

THE FALLEN, THE FORBIDDEN, AND THE FINAL HOUR

3.4 The Witness of the Ancient Writings - Why these books are consulted:

Three ancient writings outside the canon of scripture preserve detailed accounts of the events surrounding Genesis chapter six. The Book of Enoch, the Book of Giants, and the Book of Jasher each describe in their own way the descent of the Watchers, the corruption of humanity, and the judgment that followed.

- None of these texts is inspired scripture.
- None of them carries the authority of the Bible.
- They are not consulted here as sources of doctrine.
- They are consulted as historical witnesses to what Second Temple Jewish communities believed about the events Genesis describes.
- Jude, writing under inspiration, quotes from Enoch directly.
- The Book of Jasher is named within the canonical text twice.

- The Book of Giants was found among the Dead Sea Scrolls.
- The early church wrestled with all three. They are worth examining as commentary on what scripture already teaches.

The Book of Enoch:

The Book of Enoch describes two hundred fallen ones whom the text calls Watchers. Their leader is named ***Semjaza***.

- According to the text, they descended upon Mount Hermon and bound themselves with mutual oaths to carry out the rebellion together. Each Watcher took a specific assignment in the corruption of humanity.
- The list of specific teachings is preserved in the text. Azazel is said to have taught men the making of weapons of war, including swords, knives, shields, and breastplates. The same figure is said to have taught women the use of cosmetics, the dyeing of fabrics, and the making of jewelry. Semjaza is said to have taught enchantments and the cutting of roots, which describes the dark arts of pharmakeia, the drug-induced inducement of altered states. Armaros taught the

resolving of enchantments. Baraqijal taught astrology. Kokabel taught the constellations. Ezeqeel taught the knowledge of the clouds. Araquel taught the signs of the earth. Shamsiel taught the signs of the sun. Sariel taught the course of the moon.

- The pattern is consistent across the entire list. **Every form of occultism that continues to be practiced upon the earth today traces its origin, within this ancient text, to one of these Watchers.** The new age movement is not new. It is, according to Enoch, a recycling of what fell upon Hermon.

Jude 14-15

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...

Jude refers to Enoch by name and treats his prophecy as authentic. The inspired letter quotes Enoch under the inspiration of the Holy Spirit. This does not elevate the Book of Enoch to the level of scripture. It does indicate that the apostle considered at least a portion of Enoch's testimony historically reliable.

The Book of Giants:

The Book of Giants was preserved in fragmentary form among the Dead Sea Scrolls discovered at Qumran. The text picks up the narrative where Enoch leaves off.

- It records dreams given to the giants themselves as the coming judgment drew near.
- Two figures named ***Ohyah*** and ***Hahyah*** report visions of trees being cut down, of waters rising, of every creature drowning except a small remnant. The two travel to Enoch for an interpretation. Enoch confirms what their nightmares had already revealed. Their kind has been weighed and found wanting.

The value of this text lies in what it reveals about ancient Jewish belief. **The ones being judged in the flood knew exactly why they were being judged.**

The Book of Jasher:

The Book of Jasher is named twice within the canonical scripture. Joshua chapter ten references it. Second Samuel chapter one references it.

- The fact that scripture itself names this book as a source of historical information indicates that the Israelite community knew of it and consulted it.

- The version of Jasher available today may not match the original document referenced in the canonical text, but the surviving rabbinic tradition preserves significant material about the period before the flood.
- Jasher describes **the genetic experimentation of the antediluvian world** in considerable detail. The text speaks of the mingling of species.
- It describes the Watchers teaching humanity to mix the seed of one creature with another.
- Beasts were combined with men. One species was crossed with another.

The corruption reached such a level that the earth itself cried out under the burden of innocent blood and perverted creation.

Joshua 10:13

The sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. **IS NOT THIS WRITTEN IN THE BOOK OF JASHER?**

The Book of the Wars of the LORD:

The book of Numbers references yet another ancient writing by name. The Book of the Wars of the LORD is

mentioned in Numbers chapter twenty-one. The book itself has not survived. The reference confirms that the Israelite community kept records of their supernatural conflicts, and that the inspired writers were aware of those records.

Numbers 21:14

Wherefore it is said in the **BOOK OF THE WARS OF THE LORD**, What he did in the Red sea, and in the brooks of Arnon...

The existence of these ancient writings does not add to scripture. They illustrate that the supernatural narrative of the Bible was understood as history by those who lived nearest to it.

