

Giant Problems The Spiritual Rebellion Continues

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So far, we have covered some rather basic ground.

1. We learned that God has a Divine Counsel.
2. We will be a part of that counsel, already but not yet.
3. There are fallen divine beings, we met one last week, we will meet some more this week.
4. There are also faithful divine beings.
5. The rebellion was begun by Lucifer, joined by others in both realms.
6. And it is only starting.
7. We further learned that the serpent is not what we think, but is a divine being, the nacash.
8. Who is this?

Revelation 20:1–3

“Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.” (ESV)

By the way, just so you know the outcome of the rebellion, God has already informed us of the outcome in advance.

Revelation 20:7–10

“And when the thousand years are ended, Satan will be released from his prison and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.” (ESV)

This is the fulfillment of the promise that YAHWEH made to the fallen members of the unseen realm in Psalm 82.

Psalm 82:1–8

God has taken his place in the divine council; in the midst of the gods he holds judgment: “How long will you judge unjustly and show partiality to the wicked? Selah Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked.” They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken. I said, “You are gods, sons of the Most High, all of you; nevertheless, like men you shall die, and fall like any prince.” Arise, O God, judge the earth; for you shall inherit all the nations!” (ESV)

Back to Genesis

We covered creation and the fall.

We saw that Lucifer was cast out and contrary to what many of us have learned, it appears that he does not have throne room access anymore.

Ezekiel 28:16

“Since your vast business dealings filled you with violent intent from top to bottom, you sinned, so I cast you away as defiled from the mountain of God. I destroyed you, you guardian cherub, from the midst of the fiery stones.” (ISV)

We will cover it further in a few weeks when we discuss the scene in Job a bit more, but Lucifer is not identified with the term Satan until we get to the New Testament. In the Old Testament, it appears that the term is a title or job description.

The opening chapter of the book of Job describes a gathering of the →‘sons of God’, i.e. a meeting of the divine →council. Present at this gathering is a being called *haśśāṭān*: this is the common noun *śāṭān* preceded by the definite article. The definite article makes it virtually certain that *śāṭān* is not a proper name (contra B. WALTKE & M. O’CONNOR, *An Introduction to Biblical Hebrew Syntax* [Winona Lake 1990] 249). Most scholars translate *haśśāṭān* as ‘the Accuser’, which they understand to be a title that describes a specific role or office. (Day 1999, 727-728)

Recall that the *saṭan* of Job 1–2 was not the enemy of Eden. The *nachash* is never called *saṭan* in the Hebrew Bible, and no passage in the Old Testament where the word *saṭan* is used to describe a divine being ever uses *nachash* as part of that description. It is also not clear from the language of Job 1–2 whether the *saṭan* is one of the sons of God or just makes an appearance among the sons of God. (Heiser 2015, 183 Note)

Numbers 22:22–23

“But God was angry that he was going, and the angel of the LORD took his stand in the road as an adversary against him. Now he was riding on his donkey, and his two servants were with him. When the donkey saw the angel of the LORD standing in the road with his sword drawn in his hand, the donkey turned off from the road and went into the field; and Balaam struck the donkey to guide her back onto the road.” (NASB 2020)

The angel of the Lord, mal'āk yhw, whenever He shows up, it is a pre-incarnate appearance of Jesus Christ. Here Numbers 22:22, the angel of the Lord is called “an adversary of Balaam.” The word in Hebrew is שָׂטָן = śātān. As previously stated, in the Old Testament, this is a job title, it becomes personalized in the New Testament and attached to the nacash, Helel be sahar, Lucifer.

Let's look at the Septuagint version of Genesis 6:1-8. Yes, it reads differently from our English language translations from the Hebrew text. But the sense of understanding of what is going on comes clearly in the text.

Genesis 6:1–8

“And Noah lived five hundred years, and Noah fathered three sons: Shem, Ham, and Japheth. And it happened when humans began to become numerous upon the earth, and they had daughters, the angels of God, having seen the daughters of humans, that they were beautiful, took for themselves women from all whom they picked out. The Lord God said, “My breath will certainly not reside in these humans for very long because they are flesh, but their days will be one hundred and twenty years.” Now giants were upon the earth in those days, and after that, whenever the sons of God entered into the daughters of humans, they fathered children for themselves; those were the giants who were from long ago, the people of renown. Now the Lord God saw that the wicked actions of humans multiplied upon the earth, and everyone was focused in his heart on evil things all their days. And God reflected that he made humankind upon the earth and considered. And God said, “I will discard humanity, whom I made, from the face of the earth, from human to animal, and from creeping things to winged birds of the heavens, because I am angry that I made them.” But Noah found grace before the Lord God.” (Lexham Press 2020, Gen 6:1-8)

In Bible school, we spent about 10 minutes total on this, in contrast we spent about a week on the Gap Theory which is exactly that, a theory. But we moved quickly through this and it was explained away with a view known as the Sethite interpretation or view. This is a view that strips out the supernatural aspects of the scripture here in Genesis 6.

