

**More Giant Foolishness  
Spiritual Warfare and Messiah  
Additional Thoughts on Genesis 6**

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We have now examined two of three major rebellions referenced in the scriptures. These three rebellions involve, as we will see with third one this evening, both realms. No one gets off for good behavior here. I do want to take one more look at what we discussed last week in Geneses 6

Genesis 6:4

The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown. (ESV)

Genesis 6:4 tells us there were Nephilim on earth before the flood “and also afterward, when the sons of God went into the daughters of humankind.” The “when” in the verse could be translated “whenever,” thereby suggesting a repetition of these pre-flood events after the flood. In other words, since Genesis 6:4 points forward to the later giant clans, the phrasing could suggest that other sons of God fathered more Nephilim after the flood. As a result, there would be no survival of original Nephilim, and so the post-flood dilemma would be resolved. A later appearance of other Nephilim occurred by the same means as before the flood. (Heiser 2015, 190-191)

The giant problem was not just one time thing in the scriptures. This shows up again other than in Genesis 6. There are hints in Genesis 10 and 11. We will see this again in the book of Numbers as well.

Even though God used others to remove aspects of the problem, the nation still had to confront the problem as well.

Then there is Goliath and a few others that David and his men dealt with. Does that mean the foolishness is over? Not hardly. Again, remember the words of Jesus in Matthew 24.

Matthew 24:37–39

“When the Son of Man returns, it will be like it was in Noah’s day. In those days before the flood, the people were enjoying banquets and parties and weddings right up to the time Noah entered his boat. People didn’t realize what was going to happen until the flood came and swept them all away. That is the way it will be when the Son of Man comes.” (NLT)

Ok, so from our perspective today, we see this as what it is, it is spiritual warfare that has spilled over into the physical realm. That happens in the scriptures from time to time. One of the instances of giants was dealt with by Moses and the people in Bashan. We see a reference to the demonic activity that the area is known for in Psalm 22.

Psalm 22:12–13

“Many bulls encompass me; strong bulls of Bashan surround me; they open wide their mouths at me, like a ravaging and roaring lion.” (ESV)

Deuteronomy 3:8–11

“And at that time we seized the land from the hands of two Amorite kings who were across the Jordan from the Wadi Arnon as far as Hermon. The Sidonians called Hermon “Sirion,” and the Amorites called it “Senir.” All cities of Misor and all of Gilead and all of Bashan as far as Salecah and Edrei, cities of the kingdom of Og in Bashan. For only Og, king of Bashan, was left behind by the Rephaim. Look, his bed is a bed of iron. See now it is in the citadel of the sons of Ammon. Its length is nine forearms, and four forearms in breadth by the forearm of a man.” (Lexham Press 2020, Deut 3:8-11)

Its dimensions (9 × 4 cubits) are precisely those of the cultic bed in the ziggurat called Etemenanki—which is the ziggurat most archaeologists identify as the Tower of Babel referred to in the Bible. Ziggurats functioned as temples and divine abodes. The unusually large bed at Etemenanki was housed in “the house of the bed” (bit erši). It was the place where the god Marduk and his divine wife, Zarpanitu, met annually for ritual lovemaking, the purpose of which was divine blessing upon the land. (Heiser 2015, 198-199)

According to Deut 3:11, “Og, king of Bashan, was the only remnant of the last Rephaim”. Og is connected with a region North-East of Israel, and South of Syro-Phoenicia. He is a king of giants, dwelling in the ever-terrifying North (Jer 46:20, 24; 47:2). (Rouillard 1999, 697)

Og, was a giant, the result of post-flood foolishness involving more fallen angels, ones not being held in prison, and human women. The fallen ones were once again laying a mine field to trip up Israel.

Also, Hermon is in the north, what is up with the north? The north is not, to the Jewish mind, a fun place. It is a place of demonic activity. This is also where the armies that invade come from. Nothing good ever comes from the north or the far north.

Bashan is there and in Psalm 22, which is an eyewitness description of the crucifixion written ahead of time, we see the reference to the “bulls of Bashan.”

Dan lived there. The only tribe not referenced as part of the 144,000 of Revelation. The first tribe to go into idolatry. There are cows of Bashan and then there are cows, the Golden Calves representing false gods also referred to as the Bulls or Cows of Bashan. The comment is normally not one of livestock, but a reference going all the way back to the original intrusion of the fallen angels.



