

A decorative border of small yellow stars surrounds the entire page.

The Nephilim

Session 2

In this Present Age:

From the Flood

To Their

Davidic Destruction

Robert E. Walsh

November 5, 2011

November 13, 2023

Table of Contents

1. Introduction	1
2. The Corrupting <i>of</i> and Usurping <i>by</i> the Nations	1
2.1. The Result of the Ham's Sin and Noah's Curse on Canaan.....	1
2.2. Canaan the Usurper.....	1
3. Abraham, Messiah, the Promised Land, and the Canaanites	1
3.1. The Abrahamic Messiah	1
3.2. Abraham's Promised Land and the Canaanites	1
3.2.1. The Specifics of the Promised Land	1
3.2.1.1. Western and Eastern Borders.....	1
3.2.1.2. Northern and Southern Borders	1
4. Abraham's <i>Observations</i> of the Nephilim	1
5. Israel in the Wilderness.....	1
6. Joshua and the Conquering of the Land.....	1
7. The Period of the Judges.....	1
8. The United Monarchy, David, and the Demise of the Giants	1

List of Figures

Figure 1. The Settlements of the Noahician Nations	6
Figure 2. Post-Diluvian Patriarchal Chronology	7
Figure 3. The Land Promised to Abraham.....	10
Figure 4. Ur - Abraham's Home	11
Figure 5. Abraham's Trek to Haran and Canaan.....	11
Figure 6. The Locations of Bethel and Ai.....	12
Figure 7. The Pastures of Abraham and Lot.....	13
Figure 8. The Land of Chedorlaomer's Rephaim.....	14

List of Tables

1. Introduction

As we saw in the first session the Antediluvian world was destroyed because of the corrupting of humanity by the fallen angels “who left their first estate”¹. These angels had somehow taken upon themselves human flesh for the express purpose of co-habiting with human women. In so doing, their progeny were called the “Nephilim”, literally the “fallen ones”; indeed, “sons of the fallen ones”. By the time of Noah’s Flood (some 1656 years after creation) virtually the entire human population of the earth was corrupted by this genetic infusion. These creatures were not true human beings, but rather “humanoids”, literally part angel and part human; comprising a soul (self-awareness) and body (external awareness), but having no spirit were by definition animals – human animals. Because they had no spirit these humanoid creatures were totally self-oriented and self-serving creatures. The purpose of this “nephilimic incursion” was to corrupt the human genome and completely thwart the plan of the Triune God of incarnating the Second Person into human flesh and being the Savior of His Elects (Gentiles, Jews, and the Body of Christ), and thereby defeating the great slanderer – Satan, and bringing universal glory unto Himself through His creation and salvation.

In this session, we shall examine the rise and fall of the post-Flood Nephilim looking at their chronological rise, geographical distribution and extent, and their final destruction by David and the united Monarchy. We see in Genesis 6 that Moses tells his audience that a Nephilimic incursion occurred prior to and after the Flood of Noah.

Gen 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, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

So, a Nephilimic infestation took place after the Flood, which means that additional angels “left their first estate” and took upon themselves humanized flesh and sired another group of Nephilim with human women.² This time however the Nephilimic incursion seemed to be focused on the line of Canaan and other tribes that were living within the land parcel to be promised to Abraham.

Section 2 & 3 provide side-bar details necessary for having more full understanding of these Nephilim along with the significant ramifications of their deeds. The remaining sections provide the details both geographically and chronologically as to the post-flood Nephilim themselves.

2. The Corrupting of and Usurping by the Nations

In this section we focus on the post-Diluvian world as planet Earth is being repopulated by mankind.

2.1. The Result of the Ham’s Sin and Noah’s Curse on Canaan

After Noah’s Flood his three sons began to repopulate the earth as decreed by God Himself:

Gen 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, **and replenish the earth.**

Part of the Gentiles’ eternal hope is to be the managers of the perfect terrestrial globe, acting as its caretakers and performing all of the necessary works to run the earth. In order to accomplish this, they must settle themselves everywhere around the globe so that the proper management of the earth can be performed.

Several years after the Flood, Noah had planted a vineyard and drank from the “fruit of the vine” and became a bit intoxicated; so much so that he was unconscious and unaware of the “goings on” in his own household (tent).

Gen 9:19 These *are* the three sons of Noah: and of them was the whole earth overspread.
20 And Noah began *to be* an husbandman, and he planted a vineyard:
21 And he drank of the wine, and was drunken; and he was uncovered within his tent.
22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.
23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

¹ Jude 6 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.

² It is assumed that the angels of the Antediluvian infestation were imprisoned in Tartarus upon the judgment of the Flood. This necessitates this second fall of angels spawning the post-Flood Nephilim.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.
25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.
26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant.
27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

There are at least four questions we ought to ask ourselves.

- (1) Why does the text call out the fact that Ham is the father of Canaan?
- (2) Why does the mere seeing of one's father's nakedness begat a tremendously serious judgment?
- (3) Why is the curse on Canaan and not Ham?
- (4) With regard to #2 above, what is meant by "nakedness of their father"?

As it turns out, answering number 4 provides the answers to the first three.