The purely human view of 6:2 originated with Augustine and Chrysostom, and it ignores the myriads of other lines of humanity from the sons and daughters of chapter 5. (Fruchtenbaum 2008, 146)

The so-called Sethite interpretation refuses to take the passage at face value, with the sons of God as divine beings (“angels”) and their offspring as giants. This view has been the consensus Christian position since the late fourth century A.D. It is still the predominant approach to Genesis 6:1–4 in modern evangelical churches. (Heiser, Reversing Hermon: Enoch, The Watchers & The Forgotten Mission of Jesus Christ 2017, 10)

There is something more going on here. We need to look at the original language to catch that.

בני האלהים – Bene ha elohim - This phrase, elsewhere in the O. T., always means ‘the angels,’ with reference to their nature as beings of a higher, diviner type. (Spurrell 1887, 65)

The definite article points to a familiar and well-understood term. The context in Job 1:6; 2:1; and 38:7 unmistakably proves the reference to be to the angelic host, the celestial entourage of God. (Sarna 1989, 45)

In Ps. 29:1; 89:7, the variant benei' elim instead of benei ha-'elohim is used. This term appears in Ugaritic and Phoenician sources in reference to the gods of the pantheon. In place of gods, the Israelite ...has one God surrounded by a host of courtiers. Of course, ben, usually “son of,” has no biological implication but has the sense of “belonging to the class of” as in 1 Kings 20:35 and 2 Kings 2 passim, benei hanevi'im, “the members of the prophetic guild.” That the “divine beings” were thought of as being angels can be demonstrated by Dan. 3:25, 28, where Aramaic bar' elahin is identified as mal'akh, “angel.” In Ps. 148:2, “angels” parallel “His hosts,” tseva'av, which in 1 Kings 20:19 have the same function as benei ha'elohim in Job 1:6; 2:1. The earliest known exegesis of Gen. 6:1 took benei ha-

'elohim to mean angels. This is attested by the Noah fragment of 1 Enoch 6–11, which goes back to the first half of the second century B.C.E. Josephus, Ant. 1.78 (Loeb, p. 34) had the same tradition. However, about the middle of the second century C.E., R. Simeon b. Yohai strenuously objected to this interpretation and insisted on the meaning “sons of nobles” (Gen. R. 26:8). This is how the two Aramaic Targums render the term, as do Sym. and Sam. Targum. Manuscripts of the LXX vary between “the sons of God” and “the angels of God.” Aq. uses the enigmatic “the sons of the gods.” The striking contrast between 'adam and 'elohim in our passage together with the other biblical usages of benei ha-'elohim leave no doubt that the latter was originally understood to refer to the members of the celestial host. The later rendering, adopted generally by medieval Jewish commentators, most likely owes its origin to the need to combat sectarian misinterpretations of the entire narrative. (Sarna 1989, 45 (the divine beings note 2))

What is taking place here in Genesis 6 is a manifestation of the rebellion which began in Genesis 3. Another group of divine beings have now engaged in the rebellion and have done so at a level which crosses several red lines.

The ISV makes things clearer for us.

Genesis 6:1–8

“Now after the population of human beings had increased throughout the earth, and daughters had been born to them, some divine beings noticed how attractive human women were, so they took wives for themselves from a selection that pleased them. So the LORD said, “My Spirit won’t remain with human beings forever, because they’re truly mortal. Their lifespan will be 120 years.” The Nephilim were on the earth at that time (and also immediately afterward), when those divine beings were having sexual relations with those human women, who gave birth to children for them. These children became the heroes and legendary figures of ancient times. The LORD saw that human evil was growing more and more throughout the earth, with every inclination of people’s thoughts becoming only evil on a continuous basis. Then the LORD regretted that he had made human beings on the earth, and he was deeply grieved about that. So the LORD said, “I will annihilate these human beings whom I’ve created from the earth, including people, animals, crawling things, and flying birds, because I’m grieving that I made them.” The LORD was pleased with Noah, however.” (ISV)

Divine beings rebelled against God and came to earth cohabiting with human women.