(Bolen 2012, Used with Permission)

There is a reason why these calves were adopted by Jeroboam when he split away from Israel and he led the northern kingdom into idolatry, soon followed by Judah.

1 Kings 12:26–31

“And Jeroboam said in his heart, “Now the kingdom will return to the house of David. If this people go up to offer sacrifices in the house of the LORD in Jerusalem, then the heart of this people will return to their lord, to Rehoboam king of Judah; and they will kill me and return to Rehoboam king of Judah.” So the king consulted, and he made two golden calves; and he said to the people, “It is too much for you to go up to Jerusalem; behold your gods, Israel, that brought you up from the land of Egypt.” And he set up one in Bethel, and the other he put in Dan. Now this thing became a sin, for the people went to worship before the one as far as Dan. And he made houses on high places, and appointed priests from all the people who were not of the sons of Levi.” (NASB 2020)



(Bolen, Dan aerial from east 2012, Used with permission)



(Bolen, Dan High Place with reconstructed altar 2012, Used with permission)

Further north from there was another perceived dark spiritual stronghold at Mount Zaphon. “40 km to the north of Ugarit, Jebel al-Aqra’ rises to the height of about 1770 meters. The identification of Jebel al-Aqra’ with mount Zaphon in the Ugaritic texts, first proposed by EISSFELDT (1932), is unanimously accepted. Its peak being often shrouded with clouds, Mount Zaphon was regarded as a holy mountain in the mythological and ritual texts of Ugarit.” (Niehr 1999, 927)

In the Ugaritic mythological tradition, Mount Zaphon receives its holiness from Baal’s palace built on its peak (KTU 1.3–4). Nearly always in the mythological texts Mount Zaphon is mentioned together with Baal because mount Zaphon is his divine abode. (Niehr 1999, 928)

Each time Israel has been invaded, with the distinct exception of Egypt, it has come from the north. The part of Israel that split off, the northern kingdom, were idol worshipers and they went north. When the people first took the land, they defeated a leader named Og, a giant, in Bashan in the north.

In Genesis 6 we see the story of a group of fallen angels who arrived on earth and polluted it with their sin and their offspring – Nephilim. They worked from their landing point at Mount Hermon, in the north. We get this from the Book of Enoch.

The Book of Enoch provides a location as to exactly where this all took place. In the north at Mount Hermon.

The coming of Jesus, the Messiah, would, to a Jew living in the first century, be the beginning of the reversal of what started back in Genesis 6.

We see elements of this in Matthew 1, in the genealogy of Jesus. There are four women referenced in it.

Matthew 1:1–6

“The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham: Abraham fathered Isaac, Isaac fathered Jacob, and Jacob fathered Judah and his brothers. Judah fathered Perez and Zerah by **Tamar**, Perez fathered Hezron, and Hezron fathered Ram. Ram fathered Amminadab, Amminadab fathered Nahshon, and Nahshon fathered Salmon. Salmon fathered Boaz by **Rahab**, Boaz fathered Obed by **Ruth**, and Obed fathered Jesse. Jesse fathered David the king. David fathered Solomon by **her who had been the wife of Uriah**.” (NASB 2020)



	Transgression	Interaction between Angels and Women	Issues with Offspring	Outcome
Enochic Template	Watchers leave heavenly station, have sexual relations with women, teach illicit skills and arts	Sexual relations, teach illicit skills and arts, beget children	Offspring are giants; called illegitimate; ravenous and violent	Death, destruction by giants; illicit sexual relations, bloodshed, and idolatry by humans. Evil spirits that result from the transgression of the watchers still cause problems for humanity.
Tamar	Acts as prostitute in order to have sexual intercourse with father- in-law	In the role of prostitute, use of illicit arts relating to seduction; Tamar is called a <i>אִשָּׁה דִקָּה</i> . As such she would enact rituals involving sexual relations with celestial beings; Later rabbinic traditions involve angelic guidance of Tamar and Judah.	When she is first found to be pregnant, Judah assumes Tamar has acted as a prostitute and orders her burned to death. The children are revealed to be Judah's.	Tamar is called "righteous." Despite Judah's not enacting the law, his own line is continued.
Rahab	Is a Canaanite prostitute; crosses ethnic boundaries by announcing her allegiance to the God of Israel and aiding Israelite spies to conquer her land.	As a prostitute, makes use of the illicit arts relating to seduction. The spies she helps are also called <i>מֵיכָאֵלִים</i> messengers/angels. In later traditions they are interpreted to be angels along the same lines as the messengers/angels who visited Abraham and Lot. Rahab assists them in ways similar to the ways angels	No offspring are named in the story. Matthew names Rahab as mother of Boaz, <i>רֹוּבֵג</i> , the same word translated as giant in the LXX.	Rahab helps the Israelites enter Canaan and conquer the Canaanities. She and her family remain in the land. Later she is praised for her hospitality and for receiving angels.