3.5 The Corruption of All Flesh - The condition that demanded the flood

Genesis 6:11-13

The earth also was **CORRUPT BEFORE GOD**, and the earth was filled with violence...for **ALL FLESH HAD CORRUPTED HIS WAY UPON THE EARTH.**

The Hebrew word translated corrupt is *shachat*.

- It carries the idea of being marred, ruined at the root, made unfit for purpose.

- The phrase translated all flesh is universal in scope. The damage was not limited to human moral choices. It had reached into the very building blocks of life itself.

The text says that all flesh corrupted his way. **The reference includes more than human flesh. The animal kingdom itself was affected.**

- Some scholars argue that this is why the flood judgment was directed at both humans and animals.
- Whatever the Watchers introduced into the gene pool of humanity spread beyond the human race.
- This is a major reason why the flood had to be global rather than regional. A localized flood would have left the contamination intact in other parts of the earth.

Noah, the man who was tamim:

Genesis 6:9

These are the generations of Noah: Noah was a just man and **PERFECT IN HIS GENERATIONS**, and Noah walked with God.

The Hebrew word translated perfect is ***tamim***. The same word is used elsewhere in scripture to describe an unblemished sacrificial animal.

- Noah was not morally sinless. The narrative of his drunkenness after the flood demonstrates that he remained a fallen man like any other.
- The point of the description is different. Noah was genetically uncorrupted. **The phrase in his generations refers to his lineage, his pedigree, his ancestry.**

Within certain Jewish traditions, the term ***tamim*** was applied not only to Noah personally but to his entire family. The line had remained clean from the contamination that had spread across the rest of the earth. **The eight people who entered the ark represented the only uncorrupted human bloodline left on the planet.**

Noah was preserved through the flood because Noah was still fully human.

PART FOUR: THE GIANTS AFTER THE FLOOD

4.1 The Question Every Reader Asks:

The flood judgment in Genesis chapter seven destroys all flesh upon the earth. Only Noah and his family survive. Within the same opening section of Genesis, however, **the text mentions giants after the flood**. The reader must ask how this is possible. The question is not a problem for the text. It is a doorway into one of the most overlooked themes in scripture.

Genesis 6:4

There were giants in the earth in those days; **AND ALSO AFTER THAT**, when the sons of God came in unto the daughters of men...

The phrase and also after that anticipates the very question a careful reader will raise. Moses, writing under inspiration, signals that the giants reappear after the flood. The narrative of the conquest will confirm it. The question is how.

4.2 Three Theories Within Sound Scholarship:

Bible teachers who hold a high view of scripture have proposed three different explanations for the reappearance of the giants. Each theory respects the integrity of the text.

None of the three can be conclusively proven from the biblical record alone.

- **A second incursion of fallen angels.** The same kind of activity that produced the original Nephilim occurred again on a smaller, more localized scale after the flood. This view fits the parenthetical statement in Genesis six and the broader pattern of supernatural conflict that runs through the conquest narratives.
- **Corrupted DNA carried through one of Noah's daughters-in-law.** Some Jewish traditions and a small number of modern teachers have proposed that the wife of one of Noah's sons carried a recessive trace of the original contamination. This theory is speculative and is not directly supported by the biblical text.
- **Territorial fallen ones who repeated the rebellion.** Other fallen beings, distinct from those bound in chains of darkness, chose to imitate the original transgression in localized regions, particularly around Mount Hermon and Bashan, after the flood waters had receded.

Regardless of which theory the reader finds most persuasive, the inspired text is unambiguous on the central point. **The giants reappear. The seed war continues.** The pattern is repeated on a smaller scale.

4.3 The Days of Peleg:

Genesis 10:25

Unto Eber were born two sons: the name of one was Peleg; for in his days **WAS THE EARTH DIVIDED...**

The Hebrew word translated divided is *palag*. The name Peleg itself means division. His parents named him after an event so significant during his lifetime that they marked his identity by it.

- Two main interpretations of this division have been offered.
- The first connects the division to the events of Babel. When God divided the languages and scattered the nations, the unified post-flood world was broken apart.
- The second connects the division to a physical separation of the continents. A geological event after the flood broke the original land mass into the distinct continents we now observe. Either way, the verse marks a significant transition in the post-flood world.

4.4 The Tower of Babel - Another attempt at rebellion:

Genesis chapter eleven records humanity gathering on the plain of Shinar after the flood. They began to build a tower whose top would reach unto heaven.

- The Hebrew language suggests that this was not merely a tall building.

The phrase reach unto heaven uses terminology that some scholars believe describes a ***ziggurat* designed to make contact with the spirit realm**. The structure was, in effect, an attempt to construct a portal between dimensions.