But what about Matthew 22:30?

Matthew 22:30

“For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.” (NASB 2020)

Note the location specified in the verse, **angels in heaven**, also note the implication, **faithful divine beings** who are in service to YHWH in heaven.

However, angels are always described in the male gender. In Hebrew that is not conclusive since Hebrew only has masculine and feminine genders and no neuter form. Greek does have a neuter, but it is not used of angels; only the masculine is used of angels. When Jesus was speaking about marrying and giving in marriage, He was not speaking of angels in general, but specifically of angels in heaven: Good or holy angels in heaven neither marry nor are given in marriage. However, Genesis is speaking of fallen angels on earth, not good angels in heaven. (Fruchtenbaum 2008, 147-148)

We are talking about fallen divine beings coming to earth and cohabiting with women. Crazy?

From popular culture, today. These are a few of the lyrics from the song performed by Katy Perry, E.T.

You're so hypnotizing could you be the devil, could you be an angel. Your touch magnetizing feels like I'm floating, leaves my body glowing.

They say be afraid you're not like the others, futuristic lover different DNA, they don't understand you. You're from a whole other world a different dimension. You open my eyes and I'm ready to go, lead me into the light. (Perry 2010)

Ephesians 6:12–13

“For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm.” (NRSV)

The battle we are engaged in is real and ongoing. Our study looks back at some antediluvian events, but it is very real especially in light of other scripture.

Matthew 24:37–39

“For just like the days of Noah were, so the coming of the Son of Man will be. For in those days before the flood, people were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark. And they knew nothing until the flood came and took them all away. It will be the same at the coming of the Son of Man.” (NET)

This supernatural view of the events in Genesis 6 is not foreign to other places in the scriptures. Once again, the best commentary on scripture is scripture. Peter and Jude had no problem with the supernatural unseen realm. They understood it as part of their world view. One which also includes Deuteronomy 32, more on that later.

Again, we are looking at scripture trying to use the same mindset as those when and who it was written to.

2 Peter 2:1–11

“But false prophets arose among the people, just as there will be false teachers among you. These false teachers will infiltrate your midst with destructive heresies, even to the point of denying the Master who bought them. As a result, they will bring swift destruction on themselves. And many will follow their debauched lifestyles. Because of these false teachers, the way of truth will be slandered. And in their greed they will exploit you with deceptive words. Their condemnation pronounced long ago is not sitting idly by; their destruction is not asleep. For if God did not spare the angels who sinned, but threw them into **hell** and locked them up in chains in utter darkness, to be kept until the judgment, and if he did not spare the ancient world, but did protect Noah, a herald of righteousness, along with seven others, when God brought a flood on an ungodly world, and if he turned to ashes the cities of Sodom and Gomorrah when he condemned them to destruction, having appointed them to serve as an example to future generations of the ungodly, and if he rescued Lot, a righteous man in anguish over the debauched lifestyle of lawless men, (for while he lived among them day after day, that righteous man was tormented in his righteous soul by the lawless deeds he saw and heard) —if so, then the Lord knows how to rescue the godly from their trials, and to reserve the unrighteous for punishment at the day of judgment, especially those who indulge their fleshly desires and who despise authority. Brazen and insolent, they are not afraid to insult the glorious ones, yet even angels, who are much more powerful, do not bring a slanderous judgment against them before the Lord.” (2 Peter 2:1–11, NET)

When Peter uses the word translated as hell, he is using a term in the Greek that is used here and nowhere else in the New Testament. He is using the word tartarus.

ταρταρώ - strictly hurl into Tartarus, regarded by the Greeks as a place of torment and punishment below Hades. (Friberg, Friberg and Miller 2000, 375)

The name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds... (Strong 1996)

This section of scripture tells us that there are some angels who have sinned and are currently being held prisoner. But they are held in chains in darkness until the day of judgement. What sin is that? We find ourselves back in Genesis 6.

What about Jude, the half-brother of Jesus, what is his take on this?

Jude 5–7

“Now I desire to remind you (even though you have been fully informed of these facts once for all) that Jesus, having saved the people out of the land of Egypt, later destroyed those who did not believe. You also know that the angels who did not keep within their proper domain but abandoned their own place of residence, he has kept in eternal chains in utter darkness, locked up for the judgment of the great Day. So also Sodom and Gomorrah and the neighboring towns, since they indulged in sexual immorality and pursued unnatural desire in a way similar to these angels, are now displayed as an example by suffering the punishment of eternal fire.” (NET)

Once again, we see it, angels left their position of authority and now they are in chains. They left their proper dwelling.

