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Unseen Realm
Epilogue Lesson #5

The Theology of the Unseen Realm:

How God Uses Angels, Demons and the Holy Assembly

"Epilogue Lesson #5: The Mocking of the Watchers within the Genealogy of Jesus"

I. Introduction

A. The unseen hidden mission of Jesus → absolute defeat of the Powers of Darkness.

1. I Corinthians 2:6-8

"[6] 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; [7] but we speak God's wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory; [8] 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."

a. The Rulers are both human of the seen world and watcher of the unseen world.

b. We previously noted that a tutelary spirit stood behind all world leaders.

1. Marvin Tate in the Word Bible Commentary makes the following point:

> The gods as patrons of the various nations were responsible for the type of kings, judges, and officials they appointed and empowered, however, the gods, not even Yahweh, do not act directly. Their will is administered by human agents, who are extensions of the divine presence in earthly affairs. Thus, the judgment of the gods is at the same time a judgment of the human agents.

B. Jesus' triumph over the powers of darkness.

1. Colossians 2:14-15

"[14] having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross. [15] When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him."

2. Hebrews 2:14



"[14] Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil."



3. I Peter 3:18-19, 20a

"[18] For Christ also died for sins once for all, 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; [19] in which also He went and made proclamation to the spirits now in prison, [20] who once were disobedient…."

C. Keep in mind Lesson #1 in the original "Introduction to the Theology of the Unseen Realm".

1. In answering the question – "If all of this is so important, why have I not heard of it in the past.

a. The answer is that the entire unseen realm study is "the back story" within Scripture while "the story" is man's fall into sin and God's plan of redemption.

b. Not featured, but present.

D. This back story is also demonstrated within the genealogy of Jesus. There are two genealogy lists within the New Testament.

1. Luke 3:23-38

a. Luke's genealogy is maternal.

b. Traced through Mary (most believe though her name is not mentioned. See Ryken, Luke, Vol. I, p. 145-146.)

c. Luke begins with Jesus and works backwards to Adam. This makes the Lukan version much longer.

2. Matthew 1:1-17

a. Matthew's genealogy is paternal.

b. Matthew begins with Abraham and works forward to Jesus.

c. The focus is more centered on Jesus' linage through the kingly line. Jesus was descended from David through two different lines – one on each side of the family. In other words, Mary and Joseph were distant cousins.

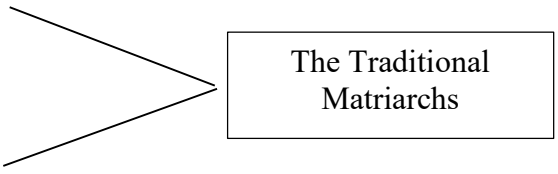
E. Our focus for this class is upon Matthew's genealogy.

1. Discounting Mary for the moment, he lists four women in Jesus' line.
2. There is something startling regarding the four and often neglected.
3. Scholarship on "the Unseen Realm" within Jesus' genealogy in mind is recent.
   a. Julia Blum, *I Enoch: The Gospels and the Watchers*. Israel Institute of Biblical Studies. The Reversal of Evil. Posting June 28, 2018.
   b. Amy S. Richter. *"The Enochian Watchers". Template and the Gospel of Matthew*. PHD Dissertation. Marquette University, 2010. Available online.
   c. Michael Heiser. *Reversing Hermon*. Crane, CO: Defender Publishing, 2017.

II. Examining the Four Women

A. Introduction

1. There are many female candidates that could have been included in Jesus' genealogy.
   a. Sarah
   b. Rebekah
   c. Rachel
   d. Leah



   1. Strangely, none are included. On the surface it would have been more logical to include them.
2. The four that are noted are probably not of Jewish descent, but each of their stories have connections to the watcher "Template" (Richter Term).
   a. Tamar

b. Rahab

c. Ruth

d. Bathsheba

3. Our focus is not simply restricted to the women alone, but also the circumstances and personalities who interfaced with each of them.

4. "Watchers" – the term is used in Daniel 4 and extensively within second temple literature including I Enoch and Jubilees.

a. During the class I demonstrated multiple connections with the Enochian version of the flood epic to Genesis 6:1-4, I Peter 3:14-22, II Peter 2:4 and Jude 5, 6. There is also correspondence with Jubilees and the Book of the Giants.