If this interpretation is correct, Babel was an attempt to repeat what the Watchers had done. The difference was that the initiative now came from the human side.

Humanity was reaching upward to force contact and to reunite the two realms that had been separated. The response of the Lord is significant. He treated the project as a serious threat.

Genesis 11:6

The LORD said, Behold, the people is one, and they have all one language; and this they begin to do: **NOW NOTHING WILL BE RESTRAINED FROM THEM, WHICH THEY HAVE IMAGINED TO DO.**

God responded by confusing the languages of humanity. The people were scattered. **Seventy nations emerged from**

the dispersion, each speaking its own tongue. The book of Deuteronomy provides additional information about what happened in this scattering.

Deuteronomy 32:8

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...**

The older Hebrew textual tradition, preserved in the Dead Sea Scrolls and reflected in the Septuagint, **reads sons of God in this verse rather than children of Israel.**

- Within this reading, when God divided the nations at Babel, He assigned each one to the oversight of **an angelic being.**
- Some of those **angelic overseers later fell from their assigned duties and became the principalities the apostle Paul later identified.**
- Israel alone was kept by the Lord for Himself. The other nations were placed under angelic governors.

This is the textual background to Paul's repeated reference to principalities over regions and nations. The pattern of angelic territorial oversight traces directly back to the division at Babel.

4.5 The Roll Call of the Giant Clans:

Several distinct giant peoples are named within the Old Testament. Each clan occupied a specific region. Many were encountered by Israel during the wilderness wanderings and the conquest of Canaan.

- **The Anakim.** Descendants of Anak, son of Arba, who founded the city of Kirjath-arba, which was later renamed Hebron. The Anakim occupied the hill country of Judah and were considered the tallest of the clans.
- **The Rephaim.** A widespread giant people whose territory ranged east of the Jordan. The word can mean dead ones or shades, which suggests their connection to the underworld within Canaanite religion. The Rephaim were associated in pagan thought with the spirits of dead warriors who continued to rule from the realm of the dead.
- **The Emim.** The name means terrors. They lived in Moab and were considered comparable in stature to the Anakim. Their very name was meant to instill fear.
- **The Zamzummim.** The name means murmurers or buzzers. They lived in the territory that became

Ammonite land. Some interpreters have suggested that the name describes their unintelligible speech.

- **The Zuzim.** Mentioned in Genesis chapter fourteen as part of the campaign of Chedorlaomer. Another giant people defeated by the alliance of kings.
- **The Avim.** Displaced by the Philistines, who later harbored Goliath of Gath and his giant brothers.
- **The Amorites.** The prophet Amos describes them in chapter two as having the height of the cedars and the strength of the oaks.
- **The Horim.** Mentioned in Deuteronomy chapter two. They lived in Mount Seir before the Edomites displaced them. The name may mean cave dwellers.
- **The Caphtorim.** Connected to the origin of the Philistines, who themselves harbored giant clans.

Numbers 13:33

There we saw the giants, the **SONS OF ANAK, WHICH COME OF THE GIANTS**: we were in our own sight as grasshoppers, and so we were in their sight.

The spies who returned from Canaan were not exaggerating for dramatic effect. They were reporting what they had seen. **Moses himself, writing under inspiration, connects these sons of Anak back to the original Nephilim.** The same

word is used. The same description is given. The same supernatural origin is implied.

4.6 The Physical Markers of the Giant Clans:

Scripture preserves specific physical descriptions of the giants. The data is not exhaustive, but several recurring markers appear.

- **Excessive height.** Goliath of Gath stood six cubits and a span. This measurement equals roughly nine feet and nine inches. The iron bedstead of Og of Bashan measured nine cubits in length, which equals approximately thirteen feet and six inches.
- **Six fingers and six toes.** The unnamed giant in Second Samuel chapter twenty-one possessed twenty-four digits in total. Six on each hand. Six on each foot.
- **Documented in scripture as a marker, not a defect.** *Polydactyly* is a recognized genetic condition. Scripture, however, treats the trait as a marker of giant lineage rather than a random birth abnormality.
 - The number twenty-four is double twelve, the biblical number of the people of God. **The marker of the corrupted seed stands in deliberate contrast to the marker of the chosen seed.**

2 Samuel 21:20

There was yet a battle in Gath, where was a man of great stature, that had on every hand **SIX FINGERS, AND ON EVERY FOOT SIX TOES, FOUR AND TWENTY IN NUMBER**; he also was born to the giant.