Details on the phrase "Nakedness of thy father"

This phrase or similar phrases occur in Old Testament. A partial concordance follows:

Gen 9:22, 23; Lev 18:7-17; 20:11, 17-21

Lev 18:7 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.
8 The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.
9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.
10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.
11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.
12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.
13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.
14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.
15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.
16 Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.
17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness.

Each of the above Levitical (the legal code) occurrences of the phrase "nakedness of..." refers to having sexual relations with the specific relation being discussed:

- Father or mother, Father's wife is in fact defined to be the uncovering of thy father's nakedness
- Sister, Niece
- Paternal aunt, Maternal aunt, Paternal aunt-in-law,
- Daughter-in-law, Sister-in-law defined to be thy "brother's nakedness"
- Mother-daughter, etc
- Wife and her sister
- Woman during her menstrual cycle
- Neighbor's wife (actually states "to lie carnally")

We see also that all of the nations living in the land whether nephilimic or not were practicing these sexual perversions, so much so that the land was beginning to "spue them out". Much of the archeological record bears this out.

Lev 18:27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)
28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

Yet, it is chapter 20 of Leviticus that specifically defines the phrase "nakedness of thy father".

Lev 20:11 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 20:20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless

Thus, we see by way of the Normative Hermeneutic how the Jews understood this phrase; that the “uncovering of one’s father’s nakedness” was in fact having relations with one’s mother.

Why use this phrase for this heinous act? Simple, to His elect, God is gentle and using this phrase to describe such an evil thing softens the emotions. Very often when talking about sexual matters the writers of Scripture use the Figure of Euphemy, which means “good speak”.

The phrase itself “nakedness of...” is a Figure of Euphemy and is designed to “soften” the language since the topic is sensitive in nature.

Thus, the sin of Ham was not “peeking” in and seeing his dad naked, but rather having sexual relations with his mother – apparently, a rape. Thus, Ham “uncovered the nakedness of his father” when raping his mother.

This explains why:

- (1) It seems so important in the text to state that Ham is identified as the father of Canaan (Question #1)
- (2) Why the curse is so disproportionate if indeed the sin was merely taking a peek at Noah uncovered (Question #2).
- (3) The curse is on Canaan, the genetic result of this union (Question #3)
- (4) That Noah’s wife received no reprimand as if she was not a willing participant (strong case for rape).

Thus, we see the corrupting of Canaan by his own father (by fathering him with his own mother – genetic confusion) and now we shall see how and why Canaan and his descendants are genetically predisposed to sexual perversion and usurpation. It is engrained in his nature to do so.

2.2. Canaan the Usurper

A study of the names of the post-Flood patriarchs reveals the geography and land that they inherited after the Flood. Essentially, Japheth was to go north of the pleasant land, Shem was to remain in and around the pleasant land, and Ham was to head south of the pleasant land. However, Canaan actually usurped his uncle’s (Shem) inheritance and settled between and around the Jordan River, mostly between the Great Sea and the Jordan, from Hamath to Gaza. This along with the actual names of the Canaanite Tribes is found in Gen 10,

Gen 10:15 And Canaan begat Sidon his firstborn, and Heth,
16 And the Jebusite, and the Amorite, and the Girgasite,
17 And the Hivite, and the Arkite, and the Sinite,
18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.
19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

The following map illustrates lands to which the Gentiles settled.³

³ <http://www.freemaninstitute.com/RTGham.htm>

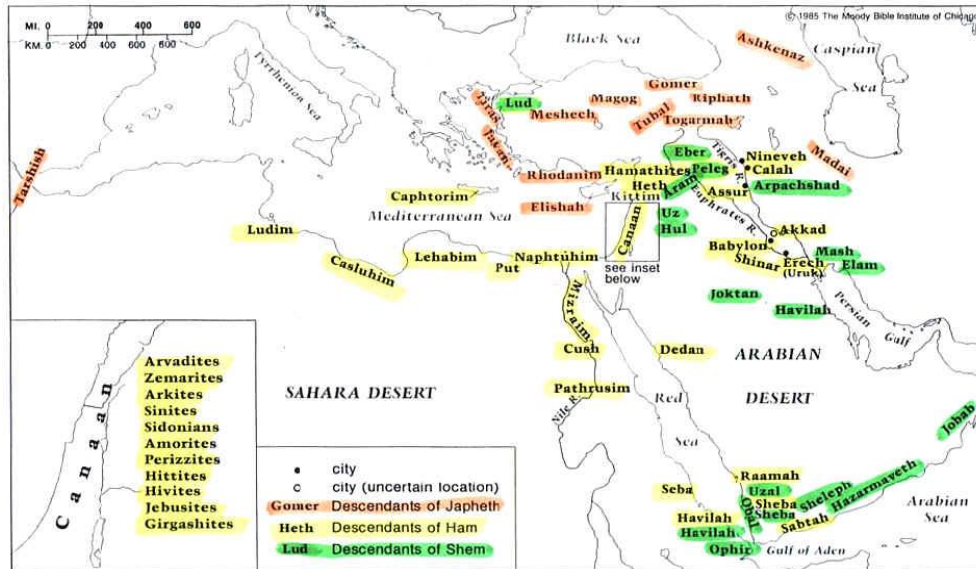


Figure 1. The Settlements of the Noachian Nations

The Biblical text provides the inspired commentary of human history, whereby the student of Scripture ought to understand secular history within the framework laid down by the normative understanding of the Biblical text. Keeping this in mind provides a wonderful backdrop for understanding the book of Jubilees a member of the Old Testament Pseudepigrapha.

