

*The Theology of the Unseen Realm:  
How God Uses Angels, Demons and the Holy Assembly*

“The Nephilim and the Rise of Demons” – Part B

I. Moses’ testimony regarding giants and the Nephilim.

A. Key text


 1. Numbers 13:33


“<sup>33</sup> There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.”

2. Commentators often discount Moses’ remarks as being hyperbolic. See Currid, Numbers, p. 192-193. Yet, the author previously noted the problematic report brought back from the spies who stated that giants were in the land (vs. 22).

B. Being partially human and partially elohim becomes a question of ultimate destiny **once death occurs**. The intertestamental writings show a connection of these dead *nephilim* and demons.

1. T. Elgvin, “Belial, Beliar, Devil, Satan,” *Dictionary of the New Testament*, p. 153-154 Emphasis mine.

 “Enoch is shown the coming judgment on the angels, who in vain ask him to intercede for them. Their leader is Semihaza, but he is not portrayed as a cosmic opponent to God or the elect. I Enoch 10:4 reflects a variant tradition, in which Azazel is the leading angel. The watchers are bound until the final judgment (I Enoch 10:11-12), while the offspring of the illegitimate union between angels and women become evil spirits who spread sin and destruction on earth (I Enoch 15:8-16:1).”

-  2. For Second Temple Jews, the demons that Jesus and the Apostles encountered and defeated were watcher-spirits, released by the death of the ancient *Nephilim*/*Rephaim* giants. The Dead Sea Scrolls refer to these beings as “bastard spirits” –

demons who are the result of the death of the hybrid Nephilim offspring. See Michael S. Heiser, *Reversing Hermon*, p. 100.

3. Since 2010 Mesopotamian flood stories are now being examined in view of Genesis 6:1-4. Most students have never heard of the *apkallu*, but now this is changing. Key research has been done by Amar Annus. He is a specialist on cuneiform writing. His work is extensive on the topic. “On the origin of the watchers: a comparative study of the antediluvian wisdom in Mesopotamia and Jewish Traditions.” Jewish Publication Society. Philadelphia, PA. 19.4. 2010: 277-320. His work centers on connecting Second Temple Jewish material on the fallen sons of God (the watchers) to the *apkallu*. Heiser maintains that Pentateuch commentaries written before 2010 are incomplete because of Annus’ work. See Michael S. Heiser, YouTube “Reversing Hermon” lecture by Sentinel Apologetics.
4. Demons are often referred to as “unclean spirits”. Within the Torah, “unclean” concerns “forbidden mixture”. Therefore, demons are derived from a forbidden mixture of Heaven and Earth. Hence the DSS designation “Bastard Spirits”.

## II. New Testament occurrence of demons. (Ps. 91 as a prelude to Jesus’ ministry.)

- A. Psalm 91 has long been suspected as a word from God for protection against wicked spirits. Rabbinic tradition made this point in a Targumic paraphrase, the Greek Testament of Levi and the writings of the Midrash (Midrash – 400-1200 C.E.) composition of rabbinic writings including Judaic interpretation, the method used in interpretation, and a collection of such interpretations.) According to the Midrash, Psalm 91 was recited to drive away demonic or evil spirits. It is believed that verses 5 and 6 which note “Terror”, “Arrow”, “Pestilence”, and “Destruction” are all references to demons. In these cases, the terms are personifications of evil spirits. The Essene Community collected numerous Psalms that were ascribed to David – 446 in

all. Four were clustered together in one jar. All concerned exorcism written by David and Solomon with Psalm 91 being the fourth of the collection. The tradition of Solomon being an exorcist was well known to Josephus “and God granted him [Solomon] knowledge of the art used against demons....” (*Antiquities* 8:45-47). The Dead Sea Scrolls predate all of the later rabbinic writings.

1. According to Craig A. Evans, the speculation on Psalm 91 is solved because of the DSS find at Qumran. “...the discovery at Qumran of Psalm 91 in combination with exorcism psalms has pretty well settled the matter once and for all.” (Craig A. Evans, “Jesus and Psalm 91 in Light of the Exorcism Scrolls”, pg. 542).
2. Psalm 91 is familiar to most Christians as a source of comfort, but it is also about destroying demons/evil *elohim*. Key works like pestilence, plague, dragon, etc. were also personifications of pagan gods. The idea is that the forces of chaos (opposite of Eden) are under Yahweh’s authority.
3. Psalm 91 is quoted by Satan to Jesus (verses 11-12) in Matthew 4:6. Satan ignores the demonic defeat of the Psalm, and Jesus does not take the bait to test God. He will put his life in peril when He chooses to.
4. Note Jesus’ authority and connection to “the Most High” (Psalm 91:1).
  - a. Mark 1:34

34And He healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was.
  - b. Luke 9:1

“<sup>1</sup> And He called the twelve together, and gave them power and authority over all the demons and to heal diseases.”
  - c. Luke 10:17

“<sup>17</sup> The seventy returned with joy, saying, ‘Lord, even the demons are subject to us in Your name.’”