There Jude gives us the nature of the sin of the angels. He said it was like that in Sodom and Gomorrah; it was "unnatural lust." This you can see is directly in parallel with the statement in Genesis 6, that the "sons of God" came in to "the daughters of men" and married them, taking wives as they chose.

This is evidently regarded in the Scriptures as an unnatural act. Thus we have the picture of fallen angels joining in sexual intercourse with the daughters of men and producing a strange race. (Stedman 1968)

The Greek word used for abode/domain is okiterion.

οίκητήριον - This is used in Greek. for “dwelling-place,” “abode.” (Michel 1964 -, 155)

οίκητήριον, ου, τό - a place for living, dwelling, habitation, of angels.—The glorified body of a transfigured Christian, dwelling. (Arndt, et al. 2000, 695)

The word is used in only one other place.

2 Corinthians 5:2

“For in this earthly house we groan, because we desire to put on our heavenly dwelling,” (NET)

Dwelling is the same Greek word – okiterion. The fallen angels put this off whereas we desire to be clothed with this.

Scholars agree that the passages are about the same subject matter. They describe an episode from the time of Noah and the Flood when “angels” sinned.²¹ That sin, which precipitated the Flood, was sexual in nature; it is placed in the same category as the sin that prompted the judgment of Sodom and Gomorrah. The transgression was interpreted by Peter and Jude as evidence of despising authority and the boundaries of “proper dwelling” for the parties concerned. (Heiser, Reversing Hermon: Enoch, The Watchers & The Forgotten Mission of Jesus Christ 2017, 14)

Again, the angels who perpetrated this intermarriage will never be loosed at any time to roam free again. Then verse 7 reveals the nature of this sin. The key phrase is in like manner. In like manner as Sodom and Gomorrah, they went after strange flesh. The phrase in like manner with Sodom and Gomorrah means the sin of these angels was also a sexual sin, and the term strange flesh refers to sexual relations that are unnatural. (Fruchtenbaum 2008, 152)

What we have in Genesis 6 is a description of sin and rebellion that has the result of:

- The flood and destruction of almost everyone and everything
- Divine beings being slapped into irons.
- A personal visit from the Messiah
- And Nephilim, then and later

1 Peter 3:18–20

“For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison, who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.” (NKJV)

Jude and Peter had additional information available. They both make passing references to it. For us to fully understand this, we need to examine the context of this passage, which, by the way, has some elements also showing up in the literature of surrounding peoples in Mesopotamia. We also see elements in Greek mythology in this as well.

The myths carry some elements of truth, but not all of the truth. Leave it to Moses and YAHWEH to set the story straight and undermine those fallen divine beings who had already been lying to the peoples around region.

During the second temple period, the same period that saw the Septuagint (LXX) translation of the Old Testament take place, we find the book of 1 Enoch. It is included in the Septuagint.

Often simply called the book of Enoch. A pseudepigraphal, apocalyptic collection of narratives and visions ascribed to Enoch (Gen 5:18–24), through which Enoch receives wisdom from God. First Enoch is canonical for the Ethiopian Orthodox church but not for any other Christian or Jewish traditions. (Hiehle and Whitcomb 2016)

1 Enoch is a collection of Jewish apocalyptic traditions that date from the last three centuries before the Common Era. The collection is extant in its entirety only in an Ethiopic translation of a Greek translation of its Aramaic original. Although it is arguably the most important Jewish text of the Greco-Roman period. (Nickelsburg 2001, xxii - xxiii)

The Enochian retelling of the story in turn finds its way into the New Testament, most transparently in the books of Peter and Jude, but, as this book will show, other New Testament writers do the same. Put another way, details in certain New Testament passages with links to the Genesis 6:1–4 episode can only be traced to 1 Enoch, and those elements in turn are quite consistent with the original Mesopotamian context of Genesis 6:1–4. (Heiser, *Reversing Hermon: Enoch, The Watchers & The Forgotten Mission of Jesus Christ* 2017, 2)

The Book of the Watchers also introduces rebellious angels. The story describes 200 angels led by the angels Semyaza and Azazel, who procreated with human women, fathered the Nephilim, and were responsible for warfare, promiscuity, astrology, and sorcery on earth (1 Enoch 8:1–3). The text doesn't call the fallen angels demons but identifies the Nephilim as evil spirits, a corruption of both humanity and heavenly beings and a source of violence and sorrow upon the earth (1 Enoch 15:11). (Hiehle and Whitcomb 2016)