		hide Noah and Enoch and assist Lot, the magi, and Joseph.		
Ruth	Is a Moabite woman who crosses ethnic boundaries by moving to Judah and swearing allegiance to the God and people of Naomi; transgresses social boundaries through her encounter with Boaz on the threshing floor, and interaction he advises she conceal by leaving before daylight.	In preparation for her encounter with Boaz, makes use of the illicit arts relating to seduction. In later traditions, Ruth is said to be aided by angels who guide and direct her action.	Ruth is a wife of Boaz, a Ruth is wife of Boaz, a רותג. Her sister-in-law Orpah is the mother of four according מירבג to later tradition; as a Moabite, her ancestral home is the former residence of a race of giants. The marriage of Ruth and Boaz, which results in the birth of Obed, can take place only after legal issues are resolved.	A community which provides a glimpse of eschatological hope. Also Ruth and Boaz are the grandparents of King David
Bathsheba	King David has sexual relations with her while she is yet “the wife of Uriah,” making her an adulteress. The adultery leads to David’s decision to have Uriah killed and marry Bathsheba.	Use of illicit arts of beautification and arts of war	First child dies, second child, Solomon, has one parent known as the wife of another man. After the death of Uriah, Bathsheba marries David, who is called a רותג and מירבג associates with מירבג.	Immediate outcome is sad: sin, death, and grief. Longer term outcome is the birth of Solomon and Bathsheba’s role as in securing Solomon’s reign as king and eliminating rivals. The possibility is noted that the role of the רותג could have included taking

				part in a sacred marriage rite.
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(Richter, B.A., M.T.S., M.Div. 2010, 153)

There is a common theme with these four women. “The Watchers were blamed for sexual transgression and corrupting humanity with forbidden knowledge. All four women in the genealogy of Jesus are connected in some way with sexual transgression, seduction, and warfare. The connections are both thematic and textual. This can hardly be a coincidence. The effect of their inclusion in the genealogy is to direct readers’ attention to the One to whom the genealogy belongs: the son of Abraham, son of David, from the tribe of Judah, born as the result of a divine-human interaction approved by God for the purpose of repairing the consequences of the proliferation of sin among humankind, a proliferation laid at the feet of the Watchers.” (Heiser, *Reversing Hermon: Enoch, The Watchers & The Forgotten Mission of Jesus Christ* 2017, 86)

We see the background of the reversal showing up in the women who are in the line of the Messiah. Additionally, to show that the coming of Messiah is the beginning of the reversal of the rebellion on Mount Hermon, we need to look at Psalm 19 and Romans 10. The Septuagint has a different reference for the section, so I have both listed for consistency with other English translations.

Psalm 19:1–6 (Psalm 18:2-7)

“The heavens set out in detail the glory of God. And the firmament reports the creation of his hands. Day to day spits out speech, and night to night reports knowledge. There are no speeches nor words in which their voices are not heard. Into all the earth their voice went out, and their words into the ends of the inhabited world. In the sun he has placed his tent. And he, as a bridegroom going out from his bridal chamber, will rejoice exceedingly, as a giant to run its course. From the top of the heavens is its going out, and its end is until the top of the heavens. And there is none who will be hidden from its heat.” (Lexham Press 2020, Psalm 18:2-7)

As Paul said in 1 Corinthians 2 and per the prophet Daniel, the coming of the Messiah was an open announcement, the timeframe was specifically announced. Jesus held the Jewish leadership accountable or knowing the date. Yet, at the same time, it was secret. In other words, the unseen realm did not have enough information to put the entire picture together.