5. Finally, note correspondence to the “Most High” from the Gerasene demon.

a. Mark 5:7

“<sup>7</sup> and shouting with a loud voice, he said, ‘What business do we have with each other, Jesus, Son of the Most High God? I implore You by God, do not torment me!’”

## B. Jesus and Demons

1. First note that “demons” are not featured in the Old Testament narrative. However, they are prominent in the New Testament. In the gospels alone, the Greek term “*daimonion*” occurs 53 times.


a. Heiser notes in *Angels*, pg. 118:


“ ‘Demon’ is actually a transliteration of the Greek *daimōn* (or the related *daimonion*), which in classical Greek literature describes any supernatural being without regard to its disposition (good or evil). A *daimōn* can be a god or goddess, a lesser supernatural being, or even the disembodied spirit of a human. Consequently, *daimōn* is semantically akin to Hebrew ‘*elōhim*. Gospel writers use *daimōn* in combination with descriptive phrases like ‘evil/unclean spirits,’ and so *daimōn/daimonion* in the New Testament nearly always point to a disembodied entity hostile to God.”

 b. Mark 16:17

“<sup>17</sup> These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues.”

2. Mark 5:1-13

 “<sup>1</sup> They came to the other side of the sea, to the country of the Gerasenes. <sup>2</sup> And when Jesus had stepped out of the boat, immediately there met him out of the tombs a man with an unclean spirit. <sup>3</sup> He lived among the tombs. And no one could bind him anymore, not even with a chain, <sup>4</sup> for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him. <sup>5</sup> Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones. <sup>6</sup> And when he saw Jesus from afar, he ran and fell down before him. <sup>7</sup> And crying out with a loud voice, he said, ‘What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me.’” <sup>8</sup> For he





was saying to him, ‘Come out of the man, you unclean spirit!’<sup>9</sup> And Jesus asked him, ‘What is your name?’ He replied, ‘My name is Legion, for we are many.’<sup>10</sup> And he begged him earnestly not to send them out of the country.<sup>11</sup> Now a great herd of pigs was feeding there on the hillside,<sup>12</sup> and they begged him, saying, ‘Send us to the pigs; let us enter them.’<sup>13</sup> So he gave them permission. And the unclean spirits came out and entered the pigs; and the herd, numbering about two thousand, rushed down the steep bank into the sea and drowned in the sea.”

a. Prior to this encounter, Jesus had restricted His ministry to Jewish territory.

This changes when He deliberately entered the country of Gerasenes – Gentile territory.

b. When Legion asks, “What have you to do with me?”, the question echos the unclean spirit cast out by Jesus in Mark 1:24 which was within Jewish territory (Galilee) with a subtle, but telling difference.

1. Demons in Jewish territory – “What have you to do with us, Jesus of Nazareth?” Mark 1:24.

2. Legion in Old Bashan (Gerasenes) – “What have you to do with me, Jesus, Son of the Most High God?” Mark 5:7.

c. The “Son of the Most High” title harks back to Old Testament theology and cosmic geography. In Deuteronomy 32:8-9 the Most High disinherited the nations of the world and assigned them to the dominion of the supernatural sons of God (lesser *elohim*) and created Israel as an inheritance from nothing.

1. Deuteronomy 32:8-9 (ESV)

“<sup>8</sup> When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God.

<sup>9</sup> But the LORD’s portion is his people, Jacob his allotted heritage.”

2. The sons of God rebelled and became corrupt (Ps. 82:1-5) creating further chaos among the nations.



d. The request of Legion to enter the swine is of interest. Why would a spirit being (a) desire to inhabit a human body, and (b) upon being exorcised, feel the need to at least inhabit swine?

1. If you stop and think about it for a moment, the story of the departed Nephilim makes sense. Being part human and part spirit, they are bastards with no proper dwelling. They are not fully human nor fully spirit, but the only dwelling they know of experientially is to be housed in an earthly body.
2. For those who think demons are merely spirits, why would a spiritual being become uncomfortable without a body to inhabit. Nonetheless, these beings are caught between the earth and the heavenlies. They have no citizenship and no country. They truly are illegal aliens!

e. Legion recognizes that Jesus is the rightful Lord over the country of Gerasenes (old Bashan). Bashan and Herman were ground zero for intensifying the spiritual corruption of humanity.

