (Coon, C. S., *A Reader in General Anthropology*, Holt, N.Y., 1948, p. 230) twins are usually killed immediately as being "unnatural," but there is no ill treatment of the mother. The Arunta chiefs apparently do not know how the custom arose”. Notes taken from: Custance, A. C., *Genesis and Early Man*, Part VII: Light From Other Forms of Cultural Behavior on Some Incidents in Scripture. Online Edition. A parallel history of that of Cain and Abel can be seen in Esau and Jacob.

**5-g.** From the “*Family Bible Notes*” is the next explanation, on Ephesians 3:9: “What is the administration of the mystery”; the mystery is that, through confessing Jesus Christ as our Lord, raised from the dead by God (Rom. 10:9-10), Gentiles and Jews were to be united to God and one another in holy fellowship and communion for ever. “*The fellowship of the mystery*” was the KJV translation, and it would be the fellowship of Gentiles with Jews, which the revelation of this mystery discloses. But another and better authenticated reading is, “what is the administration (dispensation) of the mystery;” that is, a dispensation which has the revelation of this mystery as its foundation principle. “**hidden in God**”; hid, as it were, among the secret counsels of God. “**Who created all things**”; and has therefore the absolute right to order all things according to his own counsel. **Ephesians 3:10: “rulers and the authorities”** or “*Principalities and powers*”; the different orders of heavenly beings. “**through [or “by”] the church**”; by means of God's dealings with the church. This is one of those passages which represent the angelic orders as studying with deep interest the dealings of God with men in the work of redemption. Compare 1Pe 1:12: “...which things the angels desire to look into”. **Ephesians 3:11**: The blessings of grace, which, for Christ's sake, God bestows on those who believe, are the fruits of his

eternal purpose, and are given not merely to save them, but to show to the universe the perfections of his character as they could not otherwise be made known.

**6-g.** "The Sons of GOD" in Genesis 6:2,4, Appendix 23 From *The Companion Bible merged to Bullinger, E. W., "Great Cloud of Witnesses in Hebrews Eleven"*, 1979, Kregel:

- The irruption of "the fallen angels" ("sons of God was Satan's first attempt to prevent the coming of the Seed of the woman foretold in Genesis 3:15; and was directed against the whole human race. If this could be accomplished, God's Word would have failed, and his own doom would be averted.
  - Man, having been set, in the purpose of God, as the head of "the heavens and earth which are now, by the same word" (2 Pet. 3:7), was the object of Satan's first assault in Adam's fall; also Satan's attempt versus the whole human race "in those days" (*i.e.*, "the days of Noah"), but there was another attempt also "after that" affecting the Land,
  - When Abraham was called, then he and his seed were attacked. As soon as it was made known that the Seed of the woman was to come through ABRAHAM, there must have been another irruption of "the fallen angels", as recorded in Genesis 6:4, "and also *after that*" (that is to say, after the days of Noah, more than 500 years after the first irruption). The aim of the enemy was to occupy Canaan in advance of Abraham, and so to contest its occupation by his seed. For, when Abraham entered Canaan, we read (Genesis 12:6) "the Canaanite was then (*i. e.*, already) in the land."
- In the same chapter (Genesis 12:10-20) we see Satan's next attempt to interfere with Abraham's seed, and frustrate the purpose of God that it should be in "Isaac". This attempt was repeated in 20:1-18. This great conflict may be seen throughout the Bible, and it forms a great and important subject of Biblical study. In each case the human instrument had his own personal interest to serve, while Satan had his own great object in view. Hence God had, in each case, to interfere and avert the evil and the danger, of which His servants and people were wholly ignorant. The following assaults of the great Enemy stand out prominently:
- The destruction of the chosen family by famine, Genesis 50:20.
  - The destruction of the male line in Israel, Exodus 1:10,15, etc. Compare to Exodus 2:5. Hebrews 11:23.
  - The destruction of the whole nation in Pharaoh's pursuit, Exodus 14.
  - Jabin which attempted to abduct the women in Israel. No wonder Deborah had reason for her song of deliverance, which takes its place with the song of Moses in Ex. 15. The occasions were similar. Both celebrated a deliverance from a great oppression. And why is Jael "Blessed above women" while Mary was only "blessed among women?" Because, there would probably have been no Mary, had there been no Deborah and Jael.
  - When David was enthroned, then the royal line was assailed.
  - Saul's javelin was used to accomplish, if possible, his destruction (1 Sam. 18:10,11; 19:10), and the sword of Goliath,
  - After David's line was singled out (2 Samuel 7), that was the next selected for assault. Satan's first assault was in the union of Jehoram and Athaliah by Jehoshaphat, notwithstanding 2Chronicles 17:1.
  - Jehoram killed off all his brothers (2Chronicles 21:4).
  - The Arabians slew all his children, except Ahaziah (2Chronicles 21:17; 22:1).
  - When Ahaziah died, Athaliah killed "all the seed royal" (2Chronicles 22:10). The babe Joash alone was rescued; and, for six years, the faithfulness of Jehovah's word was at stake (2Chronicles 23:3).
  - Hezekiah was childless, when a double assault was made by the King of Assyria, and the King of Terrors (Isaiah 36:1; 38:1). God's faithfulness was appealed to and relied on (Psalm 136).

- In Captivity, Haman was used to attempt the destruction of the whole nation (Esther 3:6,12,13. Compare 6:1).
- When "the Seed of the woman" Himself came, then the storm burst upon Him. Satan worked on Joseph's fears, as he had upon Abraham's, and Mary narrowly escaped being stoned to death (Matt. 1:18-20, compared with Deut. 24:1). Notwithstanding the fact that he was "a just man", and kept the Law, he did not wish to have Mary stoned to death (Deuteronomy 24:1); hence Joseph determined to divorce her. But God intervened: "Fear not".
- Herod sought the young Child's life (Matthew 2).
- At the Temptation, "Cast Thyself down" was Satan's temptation.
- At Nazareth, again (Luke 4), there was another attempt to cast Him down and destroy Him.
- The two storms on the Lake were other attempts.
- At length the cross was reached, and the sepulchre closed; the watch set; and the stone sealed. But "God raised Him from the dead." And now, like another Joash, He is *seated* and *expecting* (Hebrews 10:12,13), hidden in the house of God on high; and the members of "the one body" are hidden there "in Him" (Colossians 3:1-3), like another Jehoshaba; and going forth to witness of His coming, like another Jehoiada (2Chronicles 23:3).

**7-g.** Pages 378-391: "David, Samuel, and The Prophets: **h.** *Waxed Valiant in Fight; Put to Flight the Armies of the Aliens* (v. 34)":

"...escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb 11:34b).

The word rendered "armies," here, means "camps"; and it is put by the Figure, Metonymy (of the Adjunct) for those who live in camps. It occurs ten times in the New Testament (in Acts 21:34,37; 22:24; 23:10, 16, 32 it is rendered "castle," in Heb 11:35, 13:11, 13; Rev. 20:9, it is rendered "camp" in both A.V. and R.V.). Here, "Waxed valiant in fight" is followed by the expression telling us the nature of the fighting.

People have regarded "the great conflict of the ages" exclusively as a conflict between the *person* of Satan and the *person* of Christ, instead, the conflict of Satan is against: THE PURPOSE OF GOD IN CHRIST. It is this which gives us the key to the whole matter. Satan's aim was not merely, or only, to prevent the promised "Seed" coming into the world as the personal Christ of God; but to make the word of Jehovah, who promised it, of none effect and to thwart His *purpose*, as contained in the promise which revealed it.

It looks as though the kings mentioned in Gen 14:1 were closely connected with the *Rephaim* nations rebelled to them (Gen 14:2-8). Lot was living in Sodom, and was taken prisoner by them "with all his goods." Abram was no warrior. He was no world-conqueror; or invader of other countries. He was a man avoiding all "strife." But, through faith, he "waxed valiant in fight, and put to flight the armies of the aliens." While his faith could do this to rescue his nephew Lot, the same faith restrained him from using this valor to acquire the land by his sword. If he could do the one, he could surely have done the other; but he had *heard* of the land; he had received the promise, and would wait God's time for his possession of it.

Not only would he not "take it in possession," but he would not take from the king of Sodom "from a thread even to a shoe-latchet" or anything that was his – lest he should say "I have made Abraham rich" (Gen. 14:23). Abraham was already "rich;" he possessed the Word and promise of God; and having this, faith possessed all. He had need of nothing that Sodom could offer. Lot, on the other hand, "walked by



sight.” He lifted up his own eyes (Gen. 13:10). Abram “walked by faith,” and lifted up his eyes, only at the command of Jehovah (Gen. 13:14).

Abraham by faith could “wax valiant in fight, and put to flight the armies of the aliens,” in rescuing Lot from the war on Sodom; but it required the Angels of God to rescue Lot from the destruction of Sodom. His action in rescuing Lot stands out as being so unlike every act of his life, and takes on such a special character from the blessing of the King of Salem and the colloquy with the King of Sodom and the intervention of Melchizedek, that “*believing on the promised seed*” must have played a large place in the whole event.

The God Who had delivered Abram (v. 19) was the God Who had called him, and the God Who spoke to him. He was *Elyōn El*, “the Most High God, the possessor of heaven and earth,” the One Who had the right, therefore, to give the Land to whom He would. Abram admitted this claim, and upheld and vindicated this rights.

Other examples of such believing that “put to flight the armies of the aliens,” and of those who were made valiant in fight, must be looked for, not in Israel’s wars with neighboring nations such as Syria, Babylon, Assyria, or Egypt (these are not the “aliens” referred to in Heb. 11:34, these rather, were raised up by God for Judgment on Israel, for the very reason that Israel had mingled with the heathen instead of cutting them off!), but in the casting out of the “aliens” who had taken the land in possession. These are the aliens which are specially referred to here. These are the foes which were to be extirpated. Against these they had the promised presence and blessing of God. His word had been given to Moses, and repeated to Joshua “There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.” (Josh 1:5).

Through faith in that word, Moses had put to flight the armies of Sihon, king of the Amorites, and Og the king of the giant cities of Bashan, for these had been put in their possession by Satan – “the Prince of this world.” Hence, we read that Jehovah said to Moses: “Behold I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land” (Deut. 2:31). It was no act of cruelty in thus casting out and cutting off these nations of Canaan. They were usurpers of most evil kind. They were the Nephilim (Num. 13:33) and the Anakim, and the Rephaim (Deut. 2:11, 20). They had gone by other names given by the still earlier inhabitants of the land. They were known as “Emim,” “Zamzummim,” “Avim,” and “Horim” (Deut. 2: 10, 20, 23). It was because of their nature, and because of their Satanic origin and character, that it was absolutely necessary they should be destroyed and exterminated.

**8-g.** Examples of human *Seed* in the Bible = Heb. Zera, Gk. Sperma: seed, progeny: And I will put enmity between thee and the woman, and between thy seed (zar ‘aka) and her seed (zar ‘ah); it shall bruise thy head, and thou shalt bruise his heel (Gen 3:15), “And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed (zera‘) instead of Abel, whom Cain slew” (Gen 4:25), “And I, behold, I establish my covenant with you, and with your seed (zar‘akem) after you” (Gen 9:9), “And every garment, and every skin, whereon is the seed (zara‘) of copulation, shall be washed with water, and be unclean until the even” (Lev 15:17), “Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed (mizzar‘o) unto Molech; he shall surely be put to death: the people of the land shall stone him with stones” (Lev 20:2), “Speak unto Aaron, saying, Whosoever *he be* of thy seed (mizzar‘aka) in their generations that hath *any* blemish, let him not approach to offer the bread of his God” (Lev 21:17), “What man soever “of the seed of” (mizzera‘) Aaron *is* a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is*

unclean *by* the dead, or a man whose seed (zara‘) goeth from him” (Lev 22:4), “And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed (hazzera‘) which the LORD shall give thee of this young woman” (Ruth 4:12), “And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up “thy seed” (zar‘aka) after thee, which shall proceed out of thy bowels, and I will establish his kingdom” (2Sam 7:12), “For they have taken of their daughters for themselves, and for their sons: so that the holy seed (zera‘) have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass” (Ezra 9:2), “And the seed (zera‘) of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers” (Neh 9:2), “For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed (zar‘o)” (Esth 10:3), “To overthrow their seed (zar‘am) also among the nations, and to scatter them in the lands” (Ps. 106:27), “Fear not: for I *am* with thee: I will bring thy seed (zar‘eka) from the east, and gather thee from the west” (Isa 43:5), “For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed (zar‘eka), and my blessing upon thine offspring” (Isa 44:3), “For thou shalt break forth on the right hand and on the left; and thy seed (vezar‘ek) shall inherit the Gentiles, and make the desolate cities to be inhabited” (Isa 54:3), “But draw near hither, ye sons of the sorceress, the seed (zera‘) of the adulterer and the whore. Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed (zera‘) of falsehood, Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?” (Isa 57:3-5), “Yet I had planted thee a noble vine, wholly a right seed (zera‘): how then art thou turned into the degenerate plant of a strange vine unto me?” (Jer 2:21), “And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed (zera‘) of Ephraim” (Jer 7:15), “Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed (zera‘) of Israel for all that they have done, saith the LORD” (Jer 31:37), “But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed (zaro‘) is spoiled, and his brethren, and his neighbours, and he *is* not” (Jer 49:10), “And whereas thou sawest iron mixed with miry clay, they shall mingle themselves “with the seed of” (bizra‘ , NET Bible note: The reference to people being *mixed* is usually understood to refer to intermarriage) men: but they shall not cleave one to another, even as iron is not mixed with clay” (Dan 2:43), “Behold, I will corrupt your seed (‘et-hazzera‘), and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it” (Mal 2:3), “The field is the world; the good seed (Gk. sperma) are the children of the kingdom; but the tares are the children of the wicked *one*” (Mt 13:38), “As he spake to our fathers, to Abraham, and to his seed (spermati) for ever” (Lk 1:55), “Hath not the scripture said, That Christ cometh of the seed (spermatos) of David, and out of the town of Bethlehem, where David was?” (Jn 7:42), “I know that ye are Abraham's seed (sperma); but ye seek to kill me, because my word hath no place in you... Ye are of *your* father the devil” (Jn 8:37, 44a), “Of this [David] man's seed (spermatos) hath God according to *his* promise raised unto Israel a Saviour, Jesus” (Acts 13:23), “Neither, because they are the seed (sperma) of Abraham, *are they* all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed (sperma)” (Rom 9:7-8), “And as Esaias said before, Except the Lord of Sabaoth had left us a seed (sperma), we had been as Sodoma, and been made like unto Gomorrha” (Rom 9:29), “But God giveth it a body as it hath pleased him, and to every seed (spermaton) his own body” (1Cor 15:38), “Now to Abraham and his seed (spermati) were the promises made. He saith not, And to seeds (spermasin), as of many; but as of one, And to thy seed (spermati), which is Christ” (Gal 3:16), “Wherefore then *serveth* the law? It was added because of transgressions, till the seed (sperma) should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator” (Gal 3:19), “For ye are all the children of God by faith in Christ Jesus... There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be*

Christ's, then are ye Abraham's seed (sperma), and heirs according to the promise" (Gal 3:26,28-29), "Through faith also Sara herself received strength to conceive seed (spermatos), and was delivered of a child when she was past age, because she judged him faithful who had promised" (Heb 11:11), "Whosoever is born of God doth not commit sin; for his seed (sperma) remaineth in him: and he cannot sin, because he is born of God" (1Jn 3:9), "And the dragon was wroth with the woman, and went to make war with the remnant of her seed (spermatos), which keep the commandments of God, and have the testimony of Jesus Christ" (Rev 12:17), "Being born again, not of corruptible seed (sporas), but of incorruptible, by the word of God, which liveth and abideth for ever" (1Pet 1:23, "Now the parable is this: The seed (sporos) is the word of God", Lk 8:11; "Now he that ministereth seed (sperma) to the sower both minister bread for *your* food, and multiply your seed (speron) sown, and increase the fruits of your righteousness", 2Cor 9:10), etc.

“Whatever it was, it made their sin possible;  
which, otherwise,  
with our present knowledge,  
seems to us impossible.”

**Ethelbert W. Bullinger.**  
***Things to Come, 11(10):110-111.***  
***October 1905.***

## Chapter 8

### The Sons of God (The “*Bene ha-Elohim*”) in the Old Testament.

The next verses will be dealt with in the same way and with the same principles as was done previously with the word *Nephilim*, that is, by looking to scriptures containing the same words, and allowing us to learn its meaning by the context in which they are divinely located and how they fit in the whole Word of God revealed to us.

“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 (*Bene ha-Elohim*) saw the daughters of men (*Benot ha-adham*) that they *were* fair; and they took them wives of all which they chose” (Gen 6:1-2).

The specific words that we need to look for are the words in Hebrew *Bene ha-Elohim*, translated as sons of God in Genesis 6:2. The word *Elohim* refers to “*the Creator*”, so it can be accurately translated as “sons of the Creator”. The other expression *Benot ha-adham* is set in contrast, and according to E. W. Bullinger should be understood as “daughters of man”, being there the word “man” is singular (*The Companion Bible*, p. 11).

The next use of *Bene ha-Elohim* is near the previous one and links this study with the study already done regarding the word *Nephilim* (Chapter 1):

“There were giants (*Nephilim*) in the earth in those days; and also after that, when the sons of God (*Bene ha-Elohim*) came in unto the daughters of men (*Benot ha-adham*), 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” (Gen 6:4-5).

Even when people has tried to interpret the *Nephilim* as independent to the *Bene ha-Elohim*, it is clear from the context that the *Nephilim* were in the earth “in those days, and also after that”, when or because of that the *Bene ha-Elohim* came in unto the *Benot ha-adham*. And the *Nephilim* are linked as being the same as the “mighty men which *were* of old, men of renown.”

We know from Genesis 6 how nearly that great plot succeeded, as the whole earth was corrupted (Gen 6:11,12), the Heb. *shachath*, meaning “*to ruin, to lay in ruins, to make good for nothing*”, hence *shackath*, “*a sepulchre, corruption*”.

The expression “came in unto” in verse 4 is translated in the NET Bible as “were having sexual relations with”, in the expression: “when the sons of God were having sexual relations with the daughters of mankind,” and the explanation for this translation is that “Literally in Hebrew it is written: “*were*

*entering to*, referring euphemistically to sexual intercourse”. The Hebrew (imperfect verbal form) draws attention to the ongoing nature of such sexual unions during the time and before the flood.”

The words “mighty men” are the transliterated Hebrew words *ha-gibborim* (from the Hebrew *gibbor*, heroes ( **1-h** ) ) and not the word *ha-adham* because they are not in the same sense in which “man” is used here in relation to “the daughters of man” (See Notes in ( **2-h** ) and the New Living Translation ( **3-h** )).

The words “men of renown” literally mean, “*men of the name*” i.e. who got a name and were renowned for their ungodliness. The same contextual expression is used when the people of Babel 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”. There, all of the people, after the flood, wanted to revive that which was before the flood, to have and to be again “*men of the name*”, in absolute rebellion and independence from God. Nimrod was their rebel leader, as his kingdom included Babel in the land of Shinar (Gen. 10:8-10). God wanted to provide for humanity his own and holy “*man of the 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” (Phil. 2:10-11).

The next verse, after mentioning those “heroes of old, men of the name”, explains that “the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.” So, we can now perceive the nature of those “heroes”.

Searching other scriptures in the Bible using the very same expression “*Bene ha-Elohim*”, and allowing the Bible to explain itself, will provide us with a clearer understanding of its meaning, instead of adding our own interpretation.

Going back to the Septuagint Greek version of the Old Testament, we can see that *Bene ha-Elohim* was consistently translated as “angels of God”. The Alexandrine Text of the Septuagint so translates it in Gen. 6:2. Septuagint Texts translate *Bene ha-Elohim* as “angels of God” and can be compared with the King James Version (KJV):

Deut. 32:8 “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” (Septuagint, 1851 Brenton’s translation, also translated in that way in “the Apostles’ Bible,” in the “1395 Wycliffe translation,” in “De Leidse Vertaling 1912,” in the “Dansk Bibelen 1933” and the “Det Danske Bibelselskab 1931”), translated as “When the Most High gave to the nations their inheritance, when he separated the sons of men, he fixed the bounds of the peoples according to the number of the sons of God” (1952, RSV), and as “When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel” (KJV).

Job 1:6 “And it came to pass on a day, that behold, the angels of God came to stand before the Lord, and the devil came with them” (Septuagint) and as “Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them” (KJV).

Job 2:1 “And it came to pass on a certain day, that the angels of God came to stand before the Lord, and the devil came among them to stand before the Lord” (Septuagint), and as “Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD” (KJV).

Job 38:7 “When the stars were made, all my angels praised me with a loud voice.” (Septuagint) and Job 38:7: “When the morning stars sang together, and all the sons of God shouted for joy?” (KJV).

In the following scriptures “*Bene ha-Elohim*” is translated as “mighty” or as “sons of the mighty” in the King James Version:

Pss 29:1: *A Psalm of David*. Give unto the LORD, O ye mighty, give unto the LORD glory and strength.

Pss 89:6: For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

The New Jewish Old Testament, “*the Tanakh*” translation, according to the traditional Hebrew text translates “*Bene ha-Elohim*” as “*divine beings*” (*Jewish Publication Society*). Some critics object by saying that Genesis 6:4 shows that there were Nephilim on the earth before “the sons of God” came in to “the daughters of men”, and also afterward; therefore, they say, these giants cannot be the offspring of this union, but, does the phrase “in those days, and also afterward” mean that the nephilim were present before the the sons of God cohabited with the daughters of men?

The next scripture has the expression in singular as “son of God”:

Dan 3:25: 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 a son of God (Bullinger translation, no article).

In the Old Testament the meaning of *Bene ha-Elohim* was “angels of God” whereas in the New Testament “sons of God” are all that receive the spirit of God within once they believe that God raised Jesus from the dead and when they confess that Jesus is Lord (Rom. 10:9-10). At that moment the person is born again.

Other passages in the Old Testament, when referring to Israel in relation to God as His adopted children use other Hebrew words than *Bene Ha-Elohim*. For example even in a prophecy written in Hosea 1:10,

“the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God (*Bene El-Chay*)”

In Hosea 1:10 the English expression is used of men, “it refers only to what men should be “called” [in the future], and not to what they were” (Bullinger).

In **4-h** we can see the contrast between “sons of God” in the administration of grace versus “sons of God” in the Old Testament, in **5-h** we will see Bullinger’s study regarding Genesis 6:3, and in **6-h** we will review its connection with “spiritism”.