1. Parts of all three were found among the Dead Sea Scrolls.

b. Lesser elohim are noted as "watchers" or "sons of God" and both terms can be used of loyal or fallen supernatural beings.



c. Genesis 6:1-2.

"[1] Now it came about, when men began to multiply on the face of the land, and daughters were born to them, [2] that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose."

4. Richter is the first I know of to apply the term "watchers template" to the four women noted in Jesus' genealogy.

a. The Template, figure or patterning is found in Enoch.

1. I Enoch 3:11, "And Azazel taught men to make swords and knives and shields and breastplates, and make known to them the metals of the Earth and the art of working with them and bracelets and ornaments and the use of antimony, and the beautifying of the eyelids and all kinds of costly stones and all coloring tinctures…." (Tinctures are ancient metal fillings used to color eyelids. Now as in coloring and stains.)

b. The Template (correspondence) includes weapons of war, cosmetics, jewelry and female attractiveness.

c. There are numerous examples of how the descendants of Adam have transgressed God's moral law. This is equally true of both males and female. Nonetheless, these four females' names were singled out for genealogy inclusion, and all are distinctive because of their origin and biblical record on sexuality.

B. This template is found within stories about the four women noted in Matthew's genealogy.

1. Richter writes in pages 47-48 of her dissertation:

> First, each woman makes use of the illicit skills and arts taught by the fallen angels in the Enochic tradition. Each of the women named in the genealogy participates in sexual activity considered suspicious at best and unrighteous at worst. Each of their stories involves use of the arts of seduction or beautification. Two of the stories, the story of Rahab and the story of the "wife of Uriah," involve both the arts of beautification and the arts of war. Each of their stories, then, includes the combination seen in the watchers' descent myth: "knowing" as sexual activity and "knowing" as understanding illicit arts. Second, each of the stories involves echoes of additional elements of the Enochic template.

2. Remember, unauthorized sex is at the heart of the watcher story. Note that mankind has transgressed all of God's Law – Total Depravity. But illicit sex has a unique correspondence to the Sons of God. Second Temple Jewish writing also assert this understanding.

III. Examining each of the women.

A. **Tamar**

1. Judah's daughter-in-law, whom he thought was a prostitute and had sexual relations.

a. Richard Phillips writes (*Reformed Expository Commentary: Genesis*, vol. 2, Phillipsburg: NJ. P & R Publishing, 2023, p. 343):



Genesis 38 reads like a scandal ridden tabloid. It includes lust driven marriages, sexual perversity, lies, and hypocritical judgements. It is the kind of chapter that one is tempted to gloss over quickly because of its unpleasant content.

2. Judah is the son of Jacob whose eventual tribe will be the one that the "Lion of Judah" in Revelation 5:5 will be revealed.

a. Selected portions.

1. Genesis 38:1-6



"[1] And it came about at that time, that Judah departed from his brothers and visited a certain Adullamite, whose name was Hirah. [2] Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her and went in to her. [3] So she conceived and bore a son and he named him Er. [4] Then she conceived again and bore a son and named him Onan. [5] She bore still another son and named him Shelah; and it was at Chezib that she bore him. [6] Now Judah took a wife for Er his firstborn, and her name was Tamar."

a. Later, Judah's first two sons, Er and Onan, are killed by God because they are evil. Judah would not allow the third son, Shelah, to be Tamar's kinsman redeemer. (Levirate marriage was virtually universal in the ancient world.)



2. Genesis 38:13-16

"[13] It was told to Tamar, 'Behold, your father-in-law is going up to Timnah to shear his sheep.' [14] So she removed her widow's garments and covered herself with a veil, and wrapped herself, and sat in the gateway of Enaim, which is on the road to Timnah; for she saw that Shelah had grown up, and she had not been given to him as a wife. [15] When Judah saw her, he thought she was a harlot, for she had covered her face. [16] So he turned aside to her by the road, and said, 'Here now, let me come in to you'; for he did not know that she was his daughter-in-law. And she said, 'What will you give me, that you may come in to me?'"

a. As a result of this sex act, Tamar becomes pregnant, and Judah is enraged until learning that he is the actual father. She has twins, and one is named Perez, who is in the line of Christ.