Jubilees 10:28. And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south. 1 29. And Canaan saw the land of Lebanon to the river of Egypt that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, 2 and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea. 3 30. And Ham, his father, and Cush and Mizraim, his brothers, said unto him: "Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever. 31. Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot. 32. Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse 4 by which we bound ourselves by an oath in the presence of the holy judge, 5 and in the presence of Noah our father." 33. But he did not hearken unto them, and dwelt in the land of Lebanon from Hamath 6 to the entering of Egypt, 7 he and his sons until this day. 34. And for this reason that land is named Canaan.

By using the Biblical text as our framework, we ascertain a fuller understanding of the sin of Canaan, who should have settled elsewhere (west of the land of Mizraim) but chose to ignore his inheritance and usurp the land now known by his name – Canaan. This land between the Mediterranean Sea and the Jordan River Valley is the western most part of the land promised to Abraham, the patriarch who was to be the father of the coming Savior. Satan's goal in having Canaan usurp this land was to thwart Israel from ascertaining the Promised Land and destroy the line of the coming Messiah (through Abraham, Isaac, Jacob, and so on).

In the person of Canaan there are two elements that help in this goal:

- (1) Canaan has taken possession of the land ultimately promised to Abraham
- (2) Canaan is genetically predisposed to be sexually active and perverted⁴

⁴ This conclusion comes from analyzing the history of the Canaanites from the Biblical text (see the books of Joshua, Judges, and the histories).

Thus, we see that the sole purpose of the post-Flood Nephilim was to inhibit the coming of Messiah, who was to ultimately defeat and destroy Satan as prophesied in Gen 3:15 as revealed to the Antediluvians via the Mazzaroth. The entire history of Israel from Abraham to David was saturated with fighting the Nephilim.

3. Abraham, Messiah, the Promised Land, and the Canaanites

To fully understand Abraham, we must understand:

- (1) Who he (Abraham) was and the possible persons within his immediate society
- (2) Who he was to be
- (3) The land to which he was called

The Biblical text presents Abraham as “a friend of God”. Abraham’s faithfulness to Jehovah Elohim was clearly seen from a Biblical perspective at the “offering of Isaac”, but the text also discusses Abraham’s faithfulness long before the offering of Isaac, his beloved son.

Gen 12:1 Now the LORD had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
 4 So Abraham departed, as the LORD had spoken unto him...

Abraham was of Semitic descent and living in the land of Ur of the Chaldeans in the area called Babylonia. Understanding the Pseudepigrapha in light of the Biblical text sheds some very interesting light on the great patriarch Abraham.

Jasher 9:5 And when Abraham came out from the cave, he went to Noah and his son Shem, and he remained with them to learn the instruction of the Lord and his ways, and no man knew where Abraham was, and Abraham served Noah and Shem his son for a long time.
 6 And Abraham was in Noah's house thirty-nine years, and Abraham knew the Lord from three years old, and he went in the ways of the Lord until the day of his death, as Noah and his son Shem had taught him; and all the sons of the earth in those days greatly transgressed against the Lord, and they rebelled against him and they served other gods, and they forgot the Lord who had created them in the earth; and the inhabitants of the earth made unto themselves, at that time, every man his god; gods of wood and stone which could neither speak, hear, nor deliver, and the sons of men served them and they became their gods.