1. Man is culpable for his actions, but the powers of darkness foment sin by appealing to man's evil nature. Not Flip Wilson – “The Devil made me do it.” Blaming the devil will not work within God's tribunal.
2. It cannot be proved categorically that demons are the result of dead Nephilim, but Jewish theology held this position until the second century A.D. In addition, the Nephilim connection makes the most sense.

3. Matthew 12:43-45 (Compare Luke 11:24-26)

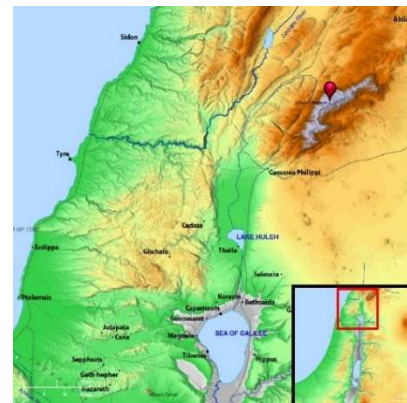
“<sup>43</sup> Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it. <sup>44</sup> Then it says, ‘I will return to my house from which I came’; and when it comes, it finds it unoccupied, swept, and put in order. <sup>45</sup> Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation.”

a. The story is probably parabolic (see R.T. France, *The New International Commentary on the New Testament: The Gospel of Matthew*, p 493-494.) Yet, the spirit finding no rest and in waterless territory is of interest. Satan is lord of the dead, and the desert was always viewed in Jewish thought as the realm of the dead. Things die in the desert which is also inhabited with wild beasts and demons (Lev. 16:10; Isa. 13:21, 34:14; Job 8:3). Jesus was tempted by Satan in the desert. At this point in our study, it is noteworthy that the exorcised spirit is not at home until back in a human body. Additional spirits desire the same abode (human body).

### III. Territorial Division and Cosmic Geography

#### A. Mount Hermon

1. It sits nine thousand feet above sea level and is the tallest location in Israel. It was taken from Syria during the six-day war. It now offers Israelis skiing and scenic views. The summit straddles Syria and Lebanon. The United Nations maintains a buffer zone between Israel and Syria.



a. Map of Israel and site of Mount Hermon.

2. In the Bible, it is also known as Sirion or Senia (Deuteronomy 3:9; 4:48). This is the location where the watchers bound themselves to an oath. Enoch 6 directly connects this mountain to Genesis 6:1-4.

“<sup>1</sup> And when the sons of men had multiplied, in those days, beautiful and comely daughters were born to them. <sup>2</sup> And the watchers, the sons of heaven, saw them and desired them. And they said to one another, ‘Come, let us choose for ourselves wives from the daughters of men, and let us beget for ourselves children.’ <sup>3</sup> And Shemihazah, their chief, said to them, ‘I fear that you will not want to do this deed, and I alone shall be guilty of a great sin.’ <sup>4</sup> And they all answered him and said, ‘Let us swear an oath, and let us all bind one another with a curse, that none of us turn back from this counsel until we

fulfill it and do this deed.’<sup>5</sup> Then they all swore together and bound one another with a curse.<sup>6</sup> And they were, all of them, two hundred, who descended in the days of Jared onto the peak of Mount Hermon. And they called the mountain ‘Hermon’ because they swore and bound one another with a curse on it.” [Emphasis Mine]

– *1 Enoch Chapter 6*. Sacred-texts.com/bib/boe009.htm



- a. Hermon [In Hebrew and Aramaic Hermon (*hermōn*) is related to *hāram* which means as a verb “devote to destruction” and as a noun “a thing devoted to destruction”. See Heiser, *Demons*, p. 130] – means ‘Anathema – devoted to destruction’ a semitic root term. In 1869, Sir Charles Warren documented the highest temple in the ancient world on this peak. He found a limestone stele which was later translated by ancient semitic scholar George Nickelsburg which reads, “According to the command of the greatest and Holy God, those who take this oath (proceed) from here.” Nickelsburg connected the wording to I Enoch 6:6 (“And they were, all of them, two hundred, who descended in the days of Jared [Gen. 5:15-17] onto the peak of Mount Hermon.” Emphasis Mine.) Regarding Warren and his 1869 exploration of Mount Hermon. See [openjerusalem.org/ark/;58142122W81](http://openjerusalem.org/ark/;58142122W81). See also Judges 3:3 which calls it “Mount Baal Hermon” meaning “Lord of Hermon”. Also see Appendix D.



3. The base of Mount Hermon forms the northern border of the region of Bashan.



a. Psalm 68:15-16

“<sup>15</sup> A mountain of God is the mountain of Bashan;

A mountain of many peaks is the mountain of Bashan.