1 Corinthians 2:6–8

“Now we do speak wisdom among the mature, but not a wisdom of this age or of the rulers of this age, who are perishing. Instead we speak the wisdom of God, hidden in a mystery, that God determined before the ages for our glory. None of the rulers of this age understood it. If they had known it, they would not have crucified the Lord of glory.” (NET)

Paul quoted from Psalm 19

Romans 10:16–18

“But not all have obeyed the good news, for Isaiah says, “Lord, who has believed our report?” Consequently faith comes from what is heard, and what is heard comes through the preached word of Christ. But I ask, have they not heard? Yes, they have: Their voice has gone out to all the earth, and their words to the ends of the world.” (NET)

...this passage is one of several in the New Testament that take us into the ancient concept of astral theology, a subset of which is astral prophecy. In briefest terms, and with respect to a biblical perspective (as opposed to pagan polythe-ism’s conception), astral theology was the idea that the One who made the celestial objects in the heavens (sun, moon, stars) to be for “signs and seasons” and to mark time (Genesis 1:14) could use those objects to communicate. (Heiser, *Reversing Hermon: Enoch, The Watchers & The Forgotten Mission of Jesus Christ* 2017, 58)

Paul connects the dots for us. He says we can look to the stars and see when Messiah is to come. The wise men, coming from a group personally trained by Daniel knew that. We have a description in the Bible of the star alignment that was in place at the birth of Jesus.

Just prior to Revelation 12, we have the trumpet judgements. The seventh trumpet has just sounded, the temple in heaven has opened and the Ark has appeared.

Talmudic tradition also held that a trumpet was to be blown on Tishri 1, which in the rabbinic period came to be viewed as the beginning of the New Year. God's eschatological judgment of all people was expected to fall on this day (cf. b. Rosh Hashanah 16). The New Year was regarded "not merely as an anniversary of creation, but also—and more importantly—as a renewal of it. [This is when] the world is reborn from year to year." The New Year trumpet also proclaimed hope in the ongoing and ultimate kingship of God, in God's judgment and reward according to people's deeds, and in Israel's final restoration. This obviously is very much like the Apocalypse's declaration with the seventh trumpet of God's final establishment of his kingdom and accomplishment of judgment and may also stand behind what John has written. (Beale 1999, 620)

Revelation 12:1–5

And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was pregnant and was crying out in birth pains and the agony of giving birth. And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it. She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne," (ESV)

For a full discussion, see the notes for Revelation 12:1-6. (Brown 2019)

*Using the astronomical information provided in Revelation 12 regarding the position of the stars on the day of the birth of Messiah, we know that while observing the stars, the constellation Virgo would have a period of time annually, when observed from Israel, when one would look at the area of the sky the constellation would be in, the sun would cross the constellation at an area approximating mid-body, the are that would indicate pregnancy. This happen for about a 20 day period each year and would have been around August 27 to September 15 in 3BC. 3BC is the year based on information regarding the birth of John the Baptist and when the course of Abijah would have been serving in the Temple.*

*The moon has to be located under the feet of Virgo which would narrow the window from 20 days to 90 minutes. 6:15 to 7:45 pm.*

*The apostle John said this heavenly relationship occurred at the time of Jesus' birth. And in 3 B.C.E. this exact combination of celestial factors happened just after sunset only on one day of the year. It was on September 11th. It could not have occurred at any other time of the year. Indeed, even one day before — on September 10 — the Moon would have been located above the Virgin's feet with the crescent not visible, while one day farther — on September 12 — the Moon had moved too far beyond the feet of the Virgin, at least 25 diameters of the Moon east of her feet. Thus, only one day applies. That day was just after sunset on September 11th, 3 B.C.E. (Martin, The Star that Astonished the World 1976-2017)*

A review of the notes for Revelation 12 shows us that Jesus was born on the first day of the Jewish religious calendar, the Feast of Trumpets. So what is the connection with Genesis 6? How does this tie into a reversal of what took place there? Noah was born on Tishri 1

Genesis 7:6–11

"Noah was six hundred years old when the floodwaters were on the earth. So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood. Of clean animals, of animals that are unclean, of birds, and of everything that creeps on the earth, two by two they went into



the ark to Noah, male and female, as God had commanded Noah. And it came to pass after seven days that the waters of the flood were on the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened." (NKJV)

Genesis 8:13–16

"And it came to pass in the six hundred and first year, in the first month, the first day of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry. And in the second month, on the twenty-seventh day of the month, the earth was dried. Then God spoke to Noah, saying, "Go out of the ark, you and your wife, and your sons and your sons' wives with you." (NKJV)

The flood began 47 days after Noah's birthday, which is Tishri 1 and the covering on the ark was removed on the same day, one year later.