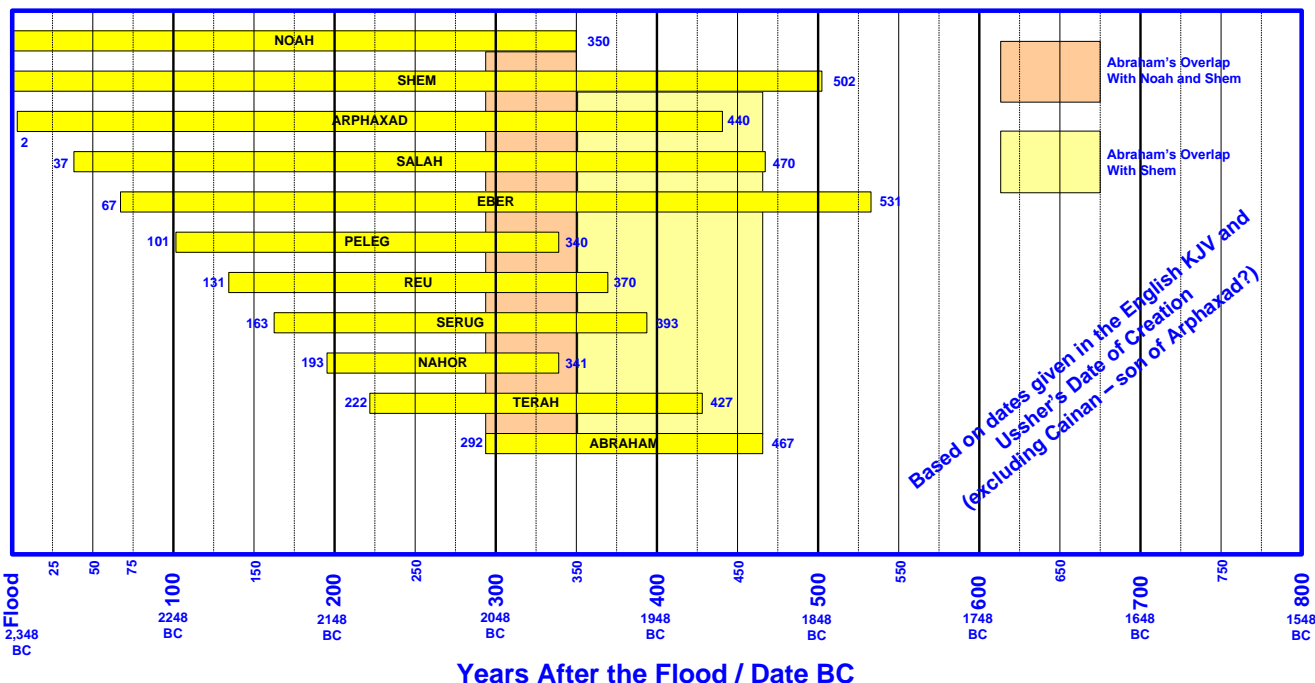


Figure 2. Post-Diluvian Patriarchal Chronology

3.1. The Abrahamic Messiah

The figure immediately above shows that the life of Abraham overlapped in significant numbers the lives of both Noah and Shem. Abraham lived some 58 years before Noah's death and Shem actually outlived Abraham. It is distinctly possible that Noah and Shem would have taught the young Abraham about the things of Jehovah Elohim especially if as the Pseudepigrapha indicates Abraham was a saint long before the death of Noah - indeed from the time of Abraham's early youth.⁵ The promise of salvation through the "seed of the woman" would have been a major element of the Gospel taught to Abraham. A mechanism for this message would have been the Mazzaroth (see Job 38:32), especially since apparently Abraham was well aware of the "Gospel in the Stars".

Gen 15:4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell (caphar=recount=tell as in a story) the stars, if thou be able to number (caphar=recount=tell as in a story) them: and he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he counted it to him for righteousness.

Abraham would not have been ignorant of what God was telling him to do in Genesis 15. God was not telling Abraham to arithmetically "count" the stars, but rather "tell" (or recount) the story contained in the stars. The word here used for both "tell" and "number" is the same Hebrew word "caphar" which carries with it the same meaning as our English words "count" or "tell". One can "tell a story" as in communicating a story; one can be a "bank teller" as in "counting money"; one can "recount a story" as in communicating a story. Here in Genesis 15 Abraham is being asked of God to "recount" the "Gospel in the Stars"; to recall the message contained in the Mazzaroth. He would have known about Virgo and how the Messiah (now his Seed [singular not plural as if God was telling Abraham of a great numerous nation]) was to be born of a virgin (and therefore knew Isaac was not the fulfillment of Gen 3:15 [only a "type"]). Abraham would have known about Scorpio and Orphiucus and how Orphiucus was about to crush the head of Scorpio, while at the same time Scorpio was to sting the heel of Orphiucus. Abraham would have been totally familiar with the true message of the Zodiac and its telling of the coming Messiah. All of this could have been told to Abraham by both Noah and Shem. Noah and Shem may have also communicated to Abraham the reasons for the Flood: (1) the complete corruption of the earth; (2) the corrupting of the human genome by the angelic infestation; (3) the Nephilim; (4) the complete sexual perversion of the Antediluvians, etc.

So, to briefly summarize Abraham was a Semite living in the land of Shinar some 292 years after the Deluge. He may have been regenerated by God at an early age (like Jeremiah and John the Baptist) and was already predisposed to the things of Jehovah (unlike his father). He may very well have been taught by Noah and Shem themselves and totally familiar (epi-gnosis-full knowledge) with the Antediluvian world and the Flood. Finally, knowing these things when God told Abraham to "read" the story in the stars and was told that his Seed was to be the "story's" fulfillment he would have known then that he was to be the progenitor of the Savior of lost men, the Savior of God's Elect.

3.2. Abraham's Promised Land and the Canaanites

God promised to Abraham and land flowing with milk and honey.

Gen 12:1 Now the LORD had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee

...

5 And Abraham took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abraham passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land

While yet in the land of Shinar (Ur) God came to Abraham and told him to leave his current homeland and go into the land of Canaan (now already called by that name, since they had sufficient numbers living there). We are told that the Canaanite is "then" (already) in the land showing that in just less than three centuries Canaan had polluted the Promised Land with his progeny.

Gen 13:12 Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked and sinners before the LORD exceedingly.