## REFERENCES AND NOTES ON CHAPTER 8:

**1-h.** The parenthetical/explanatory clause uses the word *ha-gibborim* to describe these *Nephilim*. The word means “warriors; mighty men; heroes.” The appositional statement further explains that they were “men of renown” (“men of the name”). The text refers to superhuman beings who held the world in their power and who lived on in ancient lore outside the Bible. See E. A. Speiser, *Genesis* (AB), 45-46; C. Westermann, *Genesis*, 1:379-80; and Anne D. Kilmer, “The Mesopotamian Counterparts of the Biblical *Nephilim*” in *Perspectives on Language and Text*, ed. E. W. Conrad and W. G. Newing (Winona Lake: Eisenbrauns, 1987): 39-43 (*NET Bible: New English Translation, 1996-2001 Biblical Studies Press.*)

Moreover, we have in these mighty men, the “men of renown,” the explanation of the origin of the Greek mythology. That mythology was no mere invention of the human brain, but it grew out of the traditions, and memories, and legends of the doings of that mighty race of beings; and was gradually evolved out of the “heroes” of Genesis 6:4. The fact that they were supernatural in their origin formed an easy step to their being regarded as the demi-gods of the Greeks. Thus the Babylonian “*Creation Tablets*,” the Egyptian “*Book of the dead*,” the Greek mythology, and heathen Cosmogonies, which by some are set on an equality with Scripture, or by others adduced in support of it, are all the corruption and perversion of primitive truths, distorted in proportion as their origin was forgotten, and their memories faded away. *The Companion Bible*, Appendix 25 (full reference in **1-a**).

Heb. *gibbor* (Job 16:14), a mighty one, i.e., a champion or hero. In its plural form (*gibborim*) it is rendered “mighty men” (2 Samuel 23:8-39; 1 Kings 1:8; 1 Chronicles 11:9-47; 29:24.) The band of six hundred whom David gathered around him when he was a fugitive were so designated. They were divided into three divisions of two hundred each, and thirty divisions of twenty each. The captians of the thirty divisions were called “the thirty,” the captians of the two hundred “the three,” and the captain over the whole was called “chief among the captians” (2 Samuel 23:8). The sons born of the marriages mentioned in Genesis 6:4 are also called by this Hebrew name (Easton, M.G., 1897, *Illustrated Bible Dictionary*, 3<sup>rd</sup> Edition, published by Thomas Nelson). “Humans were never referred to as “sons of God” (*Bene ha-Elohim*) until AFTER Jesus had completed his mission (2 Corinthians 5:17 and John 1:12-13)” (Patrick Casanova (207.172.11.148), *Paraclete Forum Online* posting on November 22, 2001, *Re: The sons of God and the daughters of men*).

**2-h.** The *NET Bible* has this note: “In Gen 6 the “sons of God” are distinct from “mankind,” suggesting they were not human. This is consistent with the use of the phrase in Job. Since the passage speaks of these beings cohabiting with women, they must have taken physical form or possessed the bodies of men. Not all scholars accept the angelic interpretation of the “sons of God,” however. Some argue that the “sons of God” were members of Seth’s line, traced back to God through Adam in Gen 5, while the “daughters of mankind” were descendents of Cain. But, the text distinguishes the “sons of God” from mankind (which would include the Sethites as well as the Cainites) and suggests that the “daughters of mankind” are human women in general, not just Cainites. Others identify the “sons of God” as powerful tyrants, perhaps demon-possessed, who viewed themselves as divine and, following the example of Lamech (see Gen 4:19), practiced polygamy. But usage of the phrase “sons of God” in Job militates against this view. For literature on the subject see G. J. Wenham, *Genesis* (WBC), 1:135”. Although the so-called “*angel hypothesis*” of Gen. 6:1-4 is disclaimed by many Bible students, it is a clear implication of the original. Says W. F. Albright, “Yahweh was believed to have created astral as well as terrestrial beings and the former were popularly called, ‘the host of heaven’ or ‘the sons of God’. In Gen. 6:1 ff., for example, . . . the (astral) gods had intercourse with mortal women who gave birth to heroes (literally,

meteors, nephilim), an idea that may often be illustrated from Babylonian and Greek mythology. But the Israelite who had this section recited, unquestionably thought of intercourse between angels and women (like later Jews and Christians)" (*From the Stone Age to Christianity* [1940], p. 226)", in: *New Unger's Bible Dictionary*, 1988, Moody Press of Chicago, Il.)

**3-h.** Gen. 6:1-4, in the *New Living Translation*: "When the human population began to grow rapidly on the earth, the sons of God saw the beautiful women of the human race and took any they wanted as their wives. Then the LORD said, "My Spirit will not put up with humans for such a long time, for they are only mortal flesh. In the future, they will live no more than 120 years." In those days, and even afterward, giants lived on the earth, for whenever the sons of God had intercourse with human women, they gave birth to children who became the heroes mentioned in legends of old" (Holy Bible, *New Living Translation*, 1996, Tyndale House Publishers, Inc. Wheaton, Il), and in *The Living Bible*: "Now a population explosion took place upon the earth. It was at this time that beings from the spirit world looked upon the beautiful earth women and took any they desired to be their wives. Then Jehovah said, "My Spirit must not forever be disgraced in man, wholly evil as he is. I will give him 120 years to mend his ways." In those days, and even afterwards, when the evil beings from the spirit world were sexually involved with human women, their children became giants, of whom so many legends are told."

**4-h.** "The title "sons of God" [in the New Testament] is closely associated with the Church of God; the saints, the members of the one Spiritual Body, whose holiness is that of Christ; and whose saintship therefore, though enjoyed on earth, is higher than that of any other created beings. According to the Pauline usage it is the peculiar title of those who are new creations in Christ Jesus. This we see from all the Church Epistles, This is its usage in the commencement of the Epistles, as in Romans 1:7; 8; 1 Corinthians 1:2, etc. We must not therefore read this usage into the Old Testament, and interpret in the same sense the expression "sons of God" which we meet with there eight times: viz., Gen. 6:2, 4. Job 1:6; 2:1; 38:7. Ps. 29:1; 89:6. Dan. 3:25. In all these passages the expression "sons of God" is used of *angels* (Job 38:7 was clearly before the creation of man. And in Dan. 3:25 there is no article, and it does not denote Christ, but an angelic being). The ground on which the two distinct usage's are equally true of the two different classes of beings, respectively, is this: that "a son of God" denotes a being which exists as the direct creative act of God; produced by Him in contrast with being produced by man. The angels are called "sons of God" because they are a separate creation distinct from all others. The first man, Adam, could be called a "son of God" in the same sense (Luke 3:38), because God created him. But Adam's descendants were not the special creations of God; for Adam, "created...in the likeness of God" (Gen. 5:1), BEGAT a son "*in his own likeness*" (v. 3). So that, being the sons of the first Adam, we are "sons of men," and we cannot be called sons of God by natural generation. When, however, we are His workmanship, created in "Christ Jesus" (Eph. 2:10); "new creations" in Christ (2 Cor. 5:17); then, in Him, we can be called "sons of God." We are, then, His sons by the act of spiritual regeneration; for, He has created within us a New nature, and given us a "sonship spirit," whereby we are able to say "Abba," *i.e.*, my Father. (Rom. 8:15. Gal. 4:6.)".

Not distinguishing the differences in the expression "sons of God" between the Old and the New Testament lead church writers to support the concept of "sons of God" as "human believers" in both Testaments. The Pauline usage of the expression is, therefore, distinct from the expression as we find it in the Old Testament. Had this been discerned, and the Present Dispensation not read into the Past, it would never have entered into any one's head to have thought that the expression "the sons of God" in Gen. 6:2, 4, could have been used of *the sons of Seth!* (For, as a matter of fact, we see good and bad men and women marrying every day without any breed of monstrosities such as were the *Nephilim, Rephaim*. etc.), taken from "E.W. Bullinger, 1916, *How To Enjoy The Bible, PART I, The Word of God as a Whole 4. As to its DISPENSATIONAL TRUTH and TEACHING. 4.3. The PRESENT not to be read into the PAST* (Pp. 144-145, with insertions from p. 60 & 251)".



“In Luke 3:23-38 we observe that the words “*the son*” are consistently italicized throughout the genealogy from Joseph back to Adam and God. The words do not occur in the Greek, but they are appropriately supplied as the expression “David which was of Jesse” normally implies that David was the son of Jesse. The addition of “*the son*” is an accurate aid to our understanding. The Aramaic texts of this passage include the word *bar*, meaning “son of,” in each place where the King James Version italicizes the words “*the son*.” The single exception is Luke 3:38 where we read in the King James Version, “Adam, which was *the son* of God.” Here the Aramaic does not use the word *bar*. Instead, it simply uses the words *adam dmen alaha* which literally translates as “Adam who was of [from] God”” (Wierwille, V. P., “*Jesus Christ our Promised Seed*,” Chapter 10, pp. 128 (Footnote # 9), 1982, *American Christian Press*, Ohio).

**5-h.** “And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years” (Gen 6:3).

1. The verb rendered “strive” is *dūn* (Heb.). It occurs only here. Most of the ancient versions give it the sense of *remaining* or *dwelling*. So the Septuagint, Syriac, Arabic and Latin Versions. This practically settles the meaning for us.
2. The word rendered “man” is *ahdahm* (Heb.), *Adam*. It occurs 37 times in these early chapters of Genesis, up to Chap. 6:3; and is rendered *Adam* 19 times and *man* 18 times. It occurs with the article 21 times; without the article 12 times; and also with the article and the strong demonstrative *eth* (Heb.) 4 times. *Eth* means *self, this same, this very, this thing*, and is emphatic.
3. In order that the reader may judge for himself, and form his own conclusion, we give below every occurrence of the word in these chapters, distinguishing each by the numbers 1, 2, 3.
4. Our own conclusion is that in Gen. 6:3, the word should be rendered *Adam*, because it has the article and is followed by the singular pronoun and verb. Where this is not the case, and it means *man* as such, then we have it without the article, or with the pronouns and verb and the plural: Gen 1:26: “Let us make *man*... and let *them* have dominion.”

In chap. 6:1, we have *Adam* in the singular with the article (though it is translated “men” both in AV and RV). It must be understood of *Adam and Eve*, as in chap. 5:2, where it says, “male and female created he them... and called *their* name *Adam*.” This points to an earlier date than is usually assigned to Gen. 6:1, 2. Verse 3 may probably be referred to a later date, but it must mean the man *Adam* in chap. 6:3, because it is followed by a singular pronoun and verb, “he is.” The word “also” is important and emphatic.

The Hebrew is *besagahm hū*, *because that also he*. This has no sense whatever unless it refers to the man Adam. If it refers to man, as man, then we may ask, Who are the others who are referred to by the word “also”? If men at large were meant, it would say, “for that they are flesh.” But it says “for that HE ALSO IS flesh.” It must therefore refer to the man Adam, for it is only thus that we can understand the word “also.”

“Because that he also is flesh.” That is to say Adam had become as bad as the rest of them. The verse would then read, “My spirit shall not remain with Adam for ever, because he also is flesh, yet he shall live 120 years longer.” God had already declared that Adam should die (2:17). He had driven Adam out of the garden, so that he should not eat of the tree of life and live for ever (3:22). And now, here, in 6:3, we have a third prophetic announcement as to Adam’s life and death: that he should live 120 years longer, and not for ever.

We thus have a date fixed as to the events of Gen. 6:1-3. All the days of Adam were 930 years. If we deduct 120 years, it gives the age of Adam in Gen. 6:3 as 810 years; and as verses 1, 2 must have an earlier date for the corruption to have advanced thus far, it would give the chronology of those verses as, say, about A.M. 600 or 700.

In 6:3 the word *man* has the definite article, and must mean *the* (man) *Adam*, and no one else; and the verse therefore finds its interpretation in him.

We now append the list of the occurrences.

No. 1 is *Adam* without the article.

No. 2 is the same with the article, and

No. 3 is the same with the article, and also with the demonstrative pronoun *eth*, which is explained above.

1. Gen 1:26	2. Gen 3: 8, 9, 12
3. Gen 1:27	1. Gen. 3:17
1. Gen. 2:5	2. Gen 3:20
3. Gen. 2:7 (1 <sup>st</sup> )	1. Gen. 3:21
2. Gen 2:7 (2 <sup>nd</sup> )	2. Gen. 3:22, 24
3. Gen 2:8, 15	2. Gen. 4: 1
2. Gen. 2:16, 18, 19 (twice), 20 (1 <sup>st</sup> )	1. Gen. 4:25
1. Gen 2:20 (2 <sup>nd</sup> )	1. Gen. 5:1 (twice), 2, 3, 4, 5
2 Gen. 2: 21, 22 (twice), 23, 25	2. Gen. 6:1, 2, 3

One popular interpretation is that the 120 years is the space of time between Gen. 6:3 and the flood. But there is not a shred of evidence for this; it is an hypothesis which is simply taken for granted. Moreover, it is contrary to fact: for Noah was 600 years old when the Flood came (7:6, 11), and 500 years old when he married. But when God made known the coming flood to Noah, his three sons were themselves married; so that instead of there being 120 years between, there could not have been anything like 100 years. If, however, Gen. 6:3 refers to the man Adam, the whole chronology is at once relieved of this difficulty. Another interpretation is that the duration of human life after this was to be only 120 years. But this also is contrary to fact (Bullinger, E. W., Questions and Answers, Question No. 285 “*Genesis 6:3*”, 1901. *Things To Come* 8(5):56).

**6-h.** This is thus far the most “strange” note of them all: “Spiritism is by no means a new thing, but is a repetition of that which has been before; the present phase of the evil, however, has not yet come to a head, although it is fast hastening thereto... The first detailed account of the outbreak is recorded for our learning in Genesis 6.1-8... every family, therefore, with the solitary exception of Noah’s, was thoroughly contaminated through the wickedness of the unlawful marriages referred to in v. 2... whereas the purpose of Satan in the first and second irruptions of the fallen angels was to thwart the purpose of God, concerning THE SEED which is CHRIST, the next attempt... is the bringing into the world “the mystery of iniquity,” Satan manifest in the flesh, the personal Antichrist, who will for a time pose as the Messiah, and whom the Jews will receive as such... The Antichrist... is to be born by the agency of Spirit Materialization... spiritist materialization is no fiction... Many Christians deny the possibility of materialization on the ground-they say-that materialization is creation and that God alone can create. It is perfectly true that God alone can create, i.e., “bring into being out of nothing,” but materialization is

the reducing of something which already exists to a state of matter of which our senses can take cognizance... angels actually appearing and being, therefore, regarded as men...-although fallen-... have still the power to materialize and de-materialize...

Indeed, through the grace of God, in the manifestation of His goodness and mercy to me in October, 1887, in Instantaneously Delivering me from demonic possession which had come about through my tampering with Spiritism, I was led by the Spirit of god to true repentance and to follow on to know the Lord... it may well be imagined, therefore, that I am deeply anxious not only to preach the gospel of the grace of God, but also to warn all against the diabolical evil of "*Spiritism-Spiritualism*" so-called-but which in dread reality is *demonism*, root and branch... I was easily beguiled into Spiritism by a "religious" aunt, in whom I had then great confidence, as being assuredly a good woman. She had lost a son, and upon my paying her a visit she amazed me by stating that she had attended a "séance" where she was able to communicate "with him"... after that, I have seen... materialization of spirit in the process, and de-materialization also... I have seen materialized spirits purporting to be dead friends but still "alive," and I have proved them to be merely LYING SPIRITS, and not the deceased person whom they pretended to be... The dead... are dead; so dead indeed, that the dead know not anything, as it is written: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun" (Ecc. 9.5-6)... Spiritism in its present phase could not exist a single day, if all believed the Word of God concerning them that "sleep"-neither could Romish purgatory-but as long as men prefer Satan's lie to God's truth, Spiritism will grow and develop until it covers the earth,as it did in Noah's days... prove from the Scriptures the fact that death is death, for only by this means can Spiritism be successfully combated" (Bacon, W. H., *Spiritism*, 1915, *Things to Come*, 21(4):41-42; 21(5):57-58 and 21(7):79).

"Now the secret system of the Mysteries gave vast facilities for imposing on the senses of the initiated by means of the various tricks and artifices of magic. Notwithstanding all the care and precautions of those who conducted these initiations, enough has transpired to give us a very clear insight into their real character. Everything was so contrived as to wind up the minds of the novices to the highest pitch of excitement, that, after having surrendered themselves implicitly to the priests, they might be prepared to receive anything. After the candidates for initiation had passed through the confessional, and sworn the required oaths, "strange and amazing objects," says Wilkinson (writer of the Encyclopedia, *Ancient Egyptians*, where he says: "Even among the initiated there was a difference. Some were admitted only to the "Lesser Mysteries"; the "Greater" were for a favoured few"), "presented themselves.

Sometimes the place they were in seemed to shake around them; sometimes it appeared bright and resplendent with light and radiant fire, and then again covered with black darkness, sometimes thunder and lightning, sometimes frightful noises and bellowings, sometimes terrible apparitions astonished the trembling spectators." Then, at last, the great god, the central object of their worship, Osiris, Tammuz, Nimrod or Adonis, was revealed to them in the way most fitted to soothe their feelings and engage their blind affections.

An account of such a manifestation is thus given by an ancient Pagan, cautiously indeed, but yet in such a way as shows the nature of the magic secret by which such an apparent miracle was accomplished: "In a manifestation which one must not reveal...there is seen on a wall of the temple a mass of light, which appears at first at a very great distance. It is transformed, while unfolding itself, into a visage evidently divine and supernatural, of an aspect severe, but with a touch of sweetness. Following the teachings of a mysterious religion, the Alexandrians honour it as Osiris or Adonis." From this statement, there can hardly be a doubt that the magical art here employed was none other than that now made use of in the

modern phantasmagoria. Such or similar means were used in the very earliest periods for presenting to the view of the living, in the secret Mysteries, those who were dead.

We have statements in ancient history referring to the very time of Semiramis, which imply that magic rites were practised for this very purpose [Moses of Chorene in his *Armenian History*, referring to the answer made by Semiramis to the friends of Araeus, who had been slain in battle: "I have given commands, says Semiramis, to my gods to lick the wounds of Araeus, and to raise him from the dead. The gods, says she, *have* licked Araeus, and recalled him to life"... Now, unless the sham miracle of raising the dead by magical arts had already been known to be practised in the days of Semiramis, it is not likely that she would have given such an answer to those whom she wished to propitiate; for, on the one hand, how could she ever have thought of such an answer, and on the other, how could she expect that it would have the intended effect, if there was no current belief in the practice of necromancy? We find that in Egypt, about the same age, such magic arts must have been practised, if Manetho is to be believed. "Manetho says," according to Josephus, "that he [the elder Horus, evidently spoken of as a human and mortal king] was admitted to *the sight of the gods*, and that Amenophis desired the same privilege." This pretended admission to *the right of the gods* evidently implied the use of the magic art referred to in the text...

This casts light upon the language of the 106<sup>th</sup> Psalm, where the Lord, upbraiding Israel for their apostasy, says: "They joined themselves to Baalpeor, and ate the sacrifices of the *dead*"; and as the magic lantern, or something akin to it, was manifestly used in later times for such an end, it is reasonable to conclude that the same means, or similar, were employed in the most ancient times, when the same *effects* were produced. Now, in the hands of crafty, designing men, this was a powerful means of imposing upon those who were willing to be imposed upon..." (Alexander Hislop, "The Two Babylons or The Papal Worship Proved to be the Worship of Nimrod and His Wife, 1858, Chapter II, Objects of Worship; Section II, The Mother and Child, and the Original of the Child; *Sub-Section V, The Deification of the Child*", *Online Edition*).

In the same category we can locate the UFO phenomenon, the next quotations for your consideration have been taken from the book written by Eastman and Missler "*Alien Encounters*", which resume the "superphysics of UFOs" as *things* that: "materialize and dematerialize, change shape, travel at 20,000 mph or greater, right angle turns at 15,000 mph, no sonic booms, sudden starts and stops, UFOs have been seen to merge and breakup into more than one object", "only spiritual discernment alone will detect the deception", then they quote: "The folklore of every culture... had a rich reservoir of stories about humanoid beings that flew in the sky, [and] used devices that seemed in advance of the technology of the time" (Vallee, J. *Passport to Magonia*, 1993, p. vii); "Why is it, I wondered, that the 'occupants' of UFOs behave so much like the denizens of fairy tales and the elves of ancient folklore? Why is the picture we can form of their world so much closer to the medieval concept of Magonia, the magical land above the clouds, than to a description of an extraterrestrial planetary environment? And why are UFOs becoming a new religious form" (Vallee, J., *Messenger of Deception*, p. 8); "I am also tempted to accept as a working hypothesis that in times remote, contact occurred between human consciousness and another consciousness, variously described as demonic, angelic, or simply alien... Consider what these sightings have in common. In each case the so-called "spacecraft" did not disappear by moving away, even at high speed. It simply vanished on the spot, or it slowly faded away like the Cheshire cat, sometimes leaving behind a whitish cloud, sometimes also producing the sound of an explosion. In other cases UFOs have been reported to enter the ground. I hardly need to point out that this behavior is contrary to what physical objects do and quite impossible to duplicate with our current spacecraft technology... If they are no spacecraft what else could UFOs be? What research framework can account for the physical effects, for the impact on society, for the appearance of the occupants and for the

seemingly absurd, dream like elements of their behavior, how can we explain that the phenomenon makes itself obvious to rural populations but avoids overt contact, choosing instead to deliver its message in bizarre abductions, in highly strange incidents? The theory that suggests itself, as we analyze and reanalyze the forces at play, goes beyond the notion that these are simply technological vehicles produced by an advanced race... Instead I believe that the UFO phenomenon represents evidence for other dimensions beyond space-time; the UFOs may not come from ordinary space but from a multiverse which is all around us, and of which we have stubbornly refused to consider the disturbing reality in spite of the evidence available to us for centuries. Such a theory is required in order to explain both the modern cases and the chronicles of Magonia – the abductions and the psychic component. I believe that there is a system around us that transcends time and it transcends space. Other researchers have reached the same conclusion” (Vallee, J., *Dimensions*, 1988, pp. 32, 231-232, 252-253); “I have the impression that abductees as a group are usually open and intuitive individuals less tolerant than usual of societal authoritarianism, and more flexible in accepting diversity and the unusual experiences of other people. Some of my cases report a variety of psychic experiences, which has been noted by other researchers... My own impression is that we may be witnessing something far more complex, namely an awkward joining of two species, engineered by a intelligence we are unable to fathom... I base this view on the evidence presented by the abductees themselves” (Mack, J., *Abduction*, 1995, p. 5); “The UFOs do not seem to exist as tangible, manufactured objects. They do not conform to the accepted natural laws of our environment... the UFO manifestations seem to be, by and large, merely minor variations of the age-old demonological phenomenon” (Keel, J. *Operation Trojan Horse*, 1996, p. 266); “there seems to be no evidence yet that any of these craft or beings originate from Outer Space. The whole phenomenon involves a mass of features that conflict with modern science, and many researchers now believe that more than one type of being may be involved... some of them of an interdimensional nature, and consequently possibly from some unknown aspect of our own World” (Creighton, G., 1996, *FSR Official Position Statement*).