3. Note the following within the story.

a. Judah initially married a Canaanite woman whose name was Shua. "Judah saw there a daughter of a certain Canaanite… he took her and went into her." Gen. 38:2. The same word choice is found in Genesis 6:2 and in I Enoch 6:2 and 7:1-2.

b. He acted out of lust. The union was based upon sexual desire alone!



1. Genesis 6:2

"[2] that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose."

c. Note also that Tamar uses the arts of seduction. She positioned herself as a prostitute in an "open place" or "gateway". The Hebrew notes that she wrapped herself in a shawl while the LXX states "She put a covering around herself and beautified her face." Richter writes (pages 63, 64), "Whether by obfuscation, as in the Hebrew Bible, or beautification, as in the LXX, it is by making herself sexually attractive and available to Judah that Tamar is able to carry out her plan."

4. Furthermore, note that Er was Judah's firstborn son by the Canaanite woman (32:2-3).

a. Er is a Hebrew name which derives from the same Semetic root (to be wakeful) as in "watchers" who rebelled in I Enoch. See Heiser, *Reversing Hermon*, p. 78.

5. Finally, Judah gives the disguised Tamar his signet ring as a part of his pledge. Metallurgy for jewelry was one of the illicit arts taught by the watchers. IBID.

6. According to the Second Temple literature, Tamar and Judah's story has a correspondence to the Fallen watchers.

B. **Rahab**.

1. Her story is recounted in Joshua 2:1-21, 6:22-23,25; Hebrews 11:31.
2. Unlike Tamar, Rahab was a working prostitute.
    a. Illicit sexual work (prostitute) immediately connects to the watchers story.
    b. Is all illicit sexual activity connected to the watchers? No! But sexual immorality is the central feature to the watcher's story.
3. The pattern of warfare is also present. (A forbidden instruction initiated by the watchers.) She does not take up weapons of war, but her action in hiding the spies paves the way for war.
    a. Richter notes on page 93:

> Rahab's story, then, makes use of two categories of illicit arts identified in Enoch 8:1, arts concerned with the making of war and the beautification of women.

    b. I would further add to the above her chosen profession.
3. Matthew refers to Rahab as the mother of Boaz by a man named Salmon (Matthew 1:5). But also note that Ruth 2:1 refers to Boaz as a "gibbor." This is one of the terms used to described the Nephilim (Gen. 6:4). The term itself does not refer exclusively to giants. Nonetheless, second temple Jews often interpreted it in this way. The LXX does this more than a dozen times. See Heiser, *Reversing Hermon*, p. 79. Boaz, however, was not a giant.

C. **Ruth**

1. Like Rahab, she is a gentile and hails from the land of Moab. She is also similar to Tamar, widowed with no child.
    a. "Moabite" or "Moab" is mentioned 13 times in three of the four chapters of Ruth. The emphasis is upon her origin.

1. The Moabites are descended from Moab, the first child from an illicit sexual relationship between Lot and his firstborn daughter (Gen. 19:36-37). The Moabites were <u>always</u> associated with idolatry and women of seduction (Num. 25:1-3).
2. Boaz and Ruth became the grandparents of King David (Ruth 4:18-22). Having a Moabitess in the line of David was a scandal.



a. Deuteronomy 23:2-3

> "[2] No one of <u>illegitimate</u> <u>birth</u> shall enter the assembly of the Lord; none of his descendants, even to the tenth generation, shall enter the assembly of the Lord. [3] No Ammonite or <u>Moabite</u> shall enter the assembly of the Lord; none of their descendants, even to the tenth generation, shall ever enter the assembly of the Lord."

b. The prophets routinely denounced the Amorites and Moabites (Isa. 15:1-16:13; Jer. 48:1; 49:6; Ezek. 21:28-32; 25:3-4; Zeph. 2:8-9).

c. The denouncement "…has a notable exception in <u>Ruth</u>, a Moabitess who was accepted in Israel and whose descendants included the Davidic line eventuating in the Messiah." – Earl S. Kalland, *Deuteronomy: The Expositor's Bible Commentary*, Frank Gaebelein, Gen. Ed., Vol. 3, Grand Rapids, MI: Zondervan, 1992, p. 141.