Additional markers are described in extra-biblical Jewish and early Christian writings.

- Double rows of teeth
- unusually elongated skulls
- greater bone density are mentioned in various sources.

These details lie outside scripture and should not be used to build doctrine. They are noted here only to indicate that the ancient world regarded the giants as recognizably different from ordinary humanity.

4.7 Bashan and the Geography of Rebellion:

The same geographical pattern emerges repeatedly within the seed war narratives.

- Mount Hermon was, by ancient Jewish tradition, the landing site of the original Watchers.
- Bashan, the territory immediately south of Hermon, became the homeland of their offspring.
- Og of Bashan was the last of the Rephaim recorded in the conquest. His iron bedstead, preserved in Rabbath

of the children of Ammon, measured nine cubits by four cubits.

Within Canaanite religion, **Bashan was identified as the gateway to the underworld.**

- The pagan deity Baal was said to enter and exit the realm of the dead through the gates of Bashan.
- The psalmist incorporates this imagery in the crucifixion psalm. Psalm twenty-two describes the strong bulls of Bashan surrounding the Messiah.
- On the spiritual level, the principalities that had ruled the region of Bashan since Genesis chapter six were converging upon Calvary.

Deuteronomy 3:11

Only Og king of Bashan remained of the **REMNANT OF GIANTS**; his bedstead was a bedstead of iron... **NINE CUBITS WAS THE LENGTH THEREOF, AND FOUR CUBITS THE BREADTH OF IT...**

Psalm 22:12-13

Many bulls have compassed me: **STRONG BULLS OF BASHAN HAVE BESET ME ROUND.** They gaped upon me with their mouths, as a ravener and a roaring lion.

Geography in scripture is never accidental. The locations associated with rebellion in scripture are the

same locations where rebellion first found a foothold in human history.

4.8 Mount Hermon Against Mount Zion

Throughout scripture, Mount Hermon represents the geography of rebellion.

- It is the place identified with the descent of the Watchers, the territory of the giants, and the gateway to the underworld in Canaanite religion.
- Mount Zion, by contrast, represents the geography of God. It is the place of the temple, the throne of David, and the dwelling place of the Lord among His people.

The two mountains stand as spiritual opposites. Hermon is in the far north of Israel. Zion is at the center of the land.

- The waters of Hermon flow south through the Jordan River and ultimately into the Dead Sea. The geography itself preaches the gospel.
- What flows from the place of rebellion ends in the place of death.
- The writer of Hebrews calls believers **to come to Mount Zion, not to Mount Hermon.**

Hebrews 12:22

Ye are come unto **MOUNT SION, AND UNTO THE CITY OF THE LIVING GOD, THE HEAVENLY JERUSALEM**, and to an innumerable company of angels...

4.9 The Wars of Conquest

When Joshua leads Israel into the land, the campaign that follows is not merely the conquest of territory for a national homeland. It is the execution of a divine cleansing operation.

- The instructions given for certain cities are extraordinarily severe.
- Every man, every woman, and every child within those cities was to be destroyed.
- To the modern reader, these passages appear scandalous. To the reader who understands the seed war, the commands are surgical.
- The Lord was not commanding genocide against innocent peoples. He was containing a contamination that, if left unchecked, would have spread again across the entire earth and threatened the very lineage through which Messiah was to come.

The same God who waited four hundred years for the iniquity of the Amorites to be filled up did not act precipitously. He gave them every opportunity to repent before judgment fell.

Genesis 15:16

In the fourth generation they shall come hither again:
for **THE INIQUITY OF THE AMORITES IS NOT YET FULL.**

4.10 David and the Last of the Giants

Goliath of Gath was not an isolated phenomenon. He was one champion among several.

- First Samuel chapter seventeen records the famous single combat between David and Goliath.
- Second Samuel chapter twenty-one records the names of additional giants from Gath who fell at the hand of David and his mighty men. The names include Ishbi-benob, Saph, Lahmi, and the unnamed champion who possessed twenty-four digits.
- These were the dying remnants of a dying race. By the time David takes the throne, the giants of the promised land are nearly extinct.

- The mighty men of David are recorded fighting and slaying the last of them, clearing the way for the Son of David who would one day come into the same land.

2 Samuel 21:22

These four were born to the giant in Gath, and **FELL BY THE HAND OF DAVID, AND BY THE HAND OF HIS SERVANTS.**

*Every giant who appears in scripture exists within the same narrative purpose. **Each one stood as an obstacle in the path of the Messianic seed.** Each one was eventually removed.*