“Part of the explication is that the ectoplasm used for this purpose will extend from the medium’s own body [the “*direct voice medium*”] to the trumpet [trumpet shaped microphone] and will form an ectoplasmic rod. The trumpet will then rise from the floor and float around the room. Eventually the voice of the spirit will be heard speaking through the trumpet. The ectoplasm will become solid around the vocal chord of the spirit who is trying to communicate in this way, thus enabling it to speak...” (Chap. 11, “*Physical Phenomena*”, reference below),

“The spirit guide takes control of the medium... this places the medium in great danger... sitters start the ball rolling by singing lively songs to arouse vibrations, while dimly visible in the darkness will be seen the semi-luminous ectoplasm emanating from the medium. As this pours out into the center of the room it gradually builds up into a definite form. At first it appears as a column of mist, but slowly the features begin to clarify themselves. The gradual process of building holds the sitters spellbound, as they see the body forming, first the feet, then legs, body, arms and face. The complete form of the spirit will then walk around (being very careful not to walk on the feet of the sitters and to step over anything that may be in its way) until it finds the person with whom it wishes to hold a conversation... I once had water thrown over me by a “jolly” spirit for not singing – materialized spirit water, presumably, since there was no other water in the room to my knowledge. I can also recall shaking hands with a [materialized] spirit and it would be beyond words to describe the peculiar sensation caused at the realization that one is actually holding the hand of what is supposed to be [one is deceived by believing that] the spirit of one raised from the dead! The coldness of the touch, the hardness of the grip, and the feel of the “bones” and “knuckles” sends a chill throughout one’s body... there is a feeling of awe at the fact that a spirit has actually been handled.

On another occasion I was permitted to cut a lock of hair from a spirit and to pat a spirit “dog” and to stroke a spirit “cat”. Spirit animals are produced together with birds and other creatures in these séances as well as spirit people. This draws animal lovers naturally, especially those who have been particularly attached to pets that have gone the way of all flesh (entrance to these séances is limited exclusively to those who can be trusted not to cause untoward disturbances, although some do manage to enter under false credentials). What is supposed to have once been a living human being now has to depend on another human frame to provide ectoplasm to enable it to materialize!

*We hear from our missionaries of idol worshippers, how figures are created from stone and wood and the heathen worshippers call on the spirits to come in and dwell in them. They tell us that these people worship the idols because they realize that an evil spirit has actually come to dwell in their handmade gods. Missionaries state that the evil power is definitely there, that it is not mere superstition but demons really do dwell in these idols of stone and wood... ordinary [spirit] control and trance is more common than materialization because they can have a body to dwell in, thus giving relief... spirits encourage... to sit in Developing Circles to prepare people for trance conditions so that demons may enter in to gain this relief even if for only a short time. It also explains why there are not many of these physical mediums and why it [“normally”] takes so long to develop such phenomena as this. I know of a medium who was so desirous of being a physical one that he sat with a trumpet every night for thirteen years before he managed to produce even a little tapping in the trumpet. Then it was another nine years before he was able to successfully produce the voice. The best part of his life-time, twenty-two years, waiting for demons!*

Demons who impersonate the dead in séances try to prove the first recorded lie of the Devil by teaching that “there is no death” and that it is only a delusion. Satan gives himself away by going too far and becoming unable to retract. Once he starts he has to carry on with his blasphemy deluding people to believe his old lie, “Ye shall not surely die,” and thereby showing them a way into a realm of [a deceiving] knowledge that has been forbidden by God. By assuring them that there is no death, he also keeps their minds from thinking of the “second” death, which should be of even greater consideration to their eternal destiny. The practice of Spiritualism, as is called in the Western world, going under various names of witchcraft, demon worship and priestly superstition in the East, is bringing millions of blinded believers into darkness and ensuring their eternal damnation... Again we need to ask ourselves if we are fulfilling the commission which the Lord has given to us. He instructed His disciples not only to preach that the kingdom of heaven is at hand but also to raise the dead. He is as ready to honor His Word as ever He was, and our faith likewise if we are obedient to His commands. The signs following would indeed follow...” (Chap. 12, “*Materialization*”, reference below)

God is saying today... “Ye shall not touch this tree (Spiritualism), ye may not eat of it, lest ye die.” Satan says, “In the day ye eat of it your eyes will be opened to a new and wider revelation – ye shall surely *not* die”... Spiritualism can be nothing but communion with demons – against Scripture – and we must remember that God passed the death sentence on all mediums that had familiar spirits and also upon people consulting with them. It is sternly forbidden by God as defiling. It certainly is no new thing, but a backward movement to the worst form of heathenism and not an advance as so many Spiritualists claim. Sir A. C. Doyle [guided by seducing spirits] says, “No common sense man can see any justice in vicarious sacrifice... too much attention has been given to the death of Christ” [who says this is the same author of the histories of the detective “Sherlock Holmes”]... Spiritualism is one of the most fiendish of Satan’s methods of instilling lying deceptions into the minds of people. Having tested the spirits and the clais they make through their mediums, we most certainly find them contrary to the Word of God, which tells us most explicitly that “in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils” (1 Tim. 4:1). “If they speak not according to this Word,

it is because there is no light in them” (Isa 8:20)” (Chap. 12, “*Trying the Spirits*”) (Raphael Gasson, *The Challenging Counterfeit, The real power behind Spiritualism As seen from the inside* By a former medium, 1979 (first printing 1966), *Logos International*, Plainfield, New Jersey, 160 p.).

“To understand... one must know that anything that has been manifested and is known in the senses world is accessible to Satan’s knowledge. All the facts listed in 1 Samuel were well known to Satan. [For Saul,] the séance with the woman of Endor is only the climax of the deceiving power of Satan working *through* a woman who was *possessed* and *controlled* by a specific kind of evil spirit called “familiar” (1 Sam. 28:3, 7) because they are well aware of and acquainted with all that has happened in a person’s earthly life in the senses world.”

“The one fact to keep uppermost in our minds is that Satan *always* produces a counterfeit, never a genuine. A counterfeit always resembles the genuine so perfectly that only a qualified person in that certain field can distinguish between them. Therefore, Satan’s deceit can often be so effective.”

“Satan can imitate and counterfeit anything so long as he is familiar with the original. Satan has access to the knowledge of everything that a man does while on earth. Satan knew all about Samuel: what he looked like, how he dressed, what his voice sounded like, what he had said and done, and so on. Thus Satan used the woman [“the séance medium”] of Endor who had a familiar spirit (1 Sam. 28:3, 7), a spirit obedient to the woman’s own beck and call, to counterfeit Samuel by materialization and impersonation. Not one fact in 1 Samuel 28 brings out any evidence which Satan could not know about Saul’s person and circumstance for all these things had been told before except for Saul’s death, and death is of Satan anyway.”

“...The dead stay dead until the return or the resurrections... Satan simply is impersonating the departed dead by familiar spirits who dwell in people’s minds, operating and controlling the individual they possess even to the end of using their vocal organs, and changing the possessed-one’s physical appearance. By these imitative means Satan tries to deceive the very elect of God. Since the dead remain dead until the return [of Jesus Christ], Satan’s impersonations are all frauds, the work of familiar spirits (1 Sam. 28:3, 7)... the dead are dead and stay dead until the return [of Jesus]... anyone who... supposedly reproduces them [the dead] in any way is absolutely a fraud. Such acts are perpetrated by Satan himself in order to deceive and to cause people to worship and obey him.”

“Satan... worked through people to destroy Saul and cause him to sin. Saul was now Satan’s man and Satan could carry on his evil intentions without God’s intervention. It is only when we will to belong to God that Satan cannot be certain of the outcome, for the Lord watches over His own.” “[In 1 Sam. 35 Samuel] breaks off relations with Saul [read 1 Sam. 15, noting especially verses 23-24, 35, 3, 9, 13-14, 20-22, 26, 29].” “Thus, without a relationship with God or Samuel, King Saul is beside himself (1 Sam 16:14).” “Samuel anointed David as king and then soon Samuel died.” “Saul had lost all communications with the True God [1 Sam. 28:3-6]. Although Saul tried, his efforts could not restore the lost connection. So in desperation, after having put away all those with familiar spirits (1 Sam. 28:3, 7), Saul demands to have personal audience with such a person (1 Sam. 28:7).”

“Having lost his connection with God through disobedience to God’s Word, Saul grasps for suggestions from Satan. Satan put ideas into Saul’s mind because he knew that he could influence Saul through a familiar spirit (1 Sam. 28:3, 7), and thus, not only cause Saul’s death, but the death of Saul’s sons, the destruction of the army of Israel, and misfortune to the entire nation (1 Sam. 28:8-20).”

[Wierwille, V. P., Chapter Ten, “The *Prophetess* of Endor” (1 Samuel 28:7-25), pp. 89-96, Are the dead alive now?, *American Christian Press (The Devin-Adair Co., 1971)*]



*“These angels now stand out as a warning,  
undergoing, as they are,  
the punishment of aeonian fire.”*

**Jude 7b, A. D. 66.**  
*Twentieth Century New Testament.*  
*Fleming H. Revell Company, 1904.*

## Chapter 9

### The Angels that left their own habitation as described by Jude.

Jude 1:6-8: “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.”

We have here the next three groups:

- 1- the angels which kept not their first estate,
- 2- but left their own habitation,
- 3- he hath reserved in everlasting chains under darkness,
- 4- unto the judgment of the great day.

- 1- Even as Sodom and Gomorrha, and the cities about them in like manner,
- 2- giving themselves over to fornication,
- 3- and going after strange flesh,
- 4- are set forth for an example, suffering the vengeance of eternal fire.

- 1- Likewise also these *filthy* dreamers,
- 2- defile the flesh,
- 3- despise dominion,
- 2- and speak evil of dignities.

Alford translates “which kept not their first estate” as ‘those which kept not their own dignity’. Weymouth reads: ‘Those who did not keep the position originally assigned to them’, and Moffatt renders the passage ‘the angels who abandoned their own domain’.

The word rendered “left” is peculiar. It is not merely the usual Greek word *leipō*, “to leave” but it is *apoleipo* and means “to desert”, “to forsake”, “to leave behind” (Compare 2 Tim. 4:13,20).

The line that goes through these three examples connecting them and linking them together is delineated by the expressions even “as (*hos*)” and “in like manner to those” (*homoion tropon toutois*) in verse 7 and “Likewise also” (*homoios mentoi kai*) in verse 8, which are clearly present in the Greek text. The verse 5 is independent in the immediate context to these three examples in the Greek text (verses 6,7,8) as there is no presence of the connective “and” (*kai*) at the beginning of verse 6 as we have it in English, but the sin of Israel described in verse 5 is related with the calf of God and the lascivious dances while naked that they did in front of the idol, while Moses was on the mountain receiving the commandments given

by God to Israel (as explained by Stephen in Acts 7:38-43, and by Paul in 1Cor 10:5-10, 14), so, verse 5 is related in the global context that starts since verse 4 and goes through the verse 10 and beyond.

Regarding the word “habitation” in verse 6, that is the Greek word *Oiketerion*, In the expression that affirms that the angels “left their own *Oiketerion*”, the angels were “disrobed” of their own *Oiketerion*. The only other verse in which it is used is in “we groan, earnestly desiring to be clothed upon with our house (*Oiketerion*) which is from heaven” (2Cor 5:2), the believer is going to be “clothed” with a new *Oiketerion*. In both verses it refers to the spiritual body. So they can be rendered “the angels left their own *spiritual body*” and we “earnestly desire to be clothed upon with our *spiritual body* which is from heaven”. Because they left their spiritual body those angels “kept not their first estate”, and that was so serious against God’s will that God hath reserved them in “everlasting chains under darkness” “unto the judgment of the great day”.

Bullinger explains in 1905 “we are told that “they kept not their first estate, but left (is *apoleipo*, to leave completely, or, to leave behind, as in 2Tim. 4:13, 20, where Paul uses it of “the cloak” and the “parchments” which he left behind at Troas, and of Trophimus whom he left behind at Miletum. Also occ. In Heb. 4:6, 9; 10:26) their own habitation (*oiketerion*, used only here and 2 Cor. 5.2 of a *spirit-body*),” “in 2Cor. 5:2 it is called our “house” (*i.e.* body) with which we earnestly long to be “clothed upon”; referring to the “change” which shall take place in resurrection. This is the spiritual resurrection body of 1Cor. 15:44,” and also that, “Whatever it was it made their sin possible; which, otherwise, with our present knowledge, seems to us impossible (in Luke 8.29 a *pneuma* could tear and rend a man). That it was thus possible for them to sin as recorded in Gen. 6.1-4 is clearly implied in Jude 7.”

In our first study related to the “strange groups of people” we saw that Sodom and Gomorrah and other cities about them, sided-up together with the *Rephaim*. Men of the city of Sodom requested Lot to have sexual relations with the two angels which arrived to Lot’s home (Gen 19:1-38). This is an example of Sodom “going after strange flesh”.

The word “strange”, in “strange flesh” is the word “*heteros*”, the same word that is used in 1 Cor. 15:40 to explain that “*there are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one (*heteros*), and the *glory* of the terrestrial *is* another (*heteros*).” “*Heteros*” is used when elements of different categories are compared, while when elements of the same categories are compared, the Greek word used is “*allos*”, as in 1 Cor. 15:39 “*there is* one (*allos*) *kind of* flesh of men, another (*allos*) flesh of beasts, another (*allos*) of fishes, and another (*allos*) of birds.” All of them use *allos* because are in the same category of the fleshly physical or material body. *Allos* is also used when the celestial bodies are compared amongst themselves: 1 Cor. 15:41 “*there is* one (*allos*) glory of the sun, and another (*allos*) glory of the moon, and another (*allos*) glory of the stars: for *one* star differeth from *another* star in glory.” Here all the celestial bodies correspond again to the same category, so in these contexts the word “*heteros*” is only used when the bodies correspond to different categories ( 1-i ).

Another piece of evidence confirming the connection of the three groups under comparison (angels, men of Sodom and Gomorrah and evil religious leaders) are the words “in like manner”. In the Greek text those are in masculine linking that expression with the angels and not with the cities surrounding Sodom and Gomorrah, as “in like manner to those (*toutois*)” angels, whereas Sodom and Gomorrah and the cities surrounding them (*autas*) are in feminine.

Applying what we have learned through scripture reference, of the angels that left their own *oiketerion* and to the male citizens of Sodom and Gomorrah we find that all of them went “after a flesh, *heteros*”. This “flesh is of a different category, other than their own” ( 2-i ).

Another point that must be made is that Sodom and Gomorrah and the cities around them were burned and that was the end of their punishment. However, the punishment for spiritual beings as those angels that left their *oiketerion* is going to be “*the punishment of aeonian* (a prolonged and an indefinitely longer time on) *fire*.” Which will be a prolonging fire.

Regarding the “defilers of the flesh”, the context starts in verse 4 where it says “there are *certain men* crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ”, these men also “despise dominion”, “and speak evil of dignities”. In Greek it is “*doxas de blasphemousin*”, or to “make blasphemy of the glories”, who are the angels, as the context continues in verse 9 with the dispute of Michael the archangel, when he was contending with the devil about the body of Moses. Verse 10 reverts back to the evil people described in the verses 4 and 8.

The context of verse 4 to verse 10 is lasciviousness. Sodom and Gomorrah had it (in verse 7) and also the evil people, which is emphasized in verse 8. Verse 4 specifically states it, and verses 5-6 imply it. Notice the involvement of the angels by comparison. Notice verses 8 and 9, such will be the involvement of them or their implication in verse 7, regarding the fall of Sodom and Gomorrah. The fallen angels were also indirectly involved in verse 5 as the people of Israel worshipped the calf of gold and performed lascivious dances while naked, as the worship of the pagan gods is received gladly by demons and by the angels in rebellion against God (1Cor 10:20-21, where the Greek word used the four times is demons (*daimonion*) and not “devils”, as wrongly was translated in the KJV).

#### NOTE ON CHAPTER 9:

**1-i.** “The Authorized Version is closer to the Greek text when it speaks of the Sodomites as “giving themselves over to fornication and going after strange flesh (Gk. *sarkos heteras*).” The men of Sodom did this in desiring sexual relations with the angels who had come to visit Abraham and Lot (Genesis 18-19). The implication would be that in doing so they recapitulated the sin of the angels of Genesis 6, who “in a similar way” had desired relationships with women. Paul’s discussion of the nature of our resurrection bodies in 1 Corinthians has bearing on this interpretation, for he used the word *heteros*, meaning something that is entirely different, in comparing the glory of “heavenly bodies” and the glory of “earthly bodies” (1 Cor. 15:40). One verse earlier he spoke of the differences between the flesh of men, animals, and birds. But there he used the word *allos*, meaning different but nevertheless of the same kind.

The objection to this supposed union of angel flesh and human flesh is that the angels are supposed to be sexless, since Jesus said, “*At the resurrection people will never marry nor be given in marriage; they will be like the angels in heaven*” (Matt. 22:30). But this is not the equivalent of saying that the angels are sexless or that they could not have had sexual relations with women if they had chosen to do so. In heaven human beings will not marry, but will nevertheless retain their identity, which includes their being either male or female. In the same way, the angels could also have sexual identities. It is significant perhaps, that when the angels are referred to in Scripture, it is always with the masculine pronoun “*he*”, and they are always described as men.

So, as Henry M. Morris says, “*When Jesus said that the angels in heaven do not marry, this does not necessarily mean that those who have been cast out of heaven were incapable of doing so*” (Morris H. M., *The Genesis Record*, 1976, Grand Rapids: *Baker Books*, p. 166).

Satan was in the garden when the promise of a deliverer was given. He heard God say, “*I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel*” (Gen. 3:15). Like Eve, he too must have thought that Cain, the woman’s offspring, was the deliverer, and must therefore have plotted to turn him into a murderer. He succeeded! He corrupted Cain by getting him to murder Abel, thereby eliminating one of Eve’s children and rendering the other unfit to be the Savior. Yet Satan failed! For, as he was soon to learn, God simply continued on his unruffled way to develop the godly line through which the deliverer would eventually be born. What was Satan to do now? At this point he conceived the plan of corrupting the entire race by the intermarriage of demons and human beings. The Savior could not be born of a demon-possessed mother. So if Satan could succeed in infecting the entire race, the deliverer could not come. In narrating this incident, Genesis 6 is saying, in effect, “*Meanwhile, back at the ranch the villain is still hatching his plots.*” Satan is still doing it today. Because he is a being who learns by experience, he is a much wiser and more dangerous devil today than he was in the time before the flood. A person who knows this and who knows that we struggle “not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph. 6:12), will fear Satan and draw near to Jesus, who has defeated him” (Boice, J. M., *Genesis, an Expository Commentary*, Vol. 1 Creation and fall, Genesis 1 – 11, 1998, *Baker Books*).

**2-i.** Kenneth Wuest writes of verse 7: “This verse begins with *hos*, an adverb of comparison having meanings of “in the same manner as, after the fashion of, as, just as.” Here it introduces a comparison showing a likeness between the angels of verse 6 and the cities of Sodom and Gomorrha of this verse. But the likeness between them lies deeper than the fact that both were guilty of committing sin. It extends to the fact that both were guilty of the same identical sin. The punctuation of the A.V. (KJV) is misleading, as an examination of Greek text discloses. The A.V. punctuation gives the reader the impression that Sodom and Gomorrha committed fornication and that the cities about them committed fornication in like manner to the two cities named... The words “in like manner” are related to the verbal forms, “giving themselves over to fornication” and “going after strange flesh.” In addition to all this, the Greek text has *toutois*, “to these.” Thus, the translation should read, “just as Sodom and Gomorrha and the cities about them, in like manner to these, having given themselves over to fornication and having gone after strange flesh.” The sense of the entire passage (vv.6, 7) is that the cities of “Sodom and Gomorrha and the cities about them, in like manner to these (the angels), have given themselves over to fornication and have gone after strange flesh.” That means that the sin of the fallen angels was fornication (*Word Studies in the Greek New Testament*, vol. II, pp. 241-242).

“Jude 6 shows that some angels “left (Gk. rendering can also be translated as ‘*disorbed*’) their *oiketerion*” -- disorbed their heavenly-clothed bodies, and took on fleshly bodies so they could rape human women-- And the addition of the Greek word “*idion*” (“*their own*”) means that they left their own private, personal, unique possession. Not only did these angels “*disorb*” themselves, they disorbed themselves “*once-and-for-all*”. The Greek verb used was “*apoleipo*”, which is in the aorist tense, thus indicating a “*once-for-all*” act. By taking the action they did, these angels made a final and irretrievable decision. They crossed the Rubicon. Their action, says Kenneth Wuest, “*was apostasy with a vengeance.*” So even IF angels in their natural state are incapable of having sex, it wouldn’t matter because these angels had physically shape-shifted Their action, says Kenneth Wuest, “*was apostasy with a vengeance*” (Patrick Casanova, *Paraclete Forum Online* posting on November 22, 2001, *Re: The sons of God and the daughters of men*).

*“For God did not spare angels when they had sinned,  
but hurling them down to Tartarus  
consigned them to caves of darkness,  
keeping them in readiness for judgement.”*

**2 Peter 2:4, A. D. 66.**  
*New Testament In Modern Speech.*  
*Richard F. Weymouth, 3<sup>rd</sup> Edition, 1912.*

## Chapter 10

### The Angels that sinned as described in 2 Peter:

Another Scripture that is related to our previous study can be found in:

“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 Pet. 2:4-9).

This is not just a “colorful terminology”; it is the truth of things that happened in the past to illustrate things that are going to still happening in the future. The breakdown of such verses reads as follows:

- 1- God spared not the angels that sinned,
- 2- but cast *them* down to hell,
- 3- and delivered *them* into chains of darkness,
- 4- to be reserved unto judgment.

- 1- And spared not the old world,
- 2- but saved Noah the eighth *person*,
- 3- a preacher of righteousness,
- 4- bringing in the flood upon the world of the ungodly.

- 1- And turning the cities of Sodom and Gomorrha into ashes,
- 2- condemned *them* with an overthrow (Greek text adds “*tefrosas*”, “having covered *them* with ashes”),
- 3- making *them* an ensample unto those that after should live ungodly,
- 4- And delivered just Lot, vexed with the filthy conversation of the wicked.

We can easily see that we have three groups.

The context of these verses start in 2 Peter 2:1-2 and states that “there shall be false teachers among you”, “and many shall follow their pernicious ways”. The Greek word translated as “*pernicious ways*” is the same word in Jude 4 translated “*lasciviousness*” (*aselgeian*). This ties in with verses 4-6. Verse 4 starts with the Greek words “for if” (*ei gar*) and verses 5 and 6 start with “and” (*kai*), as we saw with Jude. The context continues through verse 10 and beyond, where we see the fullness of their lasciviousness. The difference between Jude and 2 Peter related statements is that in 2 Peter the contrast is set by emphasizing how God delivered Noah and Lot,

“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 2:9)

The common link of these “angels that sinned (*hamartesan ton*)” in 2 Peter are identical to “the angels which kept not their first estate” in Jude this is established by the Greek words “darkness” (*dzofon*), “judgment” (*krisin*), “angels” (*angelon*), and “reserved” (*tereo*), which are the same in both quotations.

There are other words used to shed light amongst both quotations: in 2 Peter the words: “*cast down to hell*” correspond to the Greek word “*tartaros*”.