1. God, when He pleased, might exempt any particular person of a cursed line, though the Israelites might not do so. Also the Talmud may provide further clarity as it states that the prohibition only referred to male Moabites because only males could join the congregation (assembly of the Lord).

d. "<u>Illegitimate</u> <u>birth</u>" (Deut. 23:2) or "Forbidden union". *MAMZER*. The Hebrew term is significant. "It is the term behind the famous designation of the giant offspring of the watchers as "<u>bastard</u> <u>spirits</u> in the Second Temple Literature, especially the Dead Sea Scrolls. Heiser, p. 82.

David R. Jackson adds (*Enochian Judaism: Three Defining Paradigm Exemplars*. London: T.T. Clark, 2004, p. 62):

> We find the concept of bastard, manzēr, drawn from Deuteronomy 23:2-4 and Zechariah 9:6 applied to the offspring of the angels and women throughout the Quaran literature.

2. Most are familiar with the story of Ruth the widow and her destitute mother-in-law, who conceived a plan to have the man, Boaz, become Ruth's redeemer as a husband. Her instruction to Ruth to communicate the need of a kinsman redeemer has raised eyebrows for centuries. In specific….

   a. Ruth 3:3-5

   > "[3] 'Wash yourself therefore, and anoint yourself and put on your best clothes, and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. [4] It shall be when he lies down, that you shall notice the place where he lies, and you shall go and uncover his feet and lie down; then he will tell you what you shall do.' [5] She said to her, 'All that you say I will do.'"

   b. Ruth 3:7-8

   > "[7] When Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the heap of grain; and she came secretly, and uncovered his feet and lay down. [8] It happened in the middle of the night that the man was startled and bent forward; and behold, a woman was lying at his feet."

      1. Naomi's instructions do not correspond with any known practice among the Jews or any other ancient cultures.
      2. "The instructions, presented to Ruth so precisely, have strong overtones of intrigue." *The Geneva Study Bible*, 1995, p. 371. This puts it mildly.

3. Daniel L. Block (*New International Commentary: Judges-Ruth*, Vol. 6: Nashville, TN: B and H Publishing, 1999, p. 685) writes:

   > Few texts in the book have generated as much discussion as this command. There is a line of interpretation that treats it as a command to engage in risqué and seductive behavior. It seems that in this cultural

context, at winnowing time the threshing floor often became a place of illicit sexual behavior. Realizing that the men would spend the night in the fields next to the piles of grain, prostitutes would go out to them and offer their services. As a Moabite, Ruth might not have had scruples about feigning the role of a prostitute to secure a sexual favor from a "near relative" any more than Tamar did in Genesis 38.



This interpretation is rendered all the more attractive by the fact that each of the three Hebrew words that make up this sentence is capable of more than one meaning, and each is capable of bearing an overtly sexual meaning. First, the root *gth*, "to uncover" is often used in sexual contexts of "uncovering someone's nakedness (a euphemism for exposing the genitals) or of "uncovering someone's skirt". Second, the final verb, *sākab*, "to lie," is often used to denote sexual relations. Third, the noun between these verbs, *margĕlôt*, derives from *regel*, "foot," the dual and plural of which may be used euphemistically for the genitalia. Not surprisingly, therefore, some interpret Naomi's scheme as delicate and dangerous, charged with sexual overtones.

However, he adds that "… this overly sexual interpretation of Naomi's directives seems to read far more into the text than is intended." IBID, p. 686. Nonetheless, I would assert that Naomi's counsel was at least questionable.

4. Hubbard adds (Robert L. Hubbard, Jr. *The New International Commentary on the Old Testament: Book of Ruth*. Grand Rapids, MI: William B. Eerdmans Publishing Co, 1976, p. 203.):



The verb *gth* in the Piel ("to uncover, make visible" something hidden) occurs primarily in expressions describing varieties of illicit sexual relations. Obviously, such associations gave it an immoral ring in Israelite ears since such behavior was forbidden. The direct object here (*margĕlôt*, "place of feet") probably intensified that ring. As is well known, the term "feet" could be used as a euphemism for sexual organs (male: Exod. 4:25; Judg. 3:24; I Sam. 24:4 [Eng. 3]; female: Deut. 28:57; Ezek. 16:25; etc.) though not demonstratable as a euphemism here, it may have been chosen to add to the scene's sexual overtones.