1 Enoch 6 – 8

“And it happened that when the sons of humans multiplied in those days, they fathered good and beautiful daughters. And the angels, the sons of heaven, saw them and desired them and said to one another, “Come let us choose for ourselves women from among the humans and bring forth children for ourselves.” And Semiaza, who was their ruler, said to them, “I fear you may not wish to do this deed and I alone will be responsible for a great sin.” Therefore they all answered him, “Let us all swear by an oath, and devote one another to mutual destruction, not to turn back from this decision until we complete it and

do this deed.” Then they all made a vow together and put each other under a curse in regard to this. These are the names of their rulers: Semiaza (this was their ruler of all the angels), Arathak, Kimbra, Sammane, Daniel, Arearos, Semiel, Iomiel, Chochariel, Ezekiel, Batriel, Sathiel, Atriel, Tamiel, Barakiel, Ananthna, Thoniel, Rhamiel, Aseal, Rhakiel, Touriel. These are the chiefs of tens among them. Then they took for themselves women, each of them choosing a woman for themselves. They began to go to them and defile them. And they taught them sorcery and enchantments and cutting of roots and explained herbs to them. But those who became pregnant brought forth great giants from three thousand cubits. These giants ate up the produce of the humans. When the humans were not able to provide for them, the giants had courage against them and ate up the humans. And they began to sin against birds and wild animals and reptiles and fish, and each one of them ate up the flesh and drank the blood. Then the earth brought up charges against the lawless ones. Azael taught the humans to make swords, weapons, shields, and breastplates—the lessons of the angels; and they showed them their mining and craftsmanship, anklets and adornment, powders and painted eyes, and all kinds of choice stones and dying. Much ungodliness and prostitution happened, and they were led astray and ruined in all their ways. Semiaza taught enchantments and cutting of roots; Armaros, spells of healing; Rhakiel, astrology; Chochiel, the science of symptoms; Sathiel, watching the stars; Seriel, the course of the moon. Therefore the cry of the utterly destroyed people went up unto heaven.” (Lexham Press 2020, Enoch 6:1-8:4)

We find out these divine beings referenced in Genesis 6 are called watchers. We find watchers in Daniel, and they are the good guys there.

Daniel 4:13

““I saw in the visions of my head while on my bed, and there was a watcher, a holy one, coming down from heaven.” (NKJV)

The Watchers are a type of intermediary being, apparently a distinctive class. There may well be Near Eastern precedents for this type of being that were adopted by Second Temple Jews. While the Watchers may have been associated with a type of angelic being at some point, they come to be associated with demons in later Jewish and Christian traditions. (Sullivan 2014, 91)

The reason for the connection with demons is found in 1 Enoch 15.

1 Enoch 15:8 – 10

“And now the giants who are born from the spirits, even the strong spirits of flesh upon the earth, their dwelling will be on the earth. Evil spirits went out from their body, for they came from the higher places, and the beginning of their creation and foundation is from the watchful holy ones. They will be called evil spirits. And so for the spirits of heaven, their dwelling will be in heaven, and the spirits that are born upon the earth, their dwelling will be upon the earth.” (Lexham Press 2020, Enoch 15:8-10)

By looking at references which were used by Jude and Peter, references which any second temple Jew would be familiar with, we find out there is more to the story referenced in Genesis 6. The bottom line, a number of fallen angels, watchers, came to Mount Hermon and then engaged in activities with women producing a line of giants called Nephilim.

The Watchers, then, are clearly celestial (nonhuman) beings whose actions are regarded not only as morally evil, but spiritually destructive. While human rebellion first appeared in Eden, it is the actions of the Watchers that served as a catalyst to spread wickedness among humanity like a spiritual contagion. They are held responsible for teaching humans a variety of things that engender lust, warfare, astrology, occult practices, etc. (Heiser, *Reversing Hermon: Enoch, The Watchers & The Forgotten Mission of Jesus Christ* 2017, 32)

The main problem within the Enochic typology for the origin of evil in the world is transgression. Angels called “watchers” transgress the set boundary of their appointed station and enter a realm they were never intended to enter, the earthly realm where mortal humans exist. After transgressing the boundary between realms, they transgress a boundary of interaction by engaging in sexual relations with mortal

women and by disclosing heavenly secrets, sharing knowledge humans were not intended to have. The result of the sexual interaction between the angels and women is a race of creatures of a mixed nature, giants, who belong fully neither to the earthly realm nor to the eternal heavenly realm. There are consequences for the watchers' transgression – to the transgressors, to the people with whom they transgressed, and to the rest of us living after the transgression event. (Richter, B.A, M.T.S, M.Div. 2010, 31)

Again, looking back at what is in 1 Enoch, the blame does not rest solely with the fallen angels, the watchers, humans learned things from them they were not intended to learn, and then used that to entice the watchers into sin.