We should note that the angels that corrupted the earth before the flood are in *tartarus* (translated as “gloomy dungeons” in the NIV, “the Greek underworld”), which denotes their bounds or limits. The word “chains” is the Greek word “*siros*”, and can better be translated as “caverns” or “pits”. In Jude “*everlasting chains*” are the Greek words “*desmos aidios*”. “*Desmos*” is the chain, and is translated “imprisonment” or as in “prison” or “prisons” (Acts 20:23, 23:29, 26:31, Phil. 1:7,13,14,16, Col. 4:18, 2 Tim. 2:9, Philem. 10,13, Heb. 11:36). “*Aidios*” always denotes long periods of time (from “*aei*”, always). Jude adds that the judgment of those angels is the judgment of that “great day”. The Bible tells the born again believers,

“know ye not that we shall judge angels? how much more things that pertain to this life?” (1Cor 6:3).

The Bible indicates that these are the angels that we will judge in the end, because they attempted to alter the human nature, it is, the human genetics.

The parallels between 2 Peter 2.4-9 and Jude 6,7 regarding the same angels that sinned can be seen in **1-i**.

Within these verses, two damned cities (Sodom and Gomorrah) are described in the midst of two persons that were saved by God (Noah and Lot).

A related scripture is,

“For this cause ought the woman to have power on *her* head because of the angels” (1Cor. 11:10).

The orientalism is the custom of the women to wear a veil on religious ceremonies as a symbol of women respectful, both to God, and to their husbands, and that included, not only the veil itself, but to be quiet in the congregation, not proffering venomous words, but in control of their tongues. Not provocative or seducing. In those days in which Paul wrote, they clearly understood the message. To shed light on that passage, other related scriptures are:

“And the tongue is a fire... that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (Jas 3:6).

“Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge” (Heb 13:4).

“Pure religion and undefiled before God... is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world” (Jas 1:27).

It means, not succumbing to the sexual temptations beyond the limits that God has set. Pember points out, among the great causes of the antediluvian apostasy: An undue prominence of the female sex, a disregard of the primal law of marriage, and the appearance upon earth of beings from the Principality of the Air, and their unlawful intercourse with the human race (Pember, G. H., *The days of Noah*).

“...filthy dreamers defile the flesh, despise dominion, and speak evil of dignities [i.e., spiritual beings]... ” (Jude 1:8).

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not...” (2Pet 2:10-12a).

The NET Bible explains, “...representing the inward attitude the woman is to possess (deference to male leadership in the church)... seems to reflect an awareness that angels are witnesses to church life” (cf. 1Tim. 5:21, Heb 1:14, Eph 3:10, 1Pet 1:12, Eccl. 5:6) “and would be particularly sensitive to resistance against God’s created order.” Abbot’s Illustrated NT, says: “This passage is generally considered as unexplained. The researches of interpreters throw no light upon it whatever” and Barnes’ NT Notes: “I regard it as one of the very few passages in the Bible whose meaning as yet is wholly inexplicable”, but then he provides all possible explanations, including quotations of the customs of the Persian Women.

**NOTE ON CHAPTER 10:**

**1-J.** 2 Peter 2.4-9 illustrated by a comparison with Jude 6,7:

2 Peter 2.4-9	Jude 6,7
Angels (in the days of Noah) Sinned.	Angels (before Sodom) Kept not their first estate, but left their own habitation
Cast down to Tartarus.	
Delivered unto chains of darkness	Reserved in everlasting chains under darkness.
Reserved unto judgment.	Unto the judgment of the great day.
Spared not the old world.	
Noah and seven others saved.	
Sodom and Gomorrha destroyed.	Sodom and Gomorrha not spared

Lot delivered.	
The godly delivered now.	

[Bullinger, E. W. "The Spirits in Prison" (1 Pet. 3.17 – 4.6), p. 141-163. Reprinted in: "Selected Writings", 1960, Lamp Press, London]

The Lord in Matt. 29:37-39, Luke 17:26,27, refers to these days, and connects them with "the days of Lot," which were similar in character.

Compare its surrounding context:

ST. PETER 2 Epistle, chap. 2.	ST. JUDE
There shall be false teachers among you who privily shall bring in damnable heresies. v. 1.	There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, v.4.
See verses 10, 14, 18.	turning the grace of our God into lasciviousness. v. 4.
denying the Lord that bought them. v. 1.	and denying the only Lord God and our Lord Jesus Christ. v. 4.
	I will therefore put you I in remembrance, though ye once knew this, How that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. v. 5.
Chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. v. 10.	Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. v. 8.
Whereas, angels are greater in power, and might, bring not railing accusation against them before the Lord. v. 11.	Yet Michael the arch. angel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, " The Lord rebuke thee." v.9.
But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption. v.12.	But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. v. 10.
Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness. v. 15.	Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. v. 11.
Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you. v. 13.	These are spots in your feasts of charity when they feast with you. v. 12.

[S. R. Maitland, Eruvin or, Miscellaneous Essays, 2<sup>nd</sup> Ed, 1850, Francis & John Rivington, London; scanned, edited and freely made available *Online* by Arthur McBryan]



*“He also went to proclaim his victory  
to the spirits kept in prison.”*

**1 Peter 3:19, A.D. 60.**  
***God's Word to the Nations, 1995.***

## Chapter 11

### The Spirits in Prison as described in 1 Peter:

“For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing. 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. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels (*angelon*) and authorities (*exousion*) and powers (*dunameon*) being made subject unto him” (1 Pet. 3:17-22, to see its structure: **11-a** ).

The context gives us the example of Christ who suffered for well doing, “the just for the unjust”, “being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits (*pneumas*) in (*en*) prison (*phulake*); Which sometime were disobedient (*apeites*), when once the longsuffering of God waited in the days of Noah, while the ark was a preparing,” and after that it says that “angels and authorities and powers” are being made subject unto Christ.

Bullinger explains: “The word rendered “preached” is not the usual word *euangelizo*, but the emphatic word *kerusso*; which means “to proclaim as a herald” (not *euangelizo*, “to preach the Gospel”) Even so, Christ *heralded* His victory over death, and the proclamation of this reached to the utmost bounds of creation,” and also “These angels “once were disobedient;” and this disobedience here, is set in contrast with the obedience of those “angels” spoken of in verse 22 as being “subject” and therefore obedient unto Christ.”

The word prison (*phulake*, **11-b** ) means “watch-post” or “station”, “a place in which individuals are kept under surveillance by a guard, or guards.” This word is also used in Rev. 18:2 referring to the future destiny of Babylon after its fall,

“Babylon the great... is become the habitation of devils, and the hold (*phulake*) of every foul spirit, and a cage (*phulake*) of every unclean and hateful bird”

*Phulake* is also called the place in which Satan is going to be held 1000 years, that will be Satan’s prison (“and when the thousand years are expired, Satan shall be loosed out of his prison (*phulake*),” Rev 20:7).

How Satan will be “bound a thousand years”? as Rev. 20:2 says. This will be done by an angel that will “come down from heaven, having the key of the bottomless pit and a great chain in his hand” (Rev. 20:1), which will “laid hold” on Satan, and will,

“cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”

Peter explains the difference between the “angels that sinned” and “the spirits in prison,” by using different words to define them, for example *angels* vs. *spirits*, *sinned* vs. *disobedient*, and *chains of darkness* vs. *prison*. Each event is described in the Bible as taking place at a different time, the first one starting before the construction of the ark by Noah and the second one while the ark was being built,

“when once the longsuffering of God waited in the days of Noah, while the ark was a preparing” (1 Pe. 3:20).

Angels are “spirits”, and are so called in Heb. 1:7, 14,

“And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire,”  
“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

The use of different words related to them, as Peter does in each of his Epistles clearly defines two different groups of Angels acting against the will of God.

Bullinger further adds, “Men are never spoken of in Scripture as *spirits*.” A born again man *has* a spirit, but he is not “a spirit”, for a spirit hath not flesh and bones”. In this life man has “flesh and blood”, a “natural” (or psychical) body. At death the spirit “returns to God Who gave it” (Ps. 31:5. Eccles. 12:7. Luke 23:46. Acts 7:59). In resurrection “God giveth it a body as it hath pleased Him” (1Cor. 15:38). This is no longer a “natural” (or psychical) body, but a “spiritual body” (1Cor. 15:44).”

Some people have associated with the spirits in prison, 1 Pet. 4:6,

“Now it was for this very purpose that the gospel was preached to those who are now dead, so that though they were judged in the flesh by human standards they may live spiritually by God’s standards.”

The NET Bible says: “In context the phrase “*those who are now dead*” refers to those now dead who had accepted the gospel while they were still living and had suffered persecution for their faith. Though they “suffered judgment” in this earthly life (i.e., they died, in the midst of physical abuse from the ungodly), they will enjoy life from God in the spiritual, heavenly realm because of the gospel. It clearly does not assume a second chance for conversion offered to unbelievers who had died; why would Peter urge people to suffer in this life for the sake of the gospel if he believed that mercy would be extended to all the dead in the hereafter (cf. 2:7-8; 4:1-5, 12-19)?.”

The parallels of 1 Peter 3:18-19 (Christ personal) and 1 Tim. 3:16, the Body of Christ (the Mystery of Godliness) can be seen in **11-c**. The word rendered “saved” in 1 Pet. 3:20, is also peculiar. It is *diasōzō* and means “*to bring safely through*” (with emphasis on the word *through*, see its only occurrences, Matt. 14:36; Luke 7:3; Acts 23:24, 27:43,44, 28:1,4).

The next description is also given in the book of Revelation:

“Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men (Rev 9:14-15).

We can conclude for now that the spirits in prison are angels that brought the flood with the purpose to destroy the human race and to prevent the Word of God to be fulfilled in Jesus Christ ( **11-d** ).

### NOTES AND COMMENTARIES ON CHAPTER 11:

#### **11-a.** The Triumph of Christ (H, 1 Peter 3:18-22).

*(Introversion and Extended Alternation.)*

H.J.e. 3:-18. *The Resurrection* of Christ.

f. 19. *Result.* πορευθεις (*poreutheis*), *having gone* (to Tartarus, 2 Peter 2:4) He made proclamation of His Triumph to the in-prison spirits or angels.

g. 20-. The *insubjection* of spirits in the days of Noah (Gen 6; 2 Peter 2:4; Jude 6).

K. -20. *Noah saved then.* Ark the type.  
Material water the means.

K. 21-. *We saved now.* Baptism the  
Antitype. Spiritual water the means.

H.J.e. -21. *The Resurrection* of Jesus Christ.

f. 22-. *Result.* πορευθεις (*poreutheis*), *having gone* into heaven, is on the right hand of God.

g. -22. The *subjection* of angels, authorities, and powers.

We have also here evidence as to the Divine origin of Scripture. For, these Structures are altogether beyond the power of "unlearned and ignorant men" such as Peter was (Acts 4:13), and are the best possible proofs we can have of Divine Inspiration.

[Bullinger, E. W. "*How To Enjoy The Bible*", 1916. Pp. 188-195]

These spirits in prison "once were disobedient;" are set in contrast with the obedience of those "angels" spoken of in verse 22 as being "subject" and therefore, obedient unto Christ. The scope of the passage shows that those to whom Peter was inspired to write, were suffering great and heavy trials (See 1 pet. 1.7, 2.20-23, 3.14-17, 4.12-19.) and needed encouragement to enable them to endure their suffering for well doing... FOR Christ also suffered... But, He was raised again from the dead, and thus had a glorious triumph... of such scope this verse is a part; being introduced by the word "for," which

connects it indissolubly with what precedes (Bullinger, E. W., “S” and “s” or THE USE AND USAGE OF pneuma in the New Testament, 1905, *Things to Come*, 11(10):110-111).

Details of the After-Glory of our Lord (1 Peter 3:17-20, 22):

1. **A Joyful Resurrection.** “Quickened in the spirit”, “a spiritual body” (employing the very word that is used here), is Paul’s phrase in 1 Cor. 15:44,
2. **A Mysterious Act.** “He went and preached unto the spirits in prison... disobedient... in the days of Noah” (see below),
3. **A Glorious Ascension.** “Having gone into Heaven.” Christ “received up in glory”,
4. **A Divine Exaltation.** “On the right hand of God.” All this, he “is worthy to receive”,
5. **Supreme Dominion.** “angels... being made subject unto him,” “Jesus... far above all principality and power (Eph. 2:21)” “Having become so much better than the angels,” before his resurrection, Jesus had been “made a little lower” than they (Heb. 1:2.).

Thus God hath highly exalted him, and given him a name which is above every name: that in the name of Jesus every knee should bow, of things in heaven (angels) and things in earth (men) and things under the earth,” – (what beings are they?) May we not think of those “spirits in prison”?

1. **They are “spirits.”** Not human beings. Men are not called “spirits” in God’s Word. He calls “His angels spirits.” “Ministering spirits” (Heb. 1:7, 14). Some of these mighty are “fallen,” and have become “wicked spirits,” “deceitful spirits,” “seducing spirits.”
2. **They are “spirits in prison,” “disobedient.”** Which brought the flood to eliminate Noah and his family, as they sub-estimated the ark and the faithfulness of Noah towards God’s Word (*Author’s Note*).
3. **They were disobedient “in the days of Noah.”** The transformation of the living born again believers, living at the time of the coming of Christ, to continue living forever, will be a demonstration of the victory over “the spirits in prison”, which attempted to kill the only living eight human souls inside the ark: Noah, his three sons and their respective wives (*Author’s Note*).
4. **Christ “went” unto them.** His personal going is implied; the word being the same as that used in v. 22 “*having gone* into Heaven” It was a personal visit on the part of the Lord. This shows also that it could not have been to the dead. He proclaimed to them; for it was after His quickening; after “He rose and *left* the dead.”
5. **Christ “preached” to the spirits.** Weymouth translates this, “proclaimed His message”; Rotherham also, “proclaimed.” It is a different word altogether from that used for the preaching of “the gospel” in the next chapter. What Christ’s proclamation was we have no means of knowing; but there is the statement, that on His way to receive the “subjection” of the unfallen spirits (v. 22), He made some proclamation to the spirits that had manifested in-subjection. “Having (in His resurrection) spoiled principalities and powers, He made a show of them openly, triumphing over them in it” (Col. 2:15). “Manifested (put to death) in the flesh, justified (made alive) in the spirit, seen of (proclaiming His will unto) angels, ... He was received up in glory” (1 Tim. 3:16). This is the parallel applicable both to Jesus personal and to the Body of Christ living now on earth (*Author’s Note*).

“As surely as He overcame,  
And triumphed once for you,  
So surely you that love His name  
Will triumph in Him too”

**11-b.** Gk. *phulax* = guard.

**11-c.** 1 Peter 3.18,19 illustrated by a comparison with 1 Tim. 3.16:

1 Tim. 3.16	1 Peter 3.18,19
The Mystery is-	Christ was-
Manifested in flesh.	Put to death as to the flesh.
Justified in spirit.	Quickened as to the spirit.
Appeared to angels (ωφθη αγγελοις).	Went and preached to the in-prison spirits (angels), which (in the days of Noah) were disobedient.
Preached among nations. Believed on in the world.	Men saved now.
Taken up in glory.	Christ went into heaven, “angels and authorities and powers being made subject unto him.”

[Bullinger, E. W. “The Spirits in Prison” (1 Pet. 3.17 – 4.6), p. 141-163. Reprinted in: “Selected Writings”, 1960, *Lamp Press*, London].

Great is the Mystery of godliness, **which** [*Mystery*] was manifested in the flesh! 1 Tim. 3:16 is generally taken of Christ *personal*, but if read of the Body of Christ, which is his Church, then, in the six sentences of 1 Tim. 3:16 we have the whole truth concerning the Body of Christ that is now revealed on earth. The place occupied by the Revelation of the Mystery in 1 Tim. 3:16, the “*Mystery of Godliness*”, will be best understood by the important position it occupies in contrast with the “*Mystery of Iniquity*” in 1 Tim 4:1-12 (Ethelbert W. Bullinger, *The Mystery, Things to Come, part IV*, Dec. 1895, 2(6):102-105). The “central mystery of the Christian faith”, is the **Mystery** revealed by God to us, the members of the body of Christ, is that when we confess Jesus Christ as our Lord, and when we believe that God raised him from the dead, then we are saved, then is Christ in us the hope of glory, then we have holy spirit within, and both Jews and Gentiles are fellow-heirs and members of the same Body of Christ, which is his Church.

**11-d.** Sumerian literature presents the flood, presumably from the point of view of those spirits in prison: “a flood will... destroy the seed of humanity... this is the decision of the council of gods” (the fallen angels lied to the Sumerians and to all the human heathen traditions by telling them that they were “their gods”, that they were “their creators”). ... In the Sumerian story of the flood, “the gods” were watching the destruction from above, for example one goddess is crying over the destruction of her

children, in *Atra Hasis* we read, "... Nintu (or Ninmah) was wailing... They are washed up, like a raft on a bank. They are washed up like a raft on a bank in open country! I have seen and wept over them! Shall I (ever) finish weeping over them?"

Excavations by C. L. Woolley at the ancient Sumerian city of Ur and nearby sites show that extensive and catastrophic flood plagued the Tigris-Euphrates valley about 4000 BC. In: Riedel, E; Tracy, T, and Moskowitz, B.D., "*The Book of the Bible*" 1981, *Bantam Books*, pp. 23-26 (*The Original Flood*), 59 (*Proof of the Past*), NY.

The Cosmogony of Genesis is in flat contradiction to that of the so-called "Creation Tablets," preserved in an epic poem in honour of Merodach, the patron god of Babylon. If Genesis looks back to Creation, it is to put on record the profound contrast between them, and to give, instead of the corruption of primitive truth, which had been handed down by tradition, the Divine account by Him Who created all things, by the hand and pen of Moses. The word "without form" (Hebrew *tohu*) is used of a subsequent event which, we know not how long after the Creation, befell the primitive creation of Genesis 1:1. It occurs in Genesis 1:2. Deuteronomy 32:10. 1Samuel 12:21 (twice). Job 6:18; 12:24; 26:7. Psalm 107:40. Isaiah 24:10; 29:21; 34:11; 40:17,23; 41:29; 44:9; 45:18,19; 49:4; 59:4. Jeremiah 4:23. The Hebrew *bohu*, rendered "void", means *desolate*, and occurs in Genesis 1:2. Isaiah 34:11. Jeremiah 4:23. The two words together occur in Genesis 1:2. Isaiah 34:11. Jeremiah 4:23.

1. The Tablets begin with chaos.  
The Bible with perfection (Genesis 1:1).
2. The Tablets make the heavenly bodies to be gods.  
Genesis makes them created matter.
3. The Tablets are all polytheistic mythology.  
Genesis is monotheistic truth.
4. The Tablets make all the work of a craftsman.  
In Genesis, God speaks, and it is done.
5. In the Tablets we meet everywhere with the puerilities of a grotesque superstition.  
In Genesis we find the grand and solemn realities of righteousness and holiness.

[The So-Called "Creation Tablets", Appendix 8 from *The Companion Bible*.

**“Tehowm:**  
*An abyss (as a surging mass of water),  
Especially the deep.*

**'Arubbah:**  
*Chimney (with its apertures for smoke).”*

**Strong's Definition No. 8415 & 699.**  
***Strong's Hebrew Bible Dictionary, 1890 ( 12-a ).***

## Chapter 12

### The prison of the Abyss:

The Greek word *abussos* or *abusson* is used in the New Testament for the place underground the earth, and has been wrongly translated as “bottomless pit”, but the best translation is “the pit of the abyss”, as there is nothing in the Greek word used suggesting that it is “bottomless” [12-b]

That *abussos* is mentioned in the next verses:

“and they besought him that he would not command them to go out into the deep (*abusson*)” (Lk 8:31),

“or, Who shall descend into the deep (*abusson*)? (that is, to bring up Christ again from the dead)” (Rom 10:7:),

“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 (*abusson*) pit (*freatos*). And he opened the bottomless (*abusson*) pit (*freatos*); and there arose a smoke out of the pit (*freatos*), as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit (*freatos*)” (Rev 9:1-2),

“and they had a king over them, *which is* the angel of the bottomless pit (*abusson*), whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon (which means Destructor)” (Rev 9:11),

“and when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit (*abusson*) shall make war against them, and shall overcome them, and kill them” (Rev 11:7),

“the beast that thou sawest was, and is not; and shall ascend out of the bottomless pit (*abusson*), and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they beheld the beast that was, and is not, and yet is” (Rev 17:8),

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season” (Rev 20:1-3).

The word “pit” (Gk. “*freatos*”) together with the word *abusson* means the hole conducting to the abyss.

It is remarkable that the reference in Rom 10:7 to the deep (*abusson*) is a translation of Deut. 30:13, where it says,

“Neither *is* it beyond the sea (Heb. *yam*, Gk. *talasses*), that thou shouldest say, Who shall go over the sea (Heb. *yam*, Gk. *talasses*) for us, and bring it unto us, that we may hear it, and do it?”

In Hebrew “*yam*” comes from a root that means “to roar,” a sea (as breaking in noisy surf) or large body of water.

The peshitta translation of Rom. 10:7 is as follows: “Or, Who descendeth to the abyss of the grave, and bringeth up Messiah from the place of the dead?” (Murdock), “And who has descended into the abyss of Sheol and brought up Christ from the dead?” (Lamsa). According to that context *abusson* refers here to the profoundness of the Sheol.

When putting this information together, we show that the prison (*phulake*) is related to evil spirits confined (including Satan himself in the future) with guards (*angels*) securing their confinement. In the last end, that prison (*phulake*) is also called “the bottomless pit (*abusson*),” which corresponds to the Greek word *talasses* on the Septuagint translated as “sea”. “*Abusson*” describes an unfathomable depth, a place in which evil spirits are temporarily imprisoned. Any place on earth, even the oceans, have a determined depth, whereas any place outside the universe have an unfathomable deep, it is “bottomless”. Outside our spheric universe, according to the Bible, the waters surround it ( **12-c** ). Gen 1:6-7,

“and God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so”

Gill says, “And God made the firmament,... By a word speaking, commanding it into being, producing it out of the chaos, and spreading it in that vast space between the heaven of heavens and our earth... Mr. Gregory (Notes and Observations, &c. c. 23. p. 110, &c.) is of opinion, that an abyss of waters above the most supreme orb is here meant; or a great deep between the heavens and the heaven of heavens, where, as in storehouses, the depth is laid up; and God has his treasures of snow, hail, and rain, and from whence he brought out the waters which drowned the world at the universal deluge. Keli and Delitzsch: “the division of the chaotic mass of waters through the formation of the firmament, which was placed as a wall of separation in the midst of the waters, and divided them into upper and lower waters... Keerl, [makes] the bold assertion, that the mass of water which came through the windows of heaven at the flood was different from the rain which falls from the clouds, beyond the limits of the terrestrial atmosphere”. Barnes adds: “made”, “work on,” “make out of already existing materials.”

“Praise him, ye heavens of heavens, and ye waters that *be* above the heavens... He hath also stablished them for ever and ever...” (Ps. 148:4, 6a).