5. John Piper adds (*A Bittersweet Providence*. Wheaton, IL: Crossway, 2010, p. 83):

It's clear that this is Naomi's way of trying to get Boaz to marry Ruth. It is not clear why she should go about it like this. Why not a conversation with Boaz

instead of this highly suggestive and risky midnight maneuver? Was Naomi indifferent to the possibility that Boaz might drive Ruth away in moral indignation, or that he might give in to the temptation to have sexual relations with her.

6. I am not going to go to war over a deliberate possible intended sexual act, but the entire counsel from Naomi is risky to say the least.

   a. Lawson and Carson capture my thoughts (*An Exposition of Ruth and Esther*. MacDill AFB, Florida: Tyndale Bible Society. p. 48):



      Her views were good, but the means she took to accomplish them were unwise. They were, indeed, followed with success, but for the success we are to praise Boaz, or rather that gracious Providence which over-ruled ill-contrived means to accomplish its own ends. God, in his mercy, often prevents those errors in our conduct to which the darkness of our own minds would lead us, and often prevents those errors into which we fall from being attended with the pernicious consequences which would otherwise attend them.

   b. Keep in mind that the Book of Ruth is set "during the time of the Judges". The period was known for social and religious disorder when "Every man did what was right in his own eyes." Naomi's counsel may have been affected by the times she lived within.

7. The Enochian Template is once again present.

   a. She is told to use cosmetics, i.e. "perfume", which is one of the illicit arts taught by the watchers.

   b. She is to wear, presumably, her best clothes to make her appear more attractive.

   c. She is noted as a Moabite seven direct times and her place of origin six times. Moabites were always associated with idolatry and women of sexual wantonness and seduction.

8. However, in Ruth's particular case she is known as a woman of excellence, Ruth 3:11.

   a. "Can't judge a book by its color."

b. We are left with a story without demonstrable sexual promiscuity, but at the least, heavy sexual innuendo.



D. **Bathsheba**

1. Her story is found in II Sam. 11:1-27.
2. Two aspects of the Enochian Template are present.
    a. Sexual transgression – although Bathsheba may have been a victim.
        1. Beautification of women as well.
    b. Warfare
        1. Uriah is killed in battle having been placed on the front line while the army was instructed to retreat from his position. It was an orchestrated murder by David.
3. Two aspects of the watcher story template are present.
    a. Sexual transgression.
        1. Bathsheba may be a victim as noted above.
    b. Warfare
    c. Once again, note that according to I Enoch, the watchers taught beautification of women and metallurgy for weapon production.
4. Sexual attraction is more than present.
    a. Bathsheba's beauty is emphasized.
        1. David "saw" a woman bathing and she was "beautiful". (II Sam. 11:2).
            a. He had to be looking down at her from the roof top just as the watchers must have looked down upon the daughters of men. (I Enoch 6:8) David's roof is mentioned twice.
        2. Knowing she was someone elses wife, David "took her" and "lay with her."

3. This language is found in I Enoch, but also Genesis 6.



a. Genesis 6:2.

"[2] that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose."

5. Also, note Bathsheba's name in regard to her ethnicity. In II Sam. 11:3, she is noted as the daughter of Eliam (Hebrew meaning "daughter of the oath") but in I Chronicles 3:5 she is noted with a different name "…by Bath-shua the daughter of Ammiel". In Hebrew the first part of the name means daughter. Consequently, she is the daughter of Shua.

a. We have encountered the name Shua earlier (Gen. 38:2). The Canaanite woman taken by Judah was fathered by Shua.

b. "Since Judah's wife was clearly a Canaanite, scholars have theorized that Bathsheba was as well because of the name given her in I Chronicles 3:5. This possibility would mean that Bathsheba and Uriah were not a "mixed couple", but both gentiles. (Heiser, p. 85)