<sup>16</sup> Why do you look with envy, O mountains with many peaks,

At the mountain which God has desired for His abode?

Surely the Lord will dwell there forever.”

b. Michael Heiser in *Reversing Hermon*, p. 89 notes [Emphasis Mine]:

“The association of Mount Hermon with Mount Bashan would have made sense to Second-Temple Jews familiar with 1 Enoch as well as the earlier Israelites who read Genesis 6:1-4 supernaturally, in accord with its original Mesopotamian context, English readers, centuries or millennia removed from the original readers, are largely unaware of why this is so. In a word, in Old



Testament times, the whole region of Bashan was associated with giants and evil spirits – the spawn of the Watchers, according to Genesis 6:1-4 and 1 Enoch.”

1. This view is supported by John Goldingay in *Baker Commentary on the Old Testament: Psalms 42-89*, p. 323. He writes of this mountain that “...it towers into the heavens and thus suggests the possibility of or a claim to a link between heaven and earth”

c. Note how Paul links Jesus’ defeat of the powers of darkness back to Psalm 68.

(See Heiser, *Demons*, p. 225):



<b>Psalm 68:18</b>	<b>Ephesians 4:8</b>
	Therefore, it says,
You ascended on high,	“When he ascended on high
Leading a host of captives in your train	He led a host of captives
And receiving gifts among men.	And he gave gifts to men.

1. The emphasis is not only on liberation. Rather, it is a conquest, just as in Psalm 68. Both texts are more about conquest. In Psalm 68, Yahweh conquers demonic Bashan while for Paul, Jesus is the conqueror of demonic Bashan. The captives are the powers of darkness.

a. Goldingay notes that conquerors in the ancient world would parade captives and demand tribute. Jesus distributes benefits of his conquest to his people. See Goldingay, *Psalms 42-89*, p. 323.

2. Jesus provoked the powers of darkness at Bashan and Mount Herman to set in motion circumstances that would lead to His death. His sacrificial death (not any death) was essential and would be the precursor for his resurrection.

3. The powers put in place in Deuteronomy 32:8-9 and cursed in Psalm 82 were nullified by the Most High but this does not mean they surrendered their charges. The fate of these lesser *elohim* was yet future (Ps. 82:6-8, Isa. 24:21; 34:1-4).



a. Isaiah 24:21

<sup>21</sup> So it will happen in that day,  
That the Lord will punish the host of heaven on high,  
And the kings of the earth on earth.”



b. Isaiah 34:1-4

<sup>1</sup> Draw near, O nations, to hear; and listen, O peoples!  
Let the earth and all it contains hear,  
and the world and all that springs from it.  
<sup>2</sup> For the Lord’s indignation is against all the nations,  
And His wrath against all their armies;  
He has utterly destroyed them,  
He has given them over to slaughter.  
<sup>3</sup> So their slain will be thrown out,  
And their corpses will give off their stench,  
And the mountains will be drenched with their blood.  
<sup>4</sup> And all the host of heaven will wear away,  
And the sky will be rolled up like a scroll;  
All their hosts will also wither away  
As a leaf withers from the vine,  
Or as one withers from the fig tree.”



c. Matthew 8:29

<sup>29</sup> And they cried out, saying, ‘What business do we have with each other, Son of God? Have You come here to torment us before the time?’”

1. This is part of Matthew’s “realized eschatology” – the now and not yet. “The kingdom has come, but in advance of its fullest and final coming (12:28; 13:30ff).” – Donald A. Hager, *Matthew 1-13*, p. 227. See Also R. T. France, *The Gospel of Matthew NICNT*, p. 341.

4. Israel, directed by God through Moses, headed northward on the eastern side of the Jordan, opposite the Promised Land (the Transjordan). This was in preparation for taking the Land of Promise. Deuteronomy 2 and 3 reveal the Transjordan as home to giant clans referred to variously as Rephaim, Anakim, Emim, Zamzumin and Amorites. Note the designation of Amorite:

- a. Map of Joshua’s conquest and Transjordan region.
- b. Genesis 15:13-16



“<sup>13</sup> God said to Abram, ‘Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. <sup>14</sup> But I will also judge the nation whom they will serve, and afterward they will come out with many possessions. <sup>15</sup> As for you, you shall go to your fathers in peace; you will be buried at a good old age. <sup>16</sup> Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.”

c. The Amorites were a Mesopotamian culture. The word for “Amorite” actually comes from a Sumerian word (mar.tu) which vaguely refers to the area and population west of Sumer and Babylon. Once again, there is a connection here back to Babylon. This is a giant linkage. Amos notes the linkage to giants:

1. Amos 2:9-10

“<sup>9</sup> Yet it was I who destroyed the Amorite before them,  
 Though his height was like the height of cedars  
 And he was strong as the oaks;  
 I even destroyed his fruit above and his root below.  
<sup>10</sup> It was I who brought you up from the land of Egypt,  
 And I led you in the wilderness forty years  
 That you might take possession of the land of the Amorite.”

d. The terminology (Amorite, Babylonian, mar.tu) has connections to the Nephilim.