Arthur Clarke explains “Heavens exceeding heavens (heavens of heavens—the very highest). Systems of systems extending as far beyond the solar system, as it does beyond the lowest deeps... This refers to Ge 1:7, Clouds (Nebulae), vapours, air, exhalations, rain, snow, and meteors (comets) of every kind.” And in “The Treasury of David” we read: “Let the sea above roar, and the fulness thereof, at the presence of Jehovah, the God of Israel. There is something of mystery about these supposed reservoirs of water; but let them be what they may, and as they may, they shall give glory to the Lord our God. Let



the most unknown and perplexing phenomena take up their parts in the universal praise”. Then God tells us that the heavenly bodies, including this huge heavenly body of waters that surrounds the universe, are “stablished for ever and ever”. Keli and Delitzsch comment “this notion may also have things for its substance which lie beyond our knowledge of nature. The Scriptures, from the first page to the last, acknowledge the existence of celestial waters, to which the rain-waters stand in the relation as it were of a finger-post pointing upwards (see Gen\_1:7)... for ever and ever (Psa\_111:8), i.e., in order for ever to maintain the position in the whole of creation which He has assigned to them.” Gill expresses it: “The Targum is, “ye waters, that by the Word (of the Lord) hang above the heavens”, in which is displayed the glory of amazing power, wisdom, and goodness. The most ancient Syrians and Arabians were thoroughly persuaded, that beyond the bounds of the visible heavens there was a great sea, without any limits; which some (Vid. Steeb. Coelum Sephirot. Heb. c. 7. s. 3. p. 126, 127. and Gregory's Works, p. 110) suppose to be the waters here meant”. Albert Barnes says: “The allusion here is to the waters which seem to be above... which seem to come from some higher region - some higher heaven”. NET Bible says: “The “water” mentioned here corresponds to the “waters above” mentioned in Gen 1:7. See also Ps 104:3. For a discussion of the picture envisioned by the psalmist, see L. I. J. Stadelmann, The Hebrew Conception of the World, 47”.

“Who layeth the beams of his chambers in the waters...” (Pss 104:3a).

Albert Barnes says, “the exalted abode of God - as if raised above all other edifices, or above the world. The word “waters” here refers to the description of the creation in Gen\_1:6-7 - the waters “above the firmament”... the meaning is, that God had constructed the place of his own abode - the room where he dwelt - in those waters; that is, in the most exalted place in the universe. It does not mean that he made it of the waters, but that his home - his dwelling-place - was in or above those waters, as if he had built his dwelling not on solid earth or rock, but in the waters, giving stability to that which seems to have no stability, and making the very waters a foundation for the structure of his abode.” In “The Treasury of David” we read, “His lofty halls are framed with the waters which are above the firmament. The upper rooms of God's great house, the secret stories far above our ken, the palatial chambers wherein he resides, are based upon the floods which form the upper ocean. To the unsubstantial he lends stability; he needs no joists and rafters, for his palace is sustained by his own power.”

Jesus Christ went to proclaim his victory to the spirits in prison. The angels of God, shut the doors, leaving them “in prison,” with their leader “*Apolyon*”, “Destructer”, responsible for the flood that destroyed almost all life on earth in the days of Noah. Jesus Christ presented himself to them as the triumphant Lord of Lords.

Let's review the words used in the Old Testament to describe those events:

“In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great (Heb. *rabaah*, Gk. word lost in the Septuagint translation) deep (Heb. *tehowm*, Gk. *abussou*) broken up, and the windows (Heb. *'arubbah*, Gk. *kataractai*) of heaven were opened (Heb. *pathach*, Gk. *eneojtesan*). And the rain was upon the earth forty days and forty nights” (Gen 7:11-12)

“The fountains also of the deep and the windows (Heb. *'arubbah*, Gk. *kataractai*) of heaven were stopped, and the rain from heaven was restrained” (Gen 8:2).

*Tehowm* is an abyss, as a surging mass of water. “ ‘*Arubbah*’ is “a chimney with its apertures for smoke, a dove-cot (*dove’cote* ) because of the pigeon holes, a sluice gate with specific openings for the water to enter, a lattice.” It has been translated as “chimney” in Hosea 13:3,

“Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney (*‘Arubbah*)”

Other uses of the Hebrew word ‘*Arubbah* can be seen in ( **12-d** ).

“Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, And brake up for it my decreed *place*, and set bars and doors, And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?” (Job 38:8-11)

That which is revealed in Genesis 1:6 and 7:11-12 is here clearly implied. In the thirtieth verse of the same chapter in Job we meet with the expression “the face of the deep” which is found in Genesis 1:2, and nowhere else except in the similar context of Proverbs 8:27, which in a peculiar manner is retrospective about the book of Job. Elihu knew that a “firmament” had been “stretched out” as indicated in Genesis 1:6-8, using the very verb *raka* which gives us the word translated “firmament” and which is translated in the margin of the A.V. “expansion” and in the R.V. margin “expanse”,

“Hast thou with Him *spread out* the sky?” (Job 37:18).

It will be remembered that Genesis 1:2 reveals a prehistoric catastrophe: “The earth became without form (*tohu*) and void (*bohu*): and darkness was upon the face of the deep (*tehom*)”. This revelation is present in the book of Job, where he says:

“He stretcheth out the north over the empty place (*tohu*), and hangeth the earth upon nothing” (Job 26:7)

“Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth (*tehowm*)?” (Job 38:16).

On studying the other uses of the Hebrew word *tehowm* we see that it refers to the huge stored frozen water present in the underground of the earth ( **12-e** )

In the past there was a store of teaching available to the enquirer,

“Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers” (Job 8:8).

If Job could “enquire”, and “search” the wisdom of the fathers, it must have existed in some accessible form ( **12-f** ). Granted that such wisdom of ancient days was accessible, it will not appear strange to read words which seem an echo of the flood (the Deluge), “All flesh shall perish together” (Job 34:15). Dr. Samuel Lee says of this passage that there are “the very words used of the historian of that event. See Genesis 6:17; 7:21”. Job also speaks of those angelic beings “the sons of God” (38:7) as does the writer of the prose introduction (Job 1:6; 2:1).

Does the Bible describe ozone holes?

Science has defined the biblical windows of heaven as “ozone holes,” and thought them to be man-made because of the use of cloro-fluoro-carbonos and other chemical gaseous compounds that go up through them ( **12-g** ). If we adhere to what the Bible has to say, we see that these very holes have been there since the beginning, as “a chimney with its apertures for smoke,” and that they can be closed or opened intermittently. At the time of the flood these holes where opened wide (Heb. *pathach*) to allow entrance of water, while their normal function is to expel toxics and gaseous contaminations from the atmosphere to the empty space. These “ozone holes” were the first place of entrance for the water that came from outer space, from the limits of the universe. The water entered like a thick waterfall in liquid state at zero degrees and entered through the “ozone holes,” which are the “windows of heaven”. Then, as the water arrived to the earth surface at the poles, it became frozen immediately, at zero degrees in solid state, freezing instantly plants and animals, forming the thick sediment of permafrost. As more water continued entering, it overflowed the poles and inundated the whole earth, covering all the mountains in existance at that time. After the flood there was increasing volcanic activity that led to the formation of high mountain chains and high peaks, like the Everest, leaving marine sediments on them.

“The fountains also of the deep (Heb. *tehowm*, Gk. *abussou*) and the windows (Heb. *‘arubbah*, Gk. *kataractai*) of heaven were stopped, and the rain from heaven was restrained” (Gen 8:2).

It is written that,

“the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered” (Gen 7:19-20).

In Psalm 104:6 we have a statement related to that event,

“thou coveredst it with the deep as *with* a garment: the waters stood above the mountains”.

After that flood, the order for the waters and the increase in the height of the mountains is described as,

“At thy rebuke they fled; at the voice of thy thunder they hasted away” (Ps. 104:7),

“The mountains rose, the valleys sank down to the place which thou didst appoint for them” (Ps. 104:8, RSV),

“Thou hast set a bound that they may not pass over; that they turn not again to cover the earth” (Ps. 104:9).

Concluding this chapter we can see the amazing revelation that the “bottomless pit”, also called “the abyss”, from the Greek word “*abussos*”, is filled by water, as the Strong’s definition shows us, the same verse that is described both, in Deuteronomy 30:13 and in Romans 10:7 allude to the reality described in Genesis 1:7 and in Genesis 7:11-12.

#### COMMENTARIES AND NOTES FOR CHAPTER 12:

**12-a.** Strong’s Definition, Dictionaries of Hebrew and Greek Words taken from *Strong's Exhaustive Concordance*, by James Strong, 1890.

**12-b.** Abussos is present in Lk. 8:31, Rom. 10:7, Rev. 9:1,2, 11; 11:7; 17:8; 20:1,3.

**12-c.** Some approximations to the truth of the Bible that the Universe is spheric can be found in Hubble's "Expansion of the Universe" and in Einstein's "Curvature of the Space" ("the two-dimensional analog for positively curved space is a sphere").

**12-d.**

"And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the **windows** from on high are open, and the foundations of the earth do shake" (Isa 24:18).

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the **windows** of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*" (Mal 3:10).

"Then a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make **windows** in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof" (2Kgs 7:2).

"And that lord answered the man of God, and said, Now, behold, *if* the LORD should make **windows** in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof" (2Kgs 7:19).

"In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the **windows** be darkened" (Eccl 12:3).

"Who *are* these *that* fly as a cloud, and as the doves to their windows?" (Isa 60:8).

**12-e.** All usages of the Hebrew word *Tehowm*, translated as "deep" (generally presented first here) or "depth" in English:

"And the earth was without form, and void; and darkness *was* upon the face of the **deep**. And the Spirit of God moved upon the face of the waters" (Gen 1:2).

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great **deep** broken up, and the windows of heaven were opened" (Gen 7:11).

"The fountains also of the **deep** and the windows of heaven were stopped, and the rain from heaven was restrained" (Gen 8:2).

"*Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the **deep** that lieth under..." (Gen 49:25a).

"And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the **deep** that coucheth beneath" (Deut 33:13).

“The waters are hid as a stone, and the face of the **deep** is frozen” (Job 38:30).

“He maketh a path to shine after him; *one* would think the **deep** *to be* hoary” (Job 41:32).

“Thy righteousness *is* like the great mountains; thy judgments *are* a great **deep**: O LORD, thou preservest man and beast” (Pss 36:6).

“**Deep** calleth unto **deep** at the noise of thy waterspouts: all thy waves and thy billows are gone over me” (Pss 42:7).

“Thou coveredst it with the **deep** as *with* a garment: the waters stood above the mountains” (Pss 104:6).

“Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all **deep** places” (Pss 135:6).

“Praise the LORD from the earth, ye dragons, and all **deeps**” (Pss 148:7).

“When *there were* no **depths**, I was brought forth; when *there were* no fountains abounding with water... While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there: when he set a compass upon the face of the **depth**. When he established the clouds above: when he strengthened the fountains of the **deep**” (Prov 8:24, 26-28).

“*Art* thou not it which hath dried the sea, the waters of the great **deep**; that hath made the depths of the sea a way for the ransomed to pass over?” (Isa 51:10) [here, the second use, “depths” is a different Hebrew word].

“That led them through the **deep**, as an horse in the wilderness, *that* they should not stumble?” (Isa 63:13).

“For thus saith the Lord GOD; When I shall make thee a desolate city [Tyrus], like the cities that are not inhabited; when I shall bring up the **deep** upon thee, and great waters shall cover thee” (Eze 26:19).

“The waters made him great [the Assyrian], the **deep** set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field... Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the **deep** for him, and I restrained the floods thereof, and the great waters were stayed...” (Eze 31:4, 15a).

“Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great **deep**, and did eat up a part” (Amos 7:4).

“The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the **deep** uttered his voice, *and* lifted up his hands on high” (Hab 3:10) [“lifted up his hands on high” is a figure for the overflowing of waters coming from the underground of the earth, from the **deep**].

“The **depths** have covered them: they [Pharaoh's chariots] sank into the bottom as a stone” (Ex 15:5).

“For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and **depths** that spring out of valleys and hills” (Deut 8:7).

“The **depth** saith, *It is not in me*: and the sea saith, *It is not with me*” (Job 28:14).

“Hast thou entered into the springs of the sea? or hast thou walked in the search of the **depth**?” (Job 38:16).

“He gathereth the waters of the sea together as an heap: he layeth up the **depth** in storehouses” (Pss 33:7) [“he layeth up the **depth** in storehouses”, as the water stored frozen].

“*Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the **depths** of the earth” (Pss 71:20).

“The waters saw thee, O God, the waters saw thee; they were afraid: the **depths** also were troubled” (Pss 77:16).

“He clave the rocks in the wilderness, and gave *them* drink as *out of* the great **depths**” (Pss 78:15).

“He rebuked the Red sea also, and it was dried up: so he led them through the **depths**, as through the wilderness” (Pss 106:9).

“They mount up to the heaven, they go down again to the **depths**...” (Pss 107:26).

“By his knowledge the *s* are broken up, and the clouds (skies) drop down the dew (night mist, which falls only when there are no clouds)” (Prov 3:20).

“The waters compassed me about, *even* to the soul: the **depth** closed me round about, the weeds were wrapped about my head” (Jonah 2:5).

**12-f.** Welch, C. W. “*The Book of Job and the Enigma of the Ages*” (Berean Publishing Trust, 1952, London).

**12-g.** Rowland F.S., Molina, M. J., et al, The Ozone Question, 1975, *Science*, 190(4219):1038-40,42; Molina, M. J., et al, Antarctic Stratospheric Chemistry of Chlorine Nitrate, Hydrogen Chloride, and Ice: Release of Active Chlorine, 1987, *Science*, 238(4831):1253-1257; Molina, M. J., et al, Physical Chemistry of the H<sub>2</sub>SO<sub>4</sub>/HNO<sub>3</sub>/H<sub>2</sub>O System: Implications for Polar Stratospheric Clouds , 1993, *Science*, 261(5127):1418-1423, etc.

*“The bolt consumed a child's flesh, leaving bones and scraps of charred clothing...  
The fairest children were costumed, feted, and perhaps buried alive  
with ceremonial objects in "sacred locations".  
The Inca saw mountains as especially important sites”*

**Johan Reinhard, *National Geographic*, 1999, 196(5):36-55**

## **Chapter 13.**

### **Common Idolatries among the Canaanites in Prehispanic American Civilizations and in Others.**

All the pagan heathen cultures of the world have common elements that confirm for us the truth of the Biblical record regarding the spreading of the human races from Babel, and the evidences of their advanced knowledge in mathematics, astronomy, and other sciences that we just started to perceive, like in the case of the pyramid acoustics (like the chirped echo of the Mayan Chichen Itza Pyramid). The use of heathen sciences for worshipping their “gods” was evidently headed by “fallen angels” and by Satan, that old serpent, himself. The importance of these studies is to warn those that have eyes to see that in the near future these “gods” will attempt again (although unsuccessfully) to fulfill all their purposes.

The Bible describes that the born again believers are going to be taken out of the earth by God and then there will be no restrainer for the evil spirits, which are going to have a temporary success again in Babylon, as faithfully the book of Revelation describes it. That temporary success of the forces of evil is only going to be destroyed by Christ himself, who is coming for a second time to rule as King of kings and Lord of lords. At the end Satan will be cast away to the lake of fire.

When we went to the Yucatan peninsula, and when we were at *Ek-Balam*, which is a Mayan word (in the Bible there is a heathen prophet called Balaam, whose name, according to Robert Young means “a pilgrim or lord of the people”), a native Mayan told us that the symbol of the two helixes intertwined that we were observing in the surroundings of the Mayan and big eyed “god of the rain” (chac (equivalent to tlaloc), that by the way had a long nasal trunk and tusks like an elephant or a mammoth) was called by them *Pop-Na*, that translated means “the symbol of life”. It has been interpreted as water, but when we compare this double helix shape, and other Mesoamerican representations, we can see the striking similarity of “the symbol of life” with the double helix of the DNA, the determinant of biological life (**1-m**).

“Pop” es una palabra Maya, usada por el descendiente Maya mencionado antes para significar “entrelazado”. Libros especializados traducen “pop” como “mat” (en inglés), y una palabra Maya derivada de “pop” es usada para significar “junta” o “consejo” (“council” en inglés): “popol”. Nah, generalmente se confunde con “naob” (o con “na”) en los textos especializados, los que la traducen como “casa” (Fash and Fash, Scribes, Warriors and Kings, 1990, *Archaeology* 43:26-35; Freidel, Terminal Classic Lowland Maya, 1986, In: *Late Lowland Maya Civilization*, pp. 409-430, A School of American Research Book. Albuquerque: Univ. of N.M. Press, y en otros trabajos de Freidel, etc.) Pero “Na” también ha sido traducido en los libros especializados como “el primero” (“first” en Inglés), de tal forma que solamente basados en las traducciones alternativas presentadas en los libros especializados tenemos que “Pop-Nah” significa “el entrelazado primero” o “el primer entramado” (ver el siguiente párrafo)

Dos hélices entramadas han sido encontradas en una olla del periodo “Clásico” Maya que muestra el nacimiento de “seres sobrenaturales” rodeando a un ser humano: un “ave con cabeza humanoide” al lado

superior izquierdo, y dos “dioses” a ambos lados del ser humano, seres con grandes “rojos ojos redondos” y con el “prominente hueso de sus cejas” (rasgo típico de los Neandertal). Los cordeles entrelazados terminan ambos en cabeza de serpiente y representan, de acuerdo a los libros especializados: “el cordón umbilical del cielo” (*The Sky Umbilicus*), y las letras mayas de los extremos superiores ubican su lugar de nacimiento: “*Na-Ho-Chan-Witz-Xaman*”, “Primer-Cinco-Cielo-Montaña-Norte” (“First-Five-Sky-Mountain-North”) [Nótese cómo aquí la palabra “Na” ha sido traducida como “First” (primer, primero), en Freidel *et al*, Maya Cosmos, 1993, *Quill William Morrow*, N.Y., p. 99, Fig. 2:31 (in black and white and in a color plate), dichos autores conectan arbitrariamente esa figura con: “*the pages preceding the Paris zodiac (that) have the same black background with entwined cords that link floating beings together*”, pero se olvidan de las diferencias, ya que en esta olla las cuerdas terminadas en cabeza de serpiente no se originan de la “panza” de nadie, por lo que no pueden representar las “tripas” (“intestines”) del “*Maize god taken in sacrifice, represented in the Paris zodiac*”, como también Karl Taube y Nikolai Grube les sugirieran]:

*“Entwined Feathered Serpents circle the building (The Upper Temple of the Jaguars on the Great Ballcourt at Chichen Itza) in three bands alternating with friezes. Their entwining replicates the pattern on the ballcourt markers and the pattern of the twisting umbilical snakes of the heavens (as seen in the previous picture)”* (Freidel *et al*, Maya Cosmos, 1993, *Quill William Morrow*, N.Y., pp. 378, 380).

Los Mayas conservan la tradición de humanoides con apariencia de changos productos de una “previa creación”, “the monkeys of the before time”, “senior monkeys”, “the Max singing the “Bolon Chon””, “*in the Popol Vuh Myth... wooden men... were dispersed by a flood [and] turned into these animals*”, “*pre-cultural beings who tear down the order of the world...*”, “*...the “triumph” of chaos over order*”, “*chamula monkeys [people dressed like them] range free, playing tricks on the crowd, misbehaving in many ways, making off-color jokes... [and] won [temporarily] the battle and banished [almost] the “Sun-Christ” from this world...*”, etc. (Freidel *et al*, 1993:118,120,333,400, color plates 11 and 21), “*an early classic pot showing one... Hero... aiming his blowgun at Itzam-Yeh (a reptoid-bird Mayan god, represented with a human-like head emerging from its mouth in the Balustrades from the North Temple of the Ballcourt of Chichen Itza, see National Geographic 98-99, Sept. 1991, for a full-color restoration drawing of the Itzamna temple at Copan). A long-lipped being, perhaps a monkey from “the previous creation”, offers the bird a fruit as he worships it*” (that figure seem to show the long-lipped monkey, one kind of Nephilim, “teaching” humans how to worship “the gods”, and offering to one of them a fruit, as Cain did it for the True God, being rejected by Him. The human depicted here seems to reject to worship such false “god”, and rather, he seems to be trying to kill that evil “god” with a straw, “*aiming his blowgun at Itzam-Yeh*”, blowgun that maybe contained some sort of a deadly and poisonous substance against that other kind of Nephilim (hence “mortal”) disguised as a “god”):

Another long-lipped monkey (teachers of “idolatry”, according to the previous figure) near a human (both seem to be carving an idol, and both are “*itz’at*”, which means “*sages*”, according to Freidel *et al*, 1993, color plate 36), compare the different color of their skin (that also reminds us of the African practice of lips lengthening).

*“Following John Pohl’s interpretive studies of the Codex Nutall, Rex Koontz showed how the foundation war by the Mixtec against the “original stone people” was required to establish land claims and legitimacy that “Eight-Deer” used in his own campaign to establish himself at Tilantango”* [similar histories present in Cacaxtla, in the Aztecs, and in the Olmeca-Xicalanco, according to Kathy Reese’s study] (Freidel *et al*, 1993:489-90, Note 80).



Representations of serpents with a double helix shape can be seen in the Mayan lands of Uxmal (at the farthest inner side of the main square) and Chichen Itza (surrounding the goal rings in the Mayan “ball game”), in both cases are intertwined bodies of two serpents in opposite directions (the symbol of intertwined strands can be also found in the dressings of a sitting male figure in a carving of Palenque).

Genetics and molecular biology are profitable to humanity if used well and for goodness but both also include the tools to produce monsters if used bad (any mythological hybrid, like the artificial and chimeric characters of half human half animal beings, or mixtures between two different species are not totally impossible with the advance of those sciences).

These paragraphs doesn't mean that prehispanic cultures necessarily were aware of the molecular technics that we know now in our XXI century, but it seems that at least they inherited the symbolic representation of the double helix.

Prehispanic cultures had the custom to edify their piramyds over previous piramyds, so the inner and covered piramyds and its original stony foundations were way far older even of the oldest findings ( [2-m](#) ).

If we base all our arqueologycal observations on the Bible we will see that the builders of the vast majority of the monuments of the old world were peoples that rejected or that ignored the real God, the God and father of our Lord Jesus Christ. It means that they were very intelligent nations, highly advanced in mathematics (they knew and used the number zero, similar to the oldest civilizations of the rest of the world), in astronomy, which they intertwined with their “gods” and superstitions of astrology, in engineering, and maybe also in many other areas of science that we ourselves are just starting to explore.

In the past all the continents were one, and the highly longevous belings of that time traveled through all the earth, so the knowledge that they may have had was present and did spread to everywhere.

Any tourist can tell that the Mayan ruins present a very high level of idolatry.