! Enoch 8:1

Asael taught men to make swords of iron and weapons and shields and breastplates and every instrument of war. He showed them metals of the earth and how they should work gold to fashion it suitably, and concerning silver, to fashion it for bracelets and ornaments for women. And he showed them concerning antimony and eye paint and all manner of precious stones and dyes. And the sons of men made them for themselves and for their daughters, and they transgressed and led astray the holy ones. (Nickelsburg 2001, 188)

Jeremiah 17:9

“The heart is more deceitful than all else And is desperately sick; Who can understand it?” (NASB 2020)

The illicit cross-species relations between angels and humans produced the monstrous Nephilim, who threatened to destroy humanity with their violence and insatiable appetites. For their sin, the Watchers were bound with chains in darkness until the judgment. The Nephilim were condemned to die in the Flood and their spirits were doomed to wander the earth as demons until the judgement. (Gilbert 2017, Kindle Locations 938 - 941)

Did the foolishness between fallen divine beings and humans end with the flood? Yes.

Genesis 6:4

“The Nephilim were on the earth in those days—and also afterward—when the sons of God went in to the daughters of humans, who bore children to them. These were the heroes that were of old, warriors of renown.” (NRSV)

They did not survive the flood, another group of fallen ones did this again.

The word nephilim occurs twice in the Hebrew Bible (Gen 6:4; Num 13:33). In both cases the Septuagint translated the term with gigas (“giant”). (Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* 2015, 105)

Numbers 13:27–33

““We arrived at the place where you’ve sent us,” they reported, “and it certainly does flow with milk and honey. Furthermore, this is its fruit, except that the people who have settled in the land are strong, and their cities are greatly fortified. We also saw the descendants of Anak. Amalek lives throughout the Negev, while the Hittites, Jebusites, and Amorites live in the hill country. The Canaanites live by the sea and on the bank of the Jordan.” Caleb silenced the people on Moses’ behalf and responded, “Let’s go up and take control, because we can definitely conquer it.” “We can’t attack those people,” the men who were with him said, “because they’re too strong compared to us.” So they put out this false report to the Israelis about the land that they had explored: “The land that we’ve explored is one that devours its inhabitants. All the people whom we observed were giants. We also saw the Nephilim, the descendants of Anak. Compared to the Nephilim, as we see things, we’re like grasshoppers, and that’s their opinion of us!”” (ISV)

Deuteronomy 2:20–22

“(That also is considered to be a land of the Rephaites. The Rephaites lived there originally; the Ammonites call them Zamzummites. They are a people as powerful, numerous, and tall as the Anakites. But the LORD destroyed the Rephaites in advance of the Ammonites, so they dispossessed them and settled down in their place. This is exactly what he did for the descendants of Esau who lived in Seir when he destroyed the Horites before them so that they could dispossess them and settle in their area to this very day.” (NET)

The Nitty Gritty

The first core component of the unseen realm and the ongoing warfare taking place in it and in the physical world as well, is based in what took place in Genesis 3 and the rebellion incited by the nacasah.

The second core component is a result of the divine rebellion that saw watchers descend to Mount Hermon. They attempted to thoroughly corrupt the seed of man and thus eliminate the opportunity for the fulfillment of the curse in Genesis 6. The idea was to eliminate humans, genetically. No humans, no savior.

There is a third component we need to examine we will look at next week in Genesis 11 and Deuteronomy 32.

Tuck away in your memory the ascent to Mount Hermon, there will be more about that to come, and Jesus specifically addresses it. For the Jew living in Israel, the north, the area of the Golan Heights, Bashan, Mount Hermon, it is all basically demon central.

Only one Person could undo what the Watchers had done: the Messiah. Consequently, for New Testament writers, the coming of Jesus as Yahweh incarnate meant not only reversing the curse of death brought upon humanity by the sin of Adam, but also the undoing of depravity. (Heiser, *Reversing Hermon: Enoch, The Watchers & The Forgotten Mission of Jesus Christ* 2017, 53)

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