On New Year's day, exactly one year after God first communicated with Noah, the ground was dry, meaning that no water was visible on the surface. It took another fifty-six days for the earth to be in the state that it was on the third day of Creation. (Sarna 1989, 58)

Because Jewish tradition took this chronology to mean that Noah's birthday was Tishri 1. This is the same day as the birth of the Messiah, Jesus, if we take Revelation 12 as indicating the celestial signs present at his birth. A messiah born on Tishri 1 would inevitably have created mental and theological associations between Noah and Jesus. (Heiser, *Reversing Hermon: Enoch, The Watchers & The Forgotten Mission of Jesus Christ* 2017, 69)

Tishri 1 is also considered by Rabbi's to be the birth day of the world. It is the beginning of the civil calendar. The reversal of what began on Mt Hermon, that which resulted in the flood of which involved Noah, starts on the same day that the covering was removed from the ark.

In the rabbinical literature, Rosh Hashanah is called a Day of Judgment (Yom Ha-Din) and a Day of Remembrance (Yom Ha-Zikkaron). On that day all humankind was seen as passing by the great judgment throne. Each individual was to recount his or her actions of the past year and to seek mercy for the year to come. On this day, too, God as King "remembers" the deeds of his subjects long forgotten through the year. (Anthony, et al. 2001, 609)

Leviticus 23:24–25

"Speak to the sons of Israel, saying, 'The seventh month, on the first of the month, rest will be yours, a memorial of trumpets; it will be a holy assembly to you. You will not perform any common labor, and you will bring a whole burnt offering to the Lord.' "" (Lexham Press 2020, Lev 23:24-25)

In the seventh month of the year, when the seventh new moon is visible, comes this feast. The way priests used to announce a new month, they would look for the new moon and then sound the shofar indicating it had taken place. For the seventh month, there was more to it.

Is there a reason for this feast? We do not see one in the scripture. The name of the feast in scripture is Yom Teruah. It is also referred to as Rosh Hashanah or head of the year. To make sure that the new moon is identified, it is a two-day event

In the Hebrew it is Teurah

- Alarm, alarm for war, the sound of the alarm for war, the alarm trumpets, or alternatively trumpets for the alarm for war, the war cry of the holy ones, and at the battle-cry of the godly ones (meaning of the angels) and of the men. (Koehler, et al. 1999, 1790)

The Jews also refer to Rosh Hashanah, the Hebrew name for the Feast of Trumpets, by other names that have very interesting meanings. They are Yom Teruah (Day of Awakening Blast or Resurrection); Yom

Hadin (Day of Judgment); Yom Zikaron (Day of Remembrance); and Yom Hamelech (Day of Coronation of the King). Interestingly, all the names allude to the coming of the Messiah. (Norten 2015, 67)

When the shofar is blown for this feast, it will be blown 100 times. The last note to sound is the longest and loudest, literally sounding as long as the player has breath.

“For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.” (NASB 2020)

The Greek word for trumpet is the same word used in the Septuagint in Leviticus 23.

It is a two-day festival, so no man knows the hour or the day when the events it predicts will actually occur. (Johnson 2012, 70)

It is interesting to note that the longest period between feasts, is the one from Shavuot to Teruah and that it is brought in with a trumpet blast. It is also interesting to note that after the two days of Yom Teruah are complete, there are only seven days until Yom Kippur.

Of the 100 blows of the shofar that were required on the Feast of Trumpets, the last one was called “last trumpet”. Thus, he ties together the gathering of the Body of Messiah, Jew and Gentile, the living and the dead in the rapture of the Body of Messiah. (Metzger 2013)

And since no one knows the exact time of this future shofar blast, the Feast of Trumpets is meant to provoke us to readiness and service. (Nadler 2011, Kindle Locations 1320-1321)

### **Jewish Calendar & the Flood**

- Noah’s birthday associated with God’s judgment (flood)
- Flood wiped earth clean of evil
- Source of that evil was transgression of heaven and earth (Watchers; Gen 6)
- The offending sons of God put in the Abyss (Tartarus = 2 Peter 2:4) “until time of the end”
- Noah’s birth associated with death of the nephilim
- But the evil persisted (Gen 6:4; Num 13:33)

### **Theological Messaging**

- Jesus’ birth signaled the same thing
- Reversal of evil of sons of God and nephilim
- Jesus = king = kingdom
- Kingdom inaugurated during his ministry
- Death and resurrection = seated at right hand of God “at the right hand of God, with angels, authorities, and powers having been subjected to him” (1 Pet 3:22)
- His return = time of end / release of Watchers (Rev 9)

We also looked at 2 Peter and saw Peter tying together the fallen ones being in prison as well due to what they did. He does the same in 1 Peter 3 and then ties it into baptism.