Also all the cultures that existed before the universal flood (the universal deluge) described in the Bible on Noah's time were perverse civilizations diametrally opposed to the word of God. Some contend that the flood was only local but in order to wipe out all the humans (except for Noah and his family) and the Nephilim present on earth at that time, was “necessary” for the flood to be global. Evidences of that “cultures” are present either visible or buried through all the world, the same as their religious beliefs (idolatric, spiritualistic, orgiastic) which disseminated through all the world after the flood, initially through the blood line of one of the eight survivors, it is, through Ham (father of the Canaanites), the lustful son of Noah. Such influences can be observed in Babel's tower, of which the ziggurats are ancestors akin to all the Mesoamerican pyramids (and the pyramids of everywhere else), and that according to the experts (Parrot, Wiseman, Douglas, etc., see *The New Bible Dictionary*), had the purpose of an interaction with their “gods” in their uppermost part (a similar function to the one recorded in the Bible as "the high places"), specially with human women. The “gods” of these heathen peoples paganos, also mentioned in all the atheist and full of unaccuracies works of the writer von Daniken, or in the heathen works of Sitchin the Jew (who totally confounds the words Nefilim, Anakim, Elohim and Bene ha-Elohim as if they were synonyms, and who give the highest authority to the contradictory idolatric writings of the Sumerians, putting them even over the Bible. His blasphemy includes the attempt to identify the God and father of our Lord Jesus Christ with those libidinous, enslavers and sanguinary Sumerian “gods”. We firmly believe that the attempt to identify our Only One

God and Father with the "fallen angels" (the "apostate angels"), which impersonated themselves as "gods" for the old world, is a blasphemy against the Holy Spirit, which also is the unforgivable sin according to what we read in the Word of God). Those heathen gods are demons, it is, "fallen angels" (Claude Vorilhon "Rael", following the same Satanic guide, provided a terminological update to the same beings, he calls them "extraterrestrials", who told him "we were at the origin of your main religions... you mistook us for gods" (Dec. 13, 1973) and again he wants to establish an official place of contact with them in Babel, actual Iraq, the old Babylon). In the Book of Mormon American natives are described as members of the "lost tribes of Israel" but the historical cumulative evidence shows that the bulk of the American ethnic groups were worshippers of the "gods", highly spiritualistic and idolatric, and their background points out to the Canaanites, with Asian origins and some African mixtures, as seen in the Olmeca region and below (some Moche sculptures). They rather seem to have been influenced by the Neandertal/Nephilim (even in the Book of Mormon there is a "Nephi", **y a sitios como "antinefilehi"**) in their human sacrifices, idolatries, pyramids and mounds, spiritualisms, cave dwellings, etc., and specially in the cannibalism that we found within the Anasazi Puebloan Indians (Marlar, R.A., *et al.*, Biochemical Evidence of Cannibalism at a Prehistoric Puebloan Site in Southwestern Colorado. 2000, *Nature*, 407:74-78; White, T. D., Prehistoric Cannibalism at Mancos 5MTUMR-2346, 1992, *Princeton University Press*; White T. D., Once Were Cannibals, 2001, *Scientific American*, pp. 58-65). There was also cannibalism among the Fijians (DeGusta, D., Fijian Cannibalism: Osteological Evidence from Navatu, 1999, *Amer. J. Phys. Anthropol.*, 100:215-241) and in many other heathen places (Osborne, L., Does Man Eat Man? Inside the Great Cannibalism Controversy, 1997, *Lingua Franca*, 7(4):28-38, etc.) If ever any of the traveling ships of Solomon (with Phoenician help, 1 Kings 9:26-27, 2 Chr. 9:21) arrived to America, their influence was null and their presence only temporary, without leaving any settlement nor any cultural influence.

The purpose of the Pyramids was to have interaction with their "gods" ["[Babel's Tower (Ziggurat)] was crowned by a temple where the god was thought to descend for intercourse with mankind", D. J. Wiseman, University of London, *The New Bible Dictionary*, 1962, p. 117], and one of the most despicable intentions of such interactions was to have a "perfected" and hybrid breed from those "gods" of human females (the female ovum is the basis for cloning). Apparently that happened several times, even if we ignore the precise details (*i.e.*, the mixture of humans with apes), and that explains the existence of the giants mentioned in the Bible, together with other humanoid races or strange hominids (that still today puzzle people), of whom Og, Goliath, the children of Arba and many others are specifically mentioned in the Bible (Nephilim, Anakim, Emim, Zamzummim, Horim, etc., to whom, no doubt, science has given "technical names"). We propose that the Neandertal and every other kind of humanoid bones found thus far were originated in such way, under the supervision of Satan and of his "fallen angels".

Other of the despicable activities performed at the top of the pyramids were the human sacrifices to attract, implore and/or "to calm" the heathen "gods" (demons or "fallen angels").

In Tulum, in Coba and in other places, there is a figure representing the "descending god" (which also presents features similar to the ones present in the idolatry of India), also called the "god of the bees" (or as it is mentioned in the Bible: "the lord of the flies" or "Baal"). Furthermore, in the old book of "Mexico Through the Centuries" ("*México a Través de los Siglos de los Siglos*", de Riva-Palacio), we can see a figure, interpreted there as the sun descending over the earth, but we can not escape to see the reference to a "god" descending (in an identical position with the previous reference) over a human female.

In the back of the longest building surrounding the central square of Uxmal we could see the remains of an older construction (that maybe will be removed sooner or later, like the wheeled clay toys

representing elephants), which are naked male torsos, aligned at specific distances and apparently in a state of erection (in its sexual connotation; confirming this the stone sculptures representing penis or "falum" on erection, exactly equal to the Canaanite cultures described in the Bible, that we saw for example, at the entrance of *Lol-Tún* caves and in other sites of the *Puuc* route, which also maybe, sooner or later will be removed by "professional archeologists" to "conceal history"), which together with the elephant nasal trunk of the "god" represented in the corners of that construction (supposedly interpreted with the god of water or of rain, see below), and we are remoted to the Indian *Kama Sutra* and to those evil times in which the continents were united as one. In several Mesoamerican places is possible also to find figures with the appearance and dressed like the old Chinese people (like the one found in Tuxtla, present even in the works of León-Portilla and in the "Chinese eunuchs" still visible by us in some places of the *Puuc* route,) black Olmecs with protruding lips (*i.e.*, Chankanab Park, Cozumel), or blacks with lengthened Asiatic eyes and with lengthened heads, or even in pages 1700 and 1704 of volume 259 (1993) of *Science* magazine), or tiaras as the Egyptian ones (and "mythological" anthropomorphic figures also like the Egyptians (*i.e.*, Isis, Horus, Anubis, etc., with animal heads in human bodies), from India (*i. e.* Govind, with an elephant head and human body), and from the Graeco-Romans and the Anglos (centaurs, fauns, fairies, etc.), also with heads of birds, jaguars or other animals, as we can see in the special numbers of the magazine "Mexican Archeology" ("*Arqueología Mexicana*"), or if we compare the lengthened Incan heads (to appear taller) with the carvings of Akenaton or the sculptures of Nefertiti and with the Olmecs sculptures in black jade), etc. All of that presents common elements on that pagan religions and/or contacts with the other groups of heathen religions, now separated in the different continents ( **3-m** ).

Respecto a humanos con máscaras de animales Freidel *et al* (1993):239 dice, "*masked dancers (as depicted in Bonampak Room 1, "Bonampak Dedication Dance Procession", lower register, east side, showing the procession of the musicians and masked dancers into the main ritual and a Yaxchilan player wearing a similar mask) are the most important figures in the procession, for they appear often in similar rituals depicted at other sites and on pottery vessels. Dressed in the frightening masks of the monstrous Otherworld beings they have become through trance dancing...*"

Also, it seems that in the Mayan art, monstrous facial features have been preserved such features may be qualified as related with the Nephilim or of a "Neandertal" type in several anthropomorphic sculptures and in masks (as the ones found in their incense burners). Those monsters were hunters of human beings and seducers of human women. The only purpose of their being was to corrupt the human lineage, even in its genetic structure. The Mayan religion describe such beings as ascending of earth's undergrounds, or descending like feathered serpent (another manifestation of Satan, the old serpent, seducer of Eve), or plainly appearing them as "materialized spirits", equally exactly to what is going on in the spiritualistic seances (which, by the way, are diabolic spirits mimicking "the departed ones", spirits so synical that even imitated prophet Samuel to deceive and to lead to his death, to the disobedient king of Israel, Saul).

I suppose that there are Nephilim or Neandertal representations in different ancient cultures of the world because of the size of their eyes, which matches the big size holes present in the skulls of the Neandertal. If Neandertal were contemporaneous with humans, in more than one place we should find sculptures representing them (as in the Babilonic carvings that represent them much more taller than the rest of the humans, and like warriors and hunters, being the first ones to reach the higher places of the mountains, or seating over thrones, like Nimrod, Og or Sihon).

Otras “máscaras” del “Monstruo de la Montaña” pueden ser apreciadas en el “Templo 22 de Copán”.

*“...The witz, the personified mountain with cleft forehead, adorned each corner of Temple 22... the central door of this temple represents the mouth and gullet of the great Witz Monster. This was meant to indicate that the interior of the temple symbolized a living cave that opened into the herat of the mountain. To the Classic Maya, all natural openings into the earth, whether caves or cenotes (shronken waterholes) were portals to the Otherworld... [Mayas] conjured up their ancestros and the gods... serpentlike body cavort the beings who have been conjured up by the bloodletting rituals... at copan the beings conjured up in the clouds are spirits called wayob or nawal and the serpent footed god, K'awil – all beings that the king called upon in the exercise of his power... within this mountain was the place where the king conjured the gods and the ancestros into this world through sacrifice... On the corners of the building and on the jambs of the doors stand lords... conjuring holiness from the Otherworld. Like the Pawahtuns, the age-old burden bearers who stand at the four sides of the world and hold the heavens up above the earth, these kings stand at the corners of the world... dance pageants... enabled the lords and their people to travel to the Otherworld to greet the supernatural beings who gave power and legitimacy to the human comunity...two huge masks of ancestral gods... represent the founders of the community and are sacred manifestations of the Otherworld...” (Freidel et al (1993):142-3, 149-53).*

The traditional explanation of those “big eyed gods” is that they are representing the "god *k'inich ahaw*", "the solar god or the jaguar sun of the netherworld", found in Palenque (is interesting to notice a small human being present at the bottom of one of the figures, **3-m** ). Those figures with huge eyes include the *chac* (equivalent to *tlaloc*) or "god of the rain", which also have like a mask with a long trunk, like elephant, and that is used to be represented with lateral tusks, which makes us to tink about the time in which mammoths were abundant on those lands (and/or their interaction with the rest of the continents, notably Asia and África), and most probably, they are evocating the earliest times. Hundreds of mammoth remains have been found, not only frozen in the north pole, but also in the center of Mexico (thousands still buried near the salt lake of Sayula, Jalisco).

If some of those perverse humanoids or hominids escaped the persecution that humans performed against them in the times of king David, and if they became adapted to live in deep regions of the earth underground, we have a possible explanation to the evasive physical appearance of the "aliens" (adaptation of animals to darkness replicates exactly similar characteristics, see for example the increase in brain size of "blind fish", which develop at their limit the rest ot their organs of perception), those suposed elusive beings with pale skin, due to the lack of sunlight exposure, with huge eyes (usually covered with a kind of protector against the light), with great technological habilities (ufos manufactured with the abundant metals present in the underground and their "goatsuckers", dispositives to extract animal molecules, metallic - zoomorphic and remotely controlled), molecular (laser for calf mutilations to extract hemoglobin and other proteins), and geometric (although "crop circles" can be made by human people). Those beings, like cannibals, demonstrated in the past to be merciless "hunters" of women and children (abductions. Neandertal cannibalism has been corroborated with the studies done by Tim White and others as we have seen elsewhere). “Fallen angels” can be behid all of these, either through "materializations", "possession" (evil spirits taken control of humans), " induced alucinations", etc.; all

of these "popular mythologies", were and are the inspiring and central part of every idolatry, of every "religious" sexual perversion, and is the source of crime.

We also observed sea shells encrusted on different places, especially in the oldest pyramids, either on its walls or stairs; evidences of the Biblical flood that covered all the earth.

In the Mayan temples of Yaxchilan we can see the common practice amongst Mayan women of shedding their blood of the tip of their tongues, previously punctured, and males (even babies), of shed the blood from the tip of their fingers, and to collect that blood in ropes (*i.e.*, for the female tongue) or "amatl paper", and then to present such blood offerings, specially to their gods (fallen angels), which sometimes were "materialized" in front of them once the offering was presented, those spiritual evil beings, presented themselves with bodies of serpent and human head (o como "humanos mitad serpiente", "*the long looping body of the Vision Serpent transforming into the torso of K'awil*" ("cavil" in Poqom Maya (compiled by Fray Pedro Moran (1720) and by Fray Diego Zuñiga (1608), studied by Susan Miles (1957)), and "*q'abwil*" in Maya K'iche (Quiche) and Kaqchikel, mean "gods", and also their "carved images"; "volatile", pp. 194, 443, Freidel, 1993))" o "brotando de la boca de la serpiente", "*Yat-Balam, founding ancestor of the dynasty of Yaxchilan, emerging from the mouth of an enormous Vision Serpent is called "nawal of the founder"*", pp. 184-5, 196, Freidel, 1993); en el Lintel 13 de Yaxchilan vemos al hijo de Pájaro-Jaguar saliendo de la boca de la serpiente ("being born from the snake", p. 219, Freidel *et al*, 1993), or as "winged humans", a feature not only present in Mesoamerican sculptures, but also present in the Babylonian gods, "the flying god Ashur", with his "winged disk surrounding his waist, disk with two landing legs" and a "circular wheel at his left hand", as presented in a carving, or the Hindu Mythology preserved in the *Rig Veda* and the *Mahabharata*, to give them special instructions of a "higher wisdom" (examples of such sculptures are even sold as postcards in black and white, or in color (as the pictures of Bonampak, [4-m](#)) that are sold in the Mayan ruins; in one example, a man is suspending a torch of fire over the head of the woman providing the "offering", as an antiseptic practice while she sheds her blood on the rope ([4-m](#)), that means that those heathen were not stupid, but rather, very intelligent (as the advanced methods of gold plating over copper en la cultura "Moche", [3-m](#)); at the same time, those civilizations were completely idolatrous and spiritualistic, pursuing the heathen practices of Ham and of his son Canaan.

Una de las más notables contribuciones de nuestro trabajo, creemos nosotros, ha sido nuestro descubrimiento en un collar de la remota cultura Pre-Inca "Moche" (Donan C. B. and Benn N., "Masterworks of Art Reveal a Remarkable Pre-Inca World", 1990, *National Geographic*, 177(6):30-31), collar en el que encontramos los mismos rasgos visibles presentes en el "Templo Superior de los Jaguares del Gran Estadio del Juego de Pelota de Chichén Itzá" (cuya foto ha sido mostrada antes). A continuación, de nuevo aparecen entrelazadas en direcciones opuestas las dos serpientes (que más bien semejan cabezas de "dragones", y que tienen cierta semejanza con las grandes cabezas de serpiente esculpidas al pie de las pirámides de la cultura Maya (antiguas fotos de estas cabezas muestran que, al menos algunas de ellas, originalmente poseían "cuernos", los cuales fueron posteriormente eliminados, en un intento de "disfrazar la historia", ¿porqué hicieron eso?, ¿De que material estaban hechos esos "cuernos" actualmente desaparecidos?). Sumamos la siguiente foto a las ilustraciones de serpientes entrelazadas en direcciones opuestas presentes en la portería redonda del juego de pelota de Chichén Itzá, en "la olla" (presentada por Freidel *et al*, 1993:99, Fig. 2:31), y al final de la plaza principal de Uxmal, cuyas fotos hemos ya presentado):

Finally, there is an horrible picture of an "offering" for the heathen "gods", presented "to them" from the "highest places" of the Incan land (the Andes), a female children, which was "received" and "accepted" by one of their "gods" through an electrical discharge (by a lightning; in other pagan cultures the victims (usually young people or women (maidens)) were offered by burning on fire or casting them down to the " sacred cenotes" (subterranean lakes), etc.). The lightning penetrated at the back of her neck, below her left ear (the hole can be seen at the height of the neck). A metallic object observed at her head was used to attract to her the lightning of the hoped-for storm or special request to their gods ( 5-m ).

Regarding biological degeneracy by consanguinity and by other sexual perversions of these prehispanic "cultures", which practiced all that things forbidden and described in Leviticus, chapters from 18 to 20, where we read that all the nations surrounding Israel practiced those things, of course that with their "regional variants", but the idea of the archenemy of God was always the same, so the illusion that prehispanic cultures were very healthy and that sexual diseases were only introduced by europeans, is removed, "The 9,000-year-old skull revealed auditory exostosis... Mummies found at Chinchorro site in Chile (and in: Antofagasta, Cobija, Tocopilla, Patillos, Inquique, Pisagua, Arica, Ilo, etc.) show evidence of bone infection, degenerated vertebrae, and possibly syphilis" (Iván Muñoz y Juan Chacama (Tarapacá University), Chile's Chinchorro Mummies, *National Geographic*, 1995, 187(3), p. 73):

Of course that all of these are preliminary studies that should alter or alarm the guardians of the orthodox sciences, but shouldn't alarm those that have respect for the Bible as the only book really important over the earth, and the only book inspired by God and vital for our salvation and rejoicing. That means that everyone that accept Jesus Christ as Lord and Savior of their lives, and that believe in their hearts that God raised Jesus Christ from the dead, which is coming back for us. Then, for those that love God, these observations should rather serve as inspiring principles to see with new eyes such sciences as arqueology and anthropology, based in the Word of God.

Recently in Mexico, dealers of illegal drugs together with corrupt Policemen and Politicians, together with heathen of other places of the world, have started again heathen practices of violation-cannibalism-assassination of female young women (as inspired by the lasciviousness and bloody character of heathen gods), under the influence of cocaine and of malignant spirits (their "gods"). From 1993 to 2003, that cartel had killed already, to at least 370 identified women and many others that being immigrants from other poorer places (Guatemala, Oaxaca, Chiapas, etc.), they not even left a trail. Ancient Prehispanic civilizations (Incas, Aztecs, Mayas, etc.) offered (and still offer), like all the other nations, except for Israel, human sacrifices to their gods (here are included the voluntary suicides in the name of Allah (under the prescriptions of the Koran, book dictated by Muhammad when he was in a trance under diabolical possession ( 6-m ), similar to the devilish possessions that can be seen in films like the one of the children of "Medugorie" (Yugoslavia) in the demonic appearances impersonating "the virgin", and the same can be said of the strange phenomenons described at Fatima, Italy) or by "X" pagan deity) and/or sexual perversions with "religious" motives. I pray that at least while born again believers that have made Jesus Christ their Lord and Savior, that practices must be reduced at its minimal expression, if not under total control.

Provisionally thus far, we can conclude that, even despite of almost all of the ancient civilizations were outstandingly intelligent... they were also cultures that deliberately or by inheritance, rejected and/or did not know the revelation and the word of the eternal and powerful God. For that reason, their beliefs went to the side of destruction, to the side of death...

This is only an example, and as we have already said, other comparisons can be done (mesoamerican (prehispanic) pyramids, Chinese pyramids, Japanese underwater pyramids, etc., and the Ziggurats ("the

high places") of Babylon), that also show the Biblical truth regarding the spread of a generation under rebellion against God, departing from Babel (Babylon) in the past, carrying over with them their common elements... ( **7-m** ).

Only God and his Word remain forever, and with them, everyone that believes in God. I end this chapter exhorting you to study and to read daily the Bible, to be in the future alive and joyful at the eternal presence of God.

Meanwhile, more and more archaeological and anthropological examples of the accuracy of God's Word will appear in the future.

### REFERENCES AND NOTES ON CHAPTER 13:

**1-m.** One person contends that the ancient symbol of medicine of the two serpents intertwined on a staff is also a representation of the DNA. We observe however that in the symbol of medicine both serpents are in the same direction, whereas in Pre-Incan, Mayan (*i.e.*, Sayil and Chichen Itza), and Aztec representations the two serpents are in opposite directions, as in the DNA (*Nature*, 1953, pp. 171:737-738). The Bible tells us that an equivalent to the symbol of medicine was made in copper by Moses under the order of God to heal the Israelites bitten by serpents on the desert, whosoever looking at it was healed. Later on the Israelites worshipped that symbol which finally was destroyed by a faithful king of Judah. The New Testament explains to us that that symbol "the symbol of medicine" (if we wish), actually was a prophetic sculptural representation of Jesus Christ, who in his crucifixion took on his body all of our diseases and sicknesses to heal us. Whosoever believing in Christ, the perfect doctor, will have eternal life and will be healthy on this earthly life.

**2-m.** "Research developed by Peruvian archaeologist Ruth Shady Solís of San Marcos University suggests that Caral (a 150-acre complex of pyramids, plazas and residential buildings), was a thriving metropolis as Egypt's great pyramids were being built... What has amazed archaeologists is not just the age but the complexity and scope of Caral. Pirámide Mayor alone covers an area nearly the size of four football fields and is 60 feet tall. Inside a large sunken amphitheater, which could have held many hundreds of people during civic or religious events... Six earth-and-rock mounds rise out of the windswept desert of the Supe Valley near the coast of Peru. Dunelike and immense, they appear to be nature's handiwork, forlorn outposts in an arid region squeezed between the Pacific Ocean and the folds of the Andean Cordillera. But looks deceive. These are human-made pyramids, and compelling new evidence indicates they are the remains of a city that flourished nearly 5,000 years ago. If true, it would be the oldest urban center in the Americas and among the most ancient in all the world... Eventually Caral would spawn 17 other pyramid complexes scattered across the 35-square-mile area of the Supe Valley" ("First City in the New World? Peru's Caral suggests civilization emerged in the Americas 1,000 years earlier than experts believed", by John F. Ross, August 2002, *Smithsonian Magazine*). Furthermore, "In Bolivia, near lake Titicaca, are the ruins of the megalithic pre-Incan city of Tiahuanacu. Many of the city walls were constructed from blocks that weight 60 tons which were further reinforced by metal clamps" (Stanley, R., 1995, *Unicas*, 4:26-27).

**3-m.** An anthropomorous figure with helmet (or head) of bird found in Palenque can be seen in: "Los Tesoros de Palenque", 2001, "*Arqueología Mexicana*" (Especial 8), p. 51. One "solar god" can be seen showing his huge circular eyes, clearly distinguishable of the almond shaped eyes of humans, one of them can be seen scared at its bottom (*idem*, p. 83. Other "gods" with huge eyes can be seen on pages: 52, 59, 72, and notably in 76-77, 82-85).