1. Numbers 13:32-33

“<sup>32</sup> So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, ‘The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of great size. <sup>33</sup> There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.’”

e. The Mesopotamian backstory of the *Apkallu*, and the story of the Watchers in 1 Enoch 6-15 dovetail with the Amorites of Bashan and Mt Bashan.

f. By the time of Moses, the giant clans in the Transjordan had largely been eliminated by Abraham’s line through Lot. This is why Moses told the Israelites to not harass the people of Moab and Ammon. The Edomites (from Esau) were not harassed either. They also destroyed a giant clan known as the Horites (Deut. 2:4-5).

1. Deuteronomy 2:9-12, 19-22

“<sup>9</sup> Then the Lord said to me, ‘Do not harass Moab, nor provoke them to war, for I will not give you any of their land as a possession, because I have given Ar to the sons of Lot as a possession.’ <sup>10</sup> (The Emim lived there formerly, a people as great, numerous, and tall as the Anakim. <sup>11</sup> Like the Anakim, they are also regarded as Rephaim, but the Moabites call them Emim. <sup>12</sup> The Horites formerly lived in Seir, but the sons of Esau dispossessed them and destroyed them from before them and settled in their place, just as Israel did to the land of their possession which the Lord gave to them.)”

“<sup>19</sup> When you come opposite the sons of Ammon, do not harass them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to the sons of Lot as a possession.’ <sup>20</sup> (It is also regarded as the land of the Rephaim, for Rephaim formerly lived in it, but the Ammonites call them Zamzummin, <sup>21</sup> a people as great, numerous, and tall as the Anakim, but the Lord destroyed them before them. And they dispossessed them and settled in their place, <sup>22</sup> just as He did for the sons of Esau, who live in Seir, when

He destroyed the Horites from before them; they dispossessed them and settled in their place even to this day.”

g. The battle plan through the Transjordan was aimed at the last vestiges of the giant clans.

h. Amorite opposition to Israel was led by the kings Sihon of Heshbon and Og of Bashan (Deut. 3).

1. Joshua 12:4-5

“<sup>4</sup> and the territory of Og king of Bashan, one of the remnant of Rephaim, who lived at Ashtaroth and at Edrei, <sup>5</sup> and ruled over Mount Hermon and Salecah and all Bashan, as far as the border of the Geshurites and the Maacathites, and half of Gilead, as far as the border of Sihon king of Heshbon.”

2. Og was the last of the Rephaim, a term associated with the giant Anakim (cited earlier in Deut. 2:11) who were from the Nephilim.

3. Deuteronomy 3:11

“<sup>11</sup> (For only Og king of Bashan was left of the remnant of the Rephaim. Behold, his bedstead was an iron bedstead; it is in Rabbah of the sons of Ammon. Its length was nine cubits and its width four cubits by ordinary cubit.)”

i. The ancient capital of Bashan was Ashtaroth. Og lived in Edrei (see Deut. 1:4; Josh. 12:4). These two cities had very dark spiritual associations not only for the Israelites but also for the Canaanites.

1. G. Del Olmo Lete writes in “Bashan,” *Dictionary of Deities and Demons in the Bible*, 2<sup>nd</sup> Ed., pg. 161-62:

Biblical geographical tradition agrees with the mythological and cultic data of the Ugaritic texts. ... [There is an] amazing correspondence with the Biblical tradition about the seat of king Og of Bashan, “one of the survivors of the Rephaim [Ugaritic: *rpum*], who lived in Ashtarot and Edrei” (Josh[ua] 12:4 [NEB]). This place ‘*strt* is also treated in [tablets] KTU 1.10041; 1.107:17; and RS 86.2235:17 as the abode of the god *mkl*, the eponym of the *mklm*, the deified kings, synonym of the *rpum*. For the “Canaanites” of the Ugarit, the Bashan region or a part of it, clearly

represented “Hell”, the celestial and infernal abode of their deified dead kings. [Emphasis mine]

2. The biblical text also notes that “All Bashan used to be called the land/earth of the Rephaim.”



a. Deuteronomy 3:13

“<sup>13</sup> The rest of Gilead and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh, all the region of Argob (concerning all Bashan, it is called the land of Rephaim.”

j. The cities mentioned above within the region of Bashan were all associated with the underworld – Canaanite Hell so to speak. The Canaanite and Ugarit texts do not describe the Rephaim as giants, but the biblical texts certainly do. The Old Testament has the Rephaim located in the underworld, but this point is obscured by English translations. The Hebrew is clearly “*rephaim*”. Consider the following:



1. Job 2:5-6 ESV

“<sup>5</sup> The dead [rephaim] tremble under the waters and their inhabitants.  
<sup>6</sup> Sheol is naked before God, and Abaddon has no covering.”