1 Peter 3:18–22

“For Christ also suffered for sins once for all time, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; in which He also went and made proclamation to the spirits in prison, who once were disobedient when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water. Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ, who is at the

right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.” (NASB 2020)

Peter uses typology here. He also lets us know that shortly after the crucifixion Jesus goes and informs those fallen ones held in prison that not only was God’s plan of salvation still on course, it was right on schedule and the victory achieved changes everything. But they are still in prison.

Jesus is repeating a message that was provided to these same fallen ones by someone else, again , pointing at reversal of the rebellion of Genesis 6.

1 Enoch 12:3 – 6

“And standing there, I, Enoch, was blessing the Lord of greatness, the King of the eternities; and behold the watchmen of the Holy Great One called me: “Enoch, scribe of righteousness, go and speak to the watchmen of heaven—any who abandoned the high heaven, the holy eternal place, who were defiled with the women and just as the sons of the earth did, they did the same also, and took for themselves women. You have brought great destruction on the earth. And there will be no peace for you, nor remission of sins. And though they rejoice in their children, they will see the murder of their beloved ones, and they will groan over the destruction of their children. They will be bound for eternity, and there will be for them no mercy and peace.”” (Lexham Press 2020, Enoch 12:3-6)

Just as Enoch had gone and informed the fallen watchers of their doom, Jesus went and proclaimed His victory to them reasserting their doom. In fact, Peter goes on to end chapter 3 by saying “Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ, who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.” (1 Peter 3:21–22, NASB 2020)

Jesus has defeated them and they are subject to Him.

But in 1 Peter 3:21 there is a reference to baptism, what is that all about? It is not about Baptism saving you, only the blood of Jesus does that.

1 Peter 3:21

“Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ,” (NASB 2020)

There are two words in the Greek we need to look at. One is translated as appeal and the other as a good conscience. Looking at the meanings helps to give us insight into this scripture.

The word translated appeal is ἐπερώτημα eperōtēma. It means “a pledge to God proceeding from a clear conscience.” (Arndt, et al. 2000, 362)

William Arndt, Frederick W. Danker, et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 362.

The word translated conscience is συνείδησις, εως suneidēsis which here does not mean the inner voice of direction but rather loyalty - attentiveness to obligation, conscientiousness (Arndt, et al. 2000, 968)

As a result of us looking at those two words, we now see this differently.

Baptism, then, is not what produces salvation; it is an oath of loyalty to the risen savior—a public avowal of who is on the Lord’s side in the cosmic war between good and evil. It is also a visceral reminder to the defeated fallen angels. Every baptism is a reiteration of their doom in the wake of the gospel and the kingdom of God. (Heiser, I Dare You Not to Bore Me With the Bible, Bible Study Magazine 2014, 194)

Then, again, should you be disposed to apply the term “adversary” to the devil, you are advised by the (Lord’s) injunction, while you are in the way with him,” to make even with him such a compact as may be deemed compatible with the requirements of your true faith. Now the compact you have made respecting him is to renounce him, and his pomp, and his angels. Such is your agreement in this matter. (Tertullian 1885, 216)

When entering the water, we make profession of the Christian faith in the words of its rule; we bear public testimony that we have renounced the devil, his pomp, and his angels. (Tertullian, *The Shows, or De Spectaculis* 1885)

Early believers understood what Baptism is, not only a proclamation to the world of a change, but spiritual warfare. It is tied back to fallen angels as Peter tells us, and each and every time we baptize someone, the fallen know we have taken one more away and that, as Jesus reminded them, Jesus is the victor. We identify with Him, and proclaim our loyalty to Him.

Okay, sorry about the rehash but I thought it was important to tie together some of the aspects of what took place in Genesis 6 with what we see in the new testament.

Next week, we really will get to chapter 10 and 11 of Genesis as well as into Deuteronomy 32.

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