1. Uriah is also clearly identified as a Hittite (II Sam. 11:3).

6. Also, note that Bathsheba became a "Gebirah" (gbeh-bee-rah) as Queen Mother. The term is the feminine of *gibbor* (pron. Gib-BOR). The title is not directly applied to Bathsheba, but it is used of other Israelite queens.

a. See II Kings 10:13; II Chronicles 15:16; Jeremiah 13:18; Jeremiah 29:2.

b. The reason for this notation is because *gibberim* (Mighty men) is not only used as a description for David's "mighty men" but also the giant/nephilim of Genesis 6:4. "Those were the mighty men…."

c. Further note that Boaz was also known as a gibbor (Ruth 2:1). The term clearly means "warrior" or "respected", but it is also used as a description for the Nephilim in Genesis 6:4.

7. Finally note that David's son, who was the result of unauthorized sex with Bathsheba will die on God's directive (II Sam. 12:14). The unholy union that resulted in the Nephilim were also slated for annihilation as directed by God.

a. In Lesson #13, we noted God's call for *Kheren* (total annihilation).

1. Deuteronomy 20:16-17

> "[16] Only in the cities of these peoples that the Lord your God is giving you as an inheritance, you shall not leave alive anything that breathes. [17] But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the Lord your God has commanded you."

2. The Flood Epic adds weight to the annihilation by God as all of the Nephilim died during the deluge. (First intrusion by the Sons of God.)

IV. Conclusion



A. Only four women are recorded in Matthew's genealogy.

1. All others, including Rebekah and Rachel are set aside. Consequently, they are important.
2. Some have asserted that their inclusion is solely about people outside the covenantal line (Abrahamic) being part of the Elect. Yet, this aspect could have been highlighted by women or men not known within Scripture for illicit sexual activity. Why are these particular women, with a biblical recounting of sexual promiscuity or sexual innuendo, highlighted as being included in the genealogy?
3. Each of their stories, including the men they interact with, contain correspondence to the watchers/sons of God intrusion to the physical world.

a. The illicit sexual template is present or at least implied in the case of Ruth.

1. Beautification of women.
2. Sex as a trade or means to an end.

b. Metallurgy for jewelry or arts of war. Warfare is of note in two of the four stories.

B. Why have these women included in Matthew genealogy with the linkage to Genesis 6:1-4?

1. Keep in mind that Matthew features the seven mountains as highlighted in the last class.

a. He is a second temple Jew who knows the primeval history as developed during the Second Temple Period.

2. God redeems those who were sexually illicit and brings forth His only begotten son – the Lion of Judah.

3. The entire story of noted women within the line of Christ culminates in the recounting of another woman who is <u>similar</u> and <u>dissimilar</u> – Mary.

a. Luke 1:26-35

> "[26] Now in the sixth month the angel Gabriel was sent from God to a city in Galilee called Nazareth, [27] to a <u>virgin</u> engaged to a man whose name was Joseph, of the descendants of David; and the virgin's name was Mary. [28] And coming in, he said to her, 'Greetings, favored one! The Lord is with you.' [29] But she was very perplexed at this statement, and kept pondering what kind of salutation this was. [30] The angel said to her, 'Do not be afraid, Mary; for you have found favor with God. [31] And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. [32] He will be great and will be called the Son of the <u>Most</u> <u>High</u>; and the Lord God will give Him the throne of His father David; [33] and He will reign over the house of Jacob forever, and His kingdom will have no end.' [34] Mary said to the angel, 'How can this be, since I am a <u>virgin</u>?' [35] The angel answered and said to her, 'The <u>Holy</u> <u>Spirit</u> <u>will</u> <u>come</u> <u>upon</u> <u>you</u>, and the power of the <u>Most</u> <u>High</u> will overshadow you; and for that reason the holy Child shall be called the Son of God.'"

b. Matthew 1:18-20

> "[18] Now the birth of Jesus Christ was as follows: when His is mother Mary had been <u>betrothed</u> to Joseph, before they came together she was found to be with child by the Holy Spirit. [19] And Joseph her husband, being a <u>righteous</u>

man and not wanting to disgrace her, planned to send her away secretly. [20] But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, 'Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit.'"