2. Psalm 88:10 ESV

“<sup>10</sup> Do you work wonders for the dead?  
Do the departed [rephaim] rise up to praise you?”



3. Proverbs 21:6 ESV

“<sup>6</sup> The getting of treasures by a lying tongue  
is a fleeting vapor and a snare of death [rephaim].”



4. Isaiah 14:9 ESV


“<sup>9</sup> Sheol beneath is stirred up to meet you when you come;  
it rouses the shades [rephaim] to greet you,  
all who were leaders of the earth;  
it raises from their thrones all who were kings of the nations.”

5. The NASU, to its credit, footnotes on Job 26:5-6 and Isaiah 14:9 with literal Hebrew “Rephaim”.

B. What have we just learned?


1. Additional support for the biblical justification for the teaching of Enoch that demons are the spirits of dead giants is found in Wright, *The Origin of Evil Spirits* (op. cit); Kevin Sullivan, “The Watchers Traditions in 1 Enoch 6-16: The Fall of Angels and the Rise of Demons,” in *The Watchers in Jewish and Christian Traditions* (ed. Angela Kim Harkins, Kelley Coblenz Bautch, and John C. Endres; Augsburg Fortress Publishers, 2014). 91-103.

2. Heiser adds clarification in *Reversing Hermon*, p. 93:




“The connection of the Rephaim giants with the underworld, the realm of the dead, should ring a bell. In our earlier discussion ... “apkallu” was a term used in Mesopotamian texts for the divine sages sent to the underworld Abyss by Marduk. They were the Mesopotamian equivalent of 1 Enoch’s Watchers, imprisoned in the Abyss for their transgression with human women. Those Watchers were in turn the referent for Peter and Jude’s descriptions of “angels that sinned” who were in chains in gloomy darkness” (2 Peter 2:4; Jude 6).” [Emphasis mine]

a. The term *apkallu* was also the label for giants like Gilgamesh who were of partial human descent. These hybrid *apkallu* were the equivalent to Enoch’s giants.



b. I Enoch 15:8-12. (Sacred-texts.com/bib/boe/boe.018.htm):




“<sup>8</sup> But now the giants who were begotten by the spirits and flesh – they will call them evil spirits upon the earth, for their dwelling will be upon the earth.<sup>9</sup> The spirits that have gone forth from the body of the flesh are evil spirits, for from humans they came into being, and from the holy watchers was the origin of their creation. Evil spirits they will be on the earth, and evil spirits they will be called.<sup>10</sup> The spirits of heaven, in heaven is their dwelling; but the spirits begotten in the earth, on earth is their dwelling.<sup>11</sup> And the spirits of the giants lead astray, do violence, make desolate, and attack and wrestle and hurl upon the earth and cause illnesses. They eat nothing, but abstain from food and are thirsty and smite.<sup>12</sup> These spirits (will) rise up against the sons of men and against the women, for they have come forth from them.”

1. Note: This noncanonical text was written many years before the New Testament. **There are no demon encounters recorded within the Old Testament, although it did occur – Note Ps. 91, pg 145.**

3. Ancient Christian Support (All Emphasis Mine)

 a. Justin Martyr (100-165 AD) – From *Second Apology* 5

But the angels transgressed this appointment, and were captivated by love of women, and begat children who are those that are called demons.

 b. Origen (185-253 AD) – From *Against Celsus* 4.92

In my opinion, however, it is certain wicked demons, and, so to speak, the race of Titans or Giants, who have been guilty of impiety towards the true God, and towards the angels in heaven, and who have fallen from it, and who haunt the denser parts of bodies and frequent unclean places upon earth, and who, possessing some power of distinguishing future events, because they are without bodies of earthly material, engage in an employment of this kind, and desiring to lead the human race away from the true God.

 c. Eusebius (260-339 AD) – From *Preparation for the Gospel* 5.4.11

For one might say that these daemons are those giants [Gen. 6:4], and that their spirits have been deified by the subsequent generations of men, and that their battles, and their quarrels among themselves, and their wars are the subjects of these legends that are told as of gods.

 d. Athenagoras of Athens (133-190 AD) – From *A Plea to Christians*, 24

These angels, then, who fell from heaven busy themselves about the air and the earth and are no longer able to rise to the realms above the heavens. The souls of the giants are the demons (daimones) who wander about the world.