There is also a figure presenting Neandertaloid physico-muscular attributes using a mask. "Scenes of naked violence may seem grisly but probably had powerful religious significance for the Moche. Dubbed: "the decapitator," a fierce supernatural creature has cut off a human head with a "tumi" or ceremonial knife (Donan C. B. and Benn N., "Masterworks of Art Reveal a Remarkable Pre-Inca World", 1990, *National Geographic*, 177(6):30-31). In the same previous article, the first picture represents the face of a black woman, which make us to remember the monumental heads of black men found spread within the Olmeca culture. In the same previous reference we can see other details (*idem*, pp. 24-25), of another representation of such practice manufactured by "electroplating" (p. 25) we read, "an extraordinary invention, the Moche's electrochemical-plating process", (p. 22) "metalworkers dissolved gold in a solution of water and corrosive minerals, to which they added a compound like bicarbonate of soda to achieve a pH of about nine. A clean copper object dipped into this solution served as both anode and cathode. In this way an electric current was maintained, and a microscopically thin coating of gold formed on the surface of the object when gently boiled. Then the object was heated to between 500 and 800 centigrades (932 to 1472 Fahrenheit) to permanently bond the gold to the copper", according to Heather Lechtman, "Massachusetts Institute of Technology" (MIT). Using the same technology we can see a symmetrical figure, again two horrible creatures holding by their hair human dismembered heads, and the "tails" of such creatures also have serpent-dragon heads (pp. 24-25). Other figures have the appearance of ferocious faces (p. 25), and again the two serpents (similar to the heads at the feet of the pyramids of the Mayan culture, which rather are similar to "dragon" heads) intertwined in opposite directions (pp. 24-25, that are like the figures that we can see within the Mayan culture, described at the beginning of this chapter).

*"The Stucco Wall from Tonina, in Palenque depicts "an enormous dancing skeleton, the very being who was the "spirit" of the kings of Palenque and the constant participant in the sacrificial dance of Chak and the Baby Jaguar at other maya sites. Cavorting wildly, this huge death god swung the severed head of an enemy by its hair. Next to this image were three identifying glyphs... this title belonged not to a god, but to a... king manifesting himself as a "spirit" (a "Skeletal Wayob", or "skeletal dancer", in: Freidel et al, 1993:320-23, color plates 35-39).*

*This skeleton can also be seen in Chich'en Itza's Temple of the Warriors, fragments of the exterior mural on the north (Freidel et al, 1993:322).*

*We can also see "a scaffold sacrificial scene in a pot, like that modeled in stucco on the Tonina terrace facade" (Freidel et al, 1993, color plate 39).*

*"A group of Wayob in a ritual" (Freidel et al, 1993, color plate 38, see again the detail of the protruding eyebrow and the ape-like appearance of the being holding the severed head, fluid seems to be flowing of the Neandertal-like sexual organ).*

*"Graffiti drawings scratched on the walls of Tikal palaces, depicting the conjuring of supernatural beings from the Otherworld, prove that these scenes were more than imaginary events seen only by the kings. Several of these elaborate doodles show the great litters of the king with his protector beings hovering over him while he is participating in ritual. These images are not the propaganda of rulers, created in an*



*effort to persuade the people of the reality of the supernatural events they were witnessing. They are the poorly Darwin images of witnesses, perhaps the minor members of the lordly families, who scratched the wonders that they saw during moments of ritual into the walls of the palaces where they lived their lives” (Freidel et al, 1993:312-313, Fig. 7:19 represents “a scratched drawing of a litter with the Waxak-lahun-Ubah-Kan as the animal spirit”, “a scratched drawing of a litter with the Nu-Balam-Chak as its animal spirit being” and “a scratched drawing of a litter with the Sun-Jaguar as the animal spirit being. Notice one of the bearers below (at the right side)”).*

En los diversos Juegos de pelota Mayas (no solamente el famoso juego de la “alta y pequeña portería redonda”, sino otras variantes como la de “aventar contra los escalones a la gran pelota”, etc.), la “pelota” era la cabeza de un prisionero o un prisionero completo comprimido y atado en forma de pelota, quizás también, una tradición heredada por los “gigantes” Nephilim [*a text in La Amelia Stela 2 reads: he threw it, The-Guardian-of-the-Jaguar [was] the name of the ball (yalah u chan Balamnal u k’aba Bolon-nab)*]. Here is direct hieroglyphic evidence that captives were bound and used as balls (Grube and Schele, *Six-Staired Ballcourts (Wak-Ebna)*, Copán Note 83, 1990, Honduras: Copán Mosaics Project and the Instituto Hondureño de Antropología), *“captives really did roll down... to suffer and die in mock play... with a ball made from the body of a bound sacrificial victim... The balls... really were tightly bound captives... Hieroglyphic stairs pictured in the center of Bird-Jaguar’s ballgame sequence (Yaxchilan HS 2) record three self-decapitation rituals... [the] ballgame sacrifice renewed the basic covenant between gods and people...” (Freidel et al, 1993:358-62, 486, Note 46, of Fig. 8:16b we read “Panel 7, Bird-Jaguar plays ball at the Three-Conquest-Ballcourt-Stair, he prepares to catch his captive on his yoke...Next to him stand two dwarves, one wearing the shell earflare of Chak and both wearing Venus or star signs attached to their arms”:)]*

*“The Great Ballcourt (at Chich’en Itza) has relief scenes carved on large panels... two teams of seven players each, face each other across a ball with a skull engraved on it. The player to the immediate left of the ball holds the severed head of the captive whose unfortunate corpse kneels on the other side of the ball in the position of a player. His neck stump spurts seven streams of blood shaped like serpents... we believe the contest pits Maya against Maya [not only “prisoners of war”, as others have suggested. At the right side of the Ballcourt there is “the skull rack”]” (Freidel et al, 1993:376-79).*

**4-m.** Other details and "orthodox" interpretations of Yaxchilan images can be referred to a book, according to *Science*, 1992, 256:1062-1069). Examples of Bonampak, the children ready for the puncturing of his fingers, and a similar shedding of blood from prisoners pleading mercy to the highest authority (one “prisoner of war” is already death for bleeding, at the center, with an indifferent emperor "artificially bearded") can be found in: Miller, M., Ferorelli, E. and Stern, D. “Maya Masterpiece Revealed at Bonampak”, 1995, *National Geographic*, 187(2):50-69.

En otra figura se puede ver que: *“The war snake (“the great war serpent”, p. 207, “with a half flayed body decorated with feather fans”, p. 208), named Waxaklahun-Ubah-Kan, appears with the tok’-pakal in an extraordinary lintel (Yaxchilan Lintel 25), showing the king’s principal wife, Lady K’abal-Xok (in: A Forest of Kings (Schele and Freidel, 1990:262-305), the full recounting of her story) communing with “the founder of (her husband’s, p. 208) lineage”, after Shield-Jaguar had coinjured him up through bloodletting during his accession rite. Holding a bowl full of paper splattered with her blood, she kneels gazing up at Yat-Balaam, the founder, emerging from the Waxaklahun-Ubah-Kan, the transformed war monster originally imported from Teotihuacan” (p. 308). “Precolumbian Maya practiced bloodletting... to enter vision rites and ecstatic trance and to commune with the gods... and palpable... communication with “the Otherworld”... (Freidel et al, 1993, pp. 207-8)”*

*[Other "Vision Serpents" can be seen in the modeled stucco example from Group H, Waxaktun, currently dated to the Late Preclassic Mayan period (see Schele and Freidel, Forest of Kings, 1990:chapter 4), and a black-line graffito on the wall of Structure 5C-2nd at Cerros, Belize. This graffito shows a tau-toothed god or ancestor in the mouth of the Vision Serpent, the earlier example of this kind of depiction so far. Current work in the Preclassic ruins of the Maya region will no doubt push this concept back even further in time (Freidel et al, 1993, p. 447, Note 71)]”*

*“Kisin takes the form of a large snake called Ochcan (och-kan), which is described as being very big... having a large shiny eye. When the initiate and the ochcan meet face to face, the alter rears up on his tail and, approaching the initiate till their faces are almost touching, puts his tongue in the initiate’s mouth. In this manner, he communicates the final mysteries of sorcery [final initiation of a Q’eqchi’ shaman in the village of San Antonio]... The master had previously removed all his clothes and was standing nude. The snake [dragon] came up to him and after licking him all over, proceeded to swallow him whole. A few moments later he passed him out of his body with excrement. The master didn’t appear to be much the worse for his adventure. Very similar initiation ceremonies in Chiapas are described by Nuñez de la Vega (1700, which describes a cave as the location of the initiation ceremony) [Q’eqchi’ shamans in the village of Sokotz, Belize]” (Thompson, J. E., Ethnology of the Mayas of Southern and Central British Honduras, 1930, Field Museum of Natural History, Pub. 274, Anthropological Series Vol. XVII, No. 2, Chicago, pp. 68-9, 109-10).*

*“Ancient Maya drew ropes and bark paper through their tongues to conjure up Vision Serpents [some of the texts that record the conjuring of Vision Serpents may refer to bringing spirit[s] into these living snakes]... blood-splattered paper and bloody ropes... kings drew through their penises and kings and queens drew through their tongues...” (Freidel et al, 1993:205, 209, 448, Note 76).*

“Och-Kan, the animal spirit (vision serpent, also the name of the “boa constrictor”) companion of K’awil (a “god”) emerges from a ceremonial bar” (pp. 198, 196, 448 (note 73), Freidel *et al*, 1993):

“Fint-headed sun god emerging from a double-headedserpent bar on Copan stela A” (p. 199, Freidel *et al*, 1993).

“In other paintings we can see dancers decapitating themselves or handling serpents on their hands” (p. 262,266, 273-4, Freidel *et al*, 1993).

¿Qué están haciendo los Mayas del “Tablero del Bulto, Grupo XVI. Caliza, 40 x 29 cm. Museo de sitio Alberto Ruz Lhuillier, Palenque Chiapas”?:

**5-m.** You can see that figure (p. 48 of next reference) and more details of such practices in: At 22,000 Feet children of Inca Sacrifice Found Frozen in Time, *National Geographic*, 1999, 196(5):36-55; and in: Peru’s Ice Maidens, Unwrapping the Secrets, *National Geographic*, 1996, 189(6):62-81, where we can read: "Unruffled after 500 years on Ampato (in the Peruvian Andes)... lightning had clearly hit the third grave found on this peak. The bolt consumed a child's flesh, leaving bones and scraps of charred clothing... Jagged scars mark spots where heat fused the surrounding earth to the ceramic.... "the weirdest things can happen with lightning" (says Johan Reinhard, researcher/discoverer and writer of both articles)... buried apart, a silver (small statue of a) llama (height:1.5 Inches) likely stood for the herds that petitioners hoped would multiply... The fairest children were costumed, feted, and perhaps buried alive with ceremonial objects in "sacred locations". The Inca saw mountains as especially important sites." (pp. 76-77 of the previous reference).

**6-m.** “When a revelation came to him [Muhammed], he would fall to the ground and foam at the mouth”... “sometimes he saw an angel; sometimes he only heard a voice, and sometimes a message came in a dream”... “Allah was one of the gods worshipped in Mecca even before Muhammad’s rise to power” (Inside Islam, 1996, Safa, R. F., Chapter two, Muhammad and the Origin of Islam, p. 24, 26). “Archaeology and linguistic work done since the latter part of the nineteenth century has unearthed overwhelming evidence that Muhammad constructed his religion and the Koran from pre-existing material in Arabian culture” (Morey, R. The Islamic Invasion; Eugene, Oregon: *Harvest House Publishers*, 1992, p. 36), “there are areas which we must conquer, territories which we must take back from the enemy. We have to take back that which belongs to God” (as the first reference here, Chapter thirteen, *Challenging Giants*, p. 174).

**7-m.** “*Life Magazine* published a picture of a Tibetan Pyramid (black and white) taken in 1957 from a C-54 in World War II by a pilot who flew supplies through the Himalayan Mountains (in the Forbidden Zone, Shensi Province of China). Hartwig Hausdorf, a researcher in Germany also took photographs (in color, published *Online* at: <http://www.crystalinks.com/tibet.html>) and mentions the diaries of two Australian traders who, in 1912, met an old Buddhist monk who told them these pyramids are mentioned in the 5,000 year old records of his monastery as being "very old." He reports: There are over 100 pyramids, made of clay, that have become nearly stone hard over the centuries. Many are damaged by erosion or farming. One pyramid is as large as the Pyramid of the Sun of Teotihuacan in Mexico (which is as large as the Great Pyramid of Giza). Most are flat topped, some have small temples on top. There is a stone pyramid in Shandong, about 50 feet tall.”

There is also a photographic documented Website related to “the ancient underwater pyramid structure off the coast of Yonaguni-jima, Japan - as seen by Dr. Robert M. Schoch (in the Morien Institute Webpages).

And an archaeological study of chirped echo from the Mayan pyramid of Kukulkan at Chichen Itza, (by David Lubman, Acoustical Consultant) can be found on the Webpage from *The Acoustical Society of America*, Orange County Regional Chapter [we also need to remember the precise mathematical design of that pyramid in relation to the sun to simulate the "Descend of Quetzalcoat!"].

"Go ye and make disciples of all the nations **in my name**"  
Matthew 28:19 as Quoted by Eusebius Pamphilus more than 18 times (IV Century).

*"Those things which were published in His name among all nations by the apostles"*  
Matthew 28:19 as Explained by Justin Martyr two times (II Century).

*"Go forth, make disciples of all nations and they will believe on Me"*  
Matthew 28:19 as Paraphrased by Aphrahat The Persian Sage (IV Century).

**Real Words of the Resurrected Christ before his Ascension to Heaven.**

## Chapter 14

### **Some Biblical Reports of Spiritual Beings Being Manifested on Earth and Related Subjects.**

I want to let the Bible talk by itself in this last chapter regarding resurrection, angels and holy spirit. To be able to understand how or why spiritual beings can interact with humans we need to consult the Biblical records.

First, we need to be certain that,

"There is a natural body, and there is a spiritual body" (1Cor 15:44b).

Being the "spiritual body" the "soma pneumatikon", and Jesus Chris had already said,

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again (*gennetenai anothen*, born from on high)" (Jn 3:6-7).

What is born of the flesh can be re-born from on high, receiving the gift of holy spirit. The spiritual realm has dominion over matter, over the flesh, over the natural body, and can, under God's will and commandment, or even against God laws and in rebellion against God, to interact in the human dimension, and this second option have a punishment behind it (as we have seen in previous Chapters, as described in 2 Pet. 2:4-9, Jude 6-8, and Gen. 6:1-4).

And then we, the born again believers are assured that,

"as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1Cor 15:49).

"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" (1Jn 3:2).

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body" (Rom 8:21-23).

The example that we have of the truthfulness of it is our Lord, the resurrected Christ Jesus, who was seen after his resurrection by more than 500 believers,

“...he rose again the third day according to the scriptures... and... was seen... by me also” (1Cor 15:1-8).

They were able to touch him after his resurrection,

“Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing” (Jn. 20:26-27).

They ate and drank with Christ Jesus after he rose from the death,

“...who did eat and drink with him after he rose from the dead” (Acts 10:40-41).

Christ Jesus appeared to two of them “in another form”, being the word “another”, “heteros”, and “form”, “morphe”, and after they recognized (Gk. “epiginosko”, “know”, “knew”) him, he “vanished out of their sight”, being the word “vanished”, “aphantos”, used only here and meaning: “became invisible” (*The Companion Bible*, p. 1508), “ceased to be seen of them” (KJV margin):

“After that he appeared in another form unto two of them, as they walked, and went into the country” (Mk 16:12).

“...Jesus himself drew near, and went with them. But their eyes were holden that they should not know him...And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight” (Lk 24:15b-16, 30-31, related verses: Jn 20:14-15, 21:4,12).

The resurrected Christ Jesus was able to appear to his disciples even if “the doors were shut”,

“Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you” (Jn 20:19, see also: 20:26)

Paul and his first one, of several, personal encounters with Christ Jesus, who talked to him in Hebrew,

“And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee” (Acts 26:15-16).

Then Paul does his exhortation to Timothy before God, and Christ, and “the elect angels”,

“I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality” (1Tim 5:21).

Regarding the later part of the second coming of Christ to earth:

“...of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be” (Mt 24:35-37).

Notice from the previous verse that nobody, neither the angels of heaven nor Christ himself but only God knows “of that day and hour”.

We are going to judge angels, as we have seen in previous chapters, these are the angels that are in “Tartaros”, the ones that mastered the plan to corrupt the humanity morally and even in its genetic structure,

“Do ye not know that the saints shall judge the world?... Know ye not that we shall judge angels?...” (1Cor 6:2a, 3a).

Exactly as the body of the resurrected Christ is, our new body will be:

“And as we have borne the image of the earthy, we shall also bear the image of the heavenly” (1Cor 15:49).

“...ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body” (Rom 8:23).

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Rom 8:11).

“...ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Eph 1:13b-14).

Even an angel from heaven, or even Satan himself, can come to earth and preach a different gospel than the sound doctrine of God for us in this age of Grace, but must be rejected by us:

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Gal 1:8).

“...false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light...” (2Cor 11:13-14).

As Christ Jesus became a full spiritual being on his resurrection from death, we became spiritual beings, with Christ in us when we confess that Jesus Christ is our Lord,

“God... hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten (*gegenneka*, from *gennaō*) thee” (Acts 13:33).

“Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again (*anagennesas*, from *anagennaō*) unto a lively hope by the resurrection of Jesus Christ from the dead... Being born again (*anagegennemenoi*, from *anagennaō*), not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Pet. 1:3,23).

Next we will see angels ministering unto Jesus after another angel, the devil, ended his personal temptations over him:

“Then the devil leaveth him, and, behold, angels came and ministered unto him” (Mt 4:11).

Also when he was on the Mount of Olives and his disciples fell asleep, an angel came to strengthen him:

“...there appeared an angel unto him from heaven, strengthening him” (Lk 22:43).

Angels in the life of the Apostles are frequent, for example in the life of Paul a good angel,

“For there stood by me this night the angel of God, whose I am, and whom I serve” (Acts 27:23).

Attacking Paul, there was also a bad angel, sent to Paul by Satan himself,

“...a thorn in the flesh, the messenger (angel, Gk. *angelos*) of Satan to buffet me, lest I should be exalted above measure” (2Cor 12:7b).

In Hebrews it is written that,

“...some have entertained angels unawares” (Heb 13:2).

The longest description of angels being entertained by humans, first by Abraham, in Genesis 18, they are described as ‘men’, whose ‘feet’ could be washed, and who could partake of a meal composed of ‘butter, milk, cakes made on the hearth and a young calf’ (Gen. 18:1-8), and second by Lot,

“...and he [Lot] made them [angels] a feast, and did bake unleavened bread, and they did eat... And they [the angels] smote the men [the wicked men, i.e. homosexuals] that *were* at the door of the house [of Lot] with blindness... we [the angels] will destroy this place [Sodom and Gomorrha and surrounding cities], because the cry of them [the wicked men] is waxen great before the face of the LORD; and the LORD hath sent us [the angels] to destroy it... while he lingered [Lot], the men [the angels] laid hold upon his [Lot’s] hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city” (Gen. 19:3, 11, 13, 16).

We too, may "entertain angels unaware".

“And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full” (Pss 78:24-25).

Peter and angels in his letters,

“Who [Jesus] is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him [Jesus]” (1Pet 3:22).

Peter and angels in his life,

“And, behold, the angel of the Lord came upon *him*, and a light shined in the prison... saying [to Peter], Arise up quickly. And his [Peter’s] chains fell off from *his* [Peter’s] hands. And the angel



said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me... When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him” (Acts 12:7,8, 10).

This delivery of Peter by an angel had before its counterpart in the delivery of all the Apostles that together were imprisoned, this time we have even the witness of the officers,

“...the high priest... [and] the Sadducees... were filled with indignation [jealousy], And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard *that*, they entered into the temple early in the morning, and taught...But when the officers came, and found them not in the prison, they returned, and told, Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:17-21a, 22-23, 42).

We also need to remember that Christ resurrected himself appeared to Peter alone,

“...The Lord is risen indeed, and hath appeared to Simon [Cephas, Peter]” (Lk 24:34, see also 1 Cor. 15:5).

The announcement of the birth of John the Baptist, the forerunner of Jesus Christ, was given by an angel,

“And there appeared unto him [Zacharias] an angel of the Lord standing on the right side of the altar of incense... the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John” (Lk 1:12-13).

The announcement of both, the birth and resurrection of Jesus Christ was surrounded by angels,

“And in the sixth month the angel Gabriel was sent from God unto a city of Galilee... And the angel answered and said unto her [Mary], The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Lk. 1:26, 35).

“But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost... then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife” (Mt 1:20, 24).

“And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him” (Mt 2:13, see also Mt 2:19).

“And the angel said unto them [the shepherds], Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people... And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven” (Lk 2:10, 13-15a).

“...there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead *men*.” (Mt 28:2-4).

“And it came to pass, as they were much perplexed thereabout, behold, two men [angels] stood by them in shining garments: And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen...” (Lk 24:4-6a).

In the ascension of Jesus Christ to heaven, there were also angels preaching God’s Word,

“And while they looked stedfastly toward heaven as he went up, behold, two men [angels] stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:10-11).

In the future times described in the book of Revelation, “angels shall gather together Christ’s elect”

“And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven” (Mk 13:27, see also Mk 13:32).

Also in the spiritual body of the future, as the angels now don't marry (in Heaven),

“Jesus answered and said unto them, 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 ...they which shall be accounted worthy to obtain that world, 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” (Mt 22:29-30, Lk 20:35-36, see also Mk 12:24-25).

Of the Old Testament’s preaching of angels the Word of God, we have the next testimony,

“For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord...” (Heb 2:2-3a)

And in the awful days described in the book of Revelation, angels are going to be very active, even preaching God’s Word again, even on the basics of God as Him being The Creator, as the truth will be evidently highly concealed by Satan, the main promoter of “God is not the Creator”, on those days,

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein

are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Rev 10:5-7).

Even gentile persons were able to see angels, as Cornelius, that in obeying the command given to him by the angel, become born again when he received holy spirit, he and all his household,

“And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man [angel] stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee...” (Acts 10:30-33a).

In the Old Testament, Nebuchadnezzar saw an angel protecting Shadrach, Meshach, and Abednego from being burned on fire,

“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 a son of God [angel, as in Job 1:6, 2:1, Ps. 89:6, Gen 6:1-4]” (Dan 3:25).

One angel was enough to “smote in the camp of the Assyrians” for the shake of God’s people,

“And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand [185,00 troops]: and when they arose early in the morning, behold, they *were* all dead corpses” (2Kgs 19:35).

Also one angel smote Herod, who gladly received the glory as if he was god,

“And immediately the angel of the Lord smote him, because he gave not God the glory...” (Acts 12:23a).

Other examples of angels capable of direct physical combat can be seen in the death of the firstborn in Egypt (described in Exodus 12) and as we have seen, in Sodom and Gomorrah (Genesis 19).

Some of the angels are the principal forces behind the world powers,

“... the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia... now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come... *there is* none that holdeth with me in these things, but Michael your prince” (Dan 10:13, 20-21).

We, as the Body of Christ are the living witnesses teachers of angels,

“...things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into” (1Pet 1:12b).

“To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God” (Eph 3:10).

And one angel prompted Philip to go to witness of the Gospel of Christ to the eunuch,

“And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia...” (Acts 8:26-27a).

Regarding the departure together with the transformation of the body of the born again believers on the beginning of the second coming of Christ, before the book of Revelation should take place,

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us... Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first... now ye know what withholdeth... he who now letteth *will let*, until he be taken out of the way... [our departure, “we being taken out of the way”, our gathering together unto him, Christ in us, his Body, we, while here on earth, are “what withholdeth”, “who now letteth” “the Restrainer” of 2 Thessalonians 2, and we may be restraining far more than we have any suspicion of!...]... Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work” (2Thes 2:1-2a,3a, 6a, 16-17).