14 And the LORD said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

⁵ See the Book of Jubilees, Chapters 11 and 12.

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

After Abraham and Lot returned from Egypt there was a dispute between the cattlemen of Abraham and Lot. Lot chose to settle in the area of the cities of the plain (including Sodom and Gomorrah) which at that time was very well watered (until the destruction of Sodom and Gomorrah), while Abraham took the land west of the Dead Sea known as the land of Canaan. Thus, Abraham was smack dab in the middle of the very land that contained the very people Satan will use to thwart the will of God. The Canaanites will be a constant source of frustration for Israel and will constantly inhibit them from “being the nation they can be” (unlike a Marine).

3.2.1. The Specifics of the Promised Land

The promise of the Land to Abraham is still not complete. What are the specific boundaries to which this land belongs? What are the eastern and western borders? How far north and how far south will it run? These questions are fascinating ones indeed and ones which are answered in detail within the pages of the inspired text. Here we shall provide an overview of the “real estate” of the Land.⁶

3.2.1.1. Western and Eastern Borders

The text gives us great detail as to the eastern and western boundaries.

Gen 15:18 In the same day the LORD made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Genesis 15 tells us explicitly that the eastern boundary is the great river Euphrates and the western boundary is the great river of Egypt (the Nile River). This parcel of real estate includes more than the land inhabited by the Canaanites. But as we shall see later the Canaanites also lived on the eastern side of the Jordan River.

Deut 11:24 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.

From Deuteronomy we see that the borders extend from the Euphrates to the Mediterranean Sea up to the land of Lebanon. Thus in summary the Western border is the Nile river up the coast of the Mediterranean Sea. The Eastern border is identified as the river Euphrates. Just knowing about these borders, one recognizes that the Land occupied by the present nation of Israel pales in comparison in extent.

3.2.1.2. Northern and Southern Borders

The Northern and Southern borders are defined elsewhere in some great detail. We find the details of the land itself in Ezekiel 47 and 48.

Ez 47:15 And this *shall be* the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; 16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran. {Hazarhatticon: or, the middle village}

17 And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

Ez 47:19 And the south side southward, from Tamar *even* to the waters of strife in Kadesh, the river to the great sea. And *this is the south side southward.*

The following graphics illustrates the specific real estate promised to Abraham.

⁶ For a more detailed accounting of the Land, see R.E. Walsh, **Israel's Inheritance in the Land**, 2000 TGF Bible Conference, Pittsburgh, PA, 2000

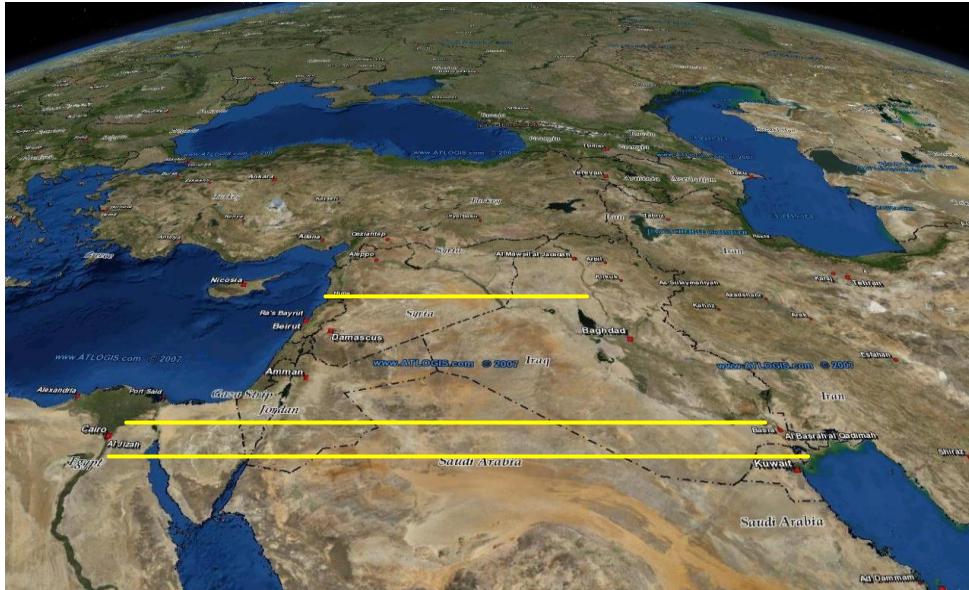


Figure 3. The Land Promised to Abraham

The Northern border is a straight latitudinal line as far north as the area surrounding Hamath, while the Southern border is a straight latitudinal line as far south as Kadesh Barnea and the waters of strife. A comment however on the Southern border concerns the Great King Solomon. Solomon had built a massive navy at Ezion Geber which is a coastal city on the Gulf of Aqaba (which is called the Red Sea-so much for the traditional route of the Exodus).