#### IV. The Gates of Hell

A. Note the location of Jesus' question – “Who do men say that I am?”:

 1. Matthew 16:17-18:

“<sup>17</sup> And Jesus answered him, ‘Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. <sup>18</sup> And I tell



you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.”

## B. Background

1. This incident took place at Caesarea Philippi (vs. 13). The city is located in a northern part of what had been called “Bashan.” It sits at the foot of Mount Hermon.

2. This text is controversial among Catholics and Protestants.

a. Catholics view the words to mean Peter as the original rock/leader of the church (first pope).

b. Protestants insist the rock is a reference to Peter’s confession “Thou art the Christ.”

c. Both are incorrect! The reference to the “rock” is the place where they were standing – Caesarea Philippi at the foot of Mount Hermon.

3. Here is the backstory. The apostate king Jeroboam built an idolatrous worship center there. (I Kings 12:30 – Location known as “Dan”). The city adopted the worship of Baal practiced by the Canaanites since the days of Joshua (Baal Gad; Joshua 11:17; Judges 3:3).

a. The cities of Dan and Banias nearby were at the head of two main tributaries of the Jordan River, both surrounded by fertile fields and lush vegetation, watered by freshwater springs fed by snowfall from the mountains behind.

Dan is featured in the Old Testament. Banias (now known as Caesarea Philippi)... (Peter Roennfeld, *From Dan to Caesarea Philippi*)

1. A map of the region shows Dan and Caesarea Philippi right beside each other.



b. In the days of Jesus, Caesarea Philippi was called Panias because of being dedicated to the worship of Pan. With all of the above understood, Jesus' statement was in front of the Gates of Hell, the domain of Baal, Lord of the Dead, and before the mountain where the watchers' plan to have sex with the daughters of men took shape.



c. Baal is the Old Testament counterpart to the Devil. In Ugaritic, one of Baal's titles is "ba al zebu lars" – literally Prince Baal of the underworld from which the New Testament Beelzebul and Beelzebub derive. Jesus was challenging the authority of the lord of the dead. Note II Kings 1:2,3,6,16; Matthew 10:25; 12:24; Luke 11:15,18-19. See W. Hermann, "Baal Zebub", *Dictionary of Deities and Demons in the Bible*, 145-156.

d. The "gates" are often understood as the defensive posture of the church. The truth is the Kingdom of God is the aggressor. Bashan will be defeated as the church storms the gates of Hell. Sticking the hornet's nest!

### C. Claiming Mount Hermon

1. Matthew, Mark and Luke all follow Jesus' declaration with the transfiguration. In the biblical historical record it is the very next event.



a. Mark 9:2-8

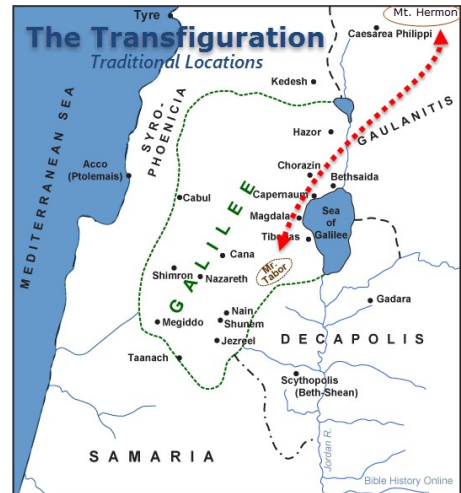


<sup>2</sup> And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, <sup>3</sup> and his clothes became radiant, intensely white, as no one on earth could bleach them. <sup>4</sup> And there appeared to them Elijah with Moses, and they were talking with Jesus. <sup>5</sup> And Peter said to Jesus, 'Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah.' <sup>6</sup> For he did not know what to say, for they were terrified. <sup>7</sup> And a cloud overshadowed them, and a voice came out of the cloud, 'This is my beloved Son; listen to him.' <sup>8</sup> And suddenly, looking around, they no longer saw anyone with them but Jesus only."



b. Note the map pinpointing the location of Mount Herman in relation to Mount Tabor.