1. Stated differently – It looked bad! But it really was not!

4. The connection to the angels who left their abode (Jude 6) and broke into the seen world and created a sexual catastrophe is reversed by loyal angels also breaking in to the seen world to proclaim the birth of the Most High with no human help!



a. Luke 2:8-14

"[8] In the same region there were some shepherds staying out in the fields and keeping watch over their flock by night. [9] And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened. [10] But the angel said to them, 'Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; [11] for today in the city of David there has been born for you a Savior, who is Christ the Lord. [12] This will be a sign for you: you will find a baby wrapped in cloths and lying in a manger.' [13] And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying, [14] 'Glory to God in the highest, And on earth peace among men with whom He is pleased.'"

b. These watchers, sons of God or angels are doing what they are supposed to be doing.

1. Worship of God.

C. In a very subtle way, God demonstrates a mocking of the watcher story by redeeming illicit sexuality for a holy end – the Birth of the Savior.

1. No other women with their particular stories are noted within the genealogy. Others could have been easily cited.

2. Even Mary's situation, pregnant in a betrothed state, appeared immoral, but was not.

3. The message is of hope and redemption for God's elect. Sexual sin is a transgression that is more serious because there is no restitutionary process (forgivable but cannot be undone or made right.) However, for those of us who have sexual transgression in our past, God has redeemed our fallenness and will still use it for good in our lives. The women of Jesus' genealogy remind us that sexual transgression is tragic, but redeemable.
4. Sexual sin has been made redeemable through the work of Christ while God mocked the "watchers" by including four women who were distinctive for the art of seduction. God, in effect, turned the sin of the watchers upside down by including noted sexual promiscuity within the genealogical line of Christ. He mocked the watchers by redeeming the sin that they fostered to pollute the seed of the woman. The seed was kept pure in order to redeem fallen men and women from their sin.
5. Every day is a good day!

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Comments

1. A. The unseen hidden mission of Jesus

Deuteronomy 29:29 "The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law."

Marvin Tate (pg 43): "The gods as patrons of the various nations were responsible for the type of kings, judges, and officials they appointed and empowered, however, the gods, not even Yahweh, do not act directly." (Does this imply that Yahweh was responsible for the kings of Israel acting corruptly?)

Pg 46 – "Richter is the first I know of to apply the term "watchers template" to the four women noted in Jesus' genealogy"

*** Ding! Ding! Ding! The first in 2000 years? Brand new revelation after 2000 years? God finally sees fit to let his church know this after 2000 years?

Pg 46 – So should no one have a knife or wear any type of jewelry including rings because they are part of the watcher template?

Also – Why did God say during the time wandering in the desert that he had them go a certain way because he WANTED them to learn warfare.

Could not the women have been singled out (as is the traditional view I believe) because it shows that the gentiles are included in God's promise? Is there some reason we have to use Enoch to interpret Matthew's intent or even God's intent?

Pg 47 – Richter's comment: I would think that almost every story in the Bible has these characteristics – especially all the kings on both sides.

Pg 50 – Illicit sexual work (prostitute) immediately connects to the watchers story. Doesn't it just mean the woman was desperate to find a way to provide for her family? Why come up with things that aren't in the immediate text.

Pg 51 – but her action in hiding the spies paves the way for war. Her actions did NOT pave the way for war. GOD told Joshua to go to war with Jericho. No matter what she did, Joshua would have still overcome the city with God's help. Her actions proved she feared the God of the Israelites more than the god of Jericho.

Pg 57 – You do realize that in the very next verse that you do not quote that God gives the reason for total destruction and it is not because of Nephilim or genetic mixing. It is because… "[18] so that they may not teach you to do according to all their detestable things which they have done for their gods, so that you would sin against the Lord your God."

Pg 57 – Yet, this aspect could have been highlighted by women or men not known within Scripture for illicit sexual activity. Please specify who could have been used instead.

Pg. 58 – "2. God redeems those who were sexually illicit and brings forth His only begotten son – the Lion of Judah." I agree with this 100%, I just don't know why it has to be tied to I Enoch and some made up fictional template.