1 Kings 9:26 And king Solomon made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the Red sea, in the land of Edom.

The interesting question with regard to the Promised Land's borders is "does the southern border now stretch to the northern point of the Gulf of Aqaba (Red Sea)?". An interesting aspect to this question is that it may in fact be that Solomon "leased" the area and port from the Edomites and therefore never "owned" the port area. Nevertheless, the northern most boundary condition for the Southern border is at Kadesh Barnea and the River of Strife, where Moses after hearing the "clammerings" of the reprobate Israelites disobeyed God and struck the rock twice in contradiction to the command he was given... to strike it only once. Interesting however, is that if the Southern border is allowed to go as far south as the Gulf of Aqaba, then the south-eastern most corner will be roughly at the mouth of the Euphrates-Tigris rivers on the Persian Gulf.

To make a comment on the modern-day mindset of the Arab issue - it is no wonder why they are concerned about an Israeli State. For they know that the Scriptures teach that the Promised Land is in essence the entire middle part of the Middle East. This will be fulfilled after the Church Age and being ignorant of this fact has brought about much hardship, agony, and outright sin. Evangelicals⁷ who play the Zionist game are heretical indeed.

4. Abraham's Observations of the Nephilim

As mentioned above, by the time Abraham arrived in Canaan the text states that "... the Canaanite was already in the Land". This passage implicitly tells us that Satan knew that the Messiah's progenitor was to inherit this land and so in just a few short years Satan had made sure that the resistance was in place prior to the arrival of this person – who turned out to be Abraham (renamed Abraham). In this section we shall examine the dealings Abraham had with the Canaanites and the Nephilim.

Abraham came from the land of Ur which is located at the southern end of the Tigris-Euphrates River valley in what I called Mesopotamia ("mid the rivers"). The following map⁸ shows the location of the city of Ur.

⁷ The author's political opinion is that the USA should support Israel and various Arab nations because of good politics and economics, not because of some misguided preconceived notion based on a bad theology and extremely bad exegesis.

⁸ <http://www.israel-a-history-of.com/story-of-abraham.html>

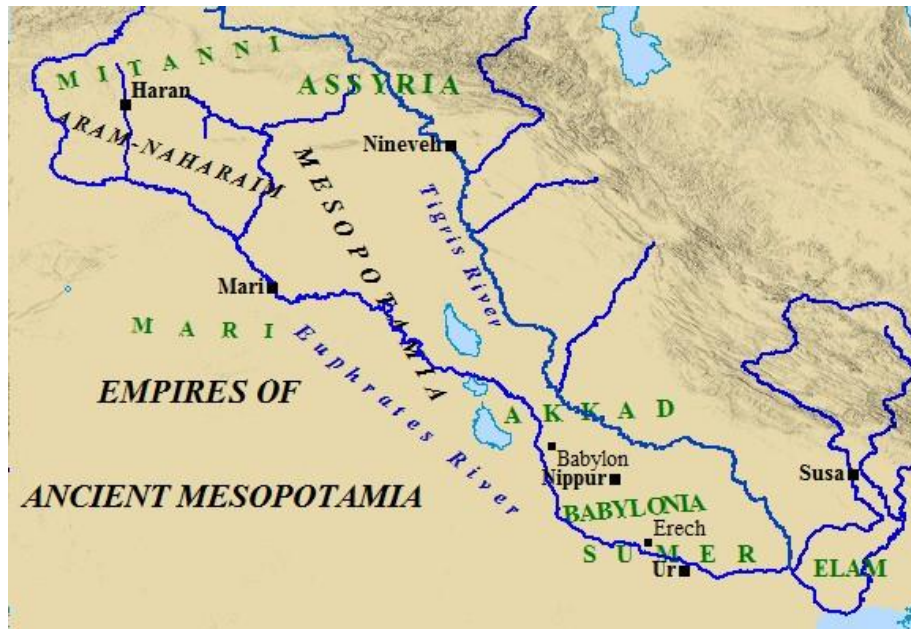


Figure 4. Ur - Abraham's Home

As mentioned above Abraham was born almost 300 years after the Flood and no doubt saw firsthand the rebellion of post-Flood man against God. No doubt he saw Nimrod and his paganism. This is the cradle of human civilization and the very area upon which the tower of Babel was built (probably in the city of Babel). It is this context that God calls Abraham out of his homeland and into the land of Canaan, the land actually to be promised to the progenitor of the coming Messiah (Gen 3:15).

The following map⁹ illustrates the most probable path Abraham might have taken from Ur to Haran (Charran).