2. Early church tradition understood the location of the Mount of Transfiguration to be Mount Tabor. The earliest tradition for this view is in the fourth century. The Gospels do not name the mountain. Today more



scholars are noting the necessary height of the mountain and symbolic associations that make Mount Herman as the more logical choice.



a. Brandon Ridley in *The Lexham Bible Dictionary* on “Mount Hermon” notes:

“Mount Hermon is a strong contender for the location of Jesus’ transfiguration. In all three Synoptic Gospels, the transfiguration occurs shortly after Peter’s confession, and both Matthew and Mark specify a “high mountain” (while Luke refers to “the mountain”). If these sections are to be taken chronologically, then Mount Hermon is the closest location that fits.”

b. Also see W. E. Nickelsburg “Enoch, Levi and Peter: Recipient of Revelation in Upper Galilee”, p. 575-600. Also note that I Enoch identifies Hermon with the upper Galilee region.

3. The distance between Caesarea Philippi and Mount Tabor is approximately 55 miles while the distance to Mount Hermon is only 14 miles.

## V. Jesus at the Gates of Hell

A. Asking the question – “What was Jesus thinking while on the cross?”

1. The Biblical answer would be Psalm 22.

2. In fact, the beginning of the Psalm is quoted by Jesus in the first person.

a. “My God, My God, Why hast thou forsaken me.” (Ps. 22:1 and Matt. 27:46)

3. Now note Jesus' words of despair.

a. Psalm 22:11-13

<sup>11</sup> Be not far from me, for trouble is near, and there is none to help.

<sup>12</sup> Many bulls encompass me; strong bulls of Bashan surround me;

<sup>13</sup> they open wide their mouths at me, like a ravening and roaring lion.”

b. Being informed on the background of Mount Hermon and Bashan, now you can understand the powers of darkness presence who were inspiring the torture and death of Jesus.

B. Yet, they failed.

1. Psalm 22:22-31

<sup>22</sup> I will tell of your name to my brothers;  
in the midst of the congregation I will praise you:

<sup>23</sup> You who fear the Lord, praise him!

All you offspring of Jacob, glorify him,

and stand in awe of him, all you offspring of Israel!

<sup>24</sup> For he has not despised or abhorred the affliction of the afflicted,  
and he has not hidden his face from him,  
but has heard, when he cried to him.

<sup>25</sup> From you comes my praise in the great congregation;  
my vows I will perform before those who fear him.

<sup>26</sup> The afflicted shall eat and be satisfied;  
those who seek him shall praise the Lord!

May your hearts live forever!

<sup>27</sup> All the ends of the earth shall remember and turn to the Lord,  
and all the families of the nations shall worship before you.


<sup>28</sup> For kingship belongs to the Lord, and he rules over the nations.

<sup>29</sup> All the prosperous of the earth eat and worship;  
before him shall bow all who go down to the dust,  
even the one who could not keep himself alive.

<sup>30</sup> Posterity shall serve him; it shall be told of the Lord to the coming generation;


<sup>31</sup> they shall come and proclaim his righteousness to a people yet unborn,  
that he has done it.”

2. The plan to redeem Israel and the nations was realized and completed!!




a. Colossians 2:14-15

“<sup>14</sup> by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. <sup>15</sup> He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.”



b. I Corinthians 15:20-24

“<sup>20</sup> But now Christ has been raised from the dead, the first fruits of those who are asleep. <sup>21</sup> For since by a man came death, by a man also came the resurrection of the dead. <sup>22</sup> For as in Adam all die, so also in Christ all will be made alive. <sup>23</sup> But each in his own order: Christ the first fruits, after that those who are Christ’s at His coming, <sup>24</sup> then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power.”



c. Ephesians 1:19-23

“<sup>19</sup> and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might <sup>20</sup> which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, <sup>21</sup> far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. <sup>22</sup> And He put all things in subjection under His feet, and gave Him as head over all things to the church, <sup>23</sup> which is His body, the fullness of Him who fills all in all.



d. I Peter 3:21-22

“<sup>21</sup> 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, <sup>22</sup> who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.”

3. The Holy Assembly were witnesses. What a story!

4. The Powers of Darkness did not plan for a resurrection! They only understood

“death” (Lord of the Dead) and not rebirth of life!

a. They were blind to God’s ultimate plan.



1. I Corinthians 2:6-8

“<sup>6</sup> Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; <sup>7</sup> but we speak God’s wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; <sup>8</sup> the wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory.”

b. Craig Blomberg, *The NIV Application Commentary: I Corinthians*, p. 66:

If the rulers of this age include demonic forces, then verse 6 offers an important qualification of Romans 13:1-7. Government may be ordained by God, but non-Christian rulers can likewise do the devil’s bidding.

C. Terms used for the powers of darkness.

1. See Chart on next page.

[The Rest of this Page Intentionally Left Blank.]

*“Terms Used for the Powers of Darkness”*