“Much more then, being now justified by his blood, we shall be saved from wrath through him” (Rom 5:9).

“And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come” (1Thes 1:10).

“if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1Thes 4:14-18).

“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. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in

power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ” (1Cor 15:35-57).

Men of erudition rejected in the past resurrection, angels, or spirit,

“For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God” (Acts 23:8-9).

In these points the Pharisees were more accurate than the Sadducees, but both crucified Jesus Christ and Paul was before his conversion an outstanding Pharisee persecuting born again Christians, until Jesus Christ appeared to him, transforming his views and his life forever.

Finally we must reiterate that Jesus Christ is Lord in heaven, in earth and under the earth,

“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 2:9-11).

“Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth” (Lk 15:10).

There are more examples but these have been written as a sample to edify our understanding and belief. We must conclude now with some quotations done by Charles H. Welch, in “*An Alphabetical Analysis*” (on “*Fallen Angels*”): “That which is created, can only work and subsist within the limits of time and space, God alone is infinite, an absolute Spirit. He alone exists above and beyond time and space” (Kurtz), “*Only combining itself with matter, can mind bring itself into alliance with the various properties of the external world: an unembodied spirit, or sheer mind is NOWHERE*” (Fleming), “*We might as well say of a pure spirit, that it is here or there, and that it has come and it is gone*” (Taylor) ( **1-n** ).

## NOTE ON CHAPTER 14:

**1-n.** The Second Council of Constantinople in 553 A. D. (convened by the Emperor, Justinian I and the Pope, Vigilius) decreed that the teachings of Origen, an early church writer, on the subject of angels, to be heresy. The Council stated in “The Anathemas Against Origen”:

“IV. If anyone shall say that the reasonable creatures [angels] in whom the divine love had grown cold have been hidden in gross bodies such as ours, and have been called men... let him be anathema”,

“V. If anyone shall say that a psychic condition has come from an angelic or archangelic state, and moreover that a demoniac and a human condition has come from a psychic condition, and that from a human state they may have become again angels... let him be anathema,”

“VIII. If anyone shall not acknowledge that God the Word, of the same substance with the Father and the Holy Ghost, and who was made flesh and became man, one of the Trinity... let him be anathema.”

During the Council of Nicea “churchmen” wanted to ban 2 Peter, Jude, and Ezekiel. Jerome says:

“Jude the brother of James, left a short epistle which is reckoned among the seven catholic epistles, and because in it he quotes from the apocryphal book of Enoch it is rejected by many. Nevertheless by age and use it has gained authority and is reckoned among the Holy Scriptures” (Jerome, Chapter IV, *Illustrious Men*).

The Catholic Church omitted the second commandment in the Second council of Nicaea (787 A. D.), so that they can worship statues and graven images, “the council validated the veneration of images and ordered their restoration in churches throughout the Roman Empire”, this Council was “convened by Irene, empress of the East, and attended by 350 bishops, most of whom were Byzantine, in spite of strong objections by the iconoclasts” (“Nicaea, Councils of,” *Microsoft Encarta*, 1994, *Funk & Wagnall's Corporation*”).

In these points you can see the gradual departure of “the official church” from the truths revealed by God to men (Note inspired in Patrick Casanova’s, *Paraclete Forum Online* posting on November 22, 2001, *Re: The sons of God and the daughters of men*).

*“For thus saith the LORD that created the heavens;  
God himself that formed the earth and made it;  
he hath established it, he created it not in vain [tohu],  
he formed it to be inhabited...”*  
**Isaiah 45:18 (712 B. C.)**

*“And the earth became without form [tohu], and void...”*  
**Genesis 1:2 (The Companion Bible).**

*“How can the earth be **replenished**  
if it had previously had no beings?  
Genesis 1:28 will corroborate and  
substantiate science because of **replenish**”*

**Wierwille, V. P., *Power for Abundant Living,*  
Chapter 16, *Body, Soul, Spirit – Formed, Made, Created,*  
1971, American Christian Press, pp. 242**

## **Chapter 15.**

### **Conclusion.**

In the Bible we have the explanation of two opposing seeds in the physical and in the spiritual realm:

The seed of God in the physical realm was the seed of the woman promised to Adam, to Abraham and to all their descendants. Jesus Christ, who came in the flesh from one ovum of Mary and a specific act of creation of God, received holy spirit upon him when he was baptized by John the Baptsit, then crucified, dead and buried, and was resurrected by God and then, transformed in a vivifying spirit with full control over matter, including the physical body. Three reasons whiy he is the Son of God, first, by God’s creation of the complementary DNA within one ovum of Mary, without human male intervention, second, he received holy spirit upon him when he was baptised, and third, he was finally “declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Rom 1:4). The last prophetic words are the fulfillment of the prophecy written on Psalms, “God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten (*gegenneka*) thee” (Acts 13:33).

The seed of God in the spiritual realm is the divine nature inside the born again believers: God in Christ in us, the hope of glory. Christ is the head of all the angels and of us. When Christ returns, we will be transformed into spiritual beings, and become as the angels, exactly in the same form as Christ Jesus is now, as “when he shall appear, we shall be like him” (1Jn 3:2).

God’s angels have always aided those who believe in the Word of God and strive to live and talk accordingly. Not only in the Old Testament, in the New Testament also angels continue to help born again believers, like Paul, Peter, and the rest of the Apostles and disciples, “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb 1:14).

On the contrary, regarding the seed of God’s enemy in the physical realm, we have seen that it is composed of the Nephilim before the flood, after the flood, and in the last days, as described in the books of Revelation, of Daniel (Dan 2:43), and in Jesus Christ prophecies ( **1-0** ). According to Bullinger, in the Appendix 23 From *The Companion Bible*, even before Genesis 1:3 “there may have

been a prior fall which caused the end of the world that then was (2Peter 3:6)”, Wierwille expands that observation by saying: “The possibility of there being a different kind of life is indicated by the word “replenish” in Genesis 1:28, “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth...” How can the earth be *replenished* if it had previously had no beings? Genesis 1:28 will corroborate and substantiate science because of *replenish*” ( 2-0 ), “to replenish the earth with a new order--man” (Scofield Reference Notes 1917 Edition), see also 3-0.

Whether this means that Satan, before his fall, was supreme in the “world that the was” (2 Pet. 3:6), and whether that fall led to the disruption of that world of Gen. 1:1,2, we are not plainly told; though we may confidently infer it; for, already, in Gen. 3:1, Satan is introduced to us as having fallen; and, if his fall did not take place between the 1<sup>st</sup> and 2<sup>nd</sup> verses of Gen. 1., there is no other place for it between Gen. 1:2 and 3:1 (Bullinger, E. W., 1979 (reprint of the 1911 edition), “*Great Cloud of Witnesses in Hebrews Eleven*”, Kregel).

The seed of God’s enemy in the spiritual realm is as the Bible explains, “there is a sin unto death: I do not say that he shall pray for it” (1Jn 5:16), such sin is “the blasphemy against the Holy Spirit, which shall not be forgiven to men” (Mt 12:31, Mk 3:28-30, Lk 12:10, Heb 10:29-30, Acts 7:51). That is “the *unpardonable sin*, as some term it, is neither less nor more than *ascribing the miracles Christ wrought, by the power of God, to the spirit of the devil*” (Adam Clarke’s Commentary on the Bible), “Ascribing to Satan the work of the Holy Spirit” (Scofield Reference Notes, 1917 Edition; John Wesley Notes on the Bible; Barnes’ NT Notes; Family Bible Notes), “The sin which the Pharisees had been committing was that of maliciously and stubbornly ascribing to Satan those works which they well knew could only be performed by divine power” (Abbot Illustrated NT), “People often ask if they can commit the unpardonable sin. Most likely there are some who ridicule the manifest work of God’s Spirit in men’s lives and attribute the God’s work to the devil” (Robertson’s Word Pictures).

Satan’s demons have always been deceiving humanity, although some of them, pertaining to two different groups are now either in Tartarus, or in prison in the Abyss (as explained in previous chapters). Satan and his rebel angels seek to imitate and counterfeit the Creator, or as Satan himself declares: “*I will be compared to the Most High*”- Isaiah 14:13.

#### COMMENTARIES AND NOTES FOR CHAPTER 14:

1-0. “*The Days of Noah*: Perhaps the most direct prophetic reference involving these things was the peculiar warning of our Lord Jesus Himself: *And as it was in the days of Noah, so shall it be also in the days of the Son of man*. Luke 17:26 What does that mean? He also warned: *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 (emphasis added)... We are being plunged into a period of time about which the Bible says more than it does about any other period of time in history, including the time that Jesus walked the shores of Galilee or climbed the mountains of Judea...

*The Miry Clay of Daniel 2*: The famous dream of Nebuchadnezzar in Daniel Chapter 2 appears to lay out all of Gentile history until God ultimately intervenes and sets up His own kingdom. The various metals which make up the image in the dream are well known to serious students of prophecy. Even our common expression, “the idol has feet of clay,” comes to us from this classic passage. But what is represented by the “*miry clay*” in this image? It seems to be strangely mixed-but not completely-with the iron in the dream. The term “*miry clay*” refers to clay made from dust (Mire [Aramaic in the text] is



from a root meaning to be swept away; thus, dust, dirt), a Biblical idiom which suggests death (*Rephaim* (giants) also translated "dead": Ps 88:10; Prov 2:18; 9:18; 21:16; Isa 14:9; 26:14). An especially provocative allusion (on the interpretation of the dream), is in verse 43: 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. Daniel 2:43 As he switches to a personal pronoun, *they*, "*shall mingle themselves with the seed of men.*" This is extremely suggestive when viewed in light of the warning of our Lord in Luke 17:26, ostensibly directing us to look more closely at Genesis 6". Taken From: *Chuck Missler*, Personal Update Article, 'And Also After That': The Return of the Nephilim? (*Online Edition*).

**2-0.** "The mutiny in heaven of Lucifer and his angels was so cataclysmic that while the war was taking place, all that God had originally created in Genesis 1:1 fell into ruin. Thus, verse 2 of Genesis 1 says, ""And the earth was [became] without form, and void... how much time was there between Genesis 1:1 and 1:2? I don't know... Verse 3 simply begins the record of God's actions in making the earth habitable for mankind – mankind of body, soul and spirit. Were there "men" before the man of body, soul and spirit? To the scientists, yes; but not man as Genesis 1:27 defines him. When a scientist looks at a fossil or a skeleton and the relic suggests a man-like form, he puts it in the species of *Homo sapiens*. What scientists do not know and what they cannot see is the life that was in that being... Verse 24 of the first chapter tells us that God created man as we know him – body, soul and spirit. What kind of life there was in the so-called man before Adam and Eve, I do not know because the Bible does not tell me. Nor do the scientists know because they cannot re-enact that life. I do know, however, that whatever that life was then, it was not the life that God created when He created soul life for animal." In: Wierwille, V. P., *Power for Abundant Living*, Chapter 16, *Body, Soul, Spirit – Formed, Made, Created*, 1971, *American Christian Press*, pp. 241-242.

Even with these outstanding observations, Wierwille falls short not seeing the growing scientific evidence indicating that Neandertals were living side by side with real humans. So, he adopts the interpretations of Augustine of Hippo to explain Genesis 6:1-4, saying that the "sons of God" described there were "the believers' line" (Wierwille, V. P., *The Word's Way*, Chapter 5, *Sons of God: Adoption and Birth*, 1971, *American Christian Press*, pp. 75, 77). As we have seen in previous Chapters, the accuracy of the specific Hebrew words used there can only refer to angels. Wierwille contended that it was absolutely impossible for angels to have sexual intercourse with human females, because of the laws established by God, that everything reproduces according to its kind, but he failed to see that those were spiritual beings opposing God's laws and that now are in *Tartarus*, waiting for the day of the great judgment. We saw that spiritual beings are superior to the material realm in which we live, and angels obeying God, as Christ himself did, have appeared to men, switching from the spiritual, to the physical, and back to the spiritual realm again (even if the catholic church condemned the Bible itself in its second Council of Constantinople!). There are angels (extremely intelligent beings) who disobeyed God, and because of their disobedience are now waiting their punishment.

We don't know yet all the specific and precise details of the corruption of the human genetics and of the human race, but we do know is that the mixture of two closely related animal species can interbreed and give birth to a sterile hybrid organism. We also know that all the nations surrounding Israel were practicing, no doubt with the prompting of Satan and his hosts, sexual acts with animals, with closely relatives, and with members of the same sex, and we know that the recessive genes and inherited diseases, together with sexually transmitted diseases, proliferate in that ways, and all that contributed in the corruption of the human genome.

Wierwille briefly says also that Jesus, “sometime between the resurrection and His appearance to Mary, in His resurrected body, preached to the imprisoned spirits (1Pet 3:19: By which also he went and preached unto the spirits in prison). He legally broke the chains of authority and power of Satan” (Wierwille, V. P., *The New, Dynamic Church*, Chapter 5, *Key to Power*, 1971, *American Christian Press*, p. 62). We now know that these “spirits in prison” are the ones that are in the “bottomless pit”, who caused “the flood”, not the ones that are in “Tartarus”, not the ones that “left their own habitation”.

Wierwille also states that in *Tartarus* (used only once in the Bible, in 2 Peter 2:4) are “only the evil spirits that corrupted the earth before the flood... *tartarosas*, is a nominative singular masculine participle in the first aorist tense meaning a one-time (once and once only) action with continuing results” (Wierwille, V. P., *Are the Dead Alive Now*, Appendix IV, *Tartarus*, 1971, *American Christian Press*, pp. 117-118; in that page the reference is given to: Wierwille, V. P., *The Lord’s Brethren and Sons of God*, *American Christian Press*).

Here, as many biblical scholars have done, even with the clear difference in the Greek words used, the next verses are taken as referring to the same group of beings: 1 Pe. 3:18-20, Jude 6 and 2 Pe. 2:4, but we have seen that Jude 6 and 2 Pe. 2:4 correspond to the angels that sinned “corrupting the earth before the flood”, by bringing the Nephilim, but also “after that”, and that the “imprisoned spirits” or “the spirits in prison” correspond to a different category, referring to the ones that brought the flood over the earth.

*Tartarus* is a place with definite limit inside the earth, by other side, the “bottomless pit”, also called “the abyss” or the “sea” that surrounds the universe, is a place in the outer space without a limit and filled with water.

Evidently, as demonstrated in previous chapters, the “seed of the serpent” is in the same category as “the seed of the woman”, being both a physical, biological, and a material reality. Satan’s triumph over humans is to lead them to commit the “sin that can not be forgiven”, which leads to the second death, the eternal death. Only God can provide spiritual seed, of his own spirit, which is eternal life.

The earliest writings presenting the view that the “sons of God” of Genesis 6:1-4 are the “faithful believers” contrasted to the “daughters of man” as the “unbelievers” are:

- “The Stromata (Anonymous writing of the II Century): Book V, Chap. XIII.--The Knowledge Of God A Divine Gift, According To The Philosophers, ... I do not think it possible that clearer testimony could be borne by the Greeks, that our Saviour, and those anointed to prophesy (the latter being called the sons of God, and the Lord being His own Son), are the true witnesses respecting divine things...”,

- “Justin Martyr (II Century): Christ Refers All Things To The Father And Other Articles, Chap. CXXIII.--Ridiculous Interpretations Of The Jews. Christians Are The True Israel...As therefore from the one man Jacob, who was surnamed Israel, all your nation has been called Jacob and Israel; so we from Christ, who begat us unto God, like Jacob, and Israel, and Judah, and Joseph, and David, are called and are the true sons of God, and keep the commandments of Chris”,

- “The Extant Fragments Of The Five Books Of The Chronography Of Julius Africanus (he writes of both views, III Century), II: 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”,

- “The Hymns And Homilies Of Ephraim The Syrian (IV Century), Nineteen Hymns On The Nativity Of Christ In The Flesh, Hymn I ... Noah saw the sons of God, saints that sudden waxed wanton... Seth and Enos, Cainan too, were surnamed sons of God; for the Son of God they looked, that they by grace might be His brethren...”

And exhaustively in,

- “Augustin (or Augustine, V Century), in his book “The City Of God”, “Book XV, Chap. 22.--Of The Fall Of The Sons Of God Who Were Captivated By The Daughters Of Men... woman... having belonged to the earthly city and society of the earthly... corrupt manners... were loved for their bodily beauty by the sons of God, or the citizens of the other city which sojourns in this world... the good that is great and proper... was abandoned by the sons of God... the sons of God disturbed when they forsook God, and were enamored of the daughters of men. And by these two names (sons of God and daughters of men) the two cities are sufficiently distinguished. For though the former were by nature children of men, they had come into possession of another name by grace. For in the same Scripture in which the sons of God are said to have loved the daughters of men, they are also called angels of God; whence many suppose that they were not men but angels...”, also in Chap. 8, Chap. 23, “Harmony Of The Gospels”, “On The Trinity: Book VI”, “On The Psalms, Psalm LXXXIX, 7, PSALM LIII, 5,7 ”

With the same Sethite opinion are: Athanasius (IV Century), Hilary of Poitiers, Cassian (V Century), John Chrysostom, Theodoretus, Cyril of Alexandria, Basil Seleucia, also this "Sethite interpretation" prevailed into the Medieval Church, and was hold by Abarbanel, Luther, Calvin, Melanchthon, A. Edersheim, Parkhurst, the writer John Milton, Matthew Henry, Dr. John Gill, and many scholars still hold this view today.

When Augustine talks of “Fallen Angels” in “The City Of God, in Book III, Chap. 5, he says: “But whether... Mars beget Romulus of the daughter of Numitor, we leave as unsettled questions. For our own Scriptures suggest the very similar question, whether the fallen angels had sexual intercourse with the daughters of men, by which the earth was at that time filled with giants, that is, with enormously large and strong men...”

In Book XV, “Chapter 23, Augustine says “...the same trustworthy Scripture testifies that angels have appeared to men in such bodies as could not only be seen, but also touched. There is, too, a very general rumor, which many have verified by their own experience, or which trustworthy persons who have heard the experience of others corroborate, that sylvans and fauns, who are commonly called “incubi,” had often made wicked assaults upon women, and satisfied their lust upon them; and that certain devils, called Duses by the Gauls, are constantly attempting and effecting this impurity is so generally affirmed, that it were impudent to deny it (the Dusii were Celtic spirits, and are the origin of our “Deuse” or “Deuce”, ...based on this passage... at least from 1484, Innocent VIII issued a bull charging inquisitors to put to death all guilty of such supposed crime... creatures accused, confessions of guilt were made, in some instances voluntarily, but oftener in consequence of the application of torture. “Occupying a prominent place in these confessions, appear the Incubus and the Succubus - the former the visitant of

females, the latter of males”, Fleming). From these assertions, indeed, I dare not determine whether there be some spirits embodied... but certainly I could by no means believe that God’s holy angels could at that time have so fallen...”,

Also in The City Of God, Book XVI, Chap. 17, Augustine writes: “...there were three famous kingdoms of the nations, in which the city of the earth-born, that is, the society of men living according to man under the domination of the fallen angels, chiefly flourished, namely, the three kingdoms of Sicyon, Egypt, and Assyria...”,

In The City Of God: Book XXII, Chap. 1, we read, “...He would by His grace collect, as now He does, a people so numerous, that He thus fills up and repairs the blank made by the fallen angels ...”

Where Augustine contradicts himself more clearly is in his Book II, In Answer To The Letters Of Petilian, The Donatist, Bishop Of Cirta, Chap. 18”, in which he says: “For even those fallen angels, lovers of the maidens of the world, who were corrupted by the corruption of their flesh, though, from having stripped themselves of divine excellence, they have ceased to be angels, yet retain the name of angels, and always esteem themselves as angels, though, being released from the service of God, they have passed from the likeness of their character into the army of the devil...”,

Again, a contradictory point is found in Justin Martyr’s “Second Apology, Chapter V.-How the Angels Transgressed ...angels transgressed this appointment, and were captivated by love of women, and begat children... they afterwards subdued the human race to themselves...”.

By other side, earlier Christian writers that understood “sons of God” in the Old Testament as “angels” include, Irenaeus, Athenagoras, Lactantius, Origen, Eusebius, Tertullian, Cyprian, Commodianus, Clemens Alexandrinus, Flavius Josephus, Philo Judaeus of Alexandria, Rabbi Eliezer, Rabbi Joshua ben Qorha, Rabbi Menajem M. Schneerson, Ambrose, Celsus, Julian the Apostate, Cyprian, Methodius, Sulpitius Severus, Leo The Great, and the Apocryphal traditions (Jubilees, Jasher, Enoch, Clementine Homilies, Testament of the Twelve Patriarchs, Genesis Apocryphon (Berischith Rabba), Joshua Apocryphon, Rashi, Niddah, Sibylline Oracles, Sohar, Zohar, Midrash (Ialkut Shimoni Bereshit), Kabbalah...) of the Jews, etc.

The Biblical textual evidence shows that the sons of God (*Bene Ha-Elohim*) in the Old Testament corresponds to angels and that the sons of God in the New Testament corresponds to both, mainly born again believers but angels also: “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him” (Eph 1:10).

**3-o.** “Replenish” is pointed out also in the correspondences between Adam and Noah,

<i>ADAM</i>	<i>NOAH</i>
`Be fruitful, and multiply, and replenish (fill) the earth' (Gen. 1:28)	`Be fruitful, and multiply, and replenish (fill) the earth' (Gen. 9:1)
Possible judgment in the background (Gen. 1:2)	Judgment in the background the Flood (Gen. 6:7)
`Let the dry land appear' (Gen. 1:9)	`The ground was dry' (Gen. 8:13)
Have dominion and subdue it (the earth) (Gen. 1:28)	Fear and dread of the animal world (Gen. 9:2)

The image of God (Gen. 1:27)	The image of God (Gen. 9:6)
Three sons (Gen. 4:1,2,25)	Three sons (Gen. 10:1)
Nakedness covered (Gen. 3:7,21)	Nakedness covered (Gen. 9:22,23)
Cain cursed (Gen. 4:11)	Canaan cursed (Gen. 9:25)
The ground cursed (Gen. 3:17)	The ground no more cursed by a flood (Gen. 8:21)

[Stuart Allen, The Rule of God and Satan's Opposition, in: *The Kingdom of God In Heaven and On Earth*, 1981, *Berean Publishing Trust*, London]

“It is probable that there were a series of attempts [previous to the world that now is] to create an intelligent life... in order to pre-empt the plan of God. Modern science seems to indicate that intelligent mammalian life is only possible within a window of opportunity of plus or minus a few million years in the life of the star systems. The previous creation such as that of the dinosaurs seem to indicate an attempt at another type. The humanoid record is blatantly discontinuous and as such could not have evolved. The eventual intervention of God... in the creation, has ended a war that has seen a physical and spiritual violence that has destroyed entire systems... The stories of the War in the Heavens when told, will make the world stand in amazement” (Cox, W., *The Nephilim* (No. 154), 1999, Christian Churches of God, *Online Edition*)