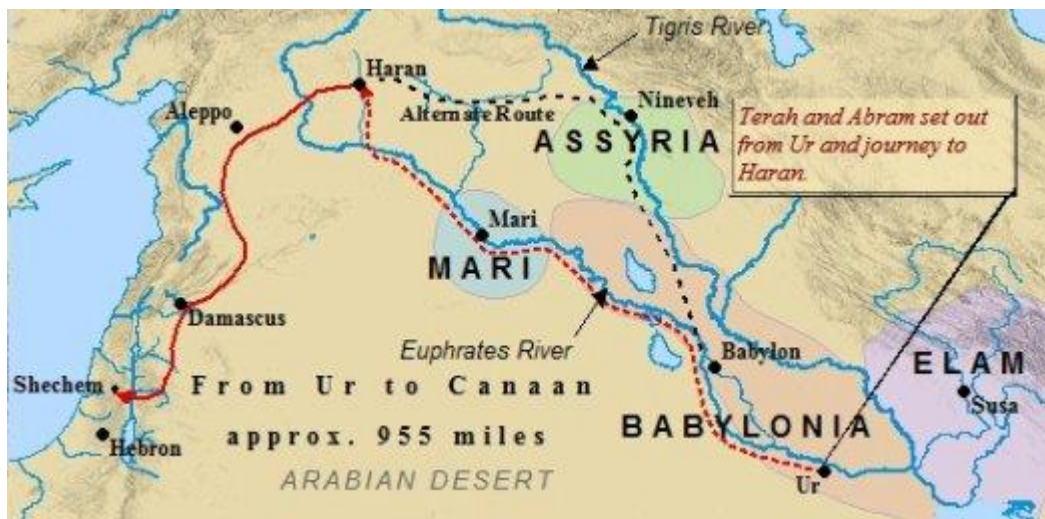


Figure 5. Abraham's Trek to Haran and Canaan

Abraham stayed in Harran until his father died. After which he made his trek into the Promised Land.

Gen 12:1 Now the LORD had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:....

4 So Abraham departed, as the LORD had spoken unto him; and Lot went with him: and Abraham was seventy and five years old when he departed out of Haran.

5 And Abraham took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran;

⁹ <http://www.israel-a-history-of.com/old-testament-map.html#Peninsula>.

From Ur he took his wife and nephew (Lot). It is interesting that Abraham was an extremely rich man, having a host of livestock and such, which he gained from both Ur and Harran.

5c ...and they went forth to go into the land of Canaan; and into the land of Canaan they came.
6 And Abraham passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.
7 And the LORD appeared unto Abraham, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

As we can see from the figure above, Shechem is just northwest of the Dead Sea (and therefore Jerusalem).

8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, *having* Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

From Shechem, Abraham moved to the area between Bethel (formerly Luz) and Ai (eventually captured by Joshua), whereby the following map provides an illustration as to their locations.

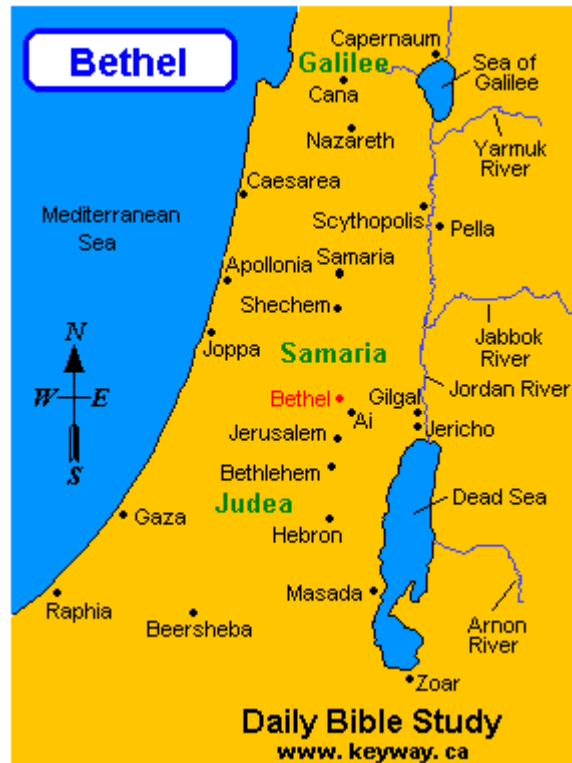


Figure 6. The Locations of Bethel and Ai

After building an altar and spending some time in this area apparently a famine hit the area and forced Abraham to flee to Egypt. When he eventually left Egypt Abraham came back to this area.

9 And Abraham journeyed, going on still toward the south.
10 And there was a famine in the land: and Abraham went down into Egypt to sojourn there; for the famine was grievous in the land.

Gen 13:1 And Abraham went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.
2 And Abraham was very rich in cattle, in silver, and in gold.
3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;
4 Unto the place of the altar, which he had made there at the first: and there Abraham called on the name of the LORD.

Upon the return of Abraham and Lot these two men recognized that it was not going to be possible to setup a joint business in southern Canaan. Thus, Abraham gave the right of first choice to Lot, and he chose the land just south of the Dead Sea because at that time it was a very rich and fertile valley. Abraham remained then in southern Canaan. The following map provides a visual as to the locations of these two areas.

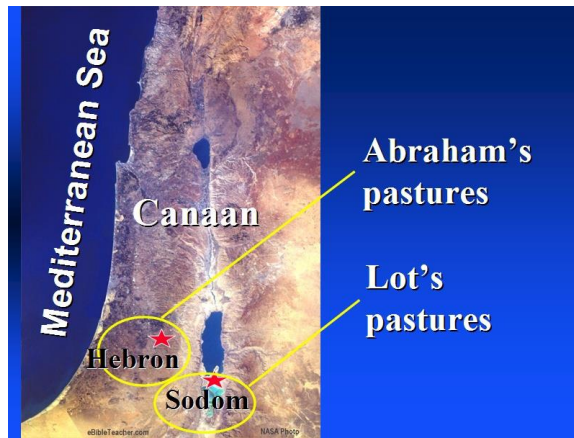


Figure 7. The Pastures of Abraham and Lot

One might imagine had Lot know about the inherent geological instability in the area he may have chosen a different location. With the demise of Sodom and Gomorrah the area was never again an area of “milk and honey”. After Lot had left for his newfound pastureland Abraham moved to Hebron (see map above as well).

Now the trouble begins. Apparently, the kings of the Valley of Siddim (Salt Sea = Lot’s Pastureland) refused to pay further tribute to the Kings of the Confederation, who actually had control of the area. We read about this in the following verses.

- Gen 14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;
- 2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.
- 3 All these were joined together in the vale of Siddim, which is the salt sea.
- 4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.
- 5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,
- 6 And the Horites in their mount Seir, unto Elparan, which *is* by the wilderness.
- 7 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.
- 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;
- 9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.
- 10 And the vale of Siddim *was full of* slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.
- 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.
- 12 And they took Lot, Abraham’s brother’s son, who dwelt in Sodom, and his goods, and departed.

Apparently, on the way to the Valley of the Salt Sea the Kings of the confederation attacked the Nephilim living in the area east of the Jordan River Valley. These were the Rephaim, Zuzim, and Emim all names of the same class of people –the Nephilim. The following map shows where these beings lived.



Figure 8. The Land of Chedorlaomer's Rephaim¹⁰

Interesting however is that Abraham did not engage in these battles, but merely lived in the Land that was promised to him. This particular set of Rephaim lived just outside of Canaan proper on the eastern side of the Jordan River, though within the Land that will all fall under the ownership of Israel.

When Abraham found out that Lot and all of his household and goods were taken captive by these Confederated Kings, he pursued them and defeated them in the city and area called Dan north of the Sea of Chinneret (Sea of Galilee).

A review of Abraham's wanderings in the Promised Land reveals the fact that the Land of Canaan contained a mixture of humans and Nephilim. Furthermore, not all of the Canaanite tribes had relations with the fallen angels to produce the post-Flood Nephilim. The Amorites who lived with Abraham were apparently righteous Gentiles and eventually became circumcised as we see later in the book of Genesis when Abraham is commanded to circumcise himself and his entire household. Thus, at the death of Abraham little had been done to cleanse the Land of the Nephilim.

5. Israel in the Wilderness

The time between Abraham and the taking of Israel into Egypt under Jacob and Joseph was something less than 200 years. After which, the nation of Israel had been captive in Egypt for about 400 years giving the Land time to become thoroughly polluted with the Canaanite and the Nephilim. While the Canaanites were already in the Land at the time of Abraham's arrival into Canaan sufficient time had not yet transpired for the Nephilim to take a strong hold of the Land. During the time of the Egyptian Captivity the Nephilim become more apparent in the land and many sets of giants were ready to meet Israel and interfere with them taking the Promised Land.

Upon the great Exodus (circa 1400 BC) Israel was called upon by God to take its rightful position and conquer the Land promised to Abram and his seed through Isaac. As Moses led the Israelites out of Egypt through the Red Sea (Gulf of Aqaba) that generation of Israelites continually rebelled against Moses and Jehovah and finally God gave them over to a reprobate mind and vowed not to have them enter the Land until all of that generation died off (except for Joshua, Caleb,

¹⁰ <http://www.mysteriousworld.com/Journal/2003/Spring/Giants/>

and those under 20 years of age). We see this remarkable example of unbelief in Numbers 13 (“...and they entered not in because of unbelief” [Heb 3:19]).

Num 13:21 So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.
22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)
23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.
24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.
25 And they returned from searching of the land after forty days.
26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.
27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.
28 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.
29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.
30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.
31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.
32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.
33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

The following map is an approximate representation of the Land that was “researched” by the Israelite spies.



Figure 9. The Spies of Israel

Thus, the route of the spies was from the southern Paran Desert through the Wilderness of Zin to Kadesh Barnea, Hebron, and finally to Hammath on the Sea of Chinneret (Sea of Galilee). This is the western portion of the entire Promised Land and represents the southern part of the Land of Canaan. The sons of Anak were dwelling in Hebron and in the surrounding area probably up to Hammath at least

The spies chosen by Moses with the distinct exceptions of Caleb and Joshua (soon to be the leader of all of Israel) voted against going up and taking the Land. Imagine the abject miracles that this generation had seen. The Exodus, the Red Sea Crossing, the Shekinah glory which was a cloud by day and a pillar of fire by night, yet they still did not believe that

God would deliver the giants into their hand. What more evidence does one need to state that the unregenerate heart is enmity against God, and should it not be for the regenerating power of God Himself we would all be men and women most miserable, left in our sins and Hell bound forever. Yet, it pleased God to elect some out of fallen humanity and regenerate them and bring them to faith and belief. The generation of the Exodus fell in the Wilderness and never entered into the Promised Land. These things were written for our example (1 Cor 10).

6. Joshua and the Conquering of the Land

7. The Period of the Judges

8. The United Monarchy, David, and the Demise of the Giants